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BUDDHIST APPROACH TO HARMONIOUS FAMILIES, HEALTHCARE, AND SUSTAINABLE SOCIETIES

Editors
Most Ven. Thich Nhat Tu, D.Phil.,
Most Ven. Thich Duc Thien, Ph.D.,
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In 1999, the General Assembly of the United Nations adopted the resolution to recognize the Vesak Day as an International Day of Recognition of Buddhists and the contribution of the Buddha to the world. Since then, the people and the Royal Government of the Kingdom of Thailand, in general, and Mahachulalongkornrajavidyalaya University, in particular, were very honored to have successively and successfully held for twelve years the United Nations Day of Vesak Celebrations in Thailand.

From 2004 to date, we have come a long way in the celebrations, and we are happy to be the host and organizer, but it is time for the celebrations to grow and evolve. The United Nations Day of Vesak celebrations is coming to maturity, with twelve celebrations under our belt, much experience gained, it is time now to share this with others. There will always be room for growth and development, and we are elated to see it grow.

In 2006-2007, having joined the International Organizing Committee for UN Day of Vesak as Deputy Secretary General, Ven. Dr. Thich Nhat Tu has played a crucial role in building strong relationship between the National Vietnam Buddhist Sangha and International Council for Day of Vesak in particular and Global Buddhist community in general.

We have supported and congratulated Vietnam for organizing successful UNDV celebrations and conference in 2008 and 2014 respectively. We have full trust in Vietnam being the host of UNDV 2019 for the third time. We like to thank all those who have contributed to the success of previous celebrations and wish all the future celebrations be successful.

The teachings of the Buddha see no boundaries, the minds of all are alike, the sufferings of all are similar and truly, the liberation of all is the same. We are happy to initiate the process, develop the
scope and now it is time for others to follow in footsteps similar, evolve the celebrations into a truly international event that can be shared with the Buddhists and Non-Buddhists alike.

Let the Dhamma of the Buddha be the beacon to the world, shredding away the ignorance within our hearts, bringing development into sustainable capacity for humanity and more importantly, peace and harmony to the world.

**Most Ven.Prof. Brahmapundit**
President, International Council for Day of Vesak (ICDV)
President, International Association of Buddhist Universities (IABU)
PREFACE

The history of mankind records how the Buddha got enlightenment and showed a path which not only leads but also guides the world till date. That is solely to emanate wisdom and offer insights which help us overcome numerous challenges and achieve the welfare of humanity.

Recognizing his pragmatic approach, values and contribution of Buddhism, the United Nations in a resolution in 1999 decided to celebrate the Triply Blessed Day of Vesak (Birth, Enlightenment and Passing Away of Gautama), falling mostly in a lunar calendar in the month of May. The first celebrations were held way back in the year 2000 at the United Nations Headquarters in New York and subsequently the day has been celebrated hugely in different countries.

Today our planet is confronted with a number of crises and unprecedented natural disasters. The imminent threat of terrorism and ethnic violence, tackling poverty, providing education and sustainable development leads us to strive for social justice. There is an urgent need for concerted and constant planning and right effort at an international level to foster permanent peace in the societies and in the lives of individuals.

Against the backdrop of such widespread misery and strife leading to complex issues and crises, Buddhism with its rich heritage of tolerance and non-violence can contribute immensely and inspire us with His message of loving-kindness, peace and harmony in today’s world. The United Nations Day of Vesak (UNDV) 2019 is a testimony to this fact.

Vietnam got the chance and responsibility of hosting this international Buddhist event UNDV in 2008 and 2014 respectively. The event proved an amazing spectacle of religious and spiritual festivity, with thousands of Buddhists from around the world converging in Vietnam, to spread the Buddha’s message of peace, love and harmony.
This is the third time that Vietnam is hosting this important international event which is viewed by Buddhists as an opportunity to spread the Buddha’s message and values of love, peace, non-violence, tolerance and compassion across the world.

It is a great honor for Vietnam, the Vietnamese people, the National Vietnam Buddhist Sangha and Buddhists all around the world to participate in the UNDV celebrations and spread the rich Buddhist heritage, especially its teachings of equality, social justice, respect and understanding for the benefit of all humanity. World Buddhists and particularly the Vietnamese people are excited about their country hosting this auspicious and important event for the third time. This international religious, cultural and academic event would also certainly promote interaction and exchange of Buddhist cultural and intellectual values among diverse countries.

The International Buddhist conference with the main theme of “Buddhist Approach to Global Leadership and Shared Responsibilities for Sustainable Societies” during the celebrations could not have been more relevant and timely. The present book is the outcome of one workshop representing one perspective of the conference. Other perspectives of the conference include: (i) Mindful Leadership for Sustainable Peace, (ii) Buddhist Approach to Harmonious Families, Healthcare and Sustainable Societies, (iii) Buddhist Approach to Global Education in Ethics, (iv) Buddhism and the Fourth Industrial Revolution, and (v) Buddhist Approach to Responsible Consumption and Sustainable Development. This international conference aims to foster co-operation among Buddhist communities and institutions, and to develop Buddhist solutions to the global crisis.

Papers selected for this volume are those that combine thematic relevance, familiarity with the main theme or sub-themes, significant research in primary resources, innovative theoretical perspectives, clarity of organization and accessible prose style. Acceptable articles in this volume are determined by the Academic Peer-Review Committee.

UNDV 2019 certainly is an opportunity for the world Buddhists, the National Vietnam Buddhist Sangha and all the members
of the international community to benefit from the rich traditions, values and spiritual ideals of Buddhism. The pragmatic path shown by Buddha can make the world a better, safer, more peaceful and harmonious place to be cherished and enjoyed by all sentient beings.

On behalf of the National Vietnam Buddhist Sangha and myself, I would like to warmly welcome President of Myanmar, H.E. Mr. U Win Myint, Prime Minister of Nepal, Right Hon. Mr. K.P. Sharma Oli, Vice President of India, H.E Mr. Shri M. Venkaiah Naidu, Chairperson of the National Council of Bhutan, H.E Mr. Tashi Dorji, Under-Secretary-General of the United Nations/ Executive Secretary of the Economic Commission for Asia and the Pacific, H.E. Ms. Armida Salsiah Alisjahbana, Director-General of UNESCO, H.E. Ms. Audrey Azoulay, Ambassadors, and many other dignitaries.

It is my honor to warmly welcome National Assembly Chairwoman H.E. Ms. Nguyen Thi Kim Ngan, Prime Minister of Vietnam, H.E. Mr. Nguyen Xuan Phuc, President of the Vietnam Fatherland Front Central Committee H.E.Mr. Tran Thanh Man, Permanent Deputy Prime Minister H.E.Mr. Truong Hoa Binh, Deputy Prime Minister-Minister of External Affairs H.E.Mr. Pham Binh Minh, other dignitaries including former Political leaders of the Government of Vietnam.

I extend my warmest welcome to all respected Sangharajas, Sangha Leaders, Buddhist Leaders, Sangha members and 1600 Buddhist Scholars and practitioners from 115 countries and territories, participating in this international celebration and conference. Let me thank all of you for your contributions to this celebration and Conference.

My heartfelt thanks are extended to respected members of the Supreme Patriarch Council and Executive members of the National Vietnam Buddhist Sangha, especially 25 sub-committees for UNDV 2019 in Vietnam for their devotion and contribution.

I take this opportunity to express here my profound gratitude to Most Ven. Prof. Brahmapundit for his continuous supporting Vietnam to host this international event. I also thank profusely all
members of the International Council for Day of Vesak (ICDV), Conference Committee and Editorial Board for their devotion.

I am grateful to Mr. Xuan Truong for his generosity and other donors, sponsors, volunteers and agencies from the public sector and the private sector for their excellent contribution.

This publication and other 29 books printed for Vesak could not have been possible without the persistence, hard work, and dedication of Editorial Committee for their devotion including Most Ven. Dr. Thich Duc Thien, Prof. Le Manh That, and especially Most Ven. Dr. Thich Nhat Tu serving as the international conference coordinator.

I extend my warmest and best wishes to all the delegates and participating countries on this special occasion which strengthens our resolve to improve the world by walking on the path shown by the Lord Buddha.

Whatever merit there is in publishing this book may be transferred over to the welfare and happiness of all sentient beings. May all sentient beings be happy and released from suffering.

We wish the celebration of the United Nations Day of Vesak 2019 in Vietnam every success.

Most Ven. Thich Thien Nhon
President of National Vietnam Buddhist Sangha
Chairman of the United Nations Day of Vesak 2019 in Vietnam
EDITORS' INTRODUCTION

BACKGROUND

There have been major changes in world today and that the term *Global Leadership and Sustainable Development* is no longer taken for granted as a point of reference for understanding the contemporary chaotic situation. These disruptive changes mean that it is now arguable as to whether we still live in a world of justice, egality, peace and prosperity. The nature of these changes and the concepts of the Buddhist approach are central to the whole project of this book. In this light, we place great emphasis on understanding Buddhist teaching in dealing with this matter. We argue that any investigation of the changing character and context of the present time, needs to take account of the Buddhist philosophy. We focus on providing a thorough and critical understanding of change taking place as a starting point of discussion. In doing so, we attempt to clarify the nature of the Buddhist approach. It may be more productively understood as the result of a complex contested and fragile set of arrangements, which in this book we term as “approach”. We do not imply that the frameworks based on the Buddhist teachings are fully fixed and agreed by everybody. Rather it would refer to a set of arrangements that need to be further discussed.

Given the above, this volume collects together papers presented at the international workshop on *Buddhist Approach to Harmonious Families, Healthcare and Sustainable Societies* which took place on 13 May 2019 at International Conference Center Tam Chuc, Ha Nam, Vietnam on the occasion of THE 16TH UNITED NATIONS DAY OF VESAK CELEBRATIONS 2019.

The participants in this workshop were not representative of the mainstream thinking or conventional wisdom of this field, although this volume reflects this richness and diversity. Treating
the Buddha teachings as a basic theoretical reconstruction, we examine the relationships between the societies and Buddhist responsibilities. We combine analyses of the conflicts, trends and dynamics affecting future development with more focused studies on a range of policy areas: migration, education, leadership, climate change, etc...

Two of our most crucial presumptions are that making Buddhism great again at the time of disruption is our first and foremost duty and the Buddhist responsibility can contribute to creating a new foundation for Global Leadership and Sustainable Development.

REVIEW OF CONTENTS

1. Family Relations

_Ujjwal Kumar_ examines the question _Buddhist Approach to Harmonious Families: With Special Reference to Right Speech (Samma-vaca)_. He argues that human beings need to communicate to each other and this is done through the medium of speech. Therefore, we should learn how to “best” communicate, that is without causing any misunderstanding. A powerful means of communication is important. Given this, he looks at the question of how linguists and the Buddha advised us do so. After presenting the nature of modern way and its impact of communication, he explains that sammāvācā is a specifically designed teaching text intended to contribute to understanding this process. He concludes that using Buddhist principles of communication will allow us to improve our harmonious coexistence in the present world.

_Sumedha Viraj Sripathi Ukwatta_ puts the question _Application of Buddhist Teaching in doing Counselling for Children_ under review. In this paper, he tells us that we have now to pay more attention to the psychopathological and neuropathological problems more than ever before. Understandably, the Buddhist teaching was much more aware about the problems of mental illnesses with regard to emotion, cognition, behavior and motivation, that is, an effective analysis of human psychology could go along with therapeutic practices. In exploring these concerns, he discussed two main issues: motivation from the perspective of educational psychologists and right effort (Samma Vayama). In concluding, he is optimistic to
conclude that we need to apply the Buddha’s counseling techniques in bringing up children for a better world.

H. M. Mahinda Herath examines the question of Buddhist Psychological Teachings for a Harmonious Family in a Sustainable Society. The focus of this paper is to explain the ethical teaching on harmonious family life as depicted in early Buddhism. In doing so, he collected the data from the Sutta Piṭaka and relevant books and articles. It is clear that the Buddhist Suttas make the point that we have conflict with others due to anger. This is harmful to oneself. To overcome this, he explains that everyone should look at others with pleasure, compassion and loving kindness. In this way, he concludes that these are valuable insights that help us to build a peaceful society.

Daya Dissanayake deals with the relationship between Buddhism and Motherhood. Two of his crucial concerns in this paper are: how Buddha explained Motherhood as a theoretical problem and how the followers accepted it as practical guidance. In reference to the Buddhist literature, especially in Karaniya Metta Sutta, Samyutta Nikaya and Maha Mangala sutta, he gives us more insight into the particular significance of motherhood. In the practical view, he demonstrates historical development of its practice in Sri Lanka and the relevance of Brahma-Vihara and Femininity. As motherhood deserves all our respect and be considered as sacred, he suggests us to learn more to respect all womankind. We shall then realize that every girl-child is a Mother-to-be and needs all our loving care as she grows up and such that respect for Motherhood will continue throughout our lifetime.

Prof. Dr. Tilak Kariyawasam, International Buddhist College, Thailand, deals with the issue Religious Minister - Vital Factor for the Composition of Family Unit. At first, he discusses the meaning of family, the smallest unit of society. If we need to change it for the betterment of society, it should come from the family itself. In doing so, he explores the concept of a religious minister. Based on the Buddhist teaching in Sigālovāda Sutta, he highlights the worship of Six Directions. In this way, Buddha introduced a list of duties that should be fulfilled by each member in the family, such as parent and children, teacher and pupil, wife and husband, friend
and companion, employer and employee, religious minister and his subject’s directions. At a closer look, he explains the important role of the religious minister in the family in biological, sociological and psychological aspects. Finally, he concludes that the service of religious minister in family life is invaluable and inevitable.

Dr. Kavita Chauhan, Gautam Buddha University Campus, India, deals with Managing Family Issues concerning Householder: An Interpretation Based on Sigalovada Sutta. The main questions in this paper are: principles of family management, household management, traces of humanistic Buddhism and its application in the Sutta. After discussing the matters in question, he concludes that modern man can lead a happy and prosperous life if he understands the significance of the social relations explained in the Sigalovāda Sutta. Most significantly, Buddhism is capable of making a drastic transformation of the competitive society in advocating a well-balanced material and spiritual well-being, in maintaining a family and individual life and finally helping attain the ultimate stage of liberation or Nirvāṇa.

W.M Gayathri Panampitiya and E.A.D. Anusha Edirisinghe, University of Kelaniya, Sri Lanka, explores Buddhism as a Tool for Psychological Adaptation of Female-Headed Households in Sri Lanka. The paper outlines that the development of Female-Headed Households (FHHs) in Sri Lanka is concerning. To respond to this rising challenge, the author identified Buddhist practices and how these would be useful for adaptation and change. In exploring their concern, an empirical study was conducted which conveyed a marked increase of FHHs and a highly climate affected rural area. The result show that 89% of the participants have tended to religious adaptation methods such as Shramadana campaigns for religion repairing pagodas, constructing religious buildings, arms giving and pilgrimage rituals to relief from critical stressful circumstances and to negative attitudes regarding life. In contrast, only 14% have tended to spiritual practices for mental concentration such as meditation practices. For this reason, they suggested that empowering psychological well-being is important for change. To do this, they suggest that Buddhist practices for mental concentration and counseling be promoted.
Sarath Chandrasekara, Sri Lanka International Buddhist Academy, Sri Lanka, identifies the Buddhist Emotional Quotient (Soft Skills) Used as Techniques for Buddhist Family Therapy. At first, based on sociologists and psychologists viewpoints, the current concept of a family is explained. This approach is helpful in dealing with matters of counseling and treatment. Based on the Sigalovada Sutta, she introduces the Buddhist therapy as a modern way of practice and an approach for prevention rather than resolution. It addresses the root causes, effects and provides ways to prevent issues from becoming conflicts. If the family members understand their duties in light of Buddhist ethics, they can easily lead the family life to harmony. In conclusion, she stresses that Buddhist soft skills need to be used as therapeutic techniques, as this is the most effective way to maintain harmonious family and sustainable societies.

Prof. Dr. Kyoung-Hee Lee, Director Dhamma Clinic for Psychosomatic Therapy, South Korea, investigates the Buddhist Approach to Harmonious Families in the Changing Society. His scope of research is mainly textual study whereas collected data was based on historical and comparative backgrounds. Conceptually speaking, family is a basic social unit, and its function is to perpetuate society through procreation and socialization. The early Buddhist scriptures tell us more about this illustration: parents are compared with Brahmā, Devas and the First Teachers. The Brahma-sutta and Sabrahmakāni-sutta, and Itivuttaka of Khuddaka Nikāya state the duty of supporting parents by children. Jātaka stories can give us suitable examples of therapy for families. Thus, faced with “family disintegration” today, we are challenged by the task of “social integration”. In this light, he explains that Buddhism can be used as an integrative therapy for families. The approaches to trans-generational, structural, strategic and experiential solutions are relevant. To conclude, Buddhism supports harmonious families, boost the family-friendly society, and ultimately sustain society in the changing world.

Ven. Dampahala Rahula, Buddhist and Pali University of Sri Lanka, Sri Lanka, deals with Buddhist Exegesis of Family Bondage and Stability of Social Cohesion. The main objective of his paper is to expose the family bondages and stability of social cohesion from
a Buddhist perspective. Philosophically speaking, a human is a social being and social cohesion has been based on so-called family bondages. After discussing Buddhist teaching in dealing with the matter in question, he concludes that Buddhist fundamentals convey ideas useful in living harmoniously with nature and neighbors and gives advice on dealing with each other. It is also necessary, to realize the aims of looking after one’s own self and then looking after the interests of others. The way to realize all these goals is through recognizing Buddhist fundamentals.

Hoang Minh Phu, Institute of Education and Management Ho Chi Minh City, Vietnam, deals with the topic Contributions of Buddhism to Improving Interpersonal Relationships. After introducing some basic concepts related to interpersonal relationships, he describes the important role of Buddhist teaching for the young generation. Those youths that have a background and basic understanding of Buddhism, are likely to deal with the matter in question better than non-Buddhists in maintaining their interpersonal relationships. He concludes that there are significant differences between Buddhist and non-Buddhist youths in their relationships with their parents, their teachers and their friends. These conclusions are the result of his case study with 90 participants in Ho Chi Minh City. Based on the valuable contributions that Buddhism has for contemporary society, he appeals that Buddhist teaching programs be taught to everyone.

Swe Swe Mon, Sakyadhida Buddhist College, Myanmar focuses on the question Overcoming Conflict and Tension within Family: A Buddhist Response. Based on the sociological approach, he discusses that tensions within family life have three aspects that need to be explored: they are their development, their origins and causes and a Buddhist response to overcome them. In the light of the teaching from Samukhāvinaya, Samathakkhandha of Cūḷavagga, Vinaya Piṭaka and Sutta literature, he explains why problems may develop within family life, how parents should behave, how members of the family create a harmonious life, and most importantly, how Buddhist teaching could empower mental health and encourage better family relationships. In concluding, he stresses that family conflicts are inevitable and therefore we should try to find the Buddhist way to
best overcome conflicts and tension within a family and create a better life for aging parents.

Prof. Dr. Pataraporn Sirikanchana, Mahachulalongkornrajavidyalaya University, Thailand, investigates Duty and Compassion: Theravada Buddhist Approach to Harmonious Health Care and Sustainable Societies. After explaining that the meaning of duty and compassion are essential virtues for all human beings, he looks at the question of how we can secure happiness and peace. Based on the Buddhist teaching, he illustrates some practical guidelines for harmonious families, health care and sustainable societies in which everyone can be physically and spiritually developed. He gives us some examples of living conditions in Thailand as his case study. Finally, he concludes that through stipulated duty and compassion, we can develop our public mind and share responsibility of human beings, societies and the world of nature.

Ramesha Dulani Jayaneththi’s paper on the Buddhist way of living for sustainability: Harmonious Sri Lankan Family and Modern Challenges delineates the relationship between Theravada Buddhism and the creation of harmonious family in Sri Lanka. She shows us how in Sri Lanka, Theravada Buddhism has strongly influenced familial relationships and conducts, emphasizing the respecting of parents and extended family, the mutual support of marital partners, and the caring of children. These values, however, have been affected by modernization, globalization, and social mobilization that engender changes in the structure of the family. To mitigate the changes in familial values, Jayaneththi documents the endeavors of Sri Lankan families and society to return to the moral roots of Theravada Buddhism through various Buddhist educational programs, including Buddhist Sunday schools, Dhamma programs on TV and Radio channels, and community programs.

2. Child Abuse and Protection

Rev. Sangabopura Akhila, Buddhist and Pali University of Sri Lanka, Sri Lanka, explores Buddhist Attitude on Prevention Child Abuse for Sustainable Development. He examines the question of how to prevent the child abuse through Buddhist teaching. Based
on Vessantara Jataka, Tilamutti Jātaka, and Kēsi Sutta, he justifies that Buddhism gives us more insight into the matter in question. In fact, many Suttas in the canonical text relate to this topic as attitudinal manner. The most important point in this paper is that the Buddhist approach can be applied for preventing child abuse. In doing this, we all need to know our prima facie duties: every person has an ethical responsibility to prevent any kind of abuse or sexual harassment of a child. There is a social responsibility to safeguard children as a part of social compassion.

*M.W. Jayasundara*, University of Sri Jayewardenepura, Sri Lanka, discusses the *Use of Singalovada Sutta for the Prevention of Child Sexual Abuse*. He is concerned with the main causes of child sexual abuse in Sri Lanka and the significance of Buddhist guidance for parents. Based on the background of Singalovada Sutta, he conducted a case study in the agricultural district in Anuradhapura during 2015. In doing this research, he collected data from a random sample of forty victims using a questionnaire and interviews. These incidents cannot be seen as simple cases, because they refer to violation of laws pertaining to the protection of children. The paper notes that Sri Lanka has undergone a dramatic change with a serious impact on social control, and stresses that the protection of children has been ineffective and 80% percent of the children were victimized due to parental negligence. The rest of the victims had been affected through their deplorable living conditions. In conclusion, he points out that if the parents were able to follow the responsibilities illustrated in the Singalovada Sutta, then to a certain degree child sexual abuse could have been prevented.

*Ms. Kaushalya Karunasagara*, Sri Lanka International Buddhist Academy, Sri Lanka, deals with the question *For a Sustainable Future: Buddhist Perspective of Child Protection With Special Reference to Theravada Buddhism*. After presenting the main objective of this research project, she explains there is a wide difference among Buddhist philosophy in dealing with the matter in question and the way for people to follow it. In particular, after examination, she concludes that a Buddhist perspective can be applicable not only for Buddhist children, but also for each and every child in the world. For the future, she hopes that society will be a better place
when people treat all children as their own children, who need care and attention.

3. Healthcare

Arun Kumar Yadav, Nava Nālandā Mahāvihāra, India, explores the Buddhist Approach to Harmonious Health Care. Using the background of Pali literature, he highlights the Buddhist approach towards the cause and treatment of various illness. His case study tells us more about the method and its effect. Some empirical evidences of case studies show that Buddha not only preached the doctrines for well-being, but also explains the causes of many malaises. Specifically, meditation technique is an effective therapy in healing many physical or mental diseases. In concluding, he advises us to follow the daily routine given by Buddha. In doing this, we can overcome many small diseases to reach a state of well-being.

Dr. A. Sarath Ananda, Sabaragamuwa University of Sri Lanka, Sri Lanka, focusses on the Buddhist Approach to Health and Well-Being: The Way Forward to Sustainable Future. He aims at identifying the Buddhist approach to healthy life. In doing so, he analyzes the knowledge of individuals on the Buddhist approach to healthy life. He looks at the question of how the health care system could establish and promote sustainable societies and how the Buddhist approach to health care could enhance the sustainability of human society. Finally, he suggests that this approach should be made available to individuals to understand the simplicity and the enormity of the Buddhist approach to healthy living and well-being for the betterment of all segments in society.

Prof. Padmasiri De Silva, Monash University, Australia investigates Lifestyle Enhancement and New Dimensions of Health Care: A Focus on Pain Management. His central concern is to look at the question of how to make lifestyle changes through meditation with a focus on pain management. Four features of his discussion are: creating a wide open hearted space for experience, tolerance and the ability to embrace pain with friendship, subliminal tendencies of lust, anger and conceit and mindfulness as a therapeutic intervention. In the second part, he presents two approaches in dealing with the
question of healing: Vidyamala Burch and Risa Kaparo. Both are the art and practice of embodied mindfulness. Notably, he concludes that the most important component was the practice of Vipassana meditation.

Manakada Kemananda, University of East, Los Angeles, USA, discusses the Current Health Issues and The Application of Girimananda Sutta. Based on the particular meaning of Girimānanda Sutta, he suggests that we should consider it as an excellent deliverance from Buddha that elaborates identification of mind and body and imparts considerable understanding of healthcare from the Buddhist point of view. With reference to practical importance, he concludes that Buddhist teaching is strongly able play a vital role to overcome and solve current health issues, even in this sophisticated milieu.

Physical Health

Phramaha Boonchuay Doojai Phramaha Prayoon Chotiva-ro, Patitham Samniang, Mahachulalongkornrajavidyalaya University, Thailand, deals with the question the National Sangha Health Charter: A Mechanism for Buddhist Monk Health Promotion. The paper explains that Thai monks have to face health care problems, especially chronic diseases, such as diabetes, hypertension, ischemic heart disease, and hyperlipidemia. To respond to this situation, the objectives of this study were to describe processes for drafting and adopting a National Sangha Health Charter as well as to explore the possible ways of moving it forward. After discussing the situation, he concludes that a National Sangha Health Charter became a core framework, guideline and tool to drive and promote the Buddhist monks’ health and sustainable development of society.

Ven. Ayagama Siri Yasassi, Dharma-Vijaya Institute of Buddhist Studies and Oriental Languages Kuala Lumpur, Malaysia, presents the Buddhist Concept of Food in Moderation for Global Health-care. To open with, it is outlined that millions of people are suffering with a number of ailments caused by poor behaviour regarding consumption of food. In response, he highlights the valuable practice of eating food in moderation for maintaining a healthy life, in light of Buddhist teaching. Secondly, looking at the Buddhist perspective, he promotes that eating behaviours are important.
While the economic theories on food production are constantly changing, nevertheless, Buddhism guides the society to control mind and senses individually, so that they can avoid bad habits of eating food and have a more healthy life.

*Rev. Embilipitiye Suseela*, University of Kelaniy, Sri Lanka looks at the prospect of “Euthanasia - The Medical Suicide” in a Buddhist Perspective. He presents many current viewpoints in medical literature related to Euthanasia. However, in the practical view, the matter in question has received many criticisms. To respond to this, he highlights the value of Buddhism in considering whether the concept of ‘Euthanasia’ is compatible with Buddhist teachings. By considering the Pali canon and Western medical literature, he offers a comparative analysis. In fact, some monks who suffered from incurable pain committed suicide and Buddha was silent in such circumstances. He concludes that the modern concept of Euthanasia is an action that could be taken by a patient who suffers from an incurable illness or agony under certain specific criteria. Therefore, though rejecting any kind of killing means directly or indirectly, Buddhism follows a positive attitude regarding the concept of Euthanasia.

The research paper *Bhojana Sappaya: Mindfulness Consumption Practice Of Theravada Monks* written by Nichaboon Charuprakorn studies the concept of Bhojana Sappāya described in Buddhist scriptures as the inter-relationship of three social facts: health, food, and religious aspects. As social facts, they form the ways of acting, thinking and feeling, which generally prevail throughout a society and to the individual. Bhojana Sappāya or Mindfulness Consumption focuses on four dimensions of health promotion – physical health, mental health, social health and intellectual health. A guideline for consuming food for well-being is also provided.

**Emotional Health**

*Dr. Julia Surya*, Smaratungga Buddhist College, Indonesia, explores the question of *How Vipassana Meditation deals with Psychological Problem of The Anger Character in order to create a Peaceful Life*. Based on the practice of vipassanā meditation, this paper enables those who possess the ‘anger character’ to create a
peaceful life. He indicates that an intellectual analysis is needed to eliminate anger and this will lead to rational understanding. The basic tool for this is wisdom on the ground of vipassanā meditation. In attempting to break ‘mindfulness’ down, we need to have three major components: in a particular way or attitude; on purpose or intention; and paying attention. In fact, Vipassanā meditation is a technique of self-observation, truth observation and self-exploration. It is directed at all aspects of one’s inner experiences. At last, she concludes that its practice enables one to eliminate psychological problems of an anger character and to create a peaceful life.

Chin Yi Chun, University of Malaya, Malaysia, looks at Buddhist Approach to Sustainable Societies Through Anger Control Methods. This paper highlights various Buddhist approaches to conquer anger emotion, where one may use any method that will work best in different situations. He explains that anger control is important in personal and social development by promoting emotional, physical and mental health, enhancing stronger and healthier relationships with others and creating a harmonious and sustainable society. In the light of Buddhist teaching, he justifies that sustainability means establishing appropriate material wellbeing, non-harming in economic movement, and realising inner freedom from suffering. Buddhism has a contributory role in shaping the ethical and moral concerns of people. More specifically, Buddhist psychology tells us that hate and ill will are negative emotions. To respond to this, Buddhism can provide a remedy for the negative effects of mental states.

Anand Pratap Singh & Jyoti Sharma, Gautama Buddha University, India, address the Effect of Mindfulness based on Cognitive Therapy for Emotional Well-Being among Young Adults. At first, they outline how emotions play a vital role in controlling a human’s life. Young adults are now facing many challenges of monitoring and regulating their emotions, especially when they see the changing world around them. In their case study, they investigate the matter in question, utilizing a sample of 16 individuals who were also screened out for psychopathology. As a result, the mindfulness intervention is shown to be an effective way and it brings shifts in the regulation of
emotions.

**Mental Health**

Nguyen Trinh Thi Ai Lien identifies *Psychotherapy for Criminal Psychology From Buddhist Perspective*. The main issues of her paper are the rising consequence of crime and the role of counselling in psychotherapy. Psychotherapy is one of the missionary works that all Buddhists can do for the welfare of all living beings. In particular, it is the main responsibility of monks and nuns. She argues that this Buddhist method can make criminals and people better develop their inner qualities and help to develop improved powers such as concentration, mindfulness, compassion and loving-kindness. She looks further at other important aspects for solution, and concludes that this work needs the cooperation of whole society, as maintaining social welfare is our prima facie duty.

Ho Thi Thu Hang identifies *Meditation-Based Therapies in Mental Health for Wellbeing*. She outlines that mental healthcare is one of the most burdensome issues in Western countries because disorder, anxiety, disorders, schizophrenia and intellectual disability are at their most catastrophic development. In response to this worrisome situation, there has been a huge interest in meditation-based technique for a treatment. Her main topics are: What is meditation? Is the meditation-based therapies useful? and do the meanings of Buddhist approach of meditation need to be promoted? With her empirical evidence in clinical studies, she urges contemporary practitioners in the West to revert to Eastern traditional practices in Theravada monastics. The reason for this is clear: clinical studies show the fabulous positive effects of meditation, not only following the best practice but also building successful business.

Ven. Polgolle Kusaladhamma, SIBA Campus, Sri Lanka, identifies *the Utility of Buddhist Meditation to Overcome Physical Infirmity and Mental Disorder Based on Modern Neuroscience Researches*. The main idea of this paper is to present the particular importance of meditation practice in regard to the human neural system and body functions. In the theoretical view, the Buddhist practice of traditional meditation is based on philosophical concepts. On the contrary, scientific research tries to distinguish the Buddhist
teaching and the empirical aspects of its modern practices. Taking a closer look, neurologists prove that meditation can result in making observable changes in the human neuron system. Notable health benefits gained include increased immunity, increased fertility, lower blood pressure, anti-inflammation, relieving irritable bowel syndrome, reducing physical pain, anxiety and stress and helping lower blood sugar.

Dr. Indu Girish, Gautam Buddha University, India, looks at the prospect of Mind in Harmony: Buddhist Perspective. This paper focuses on two crucial aspects: understanding and implementing Buddhist principles and adopting a suitable lifestyle. He promotes that the Buddha’s teachings are valuable in nurturing the mental health of individuals as well as societies. In particular, the Buddha stressed not only to attain the highest state of health, but also achieving ultimate goals of life. In order, to grasp the Buddhist concept of mental health, it is pertinent to gain knowledge of the Buddhist world view. Arguably, the Buddhist way focuses on the mind in order to affect a change in human thinking, because that is the root of all our actions. In concluding, he quotes the teaching in the light of Dhammapada: “We are what we think, all that we are arises with our thoughts, with our thoughts we make the world”. Given this investigating and gaining more insight into Buddhist principles is our duty.

Dr. Jyoti Gaur, Samrat Ashok Subharti School of Buddhist Studies, India, focuses on the issue Building Psychology: Relating Buddhism to Modern Psychological Techniques. After offering a brief overview of the development of psychology, he discusses how the Buddhist knowledge and teachings are of importance in dealing with the question of modern therapy techniques. In exploring his concerns, he illustrates Cognitive Behavior Therapy (CBT), Default Mode Network (DMN) and various other therapies as the most useful methods that are applicable for all age groups. Finally, he concludes that there is a great need to establish Buddhist theory and practices as an effective approach for future psychology.

Neekee Chaturvedi, University of Rajasthan, India, explores the Buddhist Psychology to navigate the modern world. The paper investigates whether the Buddhist diagnosis of the human
predicament and suffering is valid and the prescription is effective in view of current challenges. In doing so, he explores the functions of Buddhist meditation technique and its use to help to cope with stress, strife and unhappiness. He justifies these findings through psychological studies on modular theory of the mind. By integrating Buddhist philosophy with meditation practice this makes the therapy more effective and durable. Finally, he argues that the four noble truths and no-self that form the core of Buddhist psychological formulations, are the basic map for us to navigate the world today. As a result, he concludes that with the Buddhist guidance, we discover ourselves within the hidden reality of the world harmoniously.

Zhong Haoqin, University Hong Kong, examines the concept of Using Satipatthana Bhanana to Help Improve The Mental Wellness of LGBTQ People. The paper outlines how the living and support conditions of the LGBTQ people are of concern and they have to face issues with mental health care treatment. The main aim of this study is helping them fully accept their minority sexual orientation and finding psychological treatments for improving their wellness. Based on the Buddhist teaching, especially on the light of Satipaṭṭhāna bhāvanā and Kāyānupassanā, he discusses the mindfulness on the body as an appropriate therapy. After discussing the practical views of current developments in successful treatment, he concludes that meditation could improve the perception of self-esteem of LGBTQ people. With a faith in Buddhism and with dharma practices, LGBTQ people are likely to cultivate inner peace and wisdom.

Asep Yusup Indaviriyo, University of Kelaniya, Sri Lanka, investigate the Buddhist Psychotherapy to Build Mental Health. The paper stresses that mental healthcare service is of vital importance for human living. In fact, we cannot separate physical healthcare from mental health care. The reason for this situation comes from greed, hatred, delusion and pain and modern therapies in Western medical tradition are unsuccessful. Faced with this challenge, he looks at the question of how the Buddhist meditation techniques could help relieve or even eliminate the mental issues of people. After discussing the philosophical teachings of Buddhism, he
concludes that Buddhist methods of psychotherapy could be best used to build mental health, most importantly, it would pave the path for the people to reduce mental stress that commonly occurs in modern times.

Lisa Tanaya, University of Kelaniya, Sri Lanka, deals with the Effect of Buddhist Psychological Healing Systems for the Torturous People in Sri Lanka: A Case Study of Nagananda Buddhist Ayurvedic Hospital. The main objective of this project is to focus on the system of how the Buddhist psychotherapy and counseling can be successful to heal clients within a short period in the clinic. He conducted a case study with a sample of fifty respondents in accordance with the random stratified sampling method based on gender, age, district, ethnicity, mental disorder and employment. Data gathered through the using questionnaire, interviews and analysis. As a result of this empirical survey, he concludes that Buddhist Āyurvedic counseling and healing methods is able to heal the variety of mental illnesses in Sri Lanka.

4. Meditation and Other Buddhist Approaches to Care and Healing

Rev. Fuminobu (Eishin) Komura, Hospital of the University of Pennsylvania, Philadelphia, USA, deals with the question Spiritual Care as an Embodiment of Buddhist Loving Kindness and Compassion Teachings: A Buddhist Chaplain’s Perspective. At first, he demonstrates that there is a relationship between the Buddhist teachings and chaplaincy, and that spiritual care is an enactment of Buddhist loving-kindness and compassion. He notes that spiritual care is an essential element of a holistic approach. Second, the Buddhist teachings give chaplains more insight into spiritual support to people in need. He gives three particular examples: Vimalakirti experienced suffering because of the suffering of other sentient beings; Śantideva emphasized the inseparability of self and others; Saichō teaches us: “forget self and benefit others.” These altruistic illustrations serve as role models for chaplains. Based on his experiences, he discusses the teachings of Buddha and the role of chaplaincy. Most importantly, chaplaincy would be a model of the bodhisattva path. Mindfulness can help them to be ready to serve
unconditionally. At last, he concludes that spiritual care can be regarded as an embodiment of Buddhist loving-kindness and compassion teachings.

Rev. John M. Scorsine puts the question Who cares for the Responder under review. He addresses the current theories to support the first responders and caregivers that answer the call. The doctors, nurses, paramedics, firefighters, aid workers, military members, and relief works are suddenly taken from their comfort of home, travel to austere environments to face head-on the demons of this disease, malnutrition, injury, and death. Given this, he looks at the question of what aspects of Buddhist teaching can be brought to these embattled persons, how the Sangha can participate to the caregivers and responders and what Buddhist chaplaincy can do. After discussing these questions, he comes to conclude that the Buddhist teachings could reduce the suffering of the responders and enable them to face with the suffering of people.

Dr. Sunita Devi, Panjab University Chandigarh, India focuses on Buddhist Rituals for Health and Healing in Western Himalayas: A Special Reference to the Shamans. This paper deals with the Himalayan art of healing that is followed by the local people. The traditional and cultural values of this therapy are historically particular. He explains the deep-rooted faith of the Buddhist monks who perform various rituals of shamanism that has been practised in the remote areas of the western Himalayas. Local people depended upon the healers for their physical as well as mental illness i.e. psychosomatic problems. Even after the introduction of modern therapy, the shamanistic tradition is prevalent in the Himalayas. Due to strong socio-cultural background, local still go hand in hand with traditional ritual healing with harmony. After illustrating some case studies, he concludes that Shamanistic tradition is still effective enough with time and is successfully performed from one generation to next.

Huynh Thi Kim Hong & Prof. Dr. Anjali Kurane, Savitribai Phule Pune University, India, present their case study on Buddhist Health Care from an Anthropological Perspective. They seek to highlight the Buddhist insights into maintaining physical health and promoting well-being. From a theoretical basis, they explore the interrelationships between physical health and mental state
in discussing the teachings of Vipassanā meditation. In particular, they conducted a “Case Study on the subject matter concerning People’s Perceptions in Vipassanā Meditation Center”. The methodology used is the technique of vipassana meditation in some cities in India and Nepal. They have documented the major changes of perception of the practitioners Vipassanā meditation. At the empirical view, in examining the result in the context of developing mindfulness and controlling disease, they conclude that the participants are concerned with the issues of attachment, anger and delusion which cause psychological suffering.

Priya Rakkhit Sraman, Tufts University, USA, discusses the question Buddhist Chaplaincy as a Means of Buddhist Education, Practice, and Service for the Youth. This paper is concerned with the aspect of how Buddhist teachings and practices incorporate into chaplaincy work. In doing so, he addressed the various challenges that he has to come up in interactions with students and colleagues. He shows us that Buddhist chaplaincy is a useful way to teach Buddhism to the youth. According to his experience, he can talk about the multi-faith setting. In this way, he concludes that the admonition of Buddha to the disciples was also to live a life directed towards caring for others through their spirituality. We should find out different skillful means of utilizing our learnings and practices in the interest of helping more people. The Buddhist teachings are relevant and that motivate us to be more interested in our own learning and practice even more.

Ven. Raniswala Sunanda, Buddhist & Pali University Institute Kuala Lumpur, Malaysia, presents a Comparative Study on Coaching in Buddhist and Western Psychology to Create a Sustainable Society. After offering a comparative analysis on coaching based on Buddhism and Western Psychology, he proposes a practical guidance to create a sustainable society. He argues that the Buddha was capable of using more intuitive and insightful knowledge of coaching. The compassionate words have been significant in helping to achieve the individual aims of a person. While on the other hand, Western psychology is useful in dealing with self-centred, empathic and intuitive listening. Based on his findings, he concludes that there are many similarities and differences in coaching between them. That
is the reason why we need to identify the effective way of proper coaching to create a sustainable society.

Thalpe Ge Indika Piyadarshani Somaratne, Sabaragamuwa University of Sri Lanka, Sri Lanka, considers the question: *Thinking of Life Through Death, Buddhist Perspective on Death*. Based on the Buddhist teaching in dealing with the mattei in Nibbāna, Petakopadesha and Nakulapitu Sutta, he highlights the question of how a person should overcome the sorrow of death. It leads to go beyond or transcend from death to the maximum and attaining minimum peaceful death. Therefore, the conclusion is that Buddhism contains a great spiritual assistance of profound clarification for the dying.

Dr. Jyothi Kakumanu, India, investigates *Healthy Brain: Cognitive Transformation and Associated Neural Dynamic of Vipassana Meditation*. In this paper, she provides insight into the neural changes associated with meditation proficiency and paves the way for the understanding of neural correlates of higher states of consciousness and well-being. In doing this, she evaluated changes in two facets of cognition - sustained attention (ability to focus attentional resources on specific stimuli for a sustained length of time) and attention switching (ability to intentionally switch attentional focus between stimuli). More specifically, she discusses three particularities of Vipassana meditation techniques. After stressing its efficiency, she concludes that these changes may be improved awareness and we need to identify further the neural sources of performance monitoring along with the meditation related neural networks activity differences.

Ven. Dr. Thich Nu Hang Lien, Vietnam Buddhist University, HCMC, Vietnam, discusses the *Buddhist Meditation to Harmonious Family, Health Care and Sustainable Society*. After presenting that meditation has spread throughout the East and West as a living art and is taught as a treatment technique, she comes to stress that Vipassana Meditation is the enlightened essence of Buddhism, that is the guiding principle of enlightenment towards the complete liberation from suffering. Based on the Noble Eightfold Path, we need to learn the practice of mindfulness. This is seen as the best way to help us to cultivate virtue, perseverance with the ideal and
promote talents. Lastly, she concludes that meditation in life brings people happiness.

Pannyavarā, Bodhipakkhiya Forest Meditation Centre Myanmar, identifies Dhatumanasikara: An Analysis of Its Impact on Buddhist Practitioners of Myanmar. In his paper, he presents Dhātumanasikāra as a mindful practice mentioned in the Kāyānupassanā of Mahāsipaṭṭhāna Sutta and the main practice of Bodhipakkhiya Forest Meditation Centre in Myanmar. As there are many ways of practice, his favorable objective is to offer the effective way of contemplation. After presenting the nature of the strategy required, he conducted a survey on Meditative Retreat Programs for sustainable positive changes. As result of his case study, he concluded that Dhātumanasikāra is an insightful meditative practice for mindful leadership in order to receive enrichment of life and sustainable peace.

Phan Thi Mai Huong & Thich Nu Minh Hoa, Vietnam Academy of Social Sciences, Research Institute in Hanoi, Vietnam describe the Relationship Between Mindfulness and Perceived Happiness of Monk and Nun in Students in Vietnam Buddhist University. The Buddhist mindfulness is the most popular term indicating a state of maintaining awareness in the present. Many foreign studies have shown a positive correlation between mindfulness and happiness. In the Buddha’s light, The University of Buddhism in Ho Chi Minh City conducted an innovative investigation with the same objective. This case study was specifically designed by involving 64 students who were monks and nuns. Its purpose was to find out empirical evidence of the relationship between mindfulness and happiness. The research tool was a questionnaire survey consisting of the scales of Mindfulness, Happiness, and demographic information. Using factor analyses, correlation and regression, the study has pointed out three components of mindfulness and concluded that mindfulness directly had a positive impact on the perception of happiness or indirectly resulted in monk and nun students’ feeling of happiness by reducing negative emotions.

Ram Kalap Tiwari, K.S. Saket P.G. College, India, deals with the topic of Effect of Mindfulness Practices on Working Memory Capacity and Verbal Reasoning of College Students. The purpose of
the project was to examine the effects of mindfulness practices of 80 undergraduate students from Saket College, Avadh University, Faizabad. They were randomly selected to participate in the study. OSPAN and GRE measures were applied to the participants. Results of this case study indicated that a three-week training program would increase working memory capacity and superior reading comprehension on GRE. This training also improved cognitive function and minimized absent-mindedness of college students.

Most Ven.Dr. Thich Duc Thien
Most Ven.Dr. Thich Nhat Tu
I. FAMILY
ABSTRACT:

Before going into what are right speech and the Buddhist perspective on it, it is necessary to know what is speech per se. Speech is a vocalized form of communication or the ability to communicate. However, speech is not just a physiological form of communication or a combination of words; it also indicates the mood and intention of the speaker, depending on the tone. A person with a peaceful mind will speak softly and confidently. As against this, one who is worried or drunken will speak fast and without confidence. When one speaks to a child, the voice is very soft, tender and loving. But when one is arguing, it is very forceful and as the argument heats up, the voice gets louder and is full of anger as the speaker gesticulates. Thus, through speech one can observe different moods of the speaker. Human beings living in a society or in a group need to communicate with each other for various reasons. And this is done through the medium of speech. It can also be done by gestures, body language, written words and so on. But the most common form of human communication is by way of spoken words or speech which is a powerful means of communication. It can effectively
communicate one’s intention, ideas and emotions to another person. It thus functions as a bridge between two individuals, groups, and communities. A good and intelligent speaker will be able to communicate and put across his thoughts correctly without causing any misunderstanding or disharmony.

In the Pāli Tipiṭaka we find a number of suttā-s in which the notion of speech is elaborated. The Buddha was mainly concerned with right speech or sammāvācā and not with the mere speech i.e. vācā. He condemned wrong speech, micchāvācā, which are both the effect as well as the source of evil. Although the Buddha praised sammāvācā and condemned micchāvācā, in his own lifetime there are several instances where he spoke harsh words, promised five hundred apsarās to Nanda for attaining arhathood and so on. Can these cases be called instances of sammāvācā as per Buddhist parameters? This further leads to a broader question namely, what exactly is sammāvācā and micchāvācā according to the Buddha? Another question of great significance is what the results of sammāvācā are and micchāvācā and what the duration of their results is. These questions are related to larger questions regarding the nature of the phenomenon of speech and its ethical dimension. Once this is clarified, the rationale behind the ethical conduct prescribed by religious books will become evident.

Further, it is worth finding out whether the Buddha’s words on right speech were relevant only during his period, or do they have some relevance in to-day’s world of high speed communication and social networking. This is also related to a larger issue of whether sammāvācā can contribute to world peace in the present circumstances.

The present research is driven by these questions. It will try to find the answers to these questions by taking the following steps. First, I will try to understand what right speech from the Buddhist point of view is? While elaborating on this, it is first necessary to know how speech arises; is it merely a physiological phenomenon or is there any mental volition behind it. How do scientists study this and what was the Buddha’s view in this regard? Then I will proceed to understand the Buddhist
perspective on right speech with the help of Pāli scriptures. In order to understand *sammāvācā* in right perspective, I will also present its counterpart, i.e., *micchāvāca*. Both these concepts will be studied along with all other related ideas. Further the issue of relevance will be pursued in the light of modern works of Buddhist scholars and practitioners. Here I shall try to present the nature of modern communication and its impact on society and show which Buddhist principles can be effectively used to improve modern communication to achieve harmonious co-existence in the present world.

1. WHAT IS SPEECH?

Dictionaries define speech as, that which is spoken, language, a discourse, oration, talk, colloquy and so on. An important aspect related to speech is language. Modern dictionaries define language as human speech, a variety of speech or a body of words and idioms, especially that of a nation, a mode of expression, diction, any manner of expressing thought or feeling, or an artificial system of signs and symbols with rules for forming intelligible communications for use, as in the case of a computer. According to linguists, language is an arbitrary system of vocal symbols by way of which a human society cooperates and communicates and not through written symbols. All over the world, animals have the same language. Crows caw in the same way all over the world. Only humans rationalize it, hence it is arbitrary. One may summaries the difference between speech and language as follows: *speech is a language that is spoken or expressed through the vocal door. A language can be expressed in writing but when it comes to speech, it is direct communication through one’s vocal cords. It needs a speaker as well as a listener.*

If we turn to Buddhism, the Theravāda Pāli canon discusses speech in the context of human society without differentiating it from language. According to *Dhammasaṅgani*, what is uttered is speech, *vuccatī’ ti vācā* (Dhs 324). *Aṭṭhasālini*, explains speech as “that speech, voice, enunciation, utterance, noise, making noise, speech, articulation of one who has moral, immoral, or unmoral
thoughts is called speech” (Exp 114-115). Thus here the Dhammasangani and Aṭṭhasāinī explain speech in terms of spoken words or meaningful utterances. There is however no reference here to written words. In the Pāli texts we do find reference to speech in terms of volition (cetanā) and abstinence (virati), which are mental and ethical aspects governing the speech.

2. HOW SPEECH ARISES- A SCIENTIFIC VIEW

According to scientists, speech has two aspects: (1) communication and (2) language. Language in turn has two aspects i.e. (1) expression and (2) reception. While talking to a person, the speaker expresses his thoughts according to his own capacity and also the capacity of the listener to understand. This is from the speaker’s point. The reception part of speech pertains to the listener and it is his or her capacity to understand what is said by the speaker. Language is a system of symbols and can be expressed through oral, written, sign or pictorial forms. The most common form is oral. Speech is a method of expression of oral language and it has voice, articulation and resonance. Voice is produced because of respiration. Thus one can say that indirectly respiration is related to speech. While exhaling, the vocal cords vibrate and sound is produced. However, speech can be there without voice too, i.e. in the form of whispers. While speaking, breathing goes from involuntary to voluntary mode. One may breathe in more air during inhalation in order to speak loudly or to speak a longer sentence. While speaking, inhalation is quicker and exhalation is slower.

The center of speech production is the brain and it is controlled by, the area number four of brain. It controls the entire motor system of the body through the motor nerves which are bilateral. The language center is in left in the right-handed people and on the right side in the left-handed people. Messages are sent from the brain to various muscles. First the voice is produced and then articulated into sound and is resonated thereafter. Thus it may be seen that scientists study speech mainly from the physiological angle. Although psychologists pay some attention to mental factors responsible
for faulty speech production, the aspect of volition or ethics is largely forgotten. As against this, the Buddha gave much more importance to mind and volition.

3. HOW SPEECH ARISES - A BUDDHIST THEORY

Before discussing the Buddhist theory of speech production, it would be essential to understand how Buddhism looks at the entire phenomenon of speech. This would help us to understand in a better way the Buddhist theory of how the speech arises. Buddhism does not consider speech as mere production of sound. It rather looks at it from the ethical point of view. It considers speech from three aspects namely, (1) volition (cetanā), (2) abstinence (virati) and (3) sound (sadda). Among these, it gives utmost importance to volition. Volition is said to be thinking as active thought, it can also be considered as intention, purpose or will (PED.271). When it comes to speech, it is the volition to utter good or bad words. The volition is explained as under: “Words endowed with four factors, ... (1) are well spoken, (2) not ill-spoken, (3) faultless and (4) unblamed by the wise. Here speech is voluntary” (Exp 114).

The Subhāsitasutta (Sn.78, 79) enumerates these four factors as (1) attha, (2) dhamma, (3) piya, and (4) sacca. In this connection attha means the intention of benefiting others, dhamma means leading to freedom from suffering, piya means friendly intention and sacca means truth.

Virati or abstinence is not doing something. In the case of speech, it is abstaining from speaking words which amount to telling lies, speaking harsh words or slander, which can result in breaking relations and also frivolous speech. Atthsālini (As. 86) by quoting Vibhaṅga, explains virativaṃ as follows:

“Avoidance of the four misconduct in speech, abstinence, renouncement, abstention, non-action, non-doing, not incurring of guilt, non-trespassing the boundary, pulling down the bridge leading to it; following the eightfold path completely, is called right speech this is speech by way of abstinence” (Exp 297).
However, there is a difference between abstaining and not acting. Abstinence is proactive whereas the other is non-active. For example, abstinence is restraining oneself from speaking words which can cause damage to others, whereas not acting means not speaking at all.

The third type of speech is sound or *sadda*. Thus speech as *sadda*, i.e., sound, is merely a physiological phenomenon of sound production and there is no ethical aspect involved in it.

Let us now turn to the commentarial literature to understand the phenomenon of speech production. In the *āṭṭhakathā*, Ācariya Buddhaghosa explains the nature of speech by quoting two different views of *Mahā-āṭṭhakathā* and *Āgamaṭṭhakathā*. ‘When thinking arises in an individual as ‘I shall speak this, I shall speak that’ a sound is produced by diffusion of the initial application of the mind. This is cognizable by the mind but not by the ear. This is what the *Mahā-āṭṭhakathā* says (Exp 115). But according to *Āgamaṭṭhakathā*, the traditional commentary, the listener first hears the sound and then infers the intention of the speaker through these sounds (Exp 115). Hence the sound is cognizable by the ear. Thus these two books give different views on the nature of speech.

The *Mahā-āṭṭhakathā* gives importance to mental speech ‘*vitakka vipphārsaddo*’ which is not audible by the ear. When one wants to speak, one first formulates the speech in the mind and then manifests it into words. This process is from the speaker’s point of view. Thus from this angle, actual speech is speech which originates in the mind. It starts with volition and results into sound. On the other hand, *Āgama* views this process from the listener’s point of view. According to it one first hears the sound and then infers the intention of the speaker. Hence the process starts with the audible speech and results in the comprehension of volition. The first view is stated from the point of the speaker, that is to say; what happens when one thinks of speaking, whereas the second view is from the point of the listener.

It may be seen that before the actual speech takes place,
the thought arises in the mind. This is the mental level. Later when the words are actually spoken through vocal organs, it is at the physical level. Thus speech is both a mental as well as a physical phenomenon.

According to Buddhism, speech necessarily involves three elements, namely; 1) initial application of the mind, 2) an impact of intimation and 3) cognizance by the ear. Out of these, the first and the third are already mentioned above. The second element is called intimation - \textit{viññatti}. It is twofold; bodily intimation and verbal intimation. Bodily intimation is explained as “There is a certain peculiar, unique mode of change in the primaries when set up by mind, through which, as a condition, mobility is able to strengthen, support and agitate the co-existent body. This is intimation (Exp 111).” The verbal intimation is also explained in similar terms as follows “There is a certain unique change (in the primaries set up by the consciousness) which is the cause of bringing about the impact of the element, grasped by kamma, on that set up by the mind. This is speech-intimation (Exp 115).” Thus, intimation is a physical element responsible for physical or verbal activity, which communicates the intention of the agent. In other words it forms the bridge between the volition on one hand and its physical or verbal manifestation on the other. According to Buddhism, without the mediation of intimation, the phenomenon of speech can not be complete. Hence it is said “There is no sound, due to diffusion of the initial application of the mind, which arises without an impact of intimation, and which is not cognizable by the ear (Exp 115 ).”

The \textit{Paṭṭhāna} gives details of what happens when a person decides to speak. It explains the dynamics between the mind and matter in the process of speech production. Such an intentional speech is called sound produced by the consciousness i.e., \textit{citta samuṭṭhānika saddo}. It is explained as “What happens when a thought arises in the mind ‘I shall speak this, I shall speak that’ is, it sets up eight material qualities, earth element, water element, fire element, wind element, colour, odour, taste, and nutritive essence. Among these, the earth
element produced by the consciousness arises, impinging on or striking the earth element grasped by the *kamma*. Sound arises together with that impact between the elements. It is the sound set up by the consciousness (Exp 15).” At the time of the production of speech at the physical level, the earth element or the *paṭhavīdhātu* is prominent as the sound is produced due to the coming in contact of two hard elements namely earth and earth. Thus sound is produced when two hard elements strike on each other. According to Buddhism, when intention to speak is present, occasional hardness is generated in the speech organs. When this impinges on the inborn hardness of the speech organs, sound is produced.

Thus after comparing the words of the Buddha on the origin of speech with the research that is being carried out in the modern world, it becomes evident that the Buddha gave prominence to volition. He has declared mind as the source of speech. He talks about intermediate components such as earth element (*paṭhavīdhātu*), and intimation (*viññatti*). He has spoken about speech in terms of an intentional ethical act (*kamma*) and has divided it in to two categories namely, virtuous and non-virtuous (*sucarita* and *duccarita*). As against this the scientific community emphasizes on the brain and other parts of the body responsible for speech production. It hardly pays any attention to the ethical aspect of speech. It rather talks of formal speech defects and how to correct them. It may be concluded that the Buddha’s approach to speech is normative and abstract whereas that of scientists is physiological and concrete.

In order to understand the ethical dimension of speech in Buddhism, one must study the concept of *kamma*. As stated earlier, the Buddha gave much importance to volition or *cetanā*, when he talks about *kamma*. In Buddhism, *kamma* is defined as ‘bodily *kamma*, vocal *kamma* and mental *kamma*’. And what is this *kamma*? Volition as well as states associated therewith’ (Exp 117), ‘*tīṇi hi kammāni- kāyakammaṃ, vacīkammaṃ, manokammaṃ ’ti. Kiṃ panetaṃ kammaṃ nāmā ’ti? Cetanā ceva, ekacce ca cetana sampyuttadhammā (Aṭṭha). The Buddha said ‘I declare Bhikkhus, that volition is *kamma*. Having willed, one acts by body,
speech and thought’ (Exp. 117).

4. SAMMĀVACĀ: ETYMOLOGY AND DEFINITION

As per the Pāli English dictionary, sammā is an indeclinable word. The Vedic form is samyac/k and sāmis, and means “connected” in one, thoroughly, properly, rightly, in the right way, as it ought to be, best, perfectly, (opposite of michhā, i.e. false, wrong, separate, contrary). Vācā is a feminine word (vāc, vakti, vivakti), in Pāli it is vaco. The Vedic forms are: vāk (vāc), voice, word, vākyā.

The Buddha defines speech in terms of volition and abstinence. In the Mahāsatipaṭṭānasutta (D.II.312) the Buddha asks

“which is O! monks right speech?”

And then clarifies it himself-

“Abstinence from telling lies, abstinence from harsh speech, abstinence from slander, abstinence from frivolous speech – this is O! monks called right speech.”

This definition is also found in other suttā-s, namely, the Mahācattārikasutta (M.III.73), the Saccavibhaṅgasutta (M.III.251), and the Vibhaṅgasutta (Sn. V.8-9). When we examine those suttā-s which deal with sammāvācā, from the point of view of abstinence, it is found that the Buddha defined right speech in the context of wrong speech and said that abstinence or veramaṇi from wrong speech is right speech.

An explanation of sammāvācā from the positive point of view is best found in the Subhāsitasutta (Sn. 78, 79) of the Suttanipāta. Therein the Buddha has said that speech endowed with the following four constituents is good or pleasant speech. These are attha, dhamma, piya and sacca. Speech which does not cause repentance or remorse to oneself or harm to others is profitable speech. From the positive point of view, it is speech which benefits others and brings satisfaction to oneself. Speech endowed with dhamma is speech which the Buddha speaks. It is said to be the best as it ends suffering and leads a person to nibbāna. In the case of speech, the words attha and dhamma are
normally taken together. Speech should have some advantage, should be beneficial, profitable, and also with some moral and spirit. It should be meaningful (sāttha). Regarding the pair attha and dhamma, attha refers to the primary natural/meaning of the word, while dhamma relates to the (interpreted) meaning of the text and to its bearing on the norm and conduct or theoretical and practical side of the text (Pāli) to be discussed.

Piya- means pleasant, agreeable, liked, kind and loving. Speech endowed with these is called piya vacana. People receive such speech with a feeling of joy. One should speak only words which are amiable, disregarding the bad qualities of others.

Sacca is truth and good speech has to be true speech; which is refraining from telling lies. It is comparable to nectar because it is the sweetest among all the tastes (saccam have sādutaram rasam) (Sn 1.84). True speech is a condition for the deathless state called nibbāna. Simply refraining from telling lies is not true speech in the absolute sense. In fact, speech should be endowed with two additional qualities of being profitable to others, i.e., it should be for people’s well-being and also self-satisfying at the same time. In other words, truth cannot be bare truth, well-being is always embedded in it. Also truth is embedded in well-being. Attha and dhamma are ultimately embedded in the truth. They qualify the truth and are not separate from the truth.

5. SPEECH AS PER THE VEDIC TRADITION:

Speech that brings the end of suffering is true speech in the highest sense. It is said to be khema or safe since it talks about the path leading to nibbāna. Hence it is a safe path, not leading astray. Only such speech is comparable to nectar. As against this Buddhist definition of sammāvācā, based on the ethical aspects of speech, in the Vedic tradition right speech is said to be that which is correct according to having the right constituents of a logical statement (pañīnā avayava), nominal stem (nāma pada), gender (liṅga), number (vacana), cases (vibhatti), tense (kāla), syntactic relations (karaka) and so on. This is at variance with what Buddhism says. From the
Buddhist, viewpoint, even if the speech is correct according to the above parameters, if it is endowed with slander it is bad speech. Speech which is free from the four blemishes namely, untruth, harshness, slander and frivolous talk is good speech or *subhāsita* even if it is spoken by a non-Aryan or a slave.

The Vedas were said to have been directly handed down by Gods and hence were considered sacred and divine. They could not be tampered with or polluted. A great deal of importance was given to pronunciation, as the *mantra*-s are said to be very powerful and had to be uttered in a particular manner. It is their sound that is said to give the power, and thus if not pronounced properly, they would not have any efficacy. On the contrary, if pronounced wrongly, it could boomerang and have adverse effects. It is said that a word faulty in accent or a phoneme wrongly employed, does not express its (intended) meaning but kills the host as a thunderbolt of the speech; just as it killed (the host) owing to a mistake in accent while uttering the words.

Further, only the men of upper castes were the custodians of the scriptures. Lower class people and women of upper caste as well were forbidden from studying them. Thus the scriptures were linked to a particular caste and sex. They could be read only in Sanskrit, which was supposed to be the divine language or the language of Gods (*divyā vāk*). Again the divinity was more about the language than the contents. Due to these very reasons, the Vedas could not make an impact outside the Indian sub-continent and remained in the hands of a selected few.

As against this, the Buddha did not attach the concept of purity to the language. There was nothing sacred in speech and as long as it was free from the four blemishes, it was good and right speech. Volition and the intention of the speaker were more important than the words themselves. When the Buddha’s words are translated into other languages, the phonemes do change. But this does not mean that their efficacy is lost. They remain as effective as in the language which the Buddha uttered. The teaching too does not get polluted but remains the same. Due to this very reason, the Buddhist mantras are
open to phonetic transliteration and have been translated in Tibetan, Chinese, and Japanese and so on. These are said to be as effective as the original. The efficacy of these mantras depends on the amount of purity of the mind and the intention with which it is chanted. This is one of the reasons why the words of the Buddha spread far and wide during Asoka’s period and also in today’s world. Further, it is not class or sex based. Anybody could chant the words and get the same results.

Commenting on the Subhāsitasutta, Buddhaghosa said that a speech endowed with attha, dhamma, piya and sacca should be known as good speech even if it is the language of the mlecha-s or the language of the songs of maid servants, as far as it conveys bliss for this world and the other. It is said that in Sri Lanka, there are instances of monks attaining arahat-hood after having heard Sinhalese girl servants singing inspiring words in the Sinhala language. According to him, grammatical purity is irrelevant as far as dhamma is considered, provided it was free from the four blemishes (Pj II.396, 397). Thus in Buddhism, language is only a means of communication and there is no divinity or the concept of pāpa or puñña attached to it.

The Buddha said that one can use any language as long as both the speaker and the listener understand it and one does not transcend the common usage. In the Araṇavibhaṅga sutta (M IV.9), the Buddha said that one should not speak in a language that is restricted or limited to a particular region. This is because different languages have different words for the same item and it may cause confusion in the mind of the listeners. His advice to the monks was that they should go to different places and spread dhamma. India had many languages even in those days and if the monks taught in the language that the Buddha used, the listeners might not have understood it. It is the preacher who has to learn the language of those to whom he intends to preach.

Thus as against the Vedic tradition, early Buddhism does not favor use one sacred language. It gives importance to imparting and learning the contents of the teaching rather than its particular
form. This approach of Buddhism which favors use of multiple languages was helpful in making this knowledge accessibility to masses. However, it seems that in the later Theravādā tradition, language played an important role as an identity symbol. As a result of this the Theravādins gave undue sacred status to Pāli contradicting the early Buddhist stand point on language.

6. IMPORTANCE OF SAMMĀVĀCĀ

Importance of speech in Buddhism can be discerned from the fact that when a person takes refuge in the triple gem, which is also a salutation to the triple gem, it can be said mentally, or aloud, i.e., by speech. The Buddha in Vandanāsutta (A. I. 294) has said that there are three types of vandanā or salutations; physical, vocal and mental. Saying it aloud is said to give the highest results, because not only the speaker but also the listeners benefit from it, whereas in reciting it mentally, only the person reciting receives the benefit. Almost all works in Buddhism start with a salutation to the Buddha, Dhamma, and Saṅgha. And since in those days the tradition was oral, the salutation was also made orally. The oral salutation is uttered with rapture and joy. The salutation or paying homage is not out of fear or to get some profit. It is also not because it is one’s family tradition or custom. It is done with a heart full of respect and is done with all three doors, namely, physical, vocal and mental, open.

Most of the important discourses were given by the Buddha on someone’s request. In other words, these discourses are the results of vocal action of some aspirant. A devatā asked the Buddha in two gāthā-s who will disentangle the tangles and be free from the cycle of life. Buddha’s reply was a monk established in morality, concentration and wisdom will disentangle the tangles (S. I.13,165). Based on these, Buddhaghosa composed an entire book called Visuddhimagga. Reciting something with a pure mind and with good volition can bring about good results. When the Buddha recited the Ratanasutta (Khp.3-6), it brought rain to the famine struck Vesāli. Similarly Suppavāsākoliyadhītā (Ud.15-18), who was pregnant for seven years and suffered
labor pains for seven days, delivered a healthy baby when her husband merely repeated the Buddha’s words in front of her. All these recitations and, repetitions were with a pure mind and with metta and can certainly be treated as sammāvācā.

7. CONCLUSION: THE BUDDHA’S SPEECH

After discussing all the above mentioned aspects of right speech, let us end our discussion of this topic by raising a pertinent question as to what kind of speech the Buddha spoke. In this connection, let us also examine the Buddha’s own career and some of the events therein. These events raise questions regarding the Budha’s own observance of sammāvācā. Enquiry into these questions, would give us an additional insight into the Buddhist notion of right speech.

The Buddha not only advised others to refrain from telling lies, he himself followed this practice and set the example for others. He was yathāvādī tathākārī and yathākārī tathāvādi, i.e. he practiced what he taught and he taught what he practiced. Two of the thirty-two marks of a great man or the mahāpurisa lakkhaṇa that the Buddha had are broad and long tongue (pahūta jivhā), and excellent voice (brahmassara). This is because the Tathāgata, in his previous lives, previous existences, and bhava, as a human being always refrained from harsh speech. He spoke pure, faultless, charming, cultured and what people liked (D.III.173-174).

In spite of this we find the Buddha using harsh words in certain cases. When the monks made any mistakes, his favorite word for them was ‘moghapurisa’ i.e., a stupid or useless person. Once Devadatta approached the Buddha saying that the Buddha was getting old and Devadatta should assume the leadership of the saṅgha. The Buddha’s words to him were ‘I would not hand over the saṅgha to even Sāriputta or Moggallāna. How then could I hand it over to you, a wretched one to be vomited like spittle?’ kim pana tuyhaṃ chavassakheḷāpakassa (Vin. II. 188).

The Buddha’s cousin Nanda was ordained by the Buddha against his wish on his wedding-day. He could not meditate properly as he kept remembering his bride-to-be and wanted
to leave the saṅgha. So the Buddha showed him five hundred apsarā-s or celestial nymphs in heaven, who were serving Inda, and promised Nanda that if he meditated correctly, the Buddha would provide him with these apsarā-s. Accordingly, Nanda meditated and became an arhat. Thereafter he had no interest in the apsarā-s (Kammavipākajasutta.Ud.21-24).

At Uruvela, shortly after the sambodhi, Māra approached the Buddha to scare him. The Buddha’s reply to him was, ‘Having described the good and bad of samsāra is enough. O, pāpi Māra, you have at last been defeated. Those who are restrained with their body, speech and mind cannot come under the influence of Māra and they cannot be captured by him’ (Asubhasutta. S.103-104). This statement of the Buddha addressing Māra as pāpima although it may appear harsh, is based on truth and as such can be considered as sammāvācā.

In the first instance of the Buddha scolding the monks, it could be out of concern for their well being. As the leader of the saṅgha, he had to see to it that the monks behaved like matured persons and did not act in a manner that would disturb the discipline of the saṅgha. They had to be models of virtue for the householders who supported the saṅgha. Here again, the words sound harsh; but since his intention was out of concern for the monks, it can be treated as sammāvācā.

In the Abhayarājkumārasutta (M I.393-395), the prince Abhaya asked the Buddha whether the Buddha spoke words that were unpleasant to others. This was at the instance of Nigaṇṭha Nāthaputta and in connection with the Buddha’s prediction that Devadatta would suffer in hell. The Buddha asked the prince, if something got stuck in his child’s throat, whether he would remove it at the risk of hurting the child. The prince answered in the affirmative and said that this was out of love and compassion for the child. So the Buddha said that similarly the Tathāgata too speaks only when necessary, he does not speak anything which he knows has not happened, is not true, and by saying it could cause harm and would be unpleasant to the listeners. He does not speak about vain and empty things that have happened, if it can cause harm to others. But if something
has happened, and is true, and by saying it, listeners will benefit, even though it may be unpleasant and not agreeable to some, Tathāgata speaks when it becomes necessary. He further made it clear that he speaks only when the right occasion arises and after thinking it over. This is because the Tathāgata has compassion for all living beings.

Devadatta’s request was on a very selfish note: it was not that he was concerned about the future of the saṅgha, but on being the leader and getting all the benefits and reverence that the Buddha got. The Buddha, being omniscient, knew his responsibilities. Hence there was no need for Devadatta to advise him. On the other hand, it can be taken as stern (kaṭhora) and not harsh (kaṭuka). It is quite possible that when a person does not understand any other language, one has to tell him with stern words, which could be with mettā and good-will. The Buddha’s words to Devadatta can be put under this category.

In the case of the promise to Nanda, the Buddha was aware that once Nanda became an arhat he would not be interested in the apsarā-s. But Nanda was so obsessed with thoughts of his bride-to-be, that any other arguments would not have had any effect on him. Since it was with the intention for the good of Nanda, this too can be treated as right speech.

All these instances bring out the qualities of the speech of the Buddha, which is true, said with compassion and with the intention of helping people to come out of their misery. Thus, from the point of view of intention, these apparent cases of micchāvācā can be considered as right speech. As stated earlier, in the Abhayarājakumarasutta (M IV.243-245), the Buddha has clarified that speech which is true, correct, and beneficial but unwelcome and disagreeable; and speech which is true, correct and beneficial, and welcome and agreeable to others is what the Buddha speaks. He speaks only these two kinds of speech.
**Abbreviations and Selected Bibliography.** Pāli texts quoted here are from PTS edition.

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APPLICATION OF BUDDHIST TEACHING IN DOING COUNSELLING FOR CHILDREN

Sumedha Viraj Sripathi Ukwatta

INTRODUCTION

Modern civilization has imposed many strains on man, and those in the psychological realm are, perhaps, among the most serious. The innumerable demands of modern life give rise to many tensions in both the mind and the nervous system. Psychopathological and neuropathological problems are now receiving increasing attention. As declared by the Buddha and as emphasized by American psychologist, William James, the realities of the mind are as important as, or perhaps more important than the realities of the body.

Counselling is a field which related to psychology according to the modern perspective. Buddhism is considered as a religion or philosophy by the most of the scholars. But according to Professor P. D. Premasiri there are many ways of doing philosophy, and philosophy of way of living is one among them. Buddhism is a way of living which discusses the philosophy of way of living. According to his interpretation, Buddhism discusses the most of the subject areas which are related to the people’s living. The Buddha who wanted to find a solution for human’s suffering was much more aware about the problems of humans either economics, politics, education, ethics, physical and mental illnesses or any problems which challenge human's happiness. Buddhism includes an analysis of human psychology, emotion, cognition, behavior and motivation along with therapeutic practices. The Buddhist psychological terminology is discussed by ethical overtones. It has two therapeutic
goals: the healthy and virtuous life of a householder (samaćariya) and the ultimate goal of nirvana, the total cessation of suffering.

Buddhist counseling is a process of reducing suffering in individuals using wisdom and interventions from Buddhism, which aims to train the human mind to attain a state of equanimity, joy, and liberation. In the last 2,500 years, Buddhism has been a choice of healing method for millions of individuals but little is known about the components of Buddhist counseling from a psychological perspective. Many empirically supported contemporary psychotherapies such as Mindfulness Based Cognitive Behavioral Therapy (MBCBT), Dialectical Behavior Therapy (DBT), and acceptance and commitment therapy incorporate various Buddhist practices and ideas into their treatment modalities. Furthermore, there has been an increase in clinical and research endeavors to consider religiosity and spirituality in psychotherapy over the past decade. Due to these very reasons, it is crucial to demystify the process of traditional Buddhist counseling in order to increase mental health professionals’ cultural awareness of this fourth largest religion in the world and provide considerations and recommendations for professionals who are interested in applying Buddhist ideas and practices in treatments.

In this context, examining the contribution of a world religion like Buddhism in the field of psychotherapy, is bound to be a very rewarding exercise since it should have a significant bearing on the totally of human experience.

The close term for counselling in Buddhism is “Upadesati”. The noun is “upadesa”. There are a lot of terms which can be mentioned here as closed meaning to the term counselling in Buddhism. The Buddha, as a teacher and a counsellor used different methods to reform people. In Pali canon, “övadati”, anusāsati, desēti, ādhisati, pagnapēti, paṭțhapēti, vivarati, vib ajati are used to explain the methods used by the Buddha to show his disciple the correct path. When we consider the meaning of these terms, they do not give any means of forcing somebody to do something. These terms emphasize the importance and aim of counselling. He concluded each and every discussion making others happy. This is a very good method to maintain a better doctor-client relationship. To be a
better counsellor, compassion or empathy needs to be cultivated within a counsellor. Empathy plays the main role to build up trust within a client. Gerald Corey mentions the importance of empathy in counselling.\(^1\) Edward Conze discusses about the importance of four sublime qualities especially compassion. He says they help to reduce the distance in between people.\(^2\) According to Dīga Nikayaṭṭhakata, Buddha has divided His day into five periods in His daily routine and early in the morning He attains Mahakarunasamapatti and sees whether there is anybody who needs His help. He rendered His service free of charge. This is an idle character for modern psychiatrists. As the greatest counsellor, the Buddha helped mankind to get rid over their suffering and attains the ultimate happiness.

**MOTIVATION FROM THE PERSPECTIVE OF EDUCATIONAL PSYCHOLOGISTS**

Motivation has been considered as one of the most important reasons that inspire a person to move forward. Mastering motivation to allow sustained and deliberate practice is central to high levels of achievement. Motivation can be conceived of as a cycle in which thoughts influence behaviors, drive performance affect thoughts, and the cycle begins again. Each stage of cycle is composed of many dimensions including attitudes, beliefs, intention, and effort. Most psychological theories hold that motivation exists purely within the individual, but socio-cultural theories express motivation as an outcome of participation in actions and activities within the cultural context of social group.\(^3\) Motivation can be divided into two different theories known as

1. Intrinsic motivation (internal)
2. Extrinsic motivation (external)

Intrinsic motivation has been studied since the early 1970s. Intrinsic motivation is the self-desire to seek out new things and

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2. Conze Edward, Buddhism its essence and development, 102p
new challenges, to analyze one's capacity, to observe and to gain knowledge. Students who are intrinsically motivated are more likely to engage in the task willingly as well as work to improve their skills, which will increase their capabilities. Students are likely to be intrinsically motivated if they,

- Attribute their educational results to factors under their own control, also known as autonomy or locus of control
- Believe they have the skills to be effective agents in reaching their desired goals, also known as self-efficacy beliefs
- Are interested in mastering a topic, not just in achieving good grades

Intrinsic motivation can be long lasting and self-sustaining. Efforts to build this kind of motivation are also typically efforts are prompting students learning.

Extrinsic motivation comes from influences outside of the individual. According to R. M. Ryan, Usually extrinsic motivation is used to attain outcomes that a person wouldn’t get from intrinsic motivation. Common extrinsic motivation is rewards for showing the desired behavior.

Motivation lies at the core of many behaviorist approaches to psychological treatment. A person with autism is seen as lacking motivation to perform socially relevant behaviors. Social stimuli are not as reinforcing for people with autism compared to other people.

Motivation in education can have several effects on how students learn and how they behave towards subject matter. It can:

- Direct behavior toward particular goals
- Lead to increase effort and energy
- Increase initiation of, and persistence in, activities
- Enhance cognitive processing
- Determine what consequence are reinforcing

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• Lead to improve performance

because students are not always internally motivated. They sometimes need situated motivation, which is found in environmental conditions that the teacher creates. Novice monk Cullapanthaka who could not learn even one stanza during the time of three months, was motivated by the Buddha showing kindness and unconditional love, was able to attain Arahantship. In Cullapanthaka Theragata, Thēra Cullapanthaka says how he was motivated by the Buddha.

“Bhagava tattha āgacci - sīsaṃ maihaṃ parāmasi
bahāya maṃ gahetvāna - sangharāmaṃ pavesai”

The students, who learn in “Special Need” class in schools, can be compared to Novice Cullapantaka who was weak on studies. The parents, teachers and school administrations can practice this method when dealing with such students and produce better results. The kindness and Compassion has a big power of taming the students and motivating them and guiding them to desired goals.

APPRECIATION AND GRATITUDE AS A WAY OF MOTIVATION

There is a variety of things that can conjure positive feelings of appreciation or gratitude. A well thought out Thank You, instead of a half-hearted, “Thanks,” often leaves people feeling pretty good. Perhaps there was a moment that you can reflect on, that involved strong feelings of gratitude. Gratitude is an emotion similar to appreciation that most people are familiar with. What many people do not know is that gratitude plays an important role in several historical movements and that gratitude is now becoming an important part of psychology research, and especially in positive psychology research.

As it often happens in academia, Gratitude has a different meaning within positive psychology than what it means in everyday life. Most of us associate gratitude with saying “thank you” to someone who has helped us or given us a gift. From a scientific perspective, gratitude is not just an action. Gratitude is a positive

5. K. N., Thēra Gāta, 559.
emotion, which is really important because it serves a purpose. It has been defined by many people throughout history. Having different definitions for a word is not inherently wrong, but, as a science that has to have measurable effects, positive psychology defines gratitude, it in a way that shows that the effects of gratitude can be measured. Positive psychologists contend that gratitude is more than feeling thankful for something, it is more like a deeper appreciation for someone or something, which produces longer lasting positivity.

A more helpful definition for gratitude comes from the Harvard Medical School, which says that gratitude is:

“A thankful appreciation for what an individual receives, whether tangible or intangible. With gratitude, people acknowledge the goodness in their lives. As a result, gratitude also helps people connect to something larger than themselves as individuals – whether to other people, nature, or a higher power”

That gives us a better idea of what gratitude means in the context of psychology, but surely we can deepen our understanding with a few more definitions. One idea comes from Psychiatry researchers, who define gratitude as:

“The appreciation is what is valuable and meaningful to one and represents a general state of thankfulness and or appreciation.” (Sansone & Sansone, 2010).

We should have enough definitions of gratitude at this point to understand what it means in a psychological, social, and religious context. Gratitude is a positive emotion that is felt after being the beneficiary of some sort of gift. It is a social emotion that is often directed towards a person (the giver of a gift), though it is also often felt towards a higher power. Gratitude is often felt when a gift is not necessarily deserved, or when the gift was not given in some sort of reciprocal sense. The social aspect of gratitude should be clear from these definitions. Philosophers and religious and spiritual leaders have long recognized the importance of gratitude. The children seek gratitude from others. When they receive gratitude, it helps to develop self-esteem within them.
The educational psychologists say that the kindness and appreciation of teachers increases the students’ performance. The Buddha used this method to increase Thēra Cullapanthaka’s performance before 2500 years ago.

THE POWER OF THE KIND AND PLEASANT SPEECH

In Abhaya Theragāta, Thēra Abhaya says how he was motivated by the Buddha’s words.

“Sutva subhasitaṃ vāca – buddhassādicca banduno paccabyādiṃ hi nipunam - vālaggaṃ usunā yathā”

Thera Abhaya says that he reach the ultimate happiness, the nibbana, by hearing the Buddha’s pleasant words. It shows that the importance of pleasant speech. The Buddha teaches the four types of bad speeches which should be avoided. They are:

1. Lies
2. Harsh words
3. Slandering
4. Useless words

In Vāca Sutta, Buddha teaches the bhikkhus the five characteristics of a pleasant speech. They are as thus,

1. It is spoken at the right time.
2. It is spoken in truth.
3. It is spoken beneficially.
4. It is spoken with a mind of goodwill.
5. It is spoken affectionately.

“Pañcahi, bhikkhave, aṅgehi samannāgatā vācā subhāsitā hoti, no dubbhāsitā, anavajjā ca ananuvajjā ca viññūnaṃ. Katamehi pañcahi? Kālena ca bhāsitā hoti, saccā ca bhāsitā hoti, saṃhā ca bhāsitā hoti, atthasaṃhitā ca bhāsitā hoti, mettacittena ca bhāsitā hoti. Imehi kho, bhikkhave, pañcahi aṅgehi samannāgatā vācā subhāsitā hoti,

6. Thēragāta, 26, KN.
There are some child clients with communication issue. They speak harsh words, lies and many kind of bad words. When a counsellor deals with such a child client, it is needed to be very careful of using the language. The counsellor can apply the Buddha’s way of using the language and let the children absorb and learn the righteous and effective way of communication.

**Sammā Vāyāma (Right Effort)**

The students cultivate the positive attitude and have enthusiasm in the things they do. With such sustained enthusiasm and cheerful determination they can succeed in the things they do. This is called effort. In Buddhist aspect right effort explains, that there are four types of effort.

1. The effort to reject evil that has already arisen
2. The effort to prevent the arising of evil.
3. The effort to develop good which is not arisen yet
4. The effort to maintain the good which has arisen.

By applying the right effort in their lives students can reduce and eventually eliminate the number of unwholesome mental states and increase and firmly establish wholesome thoughts as a natural part of their mind. There are some children who are undergoing Antisocial Personality Disorders (APD) and Dependent Personality Disorders (DPD). Buddha’s teaching on Right Effort (Sammā vāyāma) can be applied when doing counselling for the children who have got APD and DPD.

**15 Qualities Which Are To Be Cultivated In Reaching A Particular Goal.**

In Metta sutta, the Buddha has mentioned that there are 15 qualities which have to be developed within oneself who wants to be succeeded reaching in their goal. A group of bhikkhu went to a forest to practice meditation but returned to Buddha abandoning their goal due to a troublesome situation made by demons. Then

7. Vāca Sutta, AN,
the Buddha preached Metta Sutta and asked them to go to the same place to practice. Finally they were able to reach their goal following the instructions given by the Buddha. According to Metta Sutta one should develop fifteen qualities to be succeeded. They are as follows.

1. Sakko – be able
2. Uju - up right
3. Suju – perfectly upright
4. Suvaca – polite in expression
5. Mudu – be gentle
6. Anatimāni – humble
7. Santussako – be with contentment
8. Subharo – easily satisfy
9. Appakicco – not bothered by duties
10. Sallahukavutti – simplicity in livelihood
11. Santindriyo – restrain in behavior
12. Nipako – being skillful
13. Appagabbo – not being arrogant
14. Kulēsu ananugiddo – not attached to families
15. Naca khuddaṃ samācare kinciyēna viṇṇupare upavadeyyum – should never resort to doing anything so mean where by the rest of the wise world would reproach him.

A Child is the one who works on building the basement for his future life. To be succeeded in this task, these are most important points. The students who develop these qualities within themselves, they would accomplish their missions reaching their desired goals.

**BUDDHIST COUNSELING ON BULLIED CHILDREN.**

Bullying is a concerned issue in the modern world among the children, especially in schools. Bullying is linked to many negative outcomes including impacts on mental health, physical health, and suicide. It is important to talk to kids to determine whether bullying
or something else is a concern. Kids who are bullied can experience negative physical, school, and mental health issues. They are more likely to experience:

- Depression and anxiety
- Increased feelings of sadness and loneliness
- Unexplainable injuries
- Lost or destroyed clothing, books, electronics, or jewelry
- Frequent headaches or stomach aches, feeling sick or faking illness
- Changes in sleep and eating patterns
- Loss of interest in activities they used to enjoy
- Decreased academic achievement
- Decreased school attendance

There are a lot of ways which can be used to avoid bullying and reform the victims. When we consider the Buddhist counselling, there are many teaching of the Buddha which is applicable to get rid of this current issue.

One of the first things to do if possible is to distance the child from this individual. Ultimately it is important to remember that the child needs to be educated that they are not him, and the child does not have to take their bullying, their bullying is theirs and theirs alone. Buddha used this method when dealing with Akkosa. He said, “If a well prepared food would not been accepted by a visitor in your house you and your family members share and eat them. In the same way, brahman, that with which you have insulted me, who is not insulting; that with which you have taunted me, who is not taunting; that with which you have berated me, who is not berating: that I don’t accept from you. It’s all yours, brahman. It’s all yours.” Not insinuating you do feel that way, but often we can feel like the bullying is a personal attack and we allow ourselves to take it with us and carry it home - but by realizing the root of the other persons suffering we can detach ourselves from any personal hurt.

The Buddha taught interdependence. No one is really separate
from anyone else. Reminding ourselves that we are all interconnected assists us in cultivating

- Empathy
- Wisdom
- Compassion.

Vipassana Meditation is a tool that can be used to help dissolve our attachment to our ego, so that we are less likely to feel shame or fear if others attempt to put us down and embarrass us publicly, and instead hold our seat and respond skillfully. Our ego has a variety of needs, and one of those is to work hard to keep us feeling safe in the world. Therefore, when someone tries to tarnish our character, our ego jumps in to defend us, but often overreacts causing more pain and carnage.

“Sabbe tasanti daṇḍassa – sabbe taṁ jivitaṁ piyaṁ”

Therefore, if we can guide children to soothe their ego’s demands by being grounded and rational and by remembering that they do not need to take the views of other people personally, and that they can quell rage and pain just by gently bringing themselves back to the present moment. They will settle into the eye of any storm and peacefully allow those moments to pass them by without becoming irate and reactionary.

Mindfulness (Samma Sati) allows us to exist in the present moment so that we are aware of our emotions and how they can quickly gain control over us, if we allow them to become overwhelming. When we are calm and balanced, we will be in a position to listen carefully to those around us so that we can see their suffering and the reasons they behave the way they do. If we choose to respond habitually or become aggressive in our reactions to bullying, we will only cause ourselves more suffering and feel powerless sadly, this is often what the bully hoped for. Therefore, we will feel injured twice, first by the bully and then by our own emotionally fueled responses. We need to be aware of the mind and its function carefully and try to control it. If one can control the mind it brings happiness.

“Cittassa dhamato sādu”
“Cittām rakheṭa mēdhavi – cittaṃ guttam sukhavahaṃ”

Buddhist counsellors can apply this Mindfulness based practicing technique on bullied children.

We are all mirrors for one another. However, this does not mean that what other people say or do is in any way a reflection of who we are as a person. It just means that people offer us the opportunity to reflect on a deeper level so that we can see why we feel emotionally affected by how people express themselves. We can then develop a greater understanding of one another, which is essential for children from their young ages.

Rather than interacting angrily with the person we feel is patronizing, disrespecting, or mistreating us, we can instead offer kindness, compassion, and understanding. Just because someone judges us, it does not mean they know what they are talking about particularly, or that their conclusions in any way reflect who we are. They are looking through their own eyes, through their own lens of perception, and, perhaps, with a complete lack of empathy. The counsellor can explain this situation to the child client.

Buddhism teaches Metta (loving-kindness) and Karuna (compassion). We practice cultivating it within ourselves and then extend it to all sentient beings especially to bullies. Some people just do not like the way others shine, so they sadly try to dim their light, shut them down, and silence them. They do not practice Mudita (appreciative joy). The children who bully others do not know anything about appreciative joy. It seems that they are needed to be educated about these qualities. And it is necessary to give them time to understand their lack of virtues qualities and develop them within one’s own self.

Now how do we practice Upekkha (equanimity) towards a person children are annoyed at? This is not so easy if children have not practiced mindfulness meditation. They may want to first practice loving kindness and compassion first. If it does not work, try to practice equanimity (look neutrally) on this person. This is how it works. When a person speaks to us we first pick up information from our external senses. We then process the information and if it is agreeable we get a pleasant feeling. If it is disagreeable we get
an unpleasant feeling and may get annoyed at the person. It is also possible for us reject both these pleasant and unpleasant feelings and practice equanimity. Equanimity will help us to overcome this annoyance in us. The story of Cincimanavika gives evidence how Buddha practices Upekkha.

The next method of overcoming an annoyance is by forgetting or ignoring the person. Children can do this in two ways, physically or mentally. They can physically remove themselves from the situation. This will be the easier method. They can walk away from the situation till the person “cools down”. This is sometimes called “positive withdrawal.” This means they remove themselves from the situation for their own benefit. On the other hand mental withdrawal is little more difficult. Unless they have practiced enough Vipassana meditation, their mind is going to bring back to all the thoughts and memories again and again. These thoughts are food for the mind. We keep feeding on this “mental food” until we get very angry and depressed. Children can try to replace these thoughts at the beginning itself with pleasant thought previously experienced by them. Now how can a child replace unpleasant thought with a pleasant thought? This is how Buddha explained this:

“When you are thinking about an object, it sometimes occurs that evil, unwholesome thoughts connected with hate and delusion comes to your mind. The way to get rid of them is to concentrate on another object that is wholesome and good. Just like a skilled carpenter knocks out a course peg with a fine one, so the evil thoughts will disappear. With their departure, the mind will be calm, unified, and concentrated once more.”

“Idha, bhikkhave, bhikkhuno yaṃ nimittaṃ āγamma yaṃ nimittaṃ manasikaroto uppajjanti pāpakā akusalā vitakkā chandūpasāṃhitāpi dosūpasāṃhitāpi mohūpasāṃhitāpi, tena, bhikkhave, bhikkhunā tamhā nimmittā aňñaṃ nimittaṃ manasi kātabbaṃ kusalūpasāṃhitam. Tassa tamhā nimmittā aňñaṃ nimittaṃ manasikaroto kusalūpasāṃhitam ye pāpakā akusalā vitakkā chandūpasāṃhitāpi dosūpasāṃhitāpi mohūpasāṃhitāpi te pahiyanti te abbhatthaṃ gacchanti.”

8. Vitakkanṣāna Sutta, MN.
CONCLUSION

Counselling plays a significant role in the psychology in the modern world. Many of western psychologists have contributed in developing western counselling. Buddhist counselling started 2563 years ago. The Buddha, who consulted the mankind to get rid over their every type of mental disorders, leads them towards ultimate mental happiness. In the modern world still we can apply the Buddha's counseling techniques in bringing up the children for a better world.

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In the Buddha’s teachings, the doctrinal points to monastic as well as household life. Hence, Buddhist teachings are directed towards building a mentally and physically strong family life to sustain the family unit. In this study, the data has been collected from the Sutta Piṭaka and the relevant books and articles related to this field. The method followed for this paper will be to draw a narrative by interpreting the primary source and then to relate it with the secondary sources. The purpose of this paper is to examine the philosophical and ethical teaching on harmonious family life as depicted in Early Buddhism.

In practice Buddhism accommodates and guides the family in multiple and diverse ways by directing them to cultivate and develop the conduct of familial life, and providing a set of moral guidelines to help them make the right moral decision and to refrain from moral transgressions. It also promotes rituals and practices supportive of fertility, procreation, and the productivity and success of the family, helps build strong relationships between husband and wife, parents and children and between living families. Husbands and wives are to cultivate respect, honor, and faithfulness towards one another and parents are also responsible for the Buddhist ethics and practices in their children. Divorce is uncommon for Buddhists and it is not prohibited. Buddhist teachings are directed towards peace, harmony, and a life lived mutuality with one another to avoid woeful circumstances. The canon contain many discourses on sustainable family life: for example, Siṅgālasutta
of the Dīghanikāya, Nakulapitusutta and Dīghajāṇusutta of the Aṅguttaranikāya, Maṅgalasutta, Parābhavasuttaṃ and Mettasutta of the Khuddakanikāya, the Dhammapada etc. The doctrinal points founded in these discourses guide to the moral and harmonious life of the family members by cultivating good qualities in their minds, such as, loving kindness, compassion, goodwill, tolerance, trustworthiness. These discourses direct to eradicate bad qualities which destroy the harmonious life of the family members, such as, greed, aversion, delusion, anger, hatred. In fact, the mental concomitant of dhamma-authority are moral shame (hiri) and moral dread (ottappa) where these two are lacking, there is no civilization. Hence, the Buddha aptly introduces them as “guardians of the world” (lokapāladhammā).

INTRODUCTION

Buddhist teachings direct the people to spend their lives without suffering, pain, and any negative thoughts and feelings. It means that Buddhist teachings guide to human beings to spend lives with happiness in this life and beyond this life. In this paper, Buddhist psychological teachings for a harmonious family in a sustainable society is going to be discussed.

Materials and Method:

The data for this study has been collected from the Sutta Piṭaka and Abhidhamma Piṭaka and the relevant books and articles related to this field. The method followed for this paper will be to draw a narrative by interpreting the primary source and then to relate it with the secondary sources.

Result:

The Buddhist teachings on a harmonious family in a sustainable society leads to solve the problems related to the mental and physical behavior of the human beings in this society.

DISCUSSION:

The function of mind of the human beings are discussed in the Buddha’s teachings with regard to the cultivation of psychological foundation among the family members. Therefore, In practice
Buddhism accommodates and guides the family in multiple and diverse ways by directing them to cultivate and develop the conduct of familial life, and providing a set of moral guidelines to help them make the right moral decision and to refrain from moral transgressions.

It also promotes rituals and practices supportive of fertility, procreation, and the productivity and success of the family, helps build strong relationships between husband and wife, parents and children and between living families. Husbands and wives are to cultivate respect, honor, and faithfulness towards one another and parents are also responsible for the Buddhist ethics and practices in their children. The Buddha has discussed responsible of the each person of the society and pointed out that those responsible causes to the build up strong relationship among them. The teachings included in *Sigālovāda Sutta* are very important to make an inquiry on Buddhist teachings relevant to obligations.\(^1\) Ten obligations needed for harmony of the family members are shown in *Sigālovāda Sutta*.

“And how, young man, does the noble disciple protect the six directions? These six directions should be known: mother and father as the east, teachers as the south, spouse and family as the west, friends and colleagues as the north, workers and servants as the lower direction, and ascetics and Brahmans as the upper direction.

“In five ways should a mother and father as the eastern direction be respected by a child: ‘I will support them who supported me; I will do my duty to them; I will maintain the family lineage and tradition; I will be worthy of my inheritance; and I will make donations on behalf of dead ancestors.’

“And, the mother and father so respected reciprocate with compassion in five ways: by restraining you from wrongdoing, guiding you towards good actions, training you in a profession, supporting the choice of a suitable spouse, and in due time, handing over the inheritance.

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“In this way, the eastern direction is protected and made peaceful and secure.”

Divorce is uncommon for Buddhists and it is not prohibited. Buddhist teachings are directed towards peace, harmony, and a life lived mutuality with one another to avoid woeful circumstances. The canon contain many discourses on sustainable family life: for example, Siṅgālasutta of the Dīghanikāya, Nakulapitusutta and Dīghajāṇusutta of the Aṅguttaranikāya, Maṅgalasutta, Parābhavasuttaṃ and Mettasutta of the Khuddakanikāya, the Dhammapada etc. The doctrinal points founded in these discourses guide to the moral and harmonious life of the family members by cultivating good qualities in their minds, such as, loving kindness, compassion, goodwill, tolerance, trustworthiness. These discourses direct to eradicate bad qualities which destroy the harmonious life of the family members, such as, greed, aversion, delusion, anger, hatred. In fact, the mental concomitant of dhamma-authority are moral shame (hiri) and moral dread (ottappa) where these two are lacking, there is no civilization. Hence, the Buddha aptly introduces them as “guardians of the world” (lokapāladhammā).

In this paper, I am going to discuss the one Buddhist teaching in detail with regard to the harmonious family in a sustainable society.

Attachment is common to all human beings and non human beings. Buddhist Teachings lead all beings to a life of peace without conflicts. Although people think that it is possible to live without anger, hatred, and non-violence, they cannot prevent those defilement from arising. But evil and clinging are not overcome by such defilement. There are many psychological tendencies which cause conflict such as

- Attachment to material and non material things,
- Wanting things that give happiness,
- Rejecting things that cause unhappiness,
- Protecting what one has,
- Seeing others enjoying benefits one wishes to have but does not have on account of limited resources,
• Holding on tenaciously to one’s views.

In this situation the teachings of the Buddha are very useful to understand the environment around one and to spend one’s life peacefully. Not only are those teachings useful but there are teachings that are related to attachment and that are most relevant to living a peaceful life without conflict.

It is mentioned in the suttas that victory was by means of the Dhamma which is the real victory. Hate is not overcome by hate; by Love (Metta) alone is hate appeased and the highest goal of the Buddhist ethical path, is mental peace.

There are two kinds of non human beings that Buddhist myths and legends about Gods present. Gods that are supportive of the Doctrine and those who do not support it. The asuràs symbolise evil. In the past there was a fight between the gods and the Titans (asuràs). Then Vepacitti, the chief of the Titans, addressed the Titans: ‘Sirs, in this battle between the gods and Titans, if the Titans win and the gods are defeated, seize Sakka the king of gods by his neck and binding him with the fivefold bond bring him to my presence, to the city of the Titans.’ Sakka the king of gods too addressed the gods: ‘Sirs, in this battle between the gods and Titans if the gods win and the Titans are defeated, seize Vepacitti the king of Titans by his neck and binding him with the fivefold bond bring him to my presence, to the Sudhamma assembly. The gods won that battle and the Titans were defeated. Then the gods of the thirty three heavenly abode, binding the neck of Vepacitti, the king of the Titans with the fivefold bond, took him to the presence of Sakka the king of gods, in the Sudhamma assembly. Vepacitti the king of the Titans from the time he was brought to the Sudhamma assembly, his neck bound with the fivefold bond, until he left the hall, was scolding and reviling them. Then Màtali the charioteer said this stanza to Sakka the king of gods: ‘Is it out of fear that Sakka was silent, or did you endure the weak one’s abusive words? Why did you listen to those humiliating words spoken to your face by Vepacitti?’ Sakka replied, ‘The foolish make others angry by not restraining their anger. Therefore enduring with patience, the wise protect themselves from the foolish. When you know the other is angry and you restrain yourself mindfully, then you protect yourself from the foolish.'
The *suttas* reveals the characteristics of anger and two occasions for tolerance.

1. The weak one endures sufferings all the time.

2. If a powerful one practices forbearance for the sake of the weaker, then that is the highest tolerance.

People think weakness is strength, when a fool tries to show off his so called strength. But the strong one, protected by the Teachings, does not change his path. He knows that it is evil to make someone react in anger. The person who does not arouse anger in the one who made him angry, wins the battle. He conducts himself for the welfare of both, his own and the others. If someone conducts himself mindfully, knowing the other is angry, he heals the wounds of both his own and the others’. People who are not wise in understanding the teaching will say they are foolish.

Tolerance is greater than fighting with others. It is spiritually and physically more beneficial to overcome the harmful effects of anger, defilements, and stress. Normally the weak puts up with anything all the time because it is difficult for them to get involved in fighting. To practice tolerance is greater than fighting. But it is far nobler to control oneself and practice forbearance for the sake of the weaker. That is the highest restraint. The wise man always controls himself and endures for the sake of the weaker. So his mind and body are very strong. Therefore enduring with patience, the wise keep away from the foolish. The following are a few qualities that are highlighted in the Buddhist teachings.

The wise man does not get into a conflict with the weaker. He behaves mindfully in front of the foolish one who is angry. Whatever the weaker thinks of him, he tolerates because of his principles. In the wise man there is power and strength of the Dhamma, It makes him strong. No one can say that forbearance is not powerful. It is a very most powerful spiritual quality. The wise man behaves for the welfare of both himself and the other. Therefore his unwholesome roots diminish and wholesome thought processes develop. It helps him to attain Nibbāna. So he becomes well and happy and a most pleasing personality. Considering in most powerful spiritual quality, there are a few bad qualities that appear in the teachings of
the Buddha regarding weaker person as follows.

- The foolish man makes others angry, not controlling his anger.
- The fool thinks the other is patient because he is frightened of him.
- He scolds using harsh words when he meets his enemies.
- The foolish one rises into the air as if to overcome the wise one and people say such weakness is strength, when a fool tries to show off his strength in this way but the wise do not say so.

The Buddhist Suttas make the point that we have conflict with others due to anger. This is harmful to oneself. Therefore a quality of a Noble One is not to get angry with those who are angry, not to have hatred towards them or harm them. These are the qualities that help to build a peaceful ethical society.

These qualities are more helpful to build for a harmonious family in a sustainable society. In the same way it is very important fact for a harmonious family in a sustainable society that everyone should act in unity and with common sense. It is obvious from the following points that everyone should look at others with pleasure, compassion and kindness.

1. Unite
2. Enjoy together
3. No arguments
4. Act together just like milk and water
5. Be pleased with each other

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BUDDHISM AND MOTHERHOOD

by Daya Dissanayake

This is an attempt to understand how Buddha may have seen Motherhood, and how Motherhood could have been accepted by his followers.

MOTHERHOOD

Motherhood will be with us as long as the cycle of rebirth continues, or till the last living creature achieves Nibbana, or becomes a non-returner. In modern terms, till as long as multicellular creatures depend on biological reproduction, with the female caring for the fertilized ovum, Motherhood will be with us.

We have a Pali gatha to worship Mother.

Dasa mase urekatva-posesi vuddhi karanam
Ayu digham vassasatam-matu padam namamaham

(For protecting me within the womb - for almost ten months, and for bringing me up well, I worship the feet of my Mother wishing her a life of a hundred years)

In the Mitta Sutta we have “mata mittam sake ghare”¹ (Mother is one’s friend at home).

We would never know the exact words of the Buddha on any subject, but from what little we know of Buddha Dhamma today, we do not need any further confirmation that Buddha had held Motherhood in the highest esteem and respect, and that a Mother is a living Brahma or a Deva as believed in South Asia.

Based on the widely accepted biography of Gautama Buddha, he had not been fortunate to receive the love and affection of his biological Mother. Yet he would not have missed the Motherly love

¹. SN 1.6. Jara Vagga, Mitta Sutta
that was due to a child, because, Maha Prajapati Gotami nursed him and cared for him, just as if he was her own flesh and blood. Buddha in turn had loved and respected Prajapati Gotami as his own Mother with the highest regard a person could have for another. This has been described in Buddhist literature, including the Mahapajapati Gotami Apadana in the Khuddaka Nikaya, by reporting the incident where Buddha followed closely behind the corpse of Prajapati Gotami at her funeral.

A true symbol of Motherhood should have been Mahamaya Devi, not only for delivering the Bodhisattva Siddhartha, but for bringing him up. The biography of the Buddha records that the Mother died seven days after giving birth, but they do not describe how she died. It is well known that maternal mortality rate would have been very high in the mid first millennium BCE, but such high mortality would have been only more common among the oppressed and the downtrodden women, than among the women of royal and elite families.

The mystery of Maya Devi, birth of Buddha and the place of birth continues to-date, as excavations at Lumbini had revealed pre-Ashokan and even pre-Buddhist evidence as a place of worship. Robin Conningham et.al. reports “Not only was there evidence of permanent constructions older than the Asokan temple but the presence of non-durable architecture had also been identified. Radiocarbon samples from two contemporary posthole fills (contexts 553 and 557) provided dates of 799–546 BC and 801–548 BC (Table 1), suggesting an extremely early delineation of sacred space within this locality, and pushing activity at Lumbini far before the reign of Asoka.”

An attempt has been made to link the early evidence of fine organic materials and possible wattle and daub structures to the platforms found in early Anuradhapura period in Sri Lanka where platforms had been erected at the foot of Bo trees (Ficus religiosa). However so far there is no evidence of a Bo tree at the place of the Maya Devi temple. If Lumbini had been a sacred space before the

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time of the Buddha, then it could have been a place of worship of a tree goddess or a Mother goddess, a symbol of Motherhood, for fertility and safe childbirth, and the sacred tree could have been a Sal or Asoka. Perhaps subconsciously the place would be considered by some as a Buddhist sacred space with Maya Devi as a Mother goddess, or a symbol of Motherhood.

After the death of Maya Devi, her sister, Prajapati Gotami steps in to fill the place of the biological Mother, and becomes the symbol of Motherhood. But it was much later that the Buddhists began to consider her as a Mother figure, and with the influence of the Christian concepts, certain Buddhists sects are believing in a ‘Virgin Mother’ of the Buddha.

“Mata yatha niyam puttam,
Ayusa ekaputtam anurakkhe,
Evampi sabbabhutesu,
Manasam bhavaye aparimanam”

“Just as with her own life, A Mother shields from hurt, Her own son, her only child, Let all-embracing thoughts, For all beings be yours.” (Karaniya Metta Sutta, Samyutta Nikaya)

Mata pitu upatthanam,
Putta darassa sangaho,
Anakula ca kammanta,
Etam mangala muttamam

“The support of Mother and father, the cherishing of spouse and children, and peaceful occupations, this is the supreme blessing” (Maha Mangala sutta)

Buddha Dhamma will always be with us, whatever creed we believed in, whether we live in Sri Lanka, India, Vietnam, Thailand, China, United Kingdom, Russia or the United States, because it is a universal truth.

SRI LANKA

In Sri Lanka we have a saying that our “Mother is the Buddha
at home”. Another is a wish “May our Mother attain Buddhahood”, a few decades ago, men got the words tattooed on their chests. In our culture Mother has always come first, Mata Pitu. Mother and Father.

We have a unique position of the relationship of Buddhahood and Motherhood. Many centuries ago, our Buddhist poets used the term, ‘Ama Meniyo’ to call Buddha as the Mother, the Mother who feeds us Amrta or guides us towards Nirvana. Buddha Dhamma is one with Motherhood, and as long as Motherhood is with us,

Over the past two or three millennia, Sri Lanka had an environment most suitable for the people to understand and accept Buddha Dhamma. Metta, Loving kindness, was inherent among the people. They would not have hurt any other living creature, intentionally, for food or for fun. There had been more than enough vegetable matter for their food, in the fertile tropical climate. Violence, even the concept of violence, would have been totally absent. Our ancestors would have been gatherers of floral material, and not hunters. The study on prehistoric cave paintings done by the archaeologist Prof. Raj Somadeva, did not find any scenes of hunting, which convinces me that there lived only gatherers and there could not have been any hunters, or even hunter-gatherer communities in our country. It raised a question in my mind if king Devanampiya Tissa had really gone hunting to murder an innocent deer, when he met Arhat Mahinda thero. That is why I believe Sri Lanka would be the most suitable country to study the relationship of Motherhood and Buddha Dhamma.

The Sri Lankan Sinhala Buddhist also worship a ‘Mother Goddess’ known as ‘Pattini Meniyo’. Her origin is South India, and known among the Tamil Hindu Community in Sri Lanka as ‘Kannaki’ from the epic Silapadikaram of Ilango Adigal. “In the low country infectious diseases and children’s illnesses were cured by Pattini. In other areas this role was taken over by Kiri Amma; sometimes the Kiri Ammas were viewed as servants of Pattini, sometimes as manifestations of her.”

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“Pattini was the ‘good Mother’ and the ideal wife, and people propitiated her for the welfare of crops and from freedom from disease. Pattini is a future Buddha. The good Mother image used to be institutionalized in the public pantheon. The bad Mother appeared in the image of the evil demoness Kali......since Pattini no longer can combine in a single image both the emotional and the practical, the loving Mother is projected onto another omnipresent being in the public pantheon – the Buddha himself. The Buddha, as contrasted with Pattini, has little say over man’s material interests: people do not ask him for health, wealth or freedom from disease. The purely loving aspect of the Mother can be canalized into the figure of the Buddha, who appears in the contemporary ‘Bodhi Puja’ cult as the ‘Mother Buddha’.

There are also many regional female deities among the Sri Lanka Buddhists, and sometimes even shared with the Hindu community, who are often accepted as Mother figures. They are addressed as ‘Amma’ (Mother), even if they themselves had not borne children. One such deity met with in the deep South is “Amma Hamuduruwo’ while ‘Hamuduruwo’ is the term of address of a Buddhist monk. ‘Maha Loku Amma’ is considered as the elder sister of God Saman at Sri Pada (Adam’s Peak). It is also recorded in the Pali chronicles that God Saman was requested by the Buddha to take care of the Buddha Dhamma established in Sri Lanka. We also have ‘Tevani Amma’ and Valli Amma’ as the consorts of God Skanda at Kataragama, again shared by the Buddhists and the Hindus. Mother Earth is always considered as ‘Mahi Matha’ and is worshipped, whenever the farmers begin their new planting season or whenever man disturbs the earth. ‘Kiri Amma’ ( A woman who had produced milk and nursed a child during her lifetime) is considered an assistant of Pattini Amma and they are offered alms (made of coconut milk as a substitute for cow’s milk), specially when children suffer from infectious diseases.

Tara is accepted as a goddess and a Bodhisattva, in most of the

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Buddhist countries, including Sri Lanka. Though in Pali and Sanskrit Tara is often taken to mean ‘star’, “the more popular approach in Buddhism is to interpret Tara’s name as coming from the causative form of the verb t’r ‘to cross’, ‘to traverse’ or ‘to escape’. So we reach the idea of ‘she who ferries across’, ‘she who saves.’”⁶

Tara is also believed to have been born from a teardrop shed by Avalokitesvara Bodhisattva in his compassion on the pain and suffering of humanity. Tara is a later introduction to Buddhism, probably in the 5th or 6th century C.E., and though she has not been considered as a Mother figure, but venerated as a feminine deity, with Buddhists seeking her help, specially in Tibet and Nepal. In Sri Lanka people pray to Avaloktesvara for health and wealth. We find Tara’s figure, along with Bodhisattva Avalokiteshvara, in Ajanta and Ellora, too. In Sri Lanka Several statues of Tara had been found, dating back to about the 8th century C.E. She has close similarities to Brahmanic Durga and Parvathi. In China and Japan Kuan Yin is the iconic figure close to Tara.

Dr. Raja de Silva, (former Commissioner of Archaeology) claims that the famous frescoes at Sigiryia are of the goddess Tara, and even the small terracotta figurines found at Sigiriya resembling the paintings are also of Tara.⁷ Even if we accept Raja de Silva’s idea, we do not have anyway to connect it to the veneration of Motherhood, in Sri Lanka around the 5th century CE.

Since there had not been a Mother figure in the Buddhist tradition, in the popular religion, to satisfy the need of a mother figure, other female deities or legendary figures may have been absorbed into popular Buddhism in the same manner the Hindu gods had been accommodated.

**BRAHMA-VIHARA**

All Mothers, (sabbe satta, human or animal) cultivate Brahma-viharas (sublime attitudes) – Metta, Karuna, Mudita, Upeksha. Motherhood is a higher state than the masculine and the feminine.

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In conceiving, carrying, delivering and caring for a child, she goes through an experience which no man could ever imagine. In Buddhism Mother becomes one with the universe, or the Brahma. Her love is pure and unselfish, like the love of a Buddha, or a true god.

“Living with Brahma are those families where, in the home, Mother and father are revered by the children. Living with the first devas are those families where, in the home, Mother & father are revered by the children.” (Itivuttaka 106 Thanissaro translation).

In the Sabrahma Sutta (Anguttara Nikaya, Catukka Nipatta) Buddha is reported to have said -

“Bhikkhus, those families are with Brahma, where the Mother and father are worshiped by their children. Those families are with the first teachers (pubbācāriyā), where the Mother and father are worshiped by their children. Those families are with a former god (pubbadeva), where the Mother and father are worshiped by their children. Those families are worthy of reverence (ahuneyyā) where the Mother and father are worshiped by their children.

“Bhikkhus, Brahma is a synonym for Mother and father. The First teacher, is a synonym for Mother and father. A former god is a synonym for Mother and father. Worthy of reverence is also a synonym for Mother and father. What is the reason, Bhikkhus? Mother and father have done a lot for their children, feeding them and showing them the world when they were helpless.”

Addition of the father, is probably a later dilution of what the Buddha may have said, where Mother had been mentioned. Even though we have to accept a father’s contribution in the creation and the development of the new life, it is almost negligible when compared to the role of the Mother. It is well explained in the Filial Piety Sutra treasured in the Far East among the Chinese, Japanese and the Koreans since the time of the Sui and T’ang dynasties (589 – 906). “The Sutra presents probably the most touching descriptions of the Mother’s kindness that one can find in literature.”

However even in the Filial Piety Sutra patriarchy raises its

head, adding the need for piety towards Father and Mother. The Sutra is probably influenced by the ancestral worship met with in the Far East, as it begins with the question by Ven. Ananda about Buddha worshiping a pile of bones, and Buddha’s response, “This pile of bones could have belonged to my ancestors from former lives. They could have been my parents in many past lives” The entire Sutra is about the love, suffering and sacrifices of the Mother. Buddha further explains that a Mother’s bones are black in colour and light in weight, because of the drain on the Mother’s body whereby the child takes milk for its nourishment. Each child relies on its Mother’s milk for life and nourishment and the milk is the transformation of the Mother’s blood and the Mother becomes worn and haggard. The Sutra gives details of the nine months the child is in the Mother’s womb, what she suffers during this time and the pain at childbirth. Next we learn of the ten types of kindness bestowed upon the child by the Mother. Yet the Sutra is about filial piety towards parents, though it does not mention any about the contributions of the father.

We come across our previous Mothers in the Mata Sutta in the Samyutta Nikaya, “At Savatthi. There the Blessed One said: “From an inconstruable beginning comes transmigration. A beginning point is not evident, though beings hindered by ignorance and fettered by craving are transmigrating and wandering on. A being who has not been your Mother at one time in the past is not easy to find... A being who has not been your father... your brother... your sister... your son... your daughter at one time in the past is not easy to find.” This is probably a simple way to remind people that we are all of the same blood, we are all related and equal in society, whatever labels we may come under. Mother’s love is pure and unselfish, like the love of a true god. She can feel love, empathy, kindness through sharpened senses.

**FEMININITY**

Motherhood has often been associated with the feminine, and in a patriarchal society as the inferior, weaker, second sex, even though in reality, in the entire animal kingdom, the female is the stronger, superior and more intelligent sex. Motherhood is a higher
state than the masculine and the feminine. A Mother rises beyond the mere female or the male. She can feel love, empathy, kindness through sharpened senses. From the moment her ovum is fertilized by a spermatozoa, she becomes the creator of a new life, she becomes one with the universe, while she nourishes the embryo with her own blood, and then with her own milk, and throughout the life of the progeny, with true loving kindness. Since Buddha was trying to show the path for all humanity to escape from their suffering, he would never have discriminated against the women or had any bias based on caste, gender or social status. However cultural factors had greatly influenced the inequality even in the Buddhist society after Buddha.

The patriarchal society still sees the Mother as just a woman, or they refuse to see the Mother as she truly is. However much Buddha had tried to place the Mother above men and women who had not entered Motherhood, the society, managed to drag the Mother down into femininity, in every culture and society, even where Buddhism spread, except perhaps in Sri Lanka to some extent.

Since Buddha was trying to show the path for all humanity to escape from their suffering, he would never have discriminated against the women or had any bias based on caste, gender or social status. However cultural factors had greatly influenced the inequality even in the Buddhist society.

Kancha Ilaiah tries to describe the position of women in the pre-Buddhist society in India, the way he understood it. “The Indus Valley culture of equality had been reduced to oblivion. After this the Rig Vedic brahmanical society was established in which women lost all their social and political rights.”9 It is only during the time of the Buddha that she was able to regain at least some of her lost status.

The rules for householders and the duties and responsibilities mentioned in the Sutta Pitaka are most probably later inclusions, influenced by the Vedic norms, as mentioned in the Satapatha Brahmana. By this time Manu, Kautilya and Vatsyayana had added their contributions to enslave women even in the teaching of the Buddha, in the later literature.

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As the Mother was pulled down to the feminine, and the gender division in society, however much Buddha preached against all inequality, the Mother was still a prisoner of the culture, of the social norms. She was compelled to care for her children in addition to all the other household chores. That is why among the Bhikkhuni Sangha, in ancient India, we have come across mostly grandmothers who did not have any domestic responsibilities, young unmarried women and courtesans, who never had any domestic duties. Many of them were also rich, with their own wealth, or enjoyed the wealth and power of their families. That is probably why we find 500 matronly women following Maha Prajapathi Gotami to seek ordination and to found the Bhikkhuni Sasana. We also find 500 ladies from the royal and elite families in Anuradhapura following queen Anula to establish the Sri Lanka Bhikkhuni Sasana on the arrival of Sanghamitta theri.

The young Mothers with young children had greater responsibilities at home, and did not have the time or the selfish interest to seek their own salvation, by leaving their children unattended. Many young mothers would not have been able to leave the household and become a Bhikkhuni, because they would not have enjoyed the services of domestic servants to care for the children and attend to the chores of the household. Sometimes they would have been compelled to earn their living too, to feed the children. We do not hear much about such helpless, suffering mothers, and they would have been the mothers who reached the true Brahma state mentioned by the Buddha.

We also find many Mothers, lay disciples, who have placed their names in Buddhist inscription as they have donated residential caves, monasteries and other beneficial gifts to the Buddhist institutions and the Sangha from the time of the Buddha. At the same time, archaeologists have not been able to find any relics or relic stupas containing the remains of any of the female Arahat or Bhikkhunis, either in India or any of the other Buddhist countries. There is literary evidence, recorded centuries later, of the relic stupa of Maha Prajapathi Gothami or Sanghamitta theri, with no archaeological evidence discovered so far. This does not mean that the Bhikkhuni Mothers were ignored or forgotten, but the influence
of the male Sangha and even the kings, would have ensured that any relics of the Bhikkhunis were pushed back into oblivion, and buried forever. Yet Motherhood would have continued to be venerated and respected, among the Buddhist community.

The closest the Indian subcontinent would have come to venerate Motherhood could have been during the time of Ashoka, brought about through his Ashoka Dhamma, but unfortunately with his demise and the collapse of the Chandragupta dynasty the re-emergent Brahmin power allowed the male laity to push women and Mothers back to servility.

Ashoka always had equality in his mind, as we read in his inscriptions. He inscribed, “save munisa pajā mama” - All men are my children”. (1st Separate Rock Edict) munisa would have meant all human beings, not just men. When he inscribed “sādhu mātari cha pitari cha susrusā” - meritorious is obedience to Mother and father-, significantly Mother came first. (3rd Rock Edict). But in the 9th Rock Edict he blames “Mothers and wives practicing many and various vulgar and useless ceremonies” (translation Hultzsch p. 38). Probably he had been ill-advised that it was the Mothers and the womenfolk who organized all pagan festivals, which contradicts his other statements elsewhere.

However Ashoka appears to have ignored his Mother, and even the Mother of his own children (Mahinda and Sanghamitta), as he makes no mention of them. Among the Mothers of all his children he only mentions the second queen, “Kāluvāki, the Mother of Tivala”, for some unexplained reason. There may not have been any regard for Motherhood in his non-Buddhist environment. Even if he favoured Buddhism, he apparently had not taken any interest about Buddha’s Mother, or step-Mother or to search for their relics. If the place of birth of Buddha was important to him, the Mother who gave birth to Buddha too should have been of importance.

“The Buddha preached to both men and women and recognized the spiritual potential of women.....The woman’s place within the family contributing to the spiritual aspects is well recognized in the sermons of the Buddha and the literary works which emerged around the doctrine. The Mother brings stability, care, patience and
The inability to grasp the distinction between the lifestyle of the householder and the recluse has resulted in misunderstanding the place of women in Buddhism. The virtues in which they excel and the spiritual heights they attain, as well as the magic power they have in converting a house into a home, are central to a Buddhist perspective on women.

Thus we have to also accept that Buddha would never have refused or delayed at ordination of Bhikkhunis, or lamented that with the entry of Bhikkhunis the Buddha Sasana will not last 500 years, or that he had laid special Vinaya rules for Bhikkhunis to be subservient to Bhikkhus. Because most Bhikkhunis would have been Mothers by the time they were ordained, and had cultivated the four Brahmavihara by then, through the love for their children, and through the children to all life on earth. Self-discipline would always be a part of the life of a mother, even before she was ordained.

Much is written and reviewed about Maha Prajapati Gotami’s battle to be ordained as a Bhikkhuni, about Buddha’s refusal to admit women to the ‘Sasana’, and how Buddha’s closest disciple, the young Ananda, convinced Buddha to admit Gotami and her followers.

If Buddha at first had refused to ordain females and to create a Bhikkhuni Sasana, the reason, in some instances, may have been because of his genuine concern for the woman or her family, specially when the woman had to take care of her young children. Buddha would have realized the child’s need for the Mother. With Buddha’s infinite knowledge he would also have known that a woman could follow the path shown by the Buddha, even if she remained a lay person, and a Mother perhaps was placed in a far better position to attain Arhathood as she cared for her children and her family, as she was able to cultivate Brahmavihara.

“A female lay disciple grows in conviction and virtue, discernment, generosity and learning: she takes hold of the essence

right here within herself.” (Vaddha Sutta, SN 37.4). A woman, specially a Mother, who has listened to the Buddha, who had developed a greater awareness of Brahma Vihara, who was stronger in mind, and even her body, as she has undergone so much pain and sacrifices would have realized she could be an Arhat whether she remained at home or in the forest. She would also have known that she was needed by her family, that she could be of service to her family and society at the same time she could reach her own salvation. There would not have been a need to leave the household.

**SEE BUDDHA THROUGH OUR MOTHER**

Buddha Dhamma is one with Motherhood

We may never be able to discuss Motherhood and Buddhism in a rational manner based on available literature. The original words of the Buddha would not have been preserved during his lifetime. because by the time the words were committed to writing, so much could have been changed, omitted or added on. When his words were passed down orally for generations, what was written later may have been far from the original words. The meanings of the words would have been different, in different dialects or regional languages, even in the 6th century BCE. Over the past twenty six centuries the meanings would have changed many times over.

All we could accept is the Four Noble Truths, pointing humanity towards the end of his samsaric suffering. And we needed the four Brahma Vihara to achieve it. We can accept that Buddha would have realized a Mother would be the most eligible person to achieve Nibbana. He may never have felt a need to tell his followers to respect and worship their Mother, because it is inherent in living creatures, because anyone trying to follow the Path would have realized the position of Motherhood, that the Mother was the living Buddha at home. This was realized by the Sri Lankan Buddhists when they say the Mother is the Buddha at home.

Once we realize that Motherhood deserves all our respect and to be considered sacred, we shall be able to show our respect to all womankind. We shall then realize every girl-child is a Mother-to-be, and need all our loving care as she grows up, and such respect for Motherhood will continue throughout our lifetime. If as Buddhists
we really want to worship Buddha, let us worship our Buddha at home, our mother. May our Mothers attain Nibbana.
RELIGIOUS MINISTER- VITAL FACTOR FOR THE COMPOSITION OF FAMILY UNIT

by Tilak Kariyawasam*

Happy and comfortable life is the utmost expectation of everyone living in a society. Though the expectation of people is as such, if the society would not provide the necessary conditions for them to lead a happy and comfortable life, it is inevitable that they would remain in distress. Most of the people do not realize the fact that mere hope would not do anything in the society for the happiness of the people. In such a situation, it is certain that the society needs a change in a way that it provides a necessary background for the happiness of people. If the change in the society would not come from its grass root level, it cannot be firmed. Family is the smallest unit of the society based on which the entire society is constituted. Hence, the family is considered to be the foundation of society. If we need a social change for the betterment of the members of the society, it should come from the family itself.

FAMILY AND ITS PURPOSE

According to some scholars, it is not necessary to give definitions for the term family and its purpose, as everyone knows what the family is, because everyone comes from a family. We must keep in our mind that every family cannot be regarded as a family in the full sense of the term. The key factor to become a family in the full sense of term, is the ethical background. Therefore, family and its purpose could be defined in the following manner: “Family is the foundation of a human life or the life of an individual, and the purpose of family is to provide support for an individual to grow comfortably”.

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Modern sociologists define the term family almost covering above mentioned definition. Family means mother, father and the child as explained by the American Sociologists as the ‘Nuclear Family or elementary family’. Sociologists say Nuclear family is the foundation of Extended family. Extended family is a large family including the parents, children (brothers and sisters) and grandparents. In Buddhist literature, we can find the concept extended family. Normally Buddhist texts mentioned as “Family Circle” (ñāti parivaṭṭa) for extended family. Sociologists identified four kinds of responsibility of Nuclear family or extended family. These are functional aspects of family mixed up with moral protection. The followings are the primary responsibilities attached to the family:

1. **Reproduction of family members.**

In the society elderly people die in a natural way, and some others also die due to disease and because of some other calamities. For those who have died already and not living anymore some others have to fill the gap. This is what reproduction is for. Therefore, to balance the population of the human species, family is of a vital importance.

2. **Socialization**

Socialization means teaching social norms, Culture and Social taboos for the children to make them suitable citizens for the society. In that sense, this socialization in a family is a major factor for making a society suitable for its members to live happily.

3. **Regulation of Sexual Behavior**

Sexual behavior is a biological function of any living being and every other beings have a season for their sexual behavior, but human beings are comprised with the extra advantage without having the season for such behavior. Human beings are capable enough for sexual functions throughout the years. Therefore, it

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2. D.I. 61 “**appam vā ṇāti-parivaṭṭam pahāya, mahantaṃ vā ṇāti-parivattam vā pahāya**”
has to be regularized somehow otherwise, population would be increased without limit. When a man has a family, sexual behavior would be regularized automatically.

4. Companionship

Companionship is a necessary factor for the wellbeing of the family. Courtesy and warmth among the members of the family would bring out the companionship.

It is very essential to understand the ethical factor embodied in this categorization of the primary responsibilities of a family. **Reproduction** is the action which shows the loyalty to its own group. That also one of the important ethics of the group mentality. This concept is deeply rooted in almost every persons in the family and the racial issues and other requirements to protect their own characteristics are the result of this process. **Socialization** is an ethical educational process which should be within the family circle. It is a lifelong process. Not only the children but also even elderly members need to be educated on the social behavior by means of socialization. It should be mentioned here that the concept of religious ministers that we are going to introduce in this paper would be immensely contributive the process of socialization. **Regulation of sexual behavior** has the fullest ethical implication, because it is the key factor of child bearing and it is connected to the re-production. When this sexual regulation is not functioning properly, there arise different social problems such as violation of human Rights. The most of the precepts recommended in the five precepts (**pañcasīla**) by Buddhism are also violated due to the mal functioning of regulation of sexual behavior. **Companionship** is also a vital factor for an individual in the society. It is natural that all the member of the family from their childhood seek mental or physical relief from their own family. What implies that when a young one gets sick in a hostel outside his family, he immediately goes home means that he needs his mother’s love, because the mother is there to look after him. In the same way, if a working person faraway feels not well he immediately goes home, his wife will treat him for cure.

When there is any calamity in the family there are friends
and relatives to console the person. This is the way how family members bring warmth, advices, and treatments for each other in whatever the way they need for their mental and physical relief. This companionship would give life to the members of the family according to the circumstances and occasions that necessitate the mutual love and support from one another. This is the most viable functions of family ethics in order to keep the family ties firm.

**CONCEPT OF RELIGIOUS MINISTER**

The concept of Religious Minister was brought forward by the Buddha, when he has advised to the young man called *Sigālaka*. Young *Sigālaka* used to worship six directions everyday early in the morning. The Buddha after watching his practice questioned him as to why he is doing so every day in the morning. Then the young man replied saying this was according to the instructions given by his father before his death. At that time the Buddha pointed out him the proper six directions which should be respected by each individual. Six directions according to the Buddha are as follows:

1. Mother and Father - East  
2. Teachers - South  
3. Wife and Children - West  
4. Friends & companions - North  
5. Servants & Workers - Nadir  
6. Religious Ministers - Zenith

The worship of six directions as the Buddha introduced to Sigalaka is nothing other than the fulfilment of duties and responsibilities of each member of the family towards each other.

The Buddha wanted to show the way how each family member is protected by fulfilling his duties and responsibilities towards the other. The most important aspect of this is that the Buddha introduced a list of duties and responsibilities which should be fulfilled by each other in the family taken as six directions. As pointed out earlier, family is the smallest unit in the society by
means of which the whole society is constituted. When this small units are protected in the way shown above, they together can provide the greater and powerful social background which brings out the suitable conditions for the wellbeing and happiness for the entire society.

Fulfilling duties and responsibilities by each member of the family is itself the way how to build up the mutual relationship among the members of the family. What is interested here to point out is that according to the Buddha, religious ministers are also included as the family members who can be immensely contributive to the social integrity.

Religious Minister as a family member

As each family member represents a direction such as east, west, south etc., religious ministers (SamaṇaBrāhmanā) represent upper direction (Uddham). Here the term “religious minister” is used to denote any religious person belonging to any religion, such as a Buddhist monk, Christian priest, Islam Mullah Etc. The word Samaṇa refers to “a wandering monk” “a monk prone into ascetic practice” a homeless religious practitioner. The word Brāhmana refers to Vedic priest, for a Hindu priest who has a family, who is more or less similar to a Christian Clergy. These two terms Samaṇa and Brāhmana represent any religious person belonged to any religion in the world. That means every family in the world has their religious minister as a family member. This is in fact; the normal acceptance of every family necessarily has the faith attached to whatever religion according to its preference. By this manner every person in the world is included into a religious faith. At this point some one can argue that there are some people and families do not have religious faith. This fact cannot be neglected in a society, but those are rare cases and not only that, some of the countries also completely erased the religious faith from their agenda. Those do not come in our discussion.

Human society has undergone so many changes in this long period of time of its development. Though the man is born alone he has become a member of the large society soon after he is born, his family helps him to become a part of a large society. Every person
is born to a family therefore family becomes the smallest unit of the large society. Human society is highly organized body and the family is within the human society also has organized for the protection of its members.

**IMPORTANCE OF A FAMILY**

According to the sociologists, importance of the family for its members can be shown as follows:

- Family is a biological need of an individual.
- Family is a sociological need for an individual.
- Family is a psychological need of an individual.

1. Family is a biological need of an individual.

Family becomes a biological need of an individual due to the slow growth of a child. Here the family means mother, father and the child as explained by the American Sociologists. This is the Nuclear Family⁴. According to Buddhism the concept of Nuclear family has been determined with, some conditions; the Conception is taking place in the mother’s womb. Mother’s right time, the union of the mother and father and approaching the rebirth-consciousness are the necessary conditions for conception⁵. These are the causes of pregnancy. In order to have a pregnancy in the human society a man and a woman have to live together as a husband and wife. This living together as husband and wife is normally legitimized by the marriage. Marriage is necessary because of the reason of slow growth of the child. Human children grow slow unlike other animals. Therefore the wife and husband (mother and father) have to live together a long time to look after the children. In fact this is the very reason of forming a family. Not only a couple is getting married as husband and wife but also they have vast field of ethics to follow to produce good children for the society. The ethics explained in the *Sigālovāda sutta* first to create mutual love and

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⁵ M.I. 266 *Mātāpitaro ca sannipātā honti, Mātā ca utuni hoti, gandhabbo ca paccupaṭṭhīto hoti.*
respect to each other by the husband and wife, because this love
and respect of the husband and wife creates the happiness within
themselves will affect the child in the womb, and that brings the
necessary condition to grow the womb healthily and to bring forth
a healthy child to the society.

Not only for the birth of a child, mother and father both are
necessary, but also for the physical growth nourishment and taking
care of the child also both the parents are necessary. Mother will
look after the nourishment and the taking care of the child, while
the father supplies the necessary things for the nourishment and for
the health care.

2. Family is a sociological need of an individual

Socialization is the major function of a family. In order to
socialize a child, father and mother both should be present. Unlike
in the animal heard human beings have to socialize by training
him for the society. By this method the child will be given the
instructions about how to behave in the society. This function of
parents has valued in Buddhist scriptures mentioning the parents
as Early Teachers (pubbācariya) early gods (pubbadeva). Mainly
the verbal functions and bodily functions of the child have to be
adjusted in order to be compatible with the society. This is the full
ethical training a child receives from the family.

This is exactly mentioned earlier under the term Socialization
– preparation of new members for the society teaching the culture
including social norms, social customs, and social taboos. This is
where the family is needed for the development of the child. Both
the parents are needed for this purpose. That is the reason marriage
is necessary. The law of the country also has been formed not to
disturb their peaceful living together. That is the very reason if the
husband and wife wanted to divorce, the courts is delaying their
divorce and discouraging them to do so, that because the children
need both the parents for their socialization.

According to Buddhism this socialization is a very deep process
for the personality development of an individual. The personality

6. A. II. 70.
can divide as favorable personality and un-favorable personality. According to Buddhist teachings, if there is no proper socialization ordinary humans are naturally prone in to wrong doings. They develop unfavorable personality. From the human history we can understand how human beings were gradually turned their minds to engage in wrong activities. We can read these human behaviors from Aggaṇṇa sutta, Cakkavattisīhanāda sutta. In the Abhidhammattha Sangaha first chapter is the Analysis of Consciousness. In that very first set of consciousness mentioned as unwholesome consciousness (akusala cittāni). That also shows the natural process goes towards unwholesome side. This process has to avoid by effort. That is the reason it is said to start every activity by homage to the Buddha, Dhamma and Sangha. Any other theistic person say Pay tribute to the God. This is the way unfavorable personality try to turn to the favorable personality.

Nandasena Ratnapala writes in his book “Buddhist Sociology” “Socialization in a Buddhist sense means the attempt made to replace unwholesome roots with wholesome roots”. This is very good view this writer has suggested as a Buddhist view of socialization and it is obvious that the teachings of the Buddha always the process of turning the human mind towards the highest level. The human race since achieved the highest intelligence level they formed religious institutions, created worshiping objects, formed the supernatural concepts similar to God and performed various religious activities. These all creations for human beings to make them to have favorable personalities. In other words as Nandasena Ratnapala suggested all these religious activities to replace the wholesome roots in the minds. Religious ministers’ role in the society to expedite this change of human society.

3. **Family is a psychological need of an Individual**

As living beings, we need to have warmth, courteous and companionship for our psychological relief. Coming back home

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7. D.III. 80-98.
after hard day work, proves the need of mental relief through physical relief. When we come back home the mental relief we experience cures every physical discomforts. We really feel comfort if someone of the family console us at the time of disastrous in our life. For Children parent’s advices and other forms of attitudes may psychologically affect.

Specially, mothers can influence the young ones in deepest manner. We have ample evidence from various biographies of eminent personals that they were inspired by their mothers in their childhood. Siddhartha Bodhisatta also at the very beginning in his previous life was inspired by his mother to become a Buddha. Religious advices also become important in various occasions to satisfy the psychological needs. This is extremely important at the time of close relative’s death. The performance of religious ceremony and the religious talk is given at that time consoles the sadness of the close relatives of the dead person. This may be one of the reasons religious minister was included into the family in the Sigālovāda sutta. It is more than that the advices of the religious minister of their family level mostly the children were given the advices by the temple monks. This we can see in the Buddhist countries as well as even in the non-Buddhist countries also people go to their religious places seeking guidance for their children. Buddhist families go to the temples to which they become devotees to get advices for their children. Not only Buddhists even other people who belong to other religions go to their own religious ministers to get instructions and advices from the religious ministers.

Since the history of Buddhism so many monks performed their services as religious ministers in various occasions in the way of various levels. The remarkable feature of this particular aspect of religious minister the Buddha has performed the example of such concept during his lifetime.

THE BUDDHA BECAME THE RELIGIOUS MINISTER OF KING KOSALA

10. Sampinḍitamahānidāna-Mūtuddharaka kathā.
During the time of 6th Century B.C. in India, the system that religious minister becomes a family member has been there in the middle part of India. This was not by law of the country or such compulsory custom or social norm, but normally people had the faith on to some religions at that time. In this manner King Kosala had a firm faith on the Buddha and he was very powerful King in the Kosala state and he was similar to the King Bimbisara by power. But the Buddha became very intimate friend of King Kosala.

Buddha advised King Kosala on his family matters and King himself explained to the Buddha his mental pain regarding family problems and Buddha instructed to overcome those matters. Once when the King Kosala and Mallikā devi both were in a leisure talk the King asked Devi “To whom you love most?” Though she knew the King’s intention about this question she replied “Sir, I love mostly to me”. But she knew it was not the kind of reply the King expected from her. Therefore to adjust the situation she immediately put forwarded a counter question to the King “Pardon me my Lord, may I ask you Sir, to whom you love most”? King Kosala fell into the very difficult situation with this question but he also could not give a different answer and replied as same as with the Mallikā Devi’s answer, “I also love me most”. But the King’s mind was haunting with anger. Because the King brought her to the palace from very poor state of life and has given all sort of luxurious way of living. But she did not show any gratitude on those things.

When the King Kosala informed the Buddha about this incident the Buddha really evaluated the situation and realized the danger which might create if the King would have a thought on Mallikā Devi as she was not faithful to the King. Therefore, the Buddha immediately added a psychological answer on the Mallikā Devi’s statement. “I Mahārāja, checked all the three worlds in my mind I could not find anyone whom do not love more other than himself. Everybody loves his self.” When the Buddha said that the King satisfied with the words of the Buddha and the King Kosala ashamed himself with his wrong attitude and loved more to Mallikā Devi.

This example is to mention the importance of having a religious

11. S.I. 75.
minister even as a family friend. Now we can understand if a religious minister becomes a family member what are the wonders can occur for an individual and for the society.

THE ROLE OF RELIGIOUS MINISTER IN THE FAMILIES

It was explained early in this paper how the human being naturally prone into wrong doings. Therefore from the childhood parents are trying hard to bring them to a good level at home. That is being a natural tendency of every parent to bring their children as good children. Even a thief also not teach theft to his children. Because of this natural tendency of parents the most of the families take children to their religious ministers for advices. It is because of more than the advice of parents the religious minister’s advice is effective. In the temples there are dhamma schools to teach religious values for children. This is very important socialization in the life of children. At the child level there are so many ways of looking after ethics of children. When those children grow old their parents are old or sometimes they do not live anymore. At that time the importance of religious minister is prominent.

In the modern world the dhamma education for the elderly people is very essential more than the schooling children. Most of the families there are some members who destroy the good name of the families by unethical ways of behavior. Alcoholism and drugs, terrorist activities, gambling and womanizing are the vicious activities most people fall into and end up with utter destruction of everything. It is the bounded duty of the religious minister to help them to get away from this kind of behavior within his parish. It should be mentioned specially, that the territory of authority of religious minister is broader than that of any other member of the family. For an example, religious minister such as Buddhist monk has certain amount of families attached to his religious center. The monk in the center (temple) has the duty to look after the ethical condition and other necessary aspects relevant for the development of those families.

It has been explained earlier that some people get into the troubles even without their knowledge that is the nature of human behavior. Those people who fall into the troubles may seek help to get away
from those troubles. That is the normal psychology of troubled people. Therefore the monk in the temple has more chance to approach that kind of a family to help. Helping that kind of a person means that the monk is helping so many people in the family. If he was not kept in the proper position by the religious minister, whole family is in trouble. There is no proper income for the family to feed the children and others, they need more other things to buy, there is a shortage of food and nourishments in the family. Schooling children should have more freedom to learn their lessons. They should have things they need without having to think they have become poor. If the children have the concept that they become poor, their mentality will be lean down and the personality will not grow of the children. Therefore the monk can intervene to educate that person and bring him to the normal position. If any religious minister is capable of doing so, he can be consider as Bodhisatta according to Buddhism. This is the role of the religious minister towards a family. This is the very purpose of attaching the religious minister to the family as the family member. It is undeniable that the significance of the service of religious minister for the ethical climate in the family circle is invaluable. It should be emphasized here that the concept of religious minister was introduced by the Buddha for the first time in the history of mankind to which, any of the modern sociologists did not pay attention so far.

ABBREVIATION:
A.- Aṅguttaranikāya
D.- Dīghanikāya
M.- Majjhimanikāya
S.- Saṃyuttanikāya

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All forms of life are regarded precious in the Buddhist tradition. Most religions and even scientific communities have the same attitudes towards life. Even though there are very many forms of lives, human life is believed to be the highest form of life on the earth. This is the common belief in the world. According to Buddhism, to be born as a human being is a rare opportunity. A human being is regarded as the highest form of life because human beings have a more developed brain, than any other creature. In other words, human beings are the most intellectual. Early Buddhism accepted this idea the same reason. Unlike many other traditions and beliefs, Buddhism emphasises that all forms of life should be respected and protected, not only human beings. The very first precept of the five precepts in the Buddhist tradition, presented as *Pañātipāta* veramaṇī sikkhāpadam samādiyāmi is especially designed to assure the protection of all living things in the world. There are very many occasions where Buddhism promotes the importance of harmonious attitudes towards living things. Since a human being is the most intelligent thinker, Buddhism systematically gives advice on how to organize one’s personal life.
The Teachings of the Buddha have been preserved and practiced to the present day which is popularly known as the Pāli Tipiṭaka that explains different aspects of Dhamma, Vinaya and Abhidhamma. It contains not only the guideline of training rules, prohibitions, allowances, and regulations managing a Bhikkhu’s life, but it also contains the same which is being applied in the case of conduct of householders or lay-people to manage their life in proper way. One of the most important Sutta is the Sigālovāda Sutta of the Sutta Pitaka which is also called as the “Exhortation to Sigāla,” or “Gihi-vinaya” or the “Householder’s Discipline,” a worthy name for a masterly exposition. In the Pāli many terms for “householder” are in use like agārika, gahapati, gahattha and gihin which is most broadly refers to ‘any layperson’ whereas from Buddhist point of view it is often used synonymously with laity or non-monastic person or often contrasted with that of wandering ascetics (Samaṇa or Śramana) and monastics (Bhikkhu and Bhikkhuni) who would not live in a normal house and who would pursue freedom from attachments to houses and families. Upasakas and Upasikas or Śrāvakas and Śrāvikas are generally addressed as householders and other laypersons who take refuge in the Buddhism.

PRINCIPLES OF FAMILY MANAGEMENT IN THE SUTTA:

The Sigālovada sutta presents some management principles with regard to family in the form of ethics. Taken the householder as the central figure of the family these ethical principles have been explained by the Buddha. The relationship between husband and wife should be amiable and courteous. Wife should be treated by husband with respect and honor and should be faithful to her. This is the key element in family management according to Buddhism. The Sutta explicitly explains the family and social relationships set forth instructions and teachings pertains to householder’s socio-economic and spiritual progress. Modern man can lead a very happy and prosperous life if he/she understands the significance of social relations explained in the Sigālovāda Sutta. The socio-economic and cultural transformations by the Buddha can be seen explicitly even in the present time in Buddhist world. This is the key element in family management according to Buddhism. She should be well looked after by providing necessary requisites such as clothes,
jewelry and so forth. She should be granted the authority to manage the household. Husband is the breadwinner of the family and wife is the one who manages the house. He should not despise her. The Buddha mentioned that wife is the closest friend of husband,\(^3\) advisor and helper in household management.

For a happy family life, the Buddhist teachings further provide a Code of Discipline for householders (giхи vinaya) which are mentioned in the Sigālovāda Sutta. In this Sutta, the Buddha advises Sigāla, a young man who is a son of an ordinary householder, how to earn and allocate his wealth and savings. Further states that a householder should accumulate his wealth as a bee that collects nectar from a flower. The bee harms neither fragrance nor the beauty of the flower but gathers nectar to produce sweet honey. Similarly, people are expected to obtain their wealth by treating nature gently and non-aggressively. Sigāla was then told to divide his income into four portions: one-portion for his daily expenses and his family; two-portions for investment in his business; and the fourth should be reserved for unforeseen emergencies such as drought, floods, pestilence, and disease etc. The Buddha then asks Sigāla to abstain from four acts of defilement which lead to the destruction of life: killing, stealing, lying, and adultery.

Furthermore, the Buddha states the duties of a householder in terms of protecting his wealth and conducting his lay life. A householder should abstain from the four factors which instigate evil acts: craving, anger, ignorance, and fear. A householder should also avoid six practices which lead to the dissipating of wealth:

\textit{Indulgence in intoxicants which causes inebriety and negligence leads to dissipation of wealth, sauntering in streets at un-seemingly hours leads to dissipation of wealth, frequenting shows and entertainment leads to dissipation of wealth, addiction to gambling which causes negligence leads to dissipation of wealth, associating with bad companions leads to dissipation of wealth, and habitual idleness leads to dissipation of wealth.}

In the same \textit{sutta}, the Buddha advises to “worship” (respect) the six directions in fulfilling one’s duties as a good householder:

\(^3\) S. I, 37.
parents as the east, teachers as the south, wife and children as the west, friends and companions as the north, servants and employees as the nadir, and religious leaders as the zenith. In turn, parents have to look after their children and educate them, children have to honor their parents and maintain family traditions, teachers must train and instruct their pupils properly, and pupils must be diligent and dutiful to their teachers. A husband should be kind, loyal, and respectful to his wife, supply her needs, and give her authority at home. Wife in return should be faithful, understanding, efficient, industrious, and economical in performing her duties. Friends should be generous, courteous, kind, benevolent, and helpful to each other. Employers must be considerate, assign tasks according to employee strength, give adequate wages, look after their illness, and give holidays. Employees in return must be honest, sincere, and faithful to their employers. They must do their work well and appreciate the virtues of their employers. Laymen should support monks and other religious leaders in deed, words, and thoughts of loving-kindness. Religious teachers should preach discourses (suttas) and show the way to happiness. In the Sigālovāda Sutta, the Buddha again summarizes the Code of Conduct:

Young householder, the noble disciple refrains from four acts of defilement, he does no evil which is instigated by four factors, and he does not indulge in six practices causing dissipation of wealth. Thus avoiding these fourteen evil things, he covers the six directions and follows the path for success ....

The Sigālovāda Sutta is the main sutta extensively ascribed to the overall noble qualities for the well-being of individuals and of the society. Thus, the Buddhist code of ethics is primarily intended to address the lofty qualities of a happy, peaceful, and prosperous lay livelihood because these are based on the underlying Buddhist assumption that a moral life is the only way to attain the ultimate individual emancipation. It is stated in the Sigālovāda Sutta that one gathers wealth little by little as bees collect honey. Such accumulated wealth should be divided into four parts: One part for day-to-day expenses, two parts for investment, and the balance to be kept as precautions against contingencies. It is possible once the Buddhist concept of consumption is practiced, conspicuous consumption
will be minimized and hence restricting consumption to one fourth of income would be feasible.

**HOUSEHOLD MANAGEMENT IN THE SUTTA:**

There are five principles of family management in this *sutta*: systematic management of household (*susamvihita kammantā*), well treatment of household work people and servants (*samgahitaparijanā*), faithfulness to husband (*anaticārini*), taking care of what is brought by husband (*sambhatam cānurakkhati*) and cleverness and diligence in household affairs (*dakkhā ca hoti analasā sabbakiccesu*). These are the duties of wife according to Buddhism. Both husband and wife do management of family servants and work people. In relation to work with people, husband and wife are employers (or masters). There should be a good employer employee relationship in the household management. The householder, as the master and employer, should handle his employees in a strategic and efficient manner.

In the management of household work people as well as employees master should be strategic and efficient. Buddhism advises masters to be sympathetic and compassionate towards employees and servants. When assigning duties, master should know the strength and expertise of his employees. The Buddha advised to assign duties depending on their strength and expertise. In the society of the Buddha’s Day, as indeed until very recently, in all societies world-wide the household was the cornerstone of the economy. The Buddha’s advice to the head of a household, in the *Sigalovāda Sutta*, is in fact a social charter on workers’ rights. The Buddha begins by formulating the antecedent duties of employers. The contemporary relevance of the following principles can be appreciated if one recognizes that they correspond to Articles 23 and 24 of the UN’s Universal Declaration of Human Rights. The head of the household as head of a productive, unit should allocate work according to the strength and abilities of his employees (*yathabalam kammanata samvidhadena*), provide food and just wages to his

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workers (*bhatta-vetananuppadabena*), provide healthcare for his workers (*gilana upatthana*), cultivate close friendship with the workers (*acchariyanaṃ rasanaṃ samvibhgena*), not exploit their labour power, but recognize their right to periodic leisure and rest (*samaye vossaggena*).

The commentary to the *Dīgha Nikāya* elucidates this strategy in the following words. Master should not ask old people to do a hard work that should be done by younger men. Moreover, women should not be given hard work. In order to maintain good and amiable relationship master should treat them well. He should provide wages and meals (*bhattavetana*). Whatever delicacies he enjoys, he should share with them. He should kindly treat them by releasing them from work at due time. When they are sick, he should not employ them. He should provide proper medical facilities to them. There is no doubt that the Buddha was the first person to propose employee medical care system.

TRACES OF HUMANISTIC BUDDHISM AND ITS APPLICATION IN THE SUTTA:

The principles regarding humanistic Buddhism, and its application to human resource management are considered as the strategic implication of the organization as a whole; divide responsibilities with well-defined job descriptions; know the importance of coordination; plan the details with best intentions; execute with full effort and determination; report frequently and timely to inform one’s supervisor; take responsibilities and be accountable for them; evaluate performance and follow up. A modern manager or leader should conduct himself/herself in the following manner: Be humorous and keep a smile on your face; avoid hasty and harsh reactions; treat others leniently and give them respect and credit; take responsibility when something is wrong; put aside any personal gain or loss and go forward; let communication flow freely and strive for agreement; serve others, keep your own word; adjust and adapt and be considerate of others; pay respect to other’s opinions and coordination. Strong group dynamics synchronize the steps.

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7. DA. p. 964.
of upper management and operational employees, ensuring the formation of consensus and shared values necessary to achieve the organizational mission and goals.9

Ignoring and abandoning one’s duties and responsibilities towards different social groups brings catastrophic consequences into society. We are fortunate to have very helpful advice from early Buddhist teachings. The best discourse to start with is *Sigālovāda sutta* or discourse for advice to Sigāla which has explained the social groups in the following way:

> “And how, young house holder does a noble disciple cover the six quarters? “The following should be looked upon as the six quarters. The parents should be looked upon as the East, teachers as the South, wife and children as the West, friends and associates as the North, servants and employees as the Nadir, ascetics and Brāhmaṇa-s as the Zenith”

If a person follows the six paths of good relationships as highlighted in *Sigālovāda sutta*, one can minimize his/her problems of life which will ultimately result into peace and happiness to his/her life and family.

Fourteen points are given in the *Sigālovāda-sutta* for the householder to manage their lifestyle in the society which is very much applicable even in present world’s cut throat competitive life. This will contribute to progress in both worlds. Therefore the Buddhist lay life has to be lived by considering this world and the next world. The Buddhist advice is that man has to develop in these two spheres. This is clearly stated in the *Andha sutta* which compares these two aspects with the two eyes of an individual. *If a person is not developed with regard to these two aspects he is like a blind man who has lost the two eyes. If one has to develop only one eye then he is like a man with one eye. But if one has to develop two eyes he is like a person with two eyes. One who has developed thus this world and the next world he is considered to be a great person in this Sutta. That is the instruction given in this Discourse.*

11. A. I. 238. (*Andha Sutta*)
not have the two eyes is like a blind man. Therefore this discourse gives the instruction for the development of worldly progress as well as spiritual progress. To consider both these aspects as equally important is essential for an ideal lay life. This further explains that the instructions found in the canon do not underestimate the life of sensory pleasure for the layman.

According to Buddhism, poverty is a form of suffering who is enjoying the life as a sensory pleasure. Therefore it is understood that such a layman by the strength of his arm and by the sweat of his brow earned wealth righteously and became rich. But at the same time it is also mentioned by the Buddha that no one should enjoy wealth being under the influence of craving. The wealth that is not used because of craving is said to be like water in a pond guarded by a demon in the same way Buddhism does not approve when income is little to lead an excessive life and also to lead a life of want when there is much wealth. Therefore one who leads a lay life must be happy to share his wealth for the good of others. Thus, a person has to be happy that they have earned enough and by consumption they are leading a happy life and without falling into debt are also leading a righteous life. In this way the economic stability can be built up and on its basis secular life can be made happy which will lead to peaceful and friendly living. Buddhism gives instructions towards the building of such a family. Here much responsibility lies with the husband. The well-known Sigālovāda-sutta advises the husband to treat his wife in five ways:

1. Courtesy
2. Not despising
3. Faithfulness
4. Handing over authority and
5. Providing ornaments

12. D. III. 304. (Singala Sutta)
14. A. II. 335. (Vyaggapajja Sutta)
As the husband treats his wife in these ways and discharges his responsibilities properly according to the Sigālovāda-sutta, the wife also has to consider the following five points:\(^{17}\):

1. Perform duties in appropriate order
2. Gentle
3. Faithful
4. Protective and
5. Diligent

In the same way the Buddha has also pointed out in the Sattabhariya-sutta, the seven types of wives. One day the Buddha paid a visit to the house of Anāthapiṇḍika. At that time inside the house there was a big commotion. The Buddha then inquired from him what was wrong in his house. Then he explained that the new daughter-in-law named Sujātā who came from a very rich family had become a nuisance to the whole family. She would listen to no one, not even to her husband. She had become arrogant and quarrelsome. The Buddha called her to a side and told her that there were seven types of wife (Slayer, Robber, Mistress, Mother, Younger sister, Companion and Handmaid) which further explains the nature of each and every type of wives one by one. Then he asked her what she would like to become. Having understood what was preached she submissively declared that she would like to be the handmaid of her husband.\(^{18}\)

What all these show is the Buddhist attitude to family life. The behavior of a wife is important to build up a good family. And also it shows that the good quality of a wife is to please her husband in almost every way.\(^{19}\) In this way Buddhism shows how their mutual responsibility and participation lead to a successful secular life. Their pleasant affectionate union Buddhism appreciates very much. Thus, the family life is encouraged.

According to the Samvasa sutta there are four types of family.

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17. D. III. 302. (Singala-sutta).
The first is a bad husband with a bad wife, the second is a bad husband with a good wife, the third is a good husband with a bad wife and the fourth is a good husband with a good wife. The last one is given the highest value. The Sutta says that this union is similar to that between a god and a goddess. Thus Buddhism while appreciating family life has given a divine value. That is clear from the explanation given about how a husband becomes a god. From this Sutta the nature of divine value that has been attributed to such couples can be understood. It is in this way Buddhism is giving a meaningful place to secular life.

Buddhist point of view on the status of parent in the family occupies a central place because parents are given the names like Brahma, Pubbācariya, Pubbadeva and Āhuneyya, etc. who bring up children and introduced them to the world. They also get them to avoid bad conduct and engaged in good deeds and learn arts and crafts. At the proper time they get them, to marry suitable partners and transfer the wealth. In this way parents are very helpful to children who provide them with food and drinks clothes and other necessities. They also massage their bodies and bathe them. They also have to pay respect to their own parents. When parents are quite old children have to look after them and do whatever is necessary for them. They also have to continue and preserve the family tradition and the wealth. When parents are dead and gone children transfer merit for their benefit.

However, much we help our parents in this world it is not at all sufficient. It is said in the Sabrahma-sutta that attendance on

22. A. II. 164. (Suppatikāra-sutta).
27. S. II. 66. (Mitta Sutta).
28. A. II. 164. (Suppatikara-sutta).
parents will bring praise in this world from the wise and birth in a heaven in the nextworld.\textsuperscript{29} If a person even though he is capable of maintaining his parents does not do so that is a reason for his downfall.\textsuperscript{30} It is also a very low behavior. In this way Buddhist literature has appreciated parental contribution. For this reason steps have been taken to appreciate it. It can be said that a person leaving a secular life it would be proper to know about these. At the same time for a person living in society it would be good to have friendship with good friends. Thus he can avoid bad behavior and engage in good behaviour. Looking at in this way the ordained members also can do some useful service from the religious point of view. These religious members have been mentioned as the uppermost direction in the \textit{Sigālovāda-sūtta}. A layman has to be respectful to them bodily, verbally and mentally. When they visit his place for alms they should not close their doors on them but offer what they could. In the same way religious members, also have to treat the layman in six ways\textsuperscript{31}:

1. Dissuade him from evil
2. Persuade him to do good
3. Love him with a kind heart
4. Make him hear what he has not, heard
5. Clarify what he has already heard and show him the path to heaven

This shows Buddhism has understood the value of parental contribution and steps have been proposed to evaluate their service. It is very useful that the person who is going to lead a secular life to know all about this. In the same way for a person intending to lead a social life it is essential to have a friendship with good friends. On this matter religious members can do some useful service from the religious side. The \textit{Sigālovāda-sutta} mentions the class of ordained members as the uppermost direction. For a layman has to cultivate

\begin{itemize}
\item[29.] A. II. 132. (\textit{Sabbrahma-sutta}).
\item[30.] D. III. 305. (\textit{Singala-sutta}).
\item[31.] Ibid p.307.
\end{itemize}
friendly attitude towards them bodily, verbally and mentally. When they visit his house for alms he should not close the door. He must provide them what he could. For such a layman ordained members should instruct by six ways:

1. Prevention of doing evil deeds
2. Establishing in good deeds
3. Wishing good with a kind mind
4. Getting him to listen to what he has not heard
5. Clarifying what he has already heard and lastly and
6. Showing the path to heaven.

The *Sigālovāda-sutta* introduces the teachers as the southern direction. For them pupils have to respect them by rising from the seat in salutation, by attending on them, by eagerness to learn, by personal service and by respectful attention while receiving lessons. The teachers on their part should train them in the best discipline, they have to see that the pupils grasp the lessons well, they instruct them in the art and sciences, they introduce them to their friends as associates and they provide for their safety everywhere.

As the western direction the *Sigālovāda-sutta* has discussed husbands and wives. Earlier in this article this was dealt with as the northern direction the relation between friends was introduced in the *Sutta*. This was done by giving what the friends needs, by courteous speech, by being helpful, by being impartial and by sincerity. If friends are treated in this way they would on their part help him in the following way namely by protecting him when he is heedless, by protecting his wealth when he is heedless, by becoming a refuge when he is in danger, by ignoring him when he is in troubles and showing consideration for his family. In the same way for the treatment regarding servants and employees the *Sutta* gives the nadir as the direction. He should assign them the work according to their ability, by supplying them with food and wages, by tending them in sickness, by sharing with them any delicacies and by granting them leave at times. When servants and employees

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32. Ibid p.308.
are treated in this way they will come to work early and they will not leave the work unfinished, they will not steal, they will do their duties well and they will speak the good name of their master. So in this way when problems are minimum, happy secular life could be led by following this system. Thus as the internal relation between these people is maintained the success in worldly life will continue in that social context.

CONCLUSION

In modern times, Bhikkhu Bodhi has identified Sigālovāda sutta as the “most Comprehensive Nikāya text” which pertains “to the happiness directly visible in this present life.” The Sigālovāda Sutta explicitly explains the family and social relationships. It gives a set of instructions and teachings that pertain to man's socio-economic and spiritual progress. Modern man can lead a very happy and prosperous life if he understands the significance of these social relations explained in the Sigālovāda Sutta. Some scholars are of the opinion that Buddhist philosophy is interested only in higher morality and it ignores the social and economic welfare. This is also another misconception of Buddhist socio-economic and political philosophy. The socio-economic and cultural transformations by the Buddha can be seen explicitly even in the present time in Buddhist world. Making a comment on the social upheaval of Buddhism, Narendranath Bhatthacharya says: “The rise of Buddhism was certainly to serve some social purpose. It had some distinct social and functional role. But very few attempts have been made to understand all these.” It is a well-known fact that Buddhism is capable of making a drastic transformation of the present day competitive and war-like Society. For such a transformation, it needs a proper knowledge and correct understanding of the Buddha's teachings. The first significant work in the Buddhist social field was done by C. F. Koppen titled “Die Religion des Buddha” in 1957 where he mentions that “...the Buddha was viewed as the emancipator of the oppressed and a great political innovator.” The sutta advocates a well-balanced material and spiritual well-being in order to maintain a simple family and individual life and to help

33. Ibid.
attain the ultimate stage liberation i.e. *summum bonum*, or Nirvana.

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A BUDDHISM AS A TOOL FOR PSYCHOLOGICAL ADAPTATION OF FEMALE-HEADED HOUSEHOLDS IN SRI LANKA

by W.M Gayathri Panampitiya, E.A.D. Anusha Edirisinghe*

ABSTRACT

Buddhism includes a unique analysis about human psychology and adaptation practices which help to relief of some psychological problems such as anxiety, depression, stress and aggression. Household is a basic unit of the social organization in order to well-function of the society. Although household has been considered as a universal of all social institutions, it can be identified that modern household has undergone significant transformations in its structure in the modern society. Female-Headed Households (FHHs) is a new structural form of household and this type of household has become significant phenomena in both developed and developing countries. According to the most recent Household Income and Expenditure Survey (HIES) 2016, out of 5.4 million households in Sri Lanka, 1.4 million households or 25.8 percent of the households were female-headed. Main objective of this study was to identify Buddhist adaptation practices of FHHs which are used for psychological adaptation in their transformation situations. The empirical study was conducted in five Grama Niladari Divisions of Galgamuwa Divisional Secretariat division which conveyed a marked increase of FHHs and a highly climate affected rural area in Sri Lanka. Data were collected from a

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hundred FHHs based on Purposive sampling based on the list of FHHs in Galgamuwa divisional secretariat. Questionnaires and semi-structured interviews were used as primary data collection techniques based on the survey method. As a result of this, majority of women (89%) have mentioned that they have tended to religious adaptation methods such as Shramadana campaigns for religious activities (repairing pagodas, constructing religious buildings etc.) arms giving and pilgrimage rituals to relief from critical stressful circumstances and to negative attitudes regarding life. In contrast, few proportions of FHHs (14%) had mentioned that they have tended to spiritual practices for mental concentration such as observing sil and meditation practices. Based on the findings, it has suggested that spiritual practices for mental concentration and counseling practices related to Buddhism should be promoted to reduce negative impacts of issues related to FHHs and to absorb full potentials of them into development discourse through empowering psychological well-being.

1. INTRODUCTION

In every human society, the household is one of the most significant and essential parts of living. As an institution, it performs numerous significant roles in the socialization process and integrates generations into the norms and value system of the society. Household is a basic and essential unit of the social organization in order to well-function of the society (Haralambos & Halborn, 1995). According to Robert Bierstedt, household is the most significant social institution that offers various experiences. As human we are always with the household from the history of human civilization (Rao, 2010). Hence, the household influences the whole society in numerous ways and is a locus of an individual’s social life. As per the opinion of United States Census Bureau, A household consists of all the people who occupy a housing unit. A household includes the related family members and all the unrelated people, if any such as lodgers, foster children, wards, or employees who share the household unit. A person living alone in a household unit, or group of unrelated people sharing a household unit such as partners or roomers, is also counted as a household” (United States Census Bureau, n.d.). Although, household have been considered
As a universal of all social institutions, it can be identified that modern household has undergone eminent transformations in its structure in the modern society. In recent decades, Female-Headed Households (FHHs) emerged as a new structural form of household and this type of households have become significant phenomenon in the last half of 20th and 21st century (Baros, Fox & Mendonca, 1994). There are a large number of conceptual perceptions in defining the FHHs. Hence, there is not a unique definition which is accepted worldwide on female headship of households. “Female Headed Households are households where either no adult males are present, owing to divorce, separation, migration, non-marriage or widowhood, or where men, although present, do not contribute to the household income, because of illness or disability, old age, alcoholism or similar incapacity” (ABC of Women Workers’ Rights and Gender Equality, 2007). It has demonstrated a very comprehensive idea of female headship. Thus, we can identify that there are so many reasons of the state of a woman being the head of household. It can derive from being unmarried, separation, divorce, being widowed, and temporarily absentness and also no contribution to the household income due to serious illness, disability or similar causes. According to Nancy Folbre, FHHs in Sri Lanka in 1981 was 17.4 per cent (Ruwanpura & Humphries, 2003). Recently, it can be identified a marked increase of FHHs in Sri Lanka. According to the Household Income and Expenditure Survey (HIES) 2012/2013 final report has mentioned that, out of 5.1 million household, 23.5 percent households were female headed in Sri Lanka (HIES Final Report, 2012/2013). According to the most recent Household Income and Expenditure Survey (HIES) 2016, out of 5.4 million households in Sri Lanka, 1.4 million households or 25.8 percent of the households were women-headed (HIES Final Report, 2016). Following tables display the significant increase in the percentage of FHHS in recent years.
Table 1: Percentage Distribution of FHHs by Age, Group and Sector 2012/2013

<table>
<thead>
<tr>
<th>Sector (%)</th>
<th>Age Group (Years)</th>
<th>Less than 25 (%)</th>
<th>25-39 (%)</th>
<th>40-59 (%)</th>
<th>60 &amp; above (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sri Lanka</td>
<td></td>
<td>1.2</td>
<td>18.0</td>
<td>43.0</td>
<td>37.8</td>
</tr>
<tr>
<td>Urban</td>
<td></td>
<td>0.8</td>
<td>15.8</td>
<td>45.9</td>
<td>37.5</td>
</tr>
<tr>
<td>Rural</td>
<td></td>
<td>1.3</td>
<td>18.6</td>
<td>41.7</td>
<td>38.4</td>
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<tr>
<td>Estate</td>
<td></td>
<td>0.9</td>
<td>14.6</td>
<td>56.0</td>
<td>28.4</td>
</tr>
</tbody>
</table>


Table 2: Percentage of Distribution of FHHs by Age, Group and Sector, 2016

<table>
<thead>
<tr>
<th>Sector (%)</th>
<th>Age Group (Years)</th>
<th>Less than 25 (%)</th>
<th>25-39 (%)</th>
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<td>Sri Lanka</td>
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According to above tables we can observe a growing trend of FHHs in Sri Lanka. Although, the concept of head of household are related to the power and authority, generally it is assumed that many socio-economic challenges have been faced by FHHs in the patriarchal society. In our present society, life of women after leaving husband, in particular reasons of death, divorce and separation often
confront with numerous problems and vulnerabilities. As well as negative attitudes and perceptions of the society towards women in particular, divorced, separated and widowed females have created various issues and impacts in social, economic and cultural aspects.

Man, the social animal is also a religious being and religion is a major concern of man. It is one of the earliest interests of human beings, because man not only has biological, economic and social needs, but also religious needs. The sociologist Emile Durkheim has mentioned in his book “Elementary forms of the Religious Life”, religions as a “unified system of belief and practices relative to sacred things, that is to say, things set apart and forbidden” (Rao, 2010). Many societies have a wide range of religious practices, worship, ceremonies, sacred objects, beliefs and norms. Buddhism includes a unique analysis about human psychology and adaptation practices which help to relief of some psychological problems such as anxiety, depression, stress and aggression. The teaching of Buddha offer a great variety of methods of mental trainings suited to the various individual needs and capabilities (Nyanakaponika, 1972). When considering most cases of women headships, female-heads have confronted negative circumstances due to social economic deprivations and lack of social and emotional supportive systems. As a result of this, female heads have tended to accomplish religious rituals and adaptation practices as methods to relief of some psychological problems such as anxiety, depression and stress situations. Accordingly, main objective of this study was to identify Buddhist adaptation practices of FHHs which are used for psychological adaptation in their transformation situations. Main objective has been divided into three specific objectives to achieve ultimate purpose of the study. They are, to investigate various reasons which have caused women to become heads of the household, to study social, economic and psychological issues which caused to create stress, anxiety and depression situations among FHHs and to identify religious adaptation methods which used to relief from critical stressful circumstances and to negative attitudes regarding life.

2. METHODOLOGY:
This empirical study was conducted in five Grama Niladari divisions namely Molewa, Kallanchiya, Koonwewa, Wadugama and Medawachchiya in Galgamuwa Divisional Secretariat division which has situated in Kurunegala district, North Western province in Sri Lanka. In sampling, basically purposive sampling method under non-probably sampling was used to select FHHs from other population in the area. Then, cluster sampling under the probably sampling method was used to select women from the list of FHHs in Galgamuwa division. The researcher divided the population of FHHs in a Grama niladari division into separate groups such as widows, separated women, divorced women, women heads who live with a disabled spouse and never married women. Then a simple random sample of clusters was selected from the population, based on statistics of each Grama niladari divisions. Data were collected from 100 FHHs through questionnaires based on survey method. In addition, observation was also used in order to obtain an acute insight of the study.

3. FEMALE-HEADED HOUSEHOLDS IN SRI LANKAN CONTEXT (LITERATURE REVIEW):

When considering the researches related to FHHs, it can be identified that there are very limited studies carried out in Sri Lankan context and therefore, some knowledge and strategic gaps have been created by limited access towards living conditions of FHHs. There is no research had been conducted in Sri Lankan context regarding Buddhist adaptation practices of FHHs which are used for psychological adaptation in their transformation situations. With respect to this situation, the researcher expects to investigate several researches conducted so far in Sri Lankan context related to FHHs.

There is a significant study namely “How effective is Female-Headed Household? A study with special reference to education poverty in the Eastern province in Sri Lanka”. The main objective of the study is to investigate the effectiveness of FHHs in terms of economic well-beings and vulnerability to poverty with compared to Male-Headed Households (MHHs) in a violent conflict affected community. According to the findings, it has indicated that low level
of education is a major factor which correlates with poverty. And also, it has revealed that adult literacy in particular among Tamil and Muslim FHHs is a key impediment to household well-being. It has discovered that assets and livelihood sustenance of FHHs are in risk and vulnerable compared to MHHs in rural Eastern region in Sri Lanka (Kulathunga, 2013). This study has mainly focused on economic stability and poverty among FHHs with special reference to conflict-affected area in Eastern region in Sri Lanka.

“Mapping of Socio-Economic Support Services to FHHs in the North Province of Sri Lanka” had been another significant study conducted by United Nations in 2015. Focus Group Discussions (FGDs) with FHHs in Jaffna and Kilinochchi, and Key Informant Interviews (KII)s with both state and non-state policy makers using data collection techniques. The objectives of the study had been to identify the state and non-state programmes that targeted FHHs in the North province, to analyze how those interventions met the needs of local communities, the effectiveness and sustainability of the prevailed programmes and to provide recommendations for future policy and programme interventions. Some critical findings had emerged through the study. Accordingly, based on data, that study had revealed an exclusion of certain vulnerable groups such as elderly and single women from the programmes due to lack of consistent definition for FHHs. And also, it had deified that lack of coordination and monitoring among state and non-state agencies to ensure the welfare of FHHs (United Nations, 2015).

“Living in Shadow: Status of Military Widows in Sri Lanka” was a significant study which has conducted in 2011. Sample had selected based on the 2011 annual report of the Ranawiru Sewa Authority (RSA). Total sample was 292 women and from Kurunegala (192) and Anuradhapura (100) whose husbands were in the armed forces, police or civil defense forces who were Killed in Action (KIA), declared Missing in Action (MIA) or disabled as a consequence of war between 1983 to 2009. Lack of financial management skills, obtaining debt, lack of assets and most of widows engaging in agriculture and informal sector were major issues related to economic vulnerabilities. And also, this research had identified that these women were often considered as
inauspicious and had excluded from auspicious social events, they are closely monitored with dealing with outside men even male relatives were major socio-cultural issues related to war widows (FOKUS WOMEN, 2016). This is a comprehensive study about socio-economic, cultural and psychological issues of women but in particularly war widows.

Considering all above studies, it is crystal clear that there is a gap of knowledge regarding religious adaptation methods which used to relief from critical stressful circumstances and to negative attitudes regarding life and their importance.

4. Data Analysis and Discussion

4.1. Data Related to Headship Formation of Women:

In the study of FHHs in rural areas in Sri Lanka, with the purpose to ascertain various reasons caused women become as a household head, primary data were gathered from responded women heads.

![Reasons for Assuming Headship of the Household](source: Field Data – 2018)

According to above data, responded women have presented five main reasons to become heads of the household namely, widowhood, separation, divorced, never married, and disability of the spouse. As seen in the above figure, it is evident that widowhood is the main source of female household headship. A larger proportion of women (55%) have become heads of the household due to the
death of their spouses. It has proved that female headships were largely formed due to the absence of the male spouse in patriarchal societies. The disruption of the household has also become a major factor to create female headships in rural areas. A considerable proportion of women (20%) have mentioned that they did not legally separate and but they live in two separated destinations. There are two groups of women in the category of separation. They are women who have been abandoned by the male spouse and women who have left the spouse on own account without a legal contract. Only two women reported that they have left their husbands due to domestic violence and using alcohol unlimitedly. In rest of 18 cases, they have been abandoned by the spouse. A considerable percentage of FHHs (8%) have assumed headship of the household as legally separated (divorced). A sizable proportion of women (12%) have to take responsibilities solely because they are not married ever. Some women have mentioned that they were not able to find a male partner because of lack of interests and irresponsibility of parents. But when considering further it can be identified that chronic diseases and physical disabilities sustained from childhood such as epilepsy, heart problem, Lame of legs have caused to be single of considerable proportion of unmarried women (6 cases). 8% of women have legally separated from their spouse and 3% of women have to take the headship because of permanent disability of their husband. Accidents and some chronic diseases (Lame of legs because of Diabetics) have been caused to emerge female headship.

Heart problems and non-communicable diseases such as Blood Pressure, cancer, Cholesterol and kidney disease have caused for death of male partner of FHHs. Inadequate health infrastructure, unawareness, poverty, difficulties and vulnerabilities in livelihood, unsustainable food patterns are main reasons behind it. Some male partners have died due to man-made causes such as accidents (Road accidents, snake bites, attack by wild elephants, dropping into well), suicide because of vulnerabilities for poverty, burden of credits, health problems and homicide based on personal conflicts. Considering above information, it is clear that inadequate health condition is one of dominated reason for widowhood and on the
other hand for formation of female headship. Separation and divorce are major reasons for becoming women as household heads. Illegal relationship of the male partner, alcoholism and domestic violence were main factors for disintegration of households and to increase woman headships. But inadequate sexual education is one of latent social circumstance for marital breakdown when considering most rural areas. Totally, these results have proved that women get the position of the head of household only when men do not appear in the household or in a situation of permanent disability or long-term illness in the patriarchal society.

4.2. Social Economic and Psychological Issues of Female-Headed Households:

4.2.1. Social and Economic Issues

Majority of responded FHHs (42%) have attended school from grade 6 to Ordinary Level (O/L). A considerable proportion of women (36%) have completed only primary education (from grade 1 – 5). A few proportion (8%) have passed O/L. A lowest rate (6%) have only completed Advanced Level (A/L) while 8% of women reporting no schooling. These data have indicated that low level of education has prevailed mostly as a main social issue among FHHs in the research area. Inadequate awareness about the value of education, lack of motivation and failure to become educated as a necessary social requirement, becoming assistants for cultivation with parent due to economic difficulties have mainly affected to low level of education in particular women in rural societies.

Lack of formal employment and income-generating opportunities can be identified as one of the major issues related to employment of FHHs in rural areas. A clear majority of women heads (88%) have currently engaged either formal or informal employment. A higher number of employed FHHs (45) have engaged in agriculture. A considerable number of FHHs (28) work as manual labours in agriculture sector. A few proportions of female heads (6) having engaged in self-employment and Fewer number of FHHs (2) work as pre-school teachers and teaching assistants in pre-school. Old aged women who cannot be much active in livelihood activities basically depend on public financial
aids provided by government such as Samurdhi, pin padi etc. Thus, it is clear that most often women heads are in informal sector with lack of job security and risk of losing the job without prior notice. Because of the choices and opportunities are lacking, they have to work as manual laborers to gain income. But, it can cause for short-term and long-term health risk in their lives. Low level of education and lack of vocational and professional qualifications have directly affected to limit access to a better paid employment for FHHs. On the other hand, unawareness of employment opportunities, limited availability of employment opportunities nearby, lack of opportunities for skill development and lack of social supporting network to provide care to children in their absence have become obstructions to enter formal labour force.

High rate of dependents has caused to increase the vulnerabilities of poverty in various ways among FHHs. Most FHHs have least human capital (labour resources available to the household) to strengthen their well-being or support to their livelihood. A high rate of dependency of members specially having disabled persons, has created economic insecurities and difficulties such as insufficient financial capacity to fulfill even basic daily needs, difficulties on children’s education and health issues, handicaps on employment or livelihood activities, increasing responsibilities and economic burden, stress and anxiety. Vulnerabilities to poverty are increased because of lack of possession of savings, assurance from accumulated deposit such as Employee Provident Fund and Employee Trust Fund (EPF and ETF), pensions or any type of insurance at least farmers’ insurance (Govi Vishrama).

4.2.2. Hardships and Issues Related to Education of Children

Difficulties to supply basic needs related to education such as books, shoes, bags etc., inadequate infrastructure facilities such as transportation, lack of money to provide nutritious foods for their children and lack of money for tuition classes of children are major issues related to education of children of FHHs. Difficulties to supply basic educational needs have directly interrelated with the low level of income and instability of income generating sources/employment related to FHHs.
4.2.3. The Prevalence of Negative Attitudes about FHHs

The prevalence of negative attitudes about FHHs in the community is a key issue to disrupt fulfilling emotional needs of belongingness related to FHHs. The fear of rumors and gossips has highly influenced to limit social participation of FHHs and to prevent tendency to create social networks and relationships in the community. This has a great impact on livelihood activities of FHHs as well. Disrupting their income generating activities due to negative social attitudes has directly influenced to decrease the level of income of the household and to trap them into a cycle of poverty continuously. Lack of empowerment to raise voice against those negative social attitudes is a key factor to reduce the sustainability of living among FHHs.

4.2.4. Psychological Issues Related to FHHs

Stress, anxiety and depression are key findings related to psychological issues of FHHs. These negative psychological conditions have been raised by various reasons such as financial difficulties, instability of livelihood, poor health conditions, burden of responsibilities of the household, insecurity of the future of their children and negative attitudes towards FHHs in the community. In addition, lack of trustworthy intimate relationships to disclose their issues, inadequate emotional supportive mechanism in the community, lack of awareness of legal and counselling supportive mechanisms, reluctance and lack of confidence to disclose their issues to even designated government officers such as women development and counselling officers and inadequate awareness of legal and counselling supportive mechanisms have influenced to increase vulnerabilities among FHHs and to decrease their emotional well-being.

These crisis and stressful situations have directly influenced to increase tendency among FHHs towards Buddhist adaptation practices in their everyday lives.

4.3. Buddhist adaptation practices among FHHs which used for psychological adaptation in their transformation situations.

Mind is the very nearest to us, if mind is comprehended, all
things are comprehended (Sri Kalyana Dharma Publication Committee, 1981). Anxiety and tension tend to disrupt of social life of individuals. Social economic and psychological vulnerabilities, issues and crisis situations which produce these emotions can affect to reduce sustainability and quality of life. British Anthropologist Bronislaw Malinowski have noted that these life crises are surrounded with religious rituals (Haralambos & Halborn, 1995). These religious practices help to reduce crisis situations and to integrate personalities. Thus, this study has mainly focus to identify Buddhist adaptation practices among FHHs which support to protect peace mind and reduce disruptions of their lives. Following data has illustrated descriptive idea about those psychological adaptation practices related to Buddhism.

![Figure 2: Status of following Buddhist adaptation practices with the purpose of release stressful situations](image)

Source: Field Data – 2018

According to above data, it is evident that majority of women heads (89%) have indicated that they utilize various kind of Buddhist rituals and practices to get rid of painful and frustrated situation which created because of above mentioned social economic and psychological issues related to their living. A least proportion of female heads (11%) have mentioned although they follow some religious rituals and practices, they are not specifically focus with the purpose of release stressful situations in their livelihood and lives. They have followed some Buddhist religious practices only because of traditional practices. When deeply considering about Buddhist rituals and practices among FHHs which used as psychological
adaptation, several kinds of rituals and practices can be identified through the study.

**Figure 3: FHHs by secular Buddhist adaptation practices (Āmisa Pooja)**

![Bar chart showing FHHs by secular Buddhist adaptation practices](image)

**Source: Field Data – 2018**

Above figure convinces that majority of female heads (89%) have tended to follow secular Buddhist rituals and practices. Most women heads (83) have tended to arms giving for monastic places and village temples. In every village in Sri Lanka, they have strong bound with village temples and there are some schedule of arms giving in a village. But, in this study, it has only focus arms giving practices which use FHHs as psychological adaptations to release their stressful social, economic and psychological barriers and issues in their everyday lives. Pilgrimage is famous religious activity in Sri Lanka. A considerable amount (65) have indicated that they go pilgrimages for sacred religious places such as Kandy, Anuradhapura, Pollonnaruwa, Somawathiya, Thanthirimalei at least two times per year. According to them, it is a good solution to get rid of their everyday crisis and other stress related to household responsibilities. A sizeable amount (63) have mentioned that they
participate for common works called “Shramadana” campaigns related to religious activities. This category includes repairing pagodas, monasteries and constructing religious buildings. According to them, some of them go for Shramadana activities to most sacred and famous places in Sri Lanka such as Anuradhapura, Seruwaila, Polonnaruwa. 50 of female heads have told that they have tended to arms giving for poor people and orphanages. Commonly, female heads have a feeling and idea that they have confronted many challenges and issues because of malpractices of their previous births (idea of Karma) and good things which they do in this life can guide them to a good life. This feeling has made tended them to accomplish merits such as above mentioned.

In some cases, women heads have tended to spiritual Buddhist practices and they can be indicated as followings.

Figure 4: FHHs by spiritual Buddhist adaptation practices

According to above figure, it is clear that very few female heads (14) have tended to practice spiritual practices to release their anxiety and stressful situations related to living. A considerable number of women (8) have tended to observe sil in full moon poya day. Most women heads indicated that because of their household work and responsibilities of their children, they can not allocate time (full day) for observing sil. Thus, crisis of their livelihoods,
becoming main economic breadwinner of the household and responsibilities of children have been limited the tendency of spiritual practices among FHHs. A sizeable amount (7) have indicated that they go to listen Dharma instructions in monasteries in particularly in Poya Days. According to data, it has convinced that very least amount (3) have tended to practice medication as religious adaptation methods to release stress and acquire peaceful mind. Although meditation is a great practice which guide for mental concentration, most of women heads have not a practice, awareness and caring about value of mindfulness.

5. CONCLUSION AND SUGGESTIONS:

After considering all above information, it is clear that most female heads have reported that their present living condition is negative after assuming the head of the household because of instability of livelihood, issues related to education of their children, negative attitudes reading them in the society and lack of emotional supportive mechanisms. Thus, anxiety and stressful situations have created due to those issues and hardships among FHHs. As a result of that, majority of women heads have tended to accomplish some secular Buddhist religious rituals and practices specifically focus on releasing and get rid of complicated and crises of their lives. But, when comparing secular and spiritual practices, it is clear that most of women heads have tended to follow secular religious practices such as Shramadana campaigns for religious activities (repairing pagodas, constructing religious buildings etc.) arms giving and pilgrimage rituals to relief from critical stressful circumstances and to negative attitudes regarding life than spiritual practices. Very limited women heads have followed spiritual practices for mental concentration such as observing sil and meditation practices in their everyday lives. However, these Buddhist religious practices have guided them to regulate their lives, to get rid of sufferings regarding issues related to lives, to integrate personality and provide peaceful mind in some stressful and disrupted situations.

Based on these findings, it has suggested that parallel to the secular religious practices, spiritual practices for mental concentration and counseling practices related to Buddhism should be promoted to reduce negative impacts of issues related to FHHs and to absorb full
potentials of them into development discourse through empowering psychological well-being.

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BUDDHIST EMOTIONAL QUOTIENT (SOFT SKILLS) USED AS TECHNIQUES FOR BUDDHIST FAMILY THERAPY

by Sarath Chandrasekara *

ABSTRACT

It is very important to understand that Buddhist emotional intelligence is not the opposite of intelligence. It is not the triumph of heart over head. It is the unique interaction of both.

Buddhist soft skills introduced to the world by the Buddha before 2600 years back in India. It can be used as conflict resolution tools in any given situation without any discrimination. It basically focuses for understanding yourself, motivating yourself, managing your own emotion, your goals, intentions, responses, behavior and all. Similarly given attention to understand others, recognizing other people’s emotions and managing relationships also given prime concern. The main research aims is to find Buddhist Soft skills as the useful techniques for the Buddhist family therapy.

The Family is basic socialization unit of the society. This is the focal point of the develop country and if the families are healthy and well balanced then there are no conflict in the society. Buddhism also emphasizes the importance of family life. The concept of Family receives significant attention from both sociologists and psychologists. Their approach to resolve family issue are known as family counseling which constitute treatment in the whole family is the focus, rather than an individual family member. Social

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Scientists have shown that there are three basic human expectations namely Safety, Satisfaction of the basic needs and undisturbed life. Also the dynamic arising from emotional states and interpersonal relationships among the Family members contribute to the personal development and the welfare of each and every family member. Family Therapy is branch of Psychotherapy that works with families and couples in intimate relationships to nurture change and development. It tends to view change in terms of the systems of the interaction between family members. it emphasizes family relationships as an important factor in psychological health. Buddhist Family therapy is based on resolving issues before they turn into nasty conflicts. It’s an approach based on problem prevention rather than conflict resolution. It addresses the root causes and effects and find ways to present issues from becoming conflicts. If the husband and wife attend to their duties and responsibilities (Based on Sigalovada Sutta) their family experiences harmony and progress. This is the balance of equilibrium conducive for their family to grow. This is the goal of Buddhist Family Therapeutic techniques, family members become conscious of their roles, which is essential in maintaining the equilibrium. The trust between the husband and wife is the basis for the welfare of the other family members and it leads to the happy family life. Buddhist soft skills are use as techniques for further application. Buddhist soft skills use as family Therapeutic techniques is most effective to keep harmonious family life today. This will leads to the sustainable societies in the world.

1. **WHAT ARE SOFT SKILLS?**

   In the 1950s, a Professor of humanistic psychology, Abraham Maslow, argued that the needs of human beings could be arranged like a ladder or pyramid. As the foundation of this structure, the most basic needs are physical – food water air the next tier is psychological and social needs related to belonging and acceptance by others. The pinnacle of all human needs at the top of the ladder is ‘self actualizing’ needs. The need to fulfill the tier of needs below. By placing self actualization is a kind of ideal state of existence. Self actualizing people tend to focus on problems outside of themselves, have a clear sense of what is true and what is phony, are
spontaneous and creative, and are not bound too. Strictly by social conventions\textsuperscript{1}.

Maslow’s work sparked the “Human Potential’ movement, which led to the development of many new science studying human capacity. The great potential of self actualized beings unleashed by Maslow would remain largely dormant until 1990 when serious research began to define both emotions and intelligence. One of these researchers was Peter Salovey, now Provost and Professor at Yale University. Salovey’s research showed that where intelligence was once recorded as ‘perfection’ of human capacity, people were recognizing that there was more life, and that emotion had substantive value.

The seminal publication on emotional intelligence and EQ (emotional quotient) was an article published in 1990 called “Emotional intelligence” by Peter Salovey and John “Jack” Mayer. The article defined EQ as a scientifically testable intelligence. The team has gone on to publish numerous articles, and their definition of EQ has evolved to this\textsuperscript{2}.

There are Four branch model in intelligence quotient

- Perceiving or sensing emotions
- Using emotions to assist thought
- Understanding emotions
- Managing emotions

\textbf{What are the main characteristics of Emotional Intelligence}

Daniel Goleman, a New York journalist and researcher was preparing to write a book on emotional literacy when he found the article by Salovey and Mayer. Goleman contacted the two professors and received their permission to use the term “emotional Intelligence”

In 1995 Goleman published Emotional Intelligence why it

\begin{itemize}
  \item \textsuperscript{2} Mayer, J.D. and Salovey, P., 1997, What is emotional intelligence? In P.Salovey & D.Sluyter
Matters more than IQ, which spent one year on the New York Times bestseller list\(^3\). During that year, Goleman was on cover of Time Magazine and appeared on both the Oprah Winfrey and Phil Donahue shows. Emotional intelligence had made its way out of academia and into the public arena.

These are the characteristics identified as the foundation of emotional intelligence.

**Self-awareness:** Being aware of our own emotions, strengths, and limits, knowing our own worth and capacities.

**Mood Management** (also called ‘self regulations’: Being able to regulate our emotions, especially the painful ones, and making conscious decisions around them instead of letting our emotions control us. It also includes being willing to be responsible for our own actions, as well as being open to new ideas and information.

**Motivation:** Having ambition and drive, being able to take initiative, be optimistic and persistent, and make a commitment to be successful.

**Empathy:** Being able to sense care about, and influence other people’s feelings and emotions.

**Social skills:** Having the ability and willingness to create and sustain interpersonal relationships.

**There are three key pursuit for learning (for teaching) emotional Intelligence**\(^4\)

**Know yourself:** becoming aware, increasing self-awareness and recognizing patterns and feeling helps you understand what “make you thick” and is the first step to growth.

**Choose Yourself:** Becoming intentional. Building self-management and self-direction allows you to conscious choose your thoughts, feelings and actions (versus reacting unconsciously)

**Give Yourself:** Becoming purposeful. Aligning your choices with your large sense of purpose unlocks your full power and potential.

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\(^3\) Goleman, D.P., 2006, Emotional Intelligence (New York; Bantam books.

It comes from using empathy and principled decision making to increase wisdom.

The competencies in these three key areas involve choices and behaviors that can be adjusted and practiced on a daily basis to achieve the desired results.

How many of us really go about life noticing what we feel, why we feel what we feel, noticing what we say and why we say it?

Developing emotional intelligence depends on cultivating these three qualities.

- Becoming more aware, (noticing what you do)
- Becoming more intentional (doing what you mean)
- Becoming more purposeful (doing it for a reason).

Even though 2600 year before Buddha introduced Buddhist Emotional quotient the world not focus much about the concept. But recently Dr. Daniel Goleman mentioned five basic components of Emotional intelligence, self-awareness, Self-regulation, internal motivation, empathy and social skills in recent time in western world. And he further explains “Soft skills are personal attributes that describe an individual’s ability to interact with others. Soft skills also known as people skills complement hard skills to enhance an individual’s relationships. Every institution/organization is a complex organism, planning, reacting, adapting, evolving, growing and shrinking in response to external demands and internal capabilities. The ability to execute depends on soft skills or human capabilities. Soft skills is a term often associated with a person’s EQ (Emotional Quotient) cluster of personality trait, social graces, communication, language, personal habits, friendliness, Strong work ethics, Positive attitude. Good communications skills, time management abilities, problems solving skills, acting as a team player, self-confidence, ability to accept and learn from criticism, flexibility and adaptability,(Goleman Daniel 1995) These are the social skills need for any kind of socialization and

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5. Goleman, Daniel 1995, Emotional Intelligence Why It Can Matter More Than IQ, Bantam books,
mainly important to the family life. Goleman further clarified the term soft skills... The phrase ‘soft skills’ is often used to describe the skills which characterize relationships with other people, or which are about how you approach life and work. Others phrases that are often used for these types of skills include: ‘people skills’, ‘interpersonal skills’, ‘social skills’ or ‘transferable skills’ *Hard skills*, by contrast, is a phrase usually used to describe job-specific skills. Examples of such skills include professional skills like bricklaying or accountancy, (Goleman; 1996) in his book Social intelligence he further explain term in wider manner, The term, “soft skills,” was referred to by different names in the past, and often is mistaken for emotional intelligence, interpersonal skills, communication skills, and behavioral skills. In fact, soft skills are all about your personality, attitude, and behavior. Soft skills are the way you put across things in a positive, polite, pleasing, and polished manner. They are different from hard skills, which are your technical skills and domain competence.

Roger R. Pearman explained “words are magical. If you know how to articulate them effectively, politely, and pleasingly, you can execute your tasks effectively. You can come out with flying colors regardless of the industry and sector you are in. You can avoid ill will among the people. With soft skills, you can easily manage organizational politics and present things in a positive perspective by changing your behavior as per the situation. You can develop emotional intelligence quotient and assertiveness, which is an ingredient of soft skills.” David R. Caruso also given unique idea about the soft skills as “it is very important to understand that emotional intelligence is not the opposite of intelligence, it is not the triumph of heart over head—it is the unique interaction of both.” This is comprehensive background of research in recent studies.

2. **WHAT IS A BUDDHIST SOFT SKILL?**

Buddha used soft skills to spread this great doctrine thought out the world. After 2600 years also many people focus their mind into

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6. Goleman, D., Social intelligence, the new science of social relationship-p 28
Buddhism. This is due to Buddha’s soft skills. In one sutta called Kewaddha sutta\textsuperscript{8} Buddha mentioned to his disciples not to do any kind of magic or miracle to bring devotees, but can be used ‘Anusasana pratihara’ means miracle of advising. There are lots of people from various religious background became Buddhist and follow great dhamma, and trying to reach final goal called Nibbana. At the same time Buddha advised to all lay people to maintain healthy family life. To have concrete happy married life need basic information and has great deal of knowledge to understand each partner for healthy relationship. “Marriage is an important step in one’s life. Marriage helps one to maintain happiness, though sharing life with another may become troublesome for various reasons. More than ever before, young people pay attention to Family therapy because of those very problems which arise from sharing life. It is also noticed that some people attend counseling prior to their marriage because it provides support and guidance necessary to resolve both potential and actual problems. In all of this the family as an institution provides the basis for one’s personal development. When families are disturbed in their development, people seek family Therapy. If one family member becomes seriously ill, it impacts everyone in the family. Family counseling can be applied to families in various ways, either with individual family members or as a group with many family members who experience the same problem within the family or even with additional families who experience similar problems. The important points to examine when providing Buddhist Family Therapy are; what does the family mean to each of the members? How do they maintain the family as a group? What are their common goals? And what is the objective of the counseling? Generally, the main goal of Family therapy is directed at establishing equilibrium within the family.\textsuperscript{9} To have equilibrium most important techniques are soft skills. Buddha used all kind of soft skills and preached in many suttas for healthy relationships. When we pay our attention to Tripitaka there are lots of suttas related to pre marriage counseling and soft skills. In the Pali Suttas, Though Singālovada Sutta takes a prominent place in

\footnotesize{\textsuperscript{8} Caruso David. R. 1999 Emotional intelligence, Wisdom publication, USA

\textsuperscript{9} Kewaddha sutta, 34-Diga nikaya}
Buddhist Family Therapy, several other Suttas and Jātaka Stories on this subject can be found in the Pāli Canon. Some of them are as follows: Mahaparinibbana sutta, Aggannu Sutta, Uggaha Sutta, Pattakamma Sutta, Migasāla Sutta, Sabbrahma Sutta, Vasala Sutta, Parabhava Sutta, Mahagovinda Sutta, Sattabhariya Sutta, Culavyuha Sutta, Mallikā Sutta, Cullaovedella Sutta, Vatthu Sutta, Natthiputta Sutta, Dhitu Sutta, Vepulla Sutta, Vanijja Sutta, Vyaggapajja Sutta, Kinti Sutta, Parisa Sutta, Kosambi Sutta, Mahanama Sutta, Sakkanamassa Sutta, Itthibandhana Sutta, Purisa Bandhana Sutta, Sama Jataka and Māthuposatha Jātaka.

When we give introduction to Buddhist soft skills the main idea is mindfulness. Mindfulness meditation is a very powerful tool for developing soft skills. Loving-kindness, compassion, sympathetic joy, equanimity, conviction, virtuousness, learning, generosity, wisdom, will be main focus in Buddhist soft skills to conflict resolution with reference to the Tripitaka. Buddhist soft skills will be one of the great tools for finding solutions to many problems occur in the contemporary world today, and it leads to make a big foundation for Happy family life and to manage conflicts all over the world as mental health techniques. Buddhist soft skills are more important to use as counseling techniques for pre marriage counseling.

When we further focus to Buddhist soft skills, there are lots of soft skills use as counseling techniques for pre marriage counseling. First time in the history Buddha summoned his 60 disciples and exhorted them to spread the dhamma as they are all freed of human or divine shackles:

“Caratha bhikkhave carikam bahujanahitaya bahujanasukhaya lokanukampaya atthaya hitaya sukhaya devamanussanam. Ma ekena dve agamitha. Desetha bhikkhave dhammam adikalyanam majjhekalyanam pariyosanakalyanam sattham savyanjanam kevalaparipunnam parisuddham brahmacariyam pakasetha.” (Vinaya Pitaka (Mahavagga)

“Go forth, O monks, for the welfare of the many, for the happiness of the many, out of compassion for the world, for the good, benefit and happiness of gods and men. Two should not
take the same path. Teach the dhamma which is excellent in the beginning, excellent in the middle and excellent in the end, both in spirit and letter. Proclaim the holy life, perfect and pure.

Buddhist Mindfulness meditation is a very powerful tool for developing soft skills. This has been demonstrated in a number of scientific researches. Recent neurological research has taken picture of people’s brain while engaged in mindfulness meditation. These pictures illustrate heightened activity in the part of the brain related to self-awareness. Self-awareness is the foundation of Emotional Intelligence, Loving-kindness, compassion, sympathetic joy, equanimity, conviction, virtuousness, learning (suta) generosity, wisdom, will be main focus in Buddhist soft skills use as counseling techniques. Four Sublime statuses are most important soft skills to follow by the person to achieve peaceful life. Following are the most valuable soft skills to practice to manage conflicts. These soft skills found in the Tripitaka.

- **Loving kindness** (*metta*) This is one of the ingredient of the family life, love is needed without any boundaries. One who practices metta the person will be one of the best person in the society and no harm to the society in any form.

- **Compassion** (*Karuna*) when someone feels unhappy and need of the emotional support that is called Compassion. This soft skills are main important to the pre marriage counseling as effective technique.

- **Sympathetic or altruistic** (*Mudita*) When someone is getting success, we should also happy about their success.

- **Equanimity** (*Upadha*) Life is not always in the heavenly feeling and have to face day today conflicts and therefore we have to learn how to manage the middle path by not going to any kind of extreme ends.

Four Ways of Showing Favor are, also effective counseling techniques for Pre marriage counseling in according to the Buddhism.

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10. Buddhist pre marriage counseling –research paper for UNDV 2012 Conference-by same author
• Practicing generosity (dana) having a generous and liberal attitude of giving, caring, and sharing with others. Feeling of empathy, entertaining and appreciating others’ achievements. These are the qualities required for pre-marriage counseling. If mainly husbands have to make habit of caring and sharing with wives. That will be the foundation for family life.

• When communicating with others, use the pleasant, endearing words, which are lovable and worth recording (piyavacana or peyyavacca)

• Engaging in welfare work (atthacariya). Helping those who are in need of help and the concern for the wellbeing of people of all walks of life.

• Fellow feeling (samanattata) Treating others with fairness and equality without any discriminations.

Buddhism always advises laypeople to take Buddha’s biography as a model. These are soft skills always Buddha used in he was in temple.

• Ehisagathavadi – (if someone comes to the Jethavana temple Buddha he himself talk to the concern person

• Pubbhabasi – He speaks first

• Ambhaputika – he is very pleasant when he talks

• Uttanamukha – he ready to talk anytime for the benifit of others

• Sakila – he listens as best friend to others person’s story.¹¹

According to the Anguttaraniakaya(A-III pp 110-111) enumerating, outstanding, qualities of the effective counsellor are given below:

• He does not get emotionally disturbed and distracted by intense passion for what is attractive.

• He is not irritated by what attempts the average falk to get irritated.

¹¹ Research done by Dr.David Richardson, 2015 Monitor magazine March edition, American Psychological Association.
• He is steady, firm and not deluded in the presence of bewildering impressions
• He never falls into a fit of anger
• He does not get discomposed in what is enchanting.

Addressing venerable Ananda the Buddha also has outlined five qualities of a Counsellor,

A counsellor follows the gradual method in his counseling sessions
• He keeps the causal genesis in his reference
• He handles the case with kindliness
• He does not aim at worldly gains
• He does not attend to the case in a way that it hurts his own interest of others.
• To be a good counselor one must cultivate human qualities of empathy, caring, honesty and compassion and possessed of a good character.

The four modes of explanation of problem have a great relevance to our study of techniques of counseling it brings into focus how the Buddha analysed the facts before him and helped clients resolved their issue. It lays out the plan for the counsellor to approach his clients'sproblem and evaluate it critically for effective counseling. The four modes are stated thus,

• Problems that ought to be solved categorically (ekamsavyakaraniya)
• Problems thatought to be solved withcounter question (patipuchavyakaraniya)
• Problems that ought to be set aside(thapaniya)
• Problems that should be solved analytically (vibbajjavyakaraniya)

The Buddha stressed the fact that a Counsellor should be pure and unblemished in his character. One who is impure in five factors are unfit for counseling.
• Impure moral habit (aparisuddhasila)
• Impure mode of livelihood (aparisuddhaajiva)
• Impure expounding of the norm (aparisuddhadhammadesana)
• Impure exposition (aparisuddhaveyyakarana)
• Impure knowledge and insight (aparisuddhananadassana)

The Buddha was gradual in his approach. In description of gradual method of instruction (anupubbikatha) and the standard method of instruction (samukkansikadesana)

The Buddha describe eight qualities of a monk who is worthy of undertaking the mission (duteyyam) (of instructing).

• He should be a listener (sota)
• He should be a drawer of client’s attention to listen (saveta)
• He should be a learner (uggaheta)
• He should be one who causes the listener to remember (dhareta)
• He should be a person who knows the fact and figures (vinnata)
• He should be an expounder (vinnapeta)
• He should be skilled in what is compatible and incompatible (kusalosabitasabitassa)
• He should not given to quarrelling (na ca kalahakari).

These are the soft skills we found in the Tripitaka and also can be used as counseling techniques in relation with Family therapy to lead happy married life.

Some of the Western psychologists also gave their opinion regarding the concept of family.

The concept of family receives significant attention from both sociologists and psychologists. Their approach to resolve family issues are known as family therapies which constitute treatments in which the whole family is the focus, rather than an individual family member. Social scientists have shown that there are three basic human expectations namely safety, satisfaction of the basic needs
and undisturbed life. Also the dynamics arising from emotional states and interpersonal relationships among the family members contribute to the personal development and the welfare of each and every family member. For example, Murray Bowen explains that the family must be examined as a system with chronic anxiety as the basis of unhealthy family dynamics in which the place of siblings is given an important role. The structural theorist Salvador Minuchin explains that attentions must be paid to role relationships within the hierarchical family structure in family counseling. Jay Haley’s strategic therapy looks at the family issues from a problem solving perspective. Virginia Satir, a feminist family theorist, examines family issues through interpersonal communications. These are indications that there are numerous ways to look at families in resolving unhealthy dynamics. A healthy family is the cornerstone of a society and thus contributes not only to the progress of an individual and the society but also to a country at large. The two elements, the individual and the society are interdependent where one needs the other to survive. Social development evolves as a result of their interactions within this relationship. All these different methods provide an in-depth understanding of family dynamics for the purpose of counseling and therapy. Long before all these counseling methods were known, the Buddha, knowing that every human being wishes a peaceful and happy life, offered several discourses on healthy family dynamics and successful family marriage life. Before we get marriage ready for the marriage is most important aspects and then we can learn many things in advance to the marriage. In achieving a peaceful and a happy life, the Buddha had shown a young Count Singāla a distinct path as discussed in the Sigālovada Sutta1 of the Dīgha Nikaya (D.N.). Singala had the habit of waking up in the wee-small hours, taking a bath and in soaking wet clothes, worshiping six celestial directions namely the East, the South, the West, the North, the Bottom and the Top, seeking progress and happiness as a family tradition. After seeing this unrewarding activity, the Buddha strategically recommended to Singala to replace the six directions of worship with six groups worthy of respect, attention and support
and to follow them in his search for peace and happiness. The recommended replacements were the Parents to the East, the Teachers to the South, the Family to the West, the Friends to the North, the Servants to the Bottom and the Noble Clergy to the Top. In this discourse, the Buddha spoke clearly of sixty one duties and responsibilities for the individual toward the above mentioned groups promoting harmony in the family and justice to the society. This list includes almost all the factors that are being discussed in the modern day family counseling and therapies.

In every family the most important relationship is Husband – Wife Relationships. In pre-marriage counseling, pay more attention to learn the relationship between the partners. The trust between the husband and the wife is the basis for the welfare of the other family members. In the Singāovada Sutta, the Buddha discusses five factors for the husband to uphold and treat his wife. They are namely showing respect (sammāna), being courteous (avamānna), being faithful (anatichariya), handing over authority of the household management (issariya vossaggaha) and providing her with adornments (alankāranappadanena). It is the duty of the husband to honor, love and care for his wife. In our society every one of us likes to be respected and honored. Similarly the same should not be denied to the wife when it’s due. Also the husband shall not insult his wife nor shall he speak roughly or use foul language to hurt her feelings. A husband shall avoid involving in extramarital affairs. Nowadays, such relationships could lead to sexually transmitted disease and many other illnesses such as Hepatitis B among others. These kind of unwholesome activities lead to disharmony and distrust between the partners and make the family unit dysfunctional. They may end up in divorce, irreversibly destroying the relationship. The wife also has five duties and responsibilities toward her husband. They are namely performing her duties (susanvihita kammanta), showing hospitality to relatives of both sides (susangahita parijana), watching over the goods brought home (samhatan anurakkhanti) and enthusiastic and skillful discharge of all her duties (dakkhava hoti anlasa sabbanivesu). These duties and responsibilities need to be taken seriously in order to create a harmonious environment for family members to grow. For example, the wife could take a
lead role in the manner in which the family treats their friends and relatives; especially when treating relative on the husband’s side. When neglected, this leads to a lot of dysfunction in all these areas, giving rise to stress and unpleasantness resulting in conflicts among family members. These things can adversely affect the individual development of the family members. It is the wife’s responsibility to take care of the wealth earned and spend it in a manner to promote and achieve success of the family in terms of the family’s future economic development and personal growth. The economic stability of families can be strength for resolving family conflicts. It may also enable them to achieve unity and harmony among family members, when in conflict.

Though proclaimed 2600 years ago, the Buddha’s teaching is aimed not only to achieve Nibbāna, but also to contain invaluable and significant socio-psychological guidelines toward a pragmatic approach which remains applicable to family life even in modern day society. The Buddha appreciated the advisory guidelines given to Visākha, the prominent lay female attendant at the time, by her father prior to her marriage.

They are as follows:

- The issues or problems arising within the household should remain and resolve within the family democratically. (it is not about secrecy within a few family members)
- The issues or problems from outside the family should be left outside
- Give loans only to those who can afford to pay back.
- Do not give loans to those who cannot afford to pay back.
- Give to those who deserved to be given within the affordability without anticipating anything in return.
- Sit in a place that enables one to stand up when an elder arrives
- Eat healthy
- Sleep healthy
- Support your husband in all his right and appropriate efforts
• Care for and be hospitable to the parents of the husband.

The Buddha noted that the mutual relationship that exists between the man and wife may take the following characteristics.

• A corpse like man (chovo) lives with a corpse like wife (chāvā)
• A corpse like man (chovo) lives with a goddess like wife (devi)
• A god like man (devo) lives with a corpse like wife (chāvā)
• A god like man (devo) lives with a goddess like wife (devi).

The most harmonious couple is the god like man lives with a goddess like wife. This compatibility helps a family to develop family harmony, promoting individual growth while becoming a blessing to society. In promoting happiness in married life, the late Venerable Dr. K Sri Dhammananda wrote the following to describe the mutual relationship that should exist between man and wife. A wife should provide the husband with love, attention, family expectations, trust, care of the children, household efficiency, food preparation, help to resolve problems, and the support he needs. In the same manner the husband has to fulfill toward his wife certain duties such as kindness, courtesy, socialization, safety, fairness, affection, honesty and civilized behavior and support. The emotions such as love, affection and care are clearly explained in the Purishabandana Sutta and Itthibandana Sutta of the Anguttara Nikaya. The emotion of love between the man and women arises through the experiences involving the five senses: namely the figure, the smile, the talk, the tears, the clothes and the apparel, the voice and the touch. According to the Teachings of the Buddha, the powerful emotion of love evolves mutually in both individuals in the background of these experiences and progresses as a strong force incomparable to any other forces known to humans. The mutual love, care and trust are fundamental to the existence of a family. All of their problems can be resolved through effective and open communication as partners. This gives rise to happiness and balance. The Buddha has recommended ten points for the civic life of the average householder (prutagjana).
They are as follow

- Attend to the needs of your parents
- Devote yourself for the wellbeing of your children
- Provide safety and welfare to your wife
- Maintain mutual understanding and civic duties of the married life
- Look after the needs of your relatives
- Respect the elders
- Invite divine beings to rejoice in your wholesome deeds
- Bless the departed to be well, happy and peaceful
- Abide by the law of the land and
- Ground your family in a harmonious way of life free of unworthy efforts.

Once it was brought to the attention of the Buddha the question of an old man marrying a very young woman. In one of the Suttās in the Anguttara Nikaya, The Buddha points out that due to mental and physical tensions and the distractions in these circumstances, the family life cannot be maintained successfully. In the same Nikāya, it is mentioned that when a person is born to a harmonious family, this person becomes a blessing not only to the family but also to their environment of friends and others similar to the summer rains that make the crops thrive while generating a “good feeling” all around. In the Migāsala Sutta, the Buddha applies the term “sadāra santushti” to explain that with harmony, husband and wife gain the maximum benefits of their sexual life, the pinnacle of married life. The successful married life or a harmonious family is a blessing not only to the people around them but it is also a state to which even the divine beings pay respect, according to the Sakkaanamassa Sutta.

Buddha advised lay people to maintain healthy relationships using soft skills. Family therapy will make big effect on relationship building and communications skills.

The main research aim is to find the adequate Buddhist soft skills
use as counseling techniques for young people in their family life. In the present world there are conflicts in every society. Mainly it all begins at the family. Family is basic socialization unit. Therefore, if we want Consensus and Openness it should start from the family. To have concrete family we need pre marriage counseling for young people to understand each other and it leads to happy family life. We have to use different methods to find ways to solve the family problems and the Buddhist soft skills will be useful techniques to solve various problems and also one of the best methods to deal with members of the society. There were some limitations due to literature based research and no scientifically proved. Even though no scientific evidence given this is one of the research area for young people to focus and my aim is to do a scientific research on this topic later.

3. CONCLUSION

Buddhist soft skills are innovative concept for the Family therapy for the present world without any discrimination. No matter what the people belongs that will effectively work for the health of the humanity. Therefore, we all can work for the better healthy world through following the Buddhist Soft skills. The Buddhist Family therapy is based on resolving issues before they turn into nasty conflicts. It’s an approach based on problem prevention rather than conflict resolution. It addresses the root causes and effects and finds ways to prevent issues from becoming a conflict. If the husband and wife attend to their duties and responsibilities, their family experiences harmony and progress. This is the balance or the equilibrium conducive for the family to grow. This is the goal of the Buddhist family therapy.
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BUDDHIST APPROACH TO HARMONIOUS FAMILIES IN THE CHANGING SOCIETY

by Kyoung-Hee Lee*

1. BACKGROUND

There is no doubt that “family” is an important social institution. Its function is to perpetuate society through procreation and socialization. Family structure has changed over the last few decades. Whatever the structure has changed, family is expected to provide stability in a sexual, emotional, intellectual and social way that nothing else can do. OECD has provided an overview of the changes in family formation, household structure, work-life balance, and child well-being. Today, many families are confronting with problems such as separation, divorce, financial problems, issues related to sexuality, alcohol or addiction, abuse between parents and children, and family conflicts. These problems would be deeply distressing and may lead to negative emotions, cognitive and behavior disorders, and mental diseases. Thereby some families are at risks of disintegration. When families are weak, societies begin to break down. The crisis of “family disintegration” and the task of “social integration” are the current challenges to overcome. As one of the most important agents of socialization and social control, religion has played a significant role in organizing and directing social life. Buddhism exposes the reality of human life and also stresses the mundane happiness for lay people. Accordingly, the main concern in this paper lies in how Buddhism supports harmonious families, boosts the family-friendly society, and ultimately sustains society in the changing world.

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2. OBJECTIVE & METHODOLOGY

The prime objective of this paper is to examine the Buddhist approaches to harmonious families for sustainable societies in the contemporary changing society. The research is mainly textual study. The collected data was observed on the historical, comparative, and critical bases.

3. DISCUSSION

3.1. What is meant by Family?

3.1.1. Etymology

Family, etymologically, means servants of a household, from Latin ‘familia’, abstract noun formed from ‘famulus’ (servant, slave). The Latin word rarely appears in the sense parents with their children, for which ‘domus’ was used. Derivatives of ‘famulus’ include ‘famula’ (serving woman, maid), ‘famulanter’ (in the manner of a servant), ‘famulitas’ (servitude), ‘familiaris’ (of one’s household, private), ‘familiaricus’ (of household slaves), and ‘familiaritas’ (close friendship).

3.1.2. Definition

In the most basic definition, family is defined as a group of people who share a legal (or a blood) bond. Families are legally bound through birth, marriages, adoptions, and guardianships including the rights, duties, and obligations of those legal contracts. George Murdock and Talcott Parsons are the main theorists often mentioned in discussions relating to the family. George Murdock (1965) described that the family is a social group characterized by common residence, economic cooperation and reproduction. Murdock argued that the nuclear family was a universal social institution because it fulfilled four basic functions-the sexual, reproductive, economic, and educational functions-for society. However, his description brought about a stereotype of the family.

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1. This term means ‘family servants’, ‘domestics collectively’, ‘the servants in a household’, ‘members of a household’, ‘the estate’, ‘property’, and ‘the household including relatives and servants.’

Although nuclear family is still used as the basic structure for a family in modern society, Murdock’s definition is outdated to cover emerging different types of families. Talcott Parsons (1951) developed the functionalist perspective on the family by focusing heavily on nuclear, heterosexual families to the exclusion of other family forms. He noted that the nuclear family, consisting of only parents and their growing children, predominates in industrialized societies.

3.2. Families in Transition

“Family” is a single word, but it has many different meanings. Moreover, it is often used metaphorically to create more inclusive categories such as community, nationhood, global village and humanism. Recently, the number of family members has fallen and the forms of families have changed. “Family” was today’s important issue, and society was just beginning to accept different types of families—nuclear family, single-parent family, cross-generational family, adoptive/poster family, never-married family, blended family, grandparents as parents, same-sex parents, etc.³

Levine and Levine identified the Fourteen Trends occurring in family structure, family relations, and related phenomena (Levine & Levine, 1996:102-108).⁴ Those trends have implications for the development of children and their treatment in the educational system and other modern socializing institutions. Ellwood and Jencks addressed the Basic Trends and Eight Hypotheses of the rapid changes in family structure (Ellwood & Jencks, 2001:6).⁵

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4. These are ① increase in single-parent families, ② increase in the percentage of working mothers, ③ smaller family size, ④ child neglect and abuse, ⑤ increase in the proportion of households without children, ⑥ serial-marriage children, ⑦ skip-generation families, ⑧ disappearing fathers, ⑨ increases in cohabitation, ⑩ increased prominence of peer cultures among youth, ⑪ increased influence of television and other media, ⑫ loss of support from grandparents, ⑬ increase in single-parent families headed by fathers, and ⑭ increase of violent crimes among youth.

5. Families have changed in a multitude of ways. Marriage is being postponed and sometimes being eschewed entirely. Cohabitation is up, divorce has risen. Single parenthood has grown. It is the latter trend that primarily motivates this review. If adults were shifting their patterns of commitment, it would probably not be a source of great public concern were it not
Even though the shapes of families may be changing, the values that make them work need not disappear. In other words, the traditional family system may disappear, but that does not mean it is worthless.

3.3. Families at Risk

In most societies, family is the principal institution for the socialization of children. Recently, family systems are faced with greater challenges arising from a decreasing number of marriages, more divorces, lower birthrates, the soaring population of senior citizens, domestic violence, child abuse and a higher suicide rate. The “families at risk”, in general, means families who may find it difficult to keep their children safe. The risk factors are mainly caused by unemployment, poverty, addiction, violence and mental health issues. These are especially associated with child abuse or neglect.

3.3.1. Single-parents Worldwide

Single-parents were very common in the 17th and 18th centuries, and the most common cause is the death of a parent. Approximately 1/3 to 1/2 of all children in this era experienced the death of a parent during childhood. Since then, medical advances and improvements in sanitation and maternal care have significantly reduced mortality of people in reproductive age. Today, the leading reasons for the rising number of single-parents by divorce, accidental pregnancies and single-parenting by choice. According to the OECD database (2014), the number of single-parent households is rising worldwide: 17% of children aged 0-14 live in single-parent households, women head approximately 88% of these households, and the majority of single-parents are employed. The largest increases in single-parent households have been in most industrialized countries like America, England, Denmark, Sweden, France, etc. According to the 2016 US Census, single-parents have more than tripled as a share of American households since 1960: 27% of children under 18 live in single-parent households in the US (more than 23% of American children are being raised without a father, and 4% of children are for the fact that children are often involved. But there is powerful evidence that children in single parent families fare worse than those in two-parent settings. At a minimum their incomes are lower, and they often do more poorly in a wide variety of areas from schooling to criminal activity.
raised without their mother). Among these households, 80% are headed by single mothers. One-third has a college degree and 1/6 have not completed high school. About 60% of single mother in the US live in poverty. Only 29% of single mothers ever received child support per month.6

3.3.2. Big Rise in Number of Working Mothers

The continued rise in the number of working mothers had been a “major feature” of the labour market in the world. Working mothers have been striving to carve out a place for themselves in the working world, while balancing motherhood. According to an overview of statistics on working mothers in the United States, labour force is retaining working mothers with children in all age groups at higher rates than they were four decades ago (Statista, 2018). Other findings show there has been a big rise in the number of working mothers over the past two decades in England. The Office for National Statistics (ONS) says 4.9 million women were working in 2017 while looking after children up 1.2 million since 1996. There has been a particularly big jump in the employment rate among mothers with children aged three or four, from 56% to 65%. This comes as the government expanded the provision of free childcare from 15 to 30 hours a week in England. The policy is designed to help boost employment for parents, particularly mothers, looking to return to work or increase their working hours (ONS, 2017).

3.3.3. The Failure of Shared Custody: Fatherlessness and Its Risks

For a long time, fathers have largely guided the marital choices of their children and directly supervised the entry of children, especially sons, into the world outside the home. Most important, fathers assumed primary responsibility for what was seen as the most essential parental task, viz. the religious and moral education of the young. As a result, societal praise or blame for a child’s outcome was customarily bestowed not (as it is today) on the mother but on the father (Wilson & Neckerman, 1986:239). Currently, increasing

numbers of children are being raised without fathers.

Fatherless families stem from the industrial revolution. Industrialization and the modern economy led to the physical separation of home and work. The nineteenth century’s “progressive fragmentation of labor, combined with mass production and complicated administration, the separation of home from the place of work, and the transition from independent producer to paid employee who uses consumer goods” led to “a progressive loss of substance of the father’s authority and a diminution of his power in the family and over the family” (Blankenhorn, 1996:13). During the mid-1960’s, social barriers to divorce started to crumble and the divorce rate began a dramatic upward spiral. Rates of divorce have doubled since the 1960’s in Belgium, France, and Switzerland, while they have risen threefold in Canada, England, and the Netherlands (Furstenberg & Cherlin, 1994).

“Fatherlessness” is the most harmful demographic trend of this generation. Despite its scale and social consequences, fatherlessness is a problem that is frequently ignore or denied. It is the leading cause of declining child well-being in our society. And it is also the engine driving our most urgent social problems, from crime to adolescent pregnancy to child sexual abuse to domestic violence against women (Blankenhorn, 1996:1). Fatherlessness indicates “the failure of shared custody” or destabilized families for parenting. Growing up without a father implies that children are exposing on serious risks.

Above all, there are increased dangers of sexual violence and risks of early sexual behaviour. As universal problem, “Child Sexual Abuse” (CSA) has various adverse effects on the psychological, physical, behavioral, and interpersonal well-being of the victim (Singh, Parsekar, & Nair, 2014). The World Health Organization (WHO) defines CSA as “the involvement of a child in sexual activity that he or she does not fully comprehend and is unable to give informed consent to, or for which the child is not developmentally prepared, or else that violate the laws or social taboos of society” (WHO, 2003). The escalating risk of childhood sexual abuse in our society stems primarily from the growing absence of married fathers and the growing presence of stepfathers, boyfriends, and
other unrelated or transient males” (Blankenhorn, 1996). Young people often have more opportunities to engage in immoral conduct because of less parental supervision in a single-parent home.

In the United States, 50 percent in female householder families compared to 10 percent of children in two-parent families were in poverty in 1995 (Federal Interagency Forum on Child and Family Statistics, 1998). Children living in poverty are vulnerable to environmental, educational, health, and safety risks. Compared with their peers, children living in poverty (especially young children) are more likely to have cognitive, behavioral, and socio-emotional difficulties. Throughout their lifetimes they are more likely to complete fewer years of school and experience more years of unemployment (Federal Interagency Forum on Child and Family Statistics, 2018:6). Over a third of the young men and women between the ages of nineteen and twenty-nine have little or no ambition ten years after their parents’ divorce. They are drifting through life with no set goals and a sense of helplessness. Low self-esteem, depression, delinquent behavior, and persistent anger were observed among many children of divorce (Wallerstein & Blakeslee, 1996). Numerous studies show that boys are raised without a strong male presence in their lives show insecurity about their gender identity, low self-esteem, and, later in their lives, trouble forming intimate relationships. The problems may develop from living without male role models don’t usually show up until adolescence or later, and include having difficulty forming successful male/female relationships in adulthood (Kennedy, 1994:39).

4. RESULTS

4.1. Where Does Happiness Begin?

According to sociology, SES (Socio-economic Status) including social prestige, job, and educational level is considered as an indicator of success in a capitalist society. People want to succeed by all means possible. It is hard to deny that most people have rushed to make more money and enjoy more material abundance due to their unlimited desire. Sometimes people may not be satisfied with their wealth and success, but rather their positive thinking brings them inner peace, satisfaction, and happiness. That is the reason why the Buddha
tells us “not to be controlled by possessions but to live a free life”. “Pursuit of Happiness” is the fundamental theme of the Buddhism. The Buddha stresses the present or mundane happiness, which may begin at home. Happiness is about cheering up and learning to love ourselves through small pleasures that come from daily life. First of all, it may come from good relationships with families.

4.2. Conditions of the Mundane Happiness

The Buddha said the four kinds of happiness that may be achieved by a layperson who enjoys sensual pleasures, depending on time and occasion: ownership, enjoyment, freedom from debt, and blamelessness. In the Dīghajānu-sutta, the Buddha explained the four conditions of welfare and happiness in this present life—accomplishment in industry (uṭṭhāna-sampadā), accomplishment in protection (ārakkha-sampadā), good friendship (kalyāṇamittatā), and righteous livelihood (samajīvitā). The Mahāmaṅga-la-sutta expatiates upon those conditions—‘much learning’ (bāhu-sacca) ‘skill’ (sippa), ‘morality’ (sīla), ‘proper training’ (susikkhita), ‘charity’ (dāna), ‘having had meritorious deeds’ (kata-puññatā), etc.—of mundane happiness in more detail as the highest bliss in this life. The Buddha specially accentuated training and skill to be happy in the mundane life for the lay people. These may motivate people to work harder in school and go to college so that they can get a better job. A job is a prerequisite for living in modern society. In order to have a successful career, it is essential to graduate from university.

4.3. Who leads the Harmonious Families?

4.3.1. Husband and Wife: The Best Companions

Men and women who are legally married to one another are given by law specific rights and duties resulting from that relationship. Householder should use the possessions legitimately obtained for happiness and well-being for parents, wife and children, servants and

8. A. IV. 281-2; NDB, 8:54, WP, pp. 1194-1195.
workpeople, friends and relatives.\textsuperscript{10} According to the Siṅgālovāda-sutta, there are five ways in which a husband should minister to his wife, by not being unfaithful to her, by giving authority to her, by providing her with adornments. And also there are five ways in which a wife, thus ministered to by her husband as the western direction, will reciprocate: by properly organizing her work, by being kind to the servants, by not being unfaithful, by protecting stores, and by being skillful and diligent in all she has to do.\textsuperscript{11}

Healthy marriage is good for couples in mental and physical health. It is also good for children that growing up in a happy home protects children from mental, physical, educational and social problems. But, the burden of trying to maintain a relationship, caring for a child and holding down a job is often too much for married couple to handle, leading to arguments and often divorce. Bad relationships, which means going to get divorced, probably they might find themselves getting into a spiral of negativity. Over recent years the marriage rate has waned and the divorce rate has waxed. Some Suttas would be good materials for the ‘Marriage Education’ (ME) as well as family counseling. The Uggaha-sutta tells five qualities of wife’s duty for the bride-to-be.\textsuperscript{12} The Bhariya-sutta states seven different types of wives such as killer, thief, tyrant, mother, sister, friend, and maid.\textsuperscript{13} The same may be said of husband. There is something inscrutable in women’s heart. Therefore, husband should enter into his wife’s feelings as women’s exceptional situations. The Āvenīka-sutta explains the peculiar sufferings to women which women experience but not men.\textsuperscript{14}

Getting married to right person is what’s important for both of husband and wife. Samajivī-sutta shows requirements for ideal couple. When the Buddha visited the house of Nakulapitā, both Nakulapitā and his wife professed themselves their faithfulness to each other and their desire to be husband and wife in subsequent births not only in this present life. And then, the Buddha said it

\textsuperscript{10} A. III. 45ff; NDB, 5:41, WP, p. 665.
\textsuperscript{11} D. III. 190; LDB, 31:30, WP, p. 467.
\textsuperscript{12} A. III. 36ff; NDB, 5:33, WP, pp. 657ff.
\textsuperscript{13} A. IV. 92; NDB, 7:63, WP, p. 1064.
\textsuperscript{14} A. III. 239; CDB, 37:3, WP, p. 1287.
is possible if they have the fourfold compatibility: faith (saddhā),
virtue (sīla), generosity (cāga), and wisdom (paññā).\(^{15}\) As
mentioned above, the Buddha preached a woman’s duties and
roles in several Suttas. Herein, one thing to notice is that the same
reasoning applies to men compatibly. Modern woman’s rights
advocates have promoted gender equality, but it is already taught
through the Dhamma 2,600 years ago.

4.3.2. Parents and Children

Parents and children relationship forms a basis for all
subsequent human relations. The Sigālovāda-sutta describes their
reciprocal obligations in five ways. The parents should minister
to their children in five ways such as restraining them from evil,
encouraging them to do good, training them for a profession,
arranging a suitable marriage, and handing over their inheritance to
children at the proper time. Also, children should minister to their
parents in five ways such as supporting their parents, performing
their duties for them as sons and daughters, keeping the family
traditions, deserving their heritages, and offering alms for the late
their relatives after parents’ deaths.\(^{16}\)

Parents: The First Teachers

In the Early Buddhist Scriptures, parents are compared with
Brahmā, Devas and the First Teachers. The Brahma-sutta and
Sabrahmakāni-sutta of Aṅguttara Nikāya and Itivuttaka of Khuddaka
Nikāya state the duty of supporting parents by children. According
to these Scriptures, the families where mother and father are
respected by their children are like living with Brahmā, Devas and
the First Teachers.\(^{17}\) Mother and father are worthy of gifts from their
children because of the earnest devotion of parents towards their
children with boundless loving-kindness (mettā) and compassion
(karuṇā). Children should revere their parents as sons or daughters,
and show them due honor, serve them with food and drink, with
clothes and bedding, by massaging and bathing them, and by
washing their feet. Because of these service to mother and father,

\(^{15}\) A. II. 61ff; NDB, 4:56, WP, pp.445-6.
\(^{16}\) D. III. 189; LDB, Ch. 31:28, WP, p. 467.
\(^{17}\) A. I. 132; NDB, 1:31, WP, p. 228; A. II, 70; NDB, 4:63, WP, p. 454; Iti, 106.
children are praiseworthy in present world and deserve rejoice in heaven after death.\textsuperscript{18} Just as the wife is the best companion of her husband, sons are truly the support of their parents.\textsuperscript{19}

Children: The Supporters of Parents

Generally, parents wish for a son to be born in their family. Putta-sutta of Āṅguttara Nikāya gives an explanation for the reason by the following five prospects: having been supported by us; he will support us; he will do work for us; our family lineage will be extended; he will manage the inheritance, when we have passed on; he will give an offering on our behalf.\textsuperscript{20} Because of the earnest devotion of parents towards their children, mother and father are worthy of gifts from their children. “Filial piety” (Chinese: 孝, xiào) is a tradition and virtue of Eastern society. There is particular emphasis on respect for the elderly in East Asia, associated with Confucius’ doctrine of filial piety, which means obedience, respect and support for elderly parents. It is one of the key elements of Confucian philosophy. Confucius taught that filial piety is “a virtue of respect for one’s parents and ancestors.” According to the Dhammapada, ministering to mother (matteyyatā) and ministering to father (petteyyatā) are pleasant (sukhā) in this world.\textsuperscript{21} Those terms refer to good conduct (sammā-paṭipatti) towards the mother or father. In fact, filial piety is the basis of human conduct and the source of all virtues across times and spaces.

5. CONCLUSION

Family system has fundamentally changed over the past few decades. Today modern families are faced with greater challenges. Recent surveys provide an overview of the families in transition. Fertility rates have been persistently low in many OECD countries leading to smaller families. With marriage rates down and divorce rates up, there are an increasing number of children growing up in single-parent or reconstituted families. Sole-parent families are

\textsuperscript{18} A. II. 70; NDB, 4:63, WP, p. 454.
\textsuperscript{19} S. I. 37; CDB, 1:54, WP, p. 128.
\textsuperscript{20} A. V. 43; NDB, 5:39, WP, p. 663.
\textsuperscript{21} Dhp, vs. 332; Dhp, 23:13, CBFEF, p. 258.
of particular concern due to the high incidence of poverty among such households. Important gains in female educational attainment and investment in more family-friendly policies have contributed to a rise in female and maternal employment, but the increased labour market participation of mothers has had only a limited effect on the child poverty rate. Child well-being indicators shows that average household incomes have increased, but child poverty rate has also risen. Family is a basic social unit. We believe “happiness begins at home.” Happy families make up a healthy society, which is necessary for a society to ameliorate human sufferings and to sustainable social world.

Buddhism aims to get rid of sufferings and to attain happiness. The Buddha states the Noble Eightfold Path (cāṭṭhaṅgika-magga) as the middle way (majjhima-pātīpadā) of moderation, between the extremes of sensual indulgence (kāma-sukhallikānuyoga) and self-mortification (atta-kilamatha). Buddhism can be regarded as an integrative therapy for families by approaches to trans-generational, structural, strategic, experiential, solution focused, and narrative therapies. Āvēṇika-sutta, Bhaiya-sutta, Brahma-sutta, Dīghajāṅsu-sutta, Mahāmaṅgala-sutta, Putta-sutta, Sabrahmakāni-sutta, Samajivi-sutta, Siṅgālovāda-sutta, Uggaha-sutta will further help us understand intricate family relationship and family functioning. They would be a guideline for harmonious family life. Jātaka stories give suitable examples of family therapy Gijjha-Jātaka, Kaccani-Jātaka, Kelisila-Jātaka, Māhadhammpāla-Jātaka, etc. expose various issues, including marital conflicts and family troubles (Harischandrea: 1998). Modern people seem to be more isolated, but they are always connected with their families.
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CHILD PREPARATION FOR A SUSTAINABLE SOCIETY ACCORDINGLY BUDDHISM

by Rev. Pepiliyawala Narada*

ABSTRACT

Child is a freshener for the society in lack of experience and who is immature or irresponsible. Therefore, the child’s education is an essential act for a sustainable society. In this sense, the modern world pays a major attention for the development of child education as well as his/her socialization progress. Buddhism as a religion that guides the society to a paradigm pays a specific attention towards children. In the concept of ‘Children are future’ the preparation of child is more important because they are the group who is supposed to assume the world. The child behavior and childhood experiences will influence the individual firmly. Therefore the individual’s personality should be amended from his/her childhood for a proper and remunerative person. The developed society is a futile unless if it is free from humanities. Buddhism emphasis both mundane and supra-mundane character and here there are many teachings related to the preparation of a child as well as his/her ethical values. Accordingly, Buddhism the preparation of child begins when he/she is in mother’s womb. After the birth until his/her youth the family, teachers, as well as the society, should look after them well and Buddhism denotes how it should be happened. The child as an immature and irresponsible one the teachings methods should be rather different from grown and Buddhism point outs how to educate the child. Firstly, the elders should denote the world and clarify what is good and what is bad. Secondly, teachers should render the education.

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Similarly, Buddhism pays a priory for the ethical values of the child and as a less experiencer, it is a great responsibility to socialize him/her in universal human ethics. Buddhism accepts the psychophysical development of child unless the human society will be ablaze in future. Therefore, the research paper is finding a prominent criterion for the preparation of child for a sustainable society accordingly Buddhism. The research is based on primary and secondary sources. Theravada Pāli canon and commentaries are referred under primary sources and books, academic journals and articles, reliable internet sources are referred under secondary sources.

1. INTRODUCTION

Children are the future and in modern the world pays a major attention on them. Simply child is identified as an irresponsible person who has a curiosity to seek his/her surroundings. Children generally have fewer rights than adults and are classed as unable to make serious decisions, and legally must always be under the care of a responsible adult or parents. Recognition of childhood as a state different from adulthood began to emerge in the 16th and 17th centuries. Society began to relate to the child not as a miniature adult but as a person of a lower level of maturity needing adult protection, love and nurturing. Therefore, civilized human society provide a proper education for child in the purpose of preparing him/her for a sustainable future. The current education system for child seems little bit problematic when considering the humanity of present child generation. As an example, few days ago in Sri Lanka, sixteen old child murdered one of his own class-mate due to a love affair. Last year in Kashmir nine-year girl was raped and tortured by her stepmother and stepbrother. In state of Florida Alex King who was twelve years old and Derek King who was thirteen years old killed their father Terry King. Therefore, the current child education system should be more developed than the present. This research paper is an investigation on whether we can introduce a successful education system accordingly Buddhism for a sustainable society with a bright future for children as well as full of humanity.

2. RESEARCH PROBLEM

The research problem of this paper is whether we can introduce
a new child education theory to modern child education system accordingly Buddhism and how far Buddhist education system could be applied to child education system positively.

3. RESEARCH METHODOLOGY

This is a qualitative research based on Primary and secondary sources. The Theravāda Pāli canon, commentaries are referred under Primary sources. Reliable internet sources, Encyclopedias, Academic journals and publications which related to the research topic are referred as primary sources.

4. HYPOTHESIS

There are many educational theories and methodologies in Buddhism that could be applied to current child education system.

5. DISCUSSION

The role of child education is more complex than teaching an adult. Simply, child education is twofold as early childhood education and childhood education. In early childhood education period child gets the ability of language and he directly communicate with his family and other members of his/her surroundings. He/she even consider the poisonous animals as his/her friends until he/she experience they are enemies of them. A major role of childhood education will be played by schools or other educational institutions. Therefore, modern education system introduces many educational theories for the educational development for child in these periods. Some countries as well as Sri Lanka, Thailand, Brazil etc. provide free education for children which follow Europe education theories. Here, the problem is though they use Europe education theories out come of child is somewhat problematic because the pay a major attention for collecting data which brings the child to a hierarchy level in knowledge. In Buddhism as well as many education systems it is emphasis the both physical and mental development with humanity as the education. The knowledge without the heart and the heart without the knowledge will provide immeasurable disadvantage for a sustainable society.

Therefore, Buddhism emphasise the responsibility of early childhood education for the family that he/she belongs. Parents
have a giant retentiveness on the child when he/she is in mother’s womb. According to Buddhism, the famous Angulimāla Paritta (Majjhimanikāya: PTS: 2.102) (chanting) is used for the pregnant mothers recited by Ven Angulimāla. The chanting is a declaration of oath reminding the righteous life that never harmed any leaving being after his ordination. Here, this is a pre-preparation for the child’s ethical education when he/she is in mother’s womb itself.

As the parents are more responsible for the child’s early childhood education Buddhism point out the career of the parents as Brahma and Pubbācariya (the first teachers). (Anguttaranikāya: PTS: 1.131) The commentary describes parents as Brahma due the four Divine Abodes or Sublime such as Loving Kindness (Mettā), Compassion (Karunā), Sympathetic Joy (Muditā) and Equanimity (Upekkhā). (Anguttaranikāya Aṭṭhakathā: PTS: 2.203) Next, the parents should nurture their own baby and protect him/her until he/she reach a level of understanding. First of all, parents should have an above intention and an understanding on the child before beginning the educational career of the child. Secondly, the parents should begin to educate their own children in their behavior. Commentary denotes that, the parents should teach how to sited; stand; walk; sleep; eat; drink. (Anguttaranikāya Aṭṭhakathā: PTS: 2.203) While educating the child in this behavior they have to develop the language skills of the child. When the child pronounces some sound except the cry parents should begin to teach the king-ship words such as father, mother, sister etc. and even his/her name. (Anguttaranikāya Aṭṭhakathā: PTS: 2.203) When this process is continuing the child will develop his/her language skill and then he will start to talk proper words and sentence. As we had denoted above child is a person in a great curiosity on his/her surrounding world. When the child begins to talk, he/she will question his/her parents to solve his/her curiosity. Here, there is a great responsibility to parents to provide proper answers to them in the purpose of showing the world. Therefore, Buddhism point out three major duties for parents in child’s early childhood career such as,

Raise them – Apādakā
Nurture them – Posakā
Show them the world – Ime loke dassetāra

(Anguttaranikāya: PTS: 1.131)
In Singālovada Sutta, Lord Buddha categories the whole society into six with related pairs such as parents and children, teachers and pupils, husband and wife etc. Each category has specific duties to fulfill for the betterment of the society. According to sutta, there are five duties for parents to sever their children. The first duty is to provide the moral education for them. They have to protect their children from evil and arrange them to dwell in virtue. (Dīghanikāya: PTS: 3.188) In Buddhist philosophy Buddha denote some criteria to judge what is wholesome and unwholesome. Simple if one’s action harmful to he himself/she herself and even to the others it is considered as unwholesome or evil. In other hand, if one’s action is not harmful to, he himself/she herself and even to the others, it is considered as wholesome or righteous. Here the parents should have a capability to give proper judgments to their children in moral educational career. Similarly, while Buddhism also denotes the first task of the parents is to provide the moral education, they have to educate their children well. In Eastern education philosophy even, it is considered the mother and father as a revenger and enemy of children if they don’t provide a proper education for their children. Here, providing the moral education is also a great responsibility of the parents.

As in modern, the major childhood education plays by schools or institutions Buddhism believes the teacher in educational institution plays a major role of childhood educational career. Therefore, parents even should forward their children to such educational institutions. The teacher has an innumerable to control student’s life. When we considered the Ven. Angulimāla’s biography, the pupil who didn’t harm anyone was converted to murderer by a teacher and Such a murderer again was converted to an innocent, non-harmful one by a teacher. Therefore, in child educational career the teacher’s role is denote under five duties such as, give thorough instruction, make sure they have grasped what they should have duly grasped, give them a thorough grounding in all skills, recommend them to their friend and colleagues, finally provide them with security in all directions. (Dīghanikāya: PTS: 3.188) In other hand, the child should guide by rising to greet them, by waiting on them, by been attentive, by serving them by mastering the skills they teach. (Dīghanikāya:
PT: 3.188) Therefore, Buddhism denotes the primary structure of childhood education with the guidance of the teacher under a respectful context within the both teacher and the pupil.

When considering the child prepare for a sustainable society Buddhist dispensation provide more successful and practical methodologies. Once Ven. Ānanda who was the who was known as the treasure of the Dhamma ordained two children. At that time, they were lost and going on begging for foods without any love and affection from their guardians. The two children were helpless and they were crying on the road when Ven. Ānanda saw them. Just then due to sympathy arisen in Ven. Ānanda’s heart got the permission from Buddha to ordinate them. Here if children are helpless and have a minor understanding on his actions and able to dispel a crow from his begging ball, he/she is qualified to enter the Buddhist dispensation. In my own opinion with reference to above incident Buddhist dispensation is the best place for the both spiritual and academic education for children who are helpless.

The love, affection protection is much needed in child education career and Buddhism also accept it. It is mention that, the teacher of a novice known as the spiritual father should look after the novice as a same as a father look after his own child. (Mahāvaggapāli: PTS: 1.45) As modern psychologist define child as irresponsible person Buddha advises the novice, without the permission of the spiritual father he should not pay any relations with outsiders. As the spiritual father consider his pupil as his own son, he should provide all the needs for his pupil as well as the guiding him to the Ultimate Bliss. Many misbehaviors of children are due to the lack of fulfillment of their needs. Even in children’s educational career, if they haven’t the minimum requirements it is difficult to continue the education process.

Buddhism believes the capacity of child’s mind is more less than an adult. Therefore, the disciplinary codes for novice (normally considered as child monk) are less. Here, Buddhism accept the freedom without excessive rules and regulations for children. The most prominent method is to let the child study with a great freedom. If the child has to earn money, involve in jobs, be a servant or look after his/her relatives or parent it is great barrier for his/her
education. As an incident happen in Sri Lanka, Rizana Nafeek left the country in order to get a work in Saudi Arabia when she was reality under eighteen and her passport was altered. She had to be servant in house to look after a four months baby and died while in Nafeek’s care. Nafeek claim that the baby had choked on a bottle by accident during feeding. (Asian Human Rights Commission: 2007) Even though she was beheaded in 2013 while despite an appeal of Sri Lankan government. This denotes mainly child is an irresponsible person and the child should grow up under a guardian. Excessive rules and regulations, tension and professions will mislead not only in his/her education career but also in throughout his/her life.

As in Kohlberg’s education theory at the pre-Moral level, the punishment is used for the obedience of the child. Similarly, Buddhism also prescribes the essence of punishment for the child (knows as novice). Here, the specific characteristic of Buddhism is Buddhism never beat the children or avoid their essential needs. Mahāvagga (PTS: 1.84) denotes that if the novice is not obedient or does not follow the precepts, he should be punish. Here we should not forget that these punishments are not inhuman. Simply, not allow to associate the teacher until he/she recover, or sweep the dwelling house etc. As soon as the child understand he himself/she herself the fault and re-correct it, he/she will be giving time to understand his offense and let him/her to continue his/her normal daily career. Buddhism thoroughly rejects beating or blaming or touching child’s physical body in the intention of punishing. The punishment is not the first option when child had done any offense. Firstly, the teacher should advice the child and the last option is giving a punishment considering the capacity of the child and his/her offense. The whole progress should be happened with a great compassion on the child as in the purpose of educating him/her in moralities as well as in institutional education.

It is not a doubt; the child’s education is more difficult than adult education. Therefore, we can find many Buddhist theories that could be applied for the enhancement of modern child education system. According to the identification of education, the nature of the mind is very important. The evil mentalities of a person bar the intelligent activities of the mind. The excessive desire (greed-lobha), the
strong anger (hatred-dosa) and the chaotic mind (dilution-moha) are the main evil mentalities according to Buddhism. Except above mentalities, there are additional various sub attitudes in Buddhism about evil mentality. Under these sub attitudes of mentality are the following of desires, wishes compacts hindrances. They are denoted as evil mentality or misdeeds. According to this condition, the mind of the student is a fountain of mentality. (Weerasinghe: 1980: 44) Such a nature of mentality disturbs pure and correct activities of the mind. It will be ineffective to oneself as well as to the society. The concentration of the mind will help to avoid such evil mentality that is harmful to oneself or even to the whole society. To control one’s mind Buddhism prescribes meditation. There are two forms of methods of meditation known as “Samatha” meditation and “Vipassanā” meditation. The Samatha meditation is essential in child education career because it is very helpful to keep mind is calm. The Samatha meditation concentrates the mind to one particular Subject, paying total attention to it without allowing the mind to go here and there. The meditation also can be known as ‘one-pointedness’.

The contemplation of mind objects (Dhammānupassanā) (Majjhimanikaya: PTS: 1.61) or review of mental condition is denoted as the meditation of intelligence and of subjective field by Ven.Walpola Rahula. Ven. Rahula, furthermore emphasizes learning, reading, discussion, criticizing is included in this meditation. (Rahula: 1978: 74-75) The meditation of Dhammānupassanā here is very useful in remembrance. The section, acquisition of seven factors of enlightenment (Bojjhamha pariggahāna) that can be finding in Dhammānupassanā, is more relevant in education process.

Here, the parts of intelligence of meditation are included in Seven sections. When we are realizing and understanding the seven-part of intelligence, it can be clearly understood how it will be helpful with the learning process.

The mindfulness. (Sati sambojjhamga)

That means all the activities which are attached with both physical and mentality, must be done with reminiscence.

The investigation of the law (dhamma vicaya sambojjhamga)
The discussion, reading and observing in each subject.

The energy (viriya sambojjhāṅga)
The reminiscence of courage, engaging the task what is doing with strong determination.

The rapture (pīti sambojjhāṅga)
As the proverb, “Live content and you will be a king.” Engaging in the learning process without the anxiety and unhappiness.

The tranquility (passaddhi sambojjhāṅga)
The reminiscence of rest of mental and physical pastime.

The concentration (samādhi sambojjhāṅga)
The reminiscence of agreeing of concentration of the mind.

The equanimity (upekkhā sambojjhāṅga)
The reminiscence of indifference means, facing every good and bad or evil result of life without anxiety and unhappiness.

(Majjhimanikāya: PTS: 1.61)

Through above seven facts the education process among the students will be more succeeded and definitely, it will be able to create a perfect student personality. The other applicable meditation is the culture of boundless state (appamañña). That means expanding and stretching to all living beings, four stretching meditation of, Loving kindness (mettā), Compassion (karuṇa), Sympathetic joy (muditā) and Equanimity (upekkhā). These four will help to develop the field of expectation and the students can improve their learning process by giving up hatred, revenge, competition, and jealousy. So, they can be able to reach to aim of their further. By casting away those of bad effective evil and filthy characteristics, they can be understood their abilities skillful talents as well as their weaknesses and then they can practice to bear with happiness, victories as well as the defeat and failures. The specific result of this is the child education will be fulfilling not only in education but also in child’s moral career. The terrible misconducts within the children such as murder, rape etc. will totally eradicated and the future society will be more fruitful by following above Buddhist teachings.
By the external appearance of any student, their internal mentality never can be identified by a teacher but through the behavior. In addition, the teacher has a responsibility to make understand the socio-economic background of the student. Here, the family background of a student is very important. The parents’ education, the family conflicts and the father who had addicted for intoxicants are some of them. The teacher actually at once can’t think how far the student has faced mental emotions or family background of aggressiveness. Sometimes he is with non-lovely of his parents. So, the teacher has a very widen task with his teaching career and he is bound to a great responsibility. It is very tedious and complex. So, teacher has to dedicate in his teaching career because the teacher has to identify the student’s family background. He should have a personal coordination and an interaction with student’s living condition, their family status and especially about the student’s parenting’s. A quarrelsome family background is harmful for the student’s learning process and also the father’s intoxication and infidelity of parents is another mental agony for the students. The students of those families are with anxiety, suppression and sometimes with depression. So, their suppressive mind is out of learning background. In fact, this will be a severe factor for back warding in their learning process. It is specifically affected for their studies.

It is very important to reveal how our Lord Buddha assisted those who are caught by such mentalities. One such assistance is the incident of Kisāgotamī. She was severely and badly suppressive minded because of her died, son. As she loved her son than of her life, she was carrying her died son in search of a physician came near to Buddha. The Blessed One consoling her mind said to bring a handful of mustard from a house where no any family member was dead. Kisāgotamī started running in search of a handful of mustard with hopeful mind where no one had died. She ran from house to house but she was unable to find such a house that who was not died. The message what she got from every house was their father, mother, son or one of their kith and kings had died. At last Kisāgotamī realized what life is. The life is mortal and the impermanence. Kisāgotamī with a realized mind kept the dead body of her died son in a graveyard and visited Lord Buddha
and became a nun. (Dhammapadhṭṭhakāṭhā: PTS: 2.270) Here, Buddha enlighted Kisāgotamī through letting her to realize by her own experience and this is a prominent method to child education system as well as use in modern education system.

The method of business is an educational theory that Lord Buddha used. Once the Blessed One bargain with Ven. Nanda. When prince Nanda was a laity, he had fell in deep love with Janapada Kalyāṇi and because of that after his ordination also he was suppressed minded. So, one-day Novice Nanda was accompanied by Lord Buddha to heaven. On the way, they saw a burnt she-monkey. Novice Nanda was charmed in the heaven looking at goddesses. When Lord Buddha asked for Nanda ‘What do you prefer among two females, either Janapada Kalyāṇi or goddess.’ Just then Ven. Nanda replied ‘Oh, Buddha what to think when we compare Janapada Kalyāṇi to goddess, she is as same as the half-burn she monkeys we saw.’ There the Lord Buddha’s business matter was an agreement with novice Nanda to give the most beautiful goddess for Ven. Nanda after completing the meditation and attain the ultimate goal. Finally, owing to obtain the most beautiful goddess novice Nanda meditated and attain the Nibbāṇa. (Dhammapadhṭṭhakāṭhā: PTS: 1.118).

In Buddhist tradition, it is famous that the son Anātapiṇḍika named Kāla was displeased to visit Lord Buddha. Anātapiṇḍika who was close devotee of Buddha was very distressed because his son did not have a sign of piety. Later, Anātapiṇḍika made a promise for his son as ‘If you had gone near to Buddha, I will give you thousand’ and the first-day Kāla won it. Next day Ānatapiṇḍika advised his son, ‘If you had learned a single verse of Buddha, I will give you another thousand and in the intention of winning the thousand Kāla went next day to temple to learn a single verse of Dhamma. Lord Buddha knew this and kept a will until the end of the preaching he may not learn a single verse of Dhamma. Finally, Kāla was unable to memorize even a single verse until the end of Dhamma and at the end, he became a stream enterer (Sotāpanna) and refused father’s money. (Malalasekara: 1960: 571-572).

Hereby referencing to above, the method of business is used
in Buddhism in the purpose of educating children. But here the method is used for special students and the teacher should have a capability to recognize that sort of children.

The method of discussion is also a successful method in child’s education. Sometimes it will be more perfect than lecturing. The Lord Buddha usually has friendly talks, discussions with whom who visited the blessed one. So, everyone who visited the blessed one built up an oral friendliness with the Lord Buddha. There should be a friendliness between the teacher and the students during the teaching and learning process. Because of the friendly discussions made, teachers can obtain and emerge the priceless and precious ideas and expressions from students. by this sort of friendly discussions with students reveal the reactions as well as abilities and the intelligence of students.

So, the friendly discussion is very effective method of exchanging the knowledge with each other. Many people who suffered with bad mentalities, suppression anxieties, and their family problems visited Lord Buddha and had discussions. And they left the Lord Buddha with pacifications and mitigations. So, the discussion is a very helpful method of learning.

Once king Kosol was very frustrated minded of getting birth of a daughter. With the frustrated mind king Kosal visited Lord Buddha reluctantly and said that he was very sorrowful of getting birth of a daughter. The Lord Buddha had a friendly discussion with king Kosol and made him understand that the woman is also very valuable for the existing of human generation of the world. The balancing of both men and women would fulfill the society. (Saṃyuktaniκāya: PTS: 1.85) The friendly talks and discussions are very fruitful because they help to identify other qualities, wisdom and improve the mutual understanding and also the interactions of discusses. The discussions, exchange the people’s knowledge and experiences with other people’s unknown knowledge and this is a efficacious method in child education system.

In the field of education, there are many methodologies that can be used for succeeding the teaching career. The puzzling method is among them. It is a successive teaching method. This successful
method of puzzling had used in many occasions accordingly Buddhism and applicable to child education system.

Once Princes Baddhavagiya (Mahāvaggapāli: PTS: 1.22) spending a day jovially with whores. But the jubilant day was ended at losing their valuables. They had been robbed by harlots. They went in search of their valuables. On their way, they saw Lord Buddha sitting under a shady tree calmly on their way to the botanical garden who was in meditation with tranquility and calmness. The princes visited the Lord Buddha and inquired about the women who had stolen their belongings. Then the blessed one asked them to inquire about themselves that would be the betterment then that of searching women. This puzzling answer made princes to think in deep. Their mind became chaotic and they were anxious to find out the reality of the life. At last, in order to fulfill their aim, they became the disciples of the Lord Buddha.

Similarly, the method of obligation, insertion of modern attitudes into traditional concepts, method of group teaching or coalition teaching, the method of lecturing, the usage of audio-visual aids are used in Buddhist child education system.

CONCLUSION

In theme of children are the future it is more important to prepare a perfect child who is capable to face the future in the purpose of creating a sustainable society. Modern education system uses many scientific methods for fulfilling the above purpose. Even though intellectuality is not sufficient without spirituality. Therefore, Buddhism as a religion endeavor to upheld the spiritual development as well as intellectual development introduce successful education theories. Buddhism plays a major attention for a sustainable ideal society and the major role of it plays by the children. Therefore, we can find a systematic child education system which categorized as early childhood education and childhood education which is similar to modern education system. According to Buddhism, the early childhood education is a responsibility of family and parents. Here, it begins when the child in his/her mother’s womb. Nurturing the child and the language education is a main role of the family. Similarly, showing them
the world and providing the moral education is a foremost duty of parents. The childhood education begins when the child had grown while having the early childhood education. The education institution and teachers play the main role in this age. However, the teacher has to serve his/her pupil in five ways while guiding him for both intellectuality and morality. As the child, an irresponsible person with a great curiosity of his/her surroundings family and teachers should care on him/her constantly. Excessive rules and regulations for children not permitted by Buddhism while accepting the punishment to guide their education. Nevertheless, the punishments are not inhuman and even do not touch the child’s body and mind harmfully but let to realize his/her offense. The specific characteristic in child education system is mediation. The contemplation of mental objects which acquisition of seven factors of Enlightenment is positively affected for the well understanding of the child in his/her educational career. Similarly, the meditation of four Sublimes will upheld child’s morality and prepare the child’s mentality for any kind of challenge he/she face in future. Buddhism emphasis the teacher should have a proper understanding on the child before teaching the pupil. Subsequently, teacher will be able to identify the teaching method for the child. Buddhism denotes various teaching methods to panoplies the child for the betterment of his/her future such as method of business, method of discussion, method of puzzling. These all methods should apply to the child after a better understanding on the student and with great love and compassion. Therefore, it is clear that there are many educational theories and methodologies in Buddhism which is applicable to current education system in the purpose of preparing the child for a sustainable society.
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BUDDHIST EXEGESIS OF FAMILY BONDAGES AND STABILITY OF SOCIAL COHESION

by Ven. Dampahala Rahula *

ABSTRACT

The Buddha, a well-versed sociologist who dedicated His whole life for the benevolence and the betterment of the society pointed out the problem, solution and then the path to the solution according to the social necessity as obvious social theories and teachings that are so significant even at present social structure in the sense of timeless value (akāliko). The society on is to be based on twelvefold organization including sixty one fold duty and responsibilities according to Buddha as a farsighted forerunner. The Buddha as a farsighted forerunner based the society on twelvefold organization including sixty one fold duty and responsibility. Just because of its timeless value, everybody is in position to adopt it where it is necessary in social life. According to the philosophy introduced by world famous Hellenic thinker Plato, human is a social being who is involved even much family bondage. The interconnected social cohesion has been based on so called family bondages. Monogamy is the selected introduction of the family in a society according to Buddhism. It is an ideal precedence in connection with nuclear family background. As an example, “If both husband and wife hope to be in one another’s sight so long as this life, lasts and the future life as well; they should have same faith, same generosity, same wisdom...” as exposed in Kataññu Sutta of Aṅguttara Nikāya. Investigation of a considerable number of discourses related to the Buddhist interpretation and perspectives of

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social stratification and cohesion is adopted as the principal objective of this research in order to expose the family bondages and stability of social cohesion in universally applicable Buddhist perspective.

INTRODUCTION

Family is a very vital unit a component in building the society. There are varieties of descriptions or definitions given to family from a social point of view, on the basis of Psychology and religion. In each and every definition or description, in relation to that, the effort has been to explain with novelty, the unity and inter-relationship, or cohabitation, that exist within the family as a unit.

In giving such a new mode of explanation to the family as a cohabitating unit, and those conveying variety of opinion wish to see, or the ardent wish of the larger society is, to see that the family unit as such, moves in the right track or tread in the correct path, shown to them. As already said earlier the family remains a very vital part of the larger society and in fact the basis of society or the foundation of society is the family. Hence the family is a sine-qua-non in the composition of what we call Human Society, when looking at it from a Social point of view.

The Cohabitated Family is the place on which the interpersonal communication-dialogue and interpersonal-relationship are built systematically. Psychologically the positive influence one receives from one’s tender years is of great importance to build up one’s personality.

If a person does not get that positive influence from his/her young age, and formative days, that would have tremendous repercussion on one’s future family life. That would greatly affect the family unity, solidness of the social structure. As a result, various cracks and fractures would emerge which are detrimental to the smooth running of society.

Religions and knowledge imparted by religions have played a commendable role to maintain family units in tact amidst various forms influences that contributes to the destruction of family unit. Teaching on Family by religions prior to the sixth century before Christ contributed greatly to form and keep intact the family as
a unit, and that is being attributed to a sect or a group of people whose influence, the then society could not ignore or overlook. It is quite possible the male domination existed at the time had its influence, one could not ignore. As a result one also notes that the power it had in spreading, polygamy at the time.

The monogamy now widely spread throughout the world was introduced for the first time by the Buddha as a religious leader. That helps to develop and maintain the cohabitation/oneness of the family at a very higher level. One would get a clue if necessary to explain further this concept of monogamy from the theory of Dependent Origination (Paticca Samuppada), delivered by the Buddha.

Thus our focus is on the multiple views and expressions of the Lord Buddha, which, to our mind, are very good and beneficial, and draw them to the attention of the elite who are very concerned about the family, a very good topic indeed for further discussion and reflection. The effort we have made in doing the present research on family relationship and firmness of social integrity would help to scrap the shortcomings and also, would provide necessary advice to bring an end to the breakdown of families, which prop-up from time to time.

WHAT DO WE UNDERSTAND BY FAMILY COHABITATION-RELATIONSHIP?

According to Plato, *Every Person is a Social Being*. The political view is; ‘every person is a political creature’. The two concepts have one thing common to both and that is ‘man’ is socially a person born with tendency for some form of inter-personal relationship. No one can live alone in this world. This is because as a person he or she, on his/her own cannot create having all his or her basic and necessities of life that an individual or a person needs to live. One cannot make one’s own garments. He or she cannot on his or her own grow food needed. His or her living place, the abode he or she cannot make alone by him or her-self. This interconnection is shown as reciprocal dependence.
Thus every need we as persons require has to be made, manufactured or created by another; has to be grown by another and prepared by another. The farmer has to provide one’s food; places to rest; houses and abodes have to be built by masonry; our cloths are made by textile manufacturers, stitched by tailors.

Those who provide our basic needs may or may persons we know or known to us; may or may not be our close associates. They may be people living in one’s own country or in another country. But they all help us in one way or another to maintain our social strata. Thus the relationship we have with them is of significant importance. That inter-relationship is social, and it is very vital, and the social network helps to maintain inter-personnel relationship.

The inter-personnel relationship one experiences within the family ambit, family circle is the primary or the central point of the social inter-personnel relationship. All other relationships we create, heavily depends on the family as it is the basis or the foundation of all other relationships. Thus the inter-personnel relationship one experience within the family circle plays a very vital role in maintaining that inter-personnel relationship one builds in society and for its continuous operation.

A person, as a social being does influence many facets of society in such a way that cannot be destroyed or broken down. At times, like a child towards his parents, to others like a close friend or
as a relative or as a neighbor; or at times as a student or a pupil to his teacher, as a devotee to religious dignitaries or as a state worker to the State, to society as a social worker.

Such an influence is a must for the good existence of a united society. It has to be done well. The existing unity in the family although not seen by the naked eye, does not mean it is something abstract, attractive and come from where, one may not know or something imaginary. But it is a positive contribution to the society from a child, as a member of society, who has been brought up within a good family background or environment. It is an outstanding-achievement, a fine and admirable result of a family relationship.

**THE NATURE OF SOCIAL UNITY**

No person can live away from society. Hence the inter-relationship of person to person ensures not only the existence of each individual person, but also gains his assured dignity, a responsibility of the society in which he is an honorable member.

Even a saint cannot directly escape from the influence he gets from the society in which he is a member. This is because, although he may not depend on society in deciding where he is going to live. But there is bound to seek the support from others in society in obtaining his basic needs to live such as food and clothing.

For example the Lord Buddha although He lived in such a way worthy of obtaining the heavenly food, if He so desired, but He lived and preferred food collected by going door-to-door with a begging bowl. Thus though He had multiple abilities to obtain what He desired, He preferred to depend heavily on society and did not live away cut off from the society. He also did not give advice to his disciples to live away from society. The disciples of the Buddha lived there from what they got from the society and they also served the very society in which they are part and parcel.

Even in present day society, there is none living away or live, rejected from society. If one does, it is something definitely abnormal. If there is someone with a tendency to live discarded from the society, he is a person who needs to consult a doctor immediately. Thus no individual person needs to be away from social integration. If we
take a person as a unit of the grouping, we call ‘society’, it means that every person as a single-individual unit, has an important role to play in forming what we call ‘Larger society’ and each one has a dignified place in it.

This cohabitation by nature is not limited to humans but it is applied equally to all living beings. For an example; look at the animals living in forests and wild jungles. Animals live, move, go from place to place as herds, groups mingling with one another. But if there is an animal living away from the herd, it must be an animal with abnormal behavior and both humans and animals have to be cautious and be on guard for safety.

The inter-personal relationship that exists in groups has a greater and larger expansion in the society composed of all those groupings. The stability of social cohesion is guaranteed through the chain of action operating both at the national and international level. The existing unity at the global level in the fields of economy, politics and culture needs to be ensured to accelerate the international activities to be fruitful, and the attitudes to be positive. The concept of globalization is the foremost result, the grandeur outcome of the relations that exist in the new scientific, technological and cultural advancement and this could be termed as sustainable cohesion.

Reciprocal understanding among the divergent nations and cultures help to ease international activities to expand social and individual welfare. To achieve this welfare both at the social and individual level, there needs to be peace and unity among each and every nation, along with the improvement of good understanding, within all nations across the globe. Also, there should be no riots, no conflicts and no wars, and no blood shedding.

If the world cannot be without conflicts of any type for some reason or another, those should be kept at the very minimal level. Then only the solidarity, improves within the society and among nations at large. Those non-conflicting situations would create the atmosphere necessary to improve and strengthen the solidarity while reducing to the minimum level riots, conflicts, wars and blood shedding.
THE BUDDHIST INTERPRETATION

The sole purpose or the primary concern of this experiment is to reflect upon and bring to the surface in the light of the Buddhist teaching and the advice with regard to the interpersonal relationships that exist within the cohabitating family and support extended by society. Perusing the pages of Buddhist scripture and the sacred writings, one would realize that there is ample reflection based on Buddhist teaching cohabitated family and inter-personal relationship therein.

As the family is the basis of, or the starting point of the formal social relationship, there is no other religion in the world other than the Buddhism that has spoken broadly and explained widely on the type of inter-personal relationship that should exist within the family circle.

THE FAMILY

If the world is a creation of the joint effort or combined work of a father and mother, the strategy of the family environment they belong, there should be theoretical explanation on the art and craft of that family. The Lord Buddha using a number of Sutras in His discourses has presented a unique explanation on human family. The Singalovada Sutta found in the Digha Nikaya is the very appropriate Sutta, one could present for reflection in this regard. In addition to that, Kutadanta in Digha Nikaya, Vyaggapajja and Sattabhariya in the Abguttra Nikaya; Metta and (Maha) Mangala in Sutta Nipata could as well be cited. Those explain well the structure, the foundation and the exiting interpersonal relationship within the family ambit.

As it has been explained by the Lord Buddha, a Buddhist child is unable to pay back or atone to what parents both mother and father have done to their child. It is not something difficult but the child cannot do it. This, the Buddha had mentioned in the Abguttara Nikaya.

“I declare that one can never repay two people, namely mother and father. Even if one carries about one’s mother on one shoulder and one’s father on the other, and doing so would live a hundred
years... even if one establishes one’s parents in supreme authority’ in the absolute supremacy over all the world... even then one could not repay them. Why so? The reason is those parents do so much for their children; they give life to them, nourish and bring them up and introduce them to the world.” (AN. II, 4.2).

The moment of birth is the most helpless moment, man experiences, among all living beings. This is because other living beings can do things on their own, once born but not the human being. From the very moment of birth human needs the help of others. That is a must. In the event of a human birth if both the mother and father are not there, assurance of the life of the new born cannot be guaranteed. (Hettiarchchi. 2001. 69). Thus the contribution of parents of each and every one born is second to none. That is why parents are referred to as prior-teachers (Pubbachariya). Parents do their job of work gently with utmost parental love, care and concern. Hence they are also referred to with honorary title ‘Mahabrahma’.

The ‘Matuposaka’ story tells that one could be the greatest of all in the world through the blessings of the parents. The parental love and blessing is considered as of paramount importance to realize and achieve the status of the Buddha. The discourse based on then ‘Mahamangala’ Sutta, underlines the fact that taking care of one’s parents is one of highest form of action and at the same time parents showing their allegiance to their children is also one of highest form of action.

“Mata pitu upatthanam puttadarassa sangaho
Anakula ca kammanta etam mangalamuttamam” (SN. I. 47)

“Service to mother and father, support of wife and sons, and straight forward work-This supreme good fortune.” (SN. I. 44)

The discourse based on the ‘Parabhava Sutta’ underscores the fact children looking after their parents, is a reason for great success in life and vice versa, if they fail and neglect treating their parents as they should and deserve. It says failure to treat one’s parents, becomes root cause - the beginning of the down fall of the children.

“Yo mataram va pitaram va jibbakam gatayobbanam
"Pahu santo na bharati, tam parabhavato mukham” (SN. 19)

“If anyone, (although) being able, does not support his mother or father when they are old and past their youth, that is the cause of the unsuccessful man.” (SN. I. 17)

The Vasala Sutta tells that one becomes an outcaste if one fails to treat one’s parents. “Who (ever) (although) being able, does not support his mother or father when they are old and past their youth one should know him (to be) an outcaste.” (SN. I. 21), (SN. I. 22). The teachings mentioned above greatly helps to promote and increase loving care-within the family. The other thing is that within the family circle a number of duties find protection, that are of importance from the social point of view.

The relationship that is found within the family, the positive connections found between children and parents are not something strange and foreign or suddenly fall on them from somewhere. If there is no love and care between parents and children, accepted norms and behavior worthy of emulation, there is no room for inter-relationship among the family members.

If one is possessed with good habits and behavior, there is a possibility of others wanting to be partakers/shares with him or her, and naturally they keep rotating around him or her. Here one could see a psychological point in this scenario and the psychological closeness to one another is stronger than other connections. This is also something one could note. If closely studied, this could even be found in the animal world. Mother taking care of her child, greatly influences, her psychological closeness to the child.

This closeness to one another is based on virtues which are manifested through sacrifices one makes. What sacrifices one makes on behalf on another, we could see in human society. The Buddhism refers to it as ‘Bodhisatta’s Cariya’ (Apparent Buddha’s virtues or qualities). It reflects well, readiness to make sacrifices. In the animal world we refer to this virtue as domestication- being tamed. The animals thus tamed show their loyalty. Therefore neither the humans nor the animals will show any reluctance to get near the animals or move for companionship with them. This is so surely because, they trust that no harm will cause to them, being in
their (tamed animals) company.

This connotes a totally different kind of influence on human society. It is something more than a teasing, troubling or tedious oppression but making an effort to commit and do one’s duty and help those to face with courage whatever difficulties comes one’s way and assist them to find out means to resolve such difficulties. These are things that, one comes across within the human society. Through these supports one extends to another, paves the way to increase loyalty to one another and there is no room to develop hate, wrath or anger.

The pattern which helps to the growth of this inter-personal relationship grows, could also turn out to be the pattern of disintegration or dislodge. This could be well understood reflecting on the aspects found in the teaching of the Dependent Origination (Paticca Samuppada). This could be described applying the assent and dissent method. There is nothing new in the presence of means or reasons either for the growth or wellbeing of something or someone and nothing is surprising to know and learn that something has totally collapsed with no hope of rising again. This is something very natural.

Like in every other relationship, success or failure heavily depends to the extent of sacrifices they make to maintain the interpersonal relationship found within the family. To the extent of increase in human values and virtues as taught in Buddhism, sacrifices one makes for the best of the other, unexpectedly in truth and is unlimited or knows no bounds. Examples are the lives of the Lord Buddha and Arhanths. The sacrifices they committed on behalf of humans, knew no bounds. Those sacrifices never could be valued in money and it is priceless. Hence their truthful service to human race is limitless and cannot gauge in pecuniary terms.

The Buddhist teaching on sociology could be proved by focusing on very important teachings found in a large number of suttas. One could especially site SingAlovAda Sutta found in the Anguttara Nikaya mentioned earlier, specifically reflect on the sacrifices made in truth and duties performed. Through this teaching the Lord Buddha could be presented as a far seeing sociologist.
According to the discourse delivered based on SingAlavAda Sutta, family is the very valuable social entity with two sections or units as parents and children and there are a few social strata or social bodies’ helps to sustain the family unit. Those bodies operate as shown below. Teacher-pupil; master-servant; husband-wife; friend-friend; and laymen-religious. All the duties they perform are innate and natural activity. But to realize this there is the need that each individual person must commit, do the duty and shoulder the responsibility as expected of him. If that is done as expected, the service performed is six fold for the existence of the family and the society. They are:

- Creation of good citizens
- Nourishment of discipline and virtue of citizens
- Build up the economic and political stability
- Protecting the family which is engaged with the disciplined private relationship
- Maintain welfare relationship and show and
- Guide them with regard to the code of conduct and discipline.

These have introduced to the well- mannered social structure and the basis of these tied them for the performance of duties assigned to each group.

This could be seen or recognized as a well-planned structure for a culture envisaged. That was how the Buddhist culture was formed. In this structure there are four bodies related to the family. They are parents and children; husband and wife. These bodies within the Buddhist society are with the recommended code of conduct and the decision of the relationship among the four bodies is solely based on the understanding of one another and their readiness to make sacrifices among themselves as individuals and groups. Whenever as social being humans fail to perform their duty and shoulder responsibility, the sad experience is they go perishing down and down.

The supremacy of all these could be decided, reflecting on what would/could happen if duties and responsibilities are not realized
as expected. If parents fail to do their duty by the children, the children in turn ignore caring their parents. When cornered their parents, they would be left on road and old age would turn out to be a burning issue reflecting on society, and that social pressure is detrimental to the social integration.

If teachers fail to do their duty by the pupils/students in society, that would collapse education of the children of the nation. The end result of the lack of education is the break down of discipline and virtue of each person. Education without quality and there is no human virtue without education opined Plato. According to him, discipline and education is similar to the two-side of the coin. The book Hitopadesha, a literature book in Sanskrit has stated that Education without discipline or discipline without education is dangerous and harmful to the society.

The failure of both the master and the servant to perform duties and responsibilities assigned to them, causes a total collapse of the social body. The economy of a country sustain by the performances of the work force of that country. The prevailing economic condition of Sri Lanka could be cited as a classic example. The Sri Lankan economy right now is declining and is below all expectation due to the failure of both master and servant to perform duties assigned to them. According to the very recent Central Bank statement released on the current economic situation in the country, the Economic growth in Sri Lanka, in the Asian Region is fast declining. Below is given the latest reports release by the Sri Lankan Central Bank.
Thus both the master and the servant are the two most important figures assigned to perform their duties and responsibilities with foresight. Their failure to perform well as expected is the result of economic recession. According to the data and statistics of the Central Bank reports would cause social decline from another section.

Within the family, both husband and wife are the two individuals who perform the most important and vital duty by the society. The main reason that influences heaving for the emergence a family unit in human history was the man-woman attraction. That attraction found in humans is far greater than any other relationship or binding and takes precedence over others and Buddhism has accepted this as a fact. It has been said that in TebhAtika MadhuvAnija story of MahAsena Vagga in Rasavahini:

“Pubbevasabnivasena paccuppabnahitenva
Evamtam gjayate pemam utpalabva yatodake”

(As a habit of samsara or a friendship formed during that previous life or as the lotus flowers born in the waters of love affairs of youth do not separate but remain in the waters, they remain intact and knit together)

“If, householders, both husband and wife hope to be in one another’s sight so long as this life last, and in the future life as well, they should have the same faith, the same virtue, the same generosity, the same wisdom, then they will be in one another’s sight, so long as this life lasts and the future life as well”. (AN. iv. 55).

When they are united mentally, both the husband and wife remain committed to each other. This commitment is known as duty. (DN. 3. 288). If we examine in depth that commitment, the good that emanate, would be an invaluable treasure, a priceless dowry to the larger society.

Buddhism shows the disciplined and respectable way of enjoying layman life to those keen to live as laymen. The protective wall that saves all is the one that admonishes to avoid wrongful way of enjoying sex outside the wedlock. This is shown well via ‘Dhammika Sutta’ in Sutta NipAta.

“Abrahmmacariyam privajayeyya angarakasum jalitam va viggu,
Asambhuanabto pana brahmacariyam parassa daram natikkameyya” (SN. I. 69)

“The understanding man should avoid the unchaste life, like a burning pit of coals. But if he is incapable of (living) a chaste life, he should not transgress against another’s wife.” (SN. I. 66)

In addition to this Sutta, Itthibabdhana and Purusababdhana Suttas in Mahavagga, belonging to Atthakanipatha in the Abguttara Nikaya give eight (8) reasons why and how men and women are in relationship by nature. (AN. IV. 197)

Rupena - person- figure
Hasithena - smiling
Bhanithena - talking
Geethena - singing song
Runnena - crying
Akappena - pattern of thoughts
vanabhangena - type of fruits and flowers one brings
passena - touching

This explanation is found in the Itthibandhana and Purusabandhana Suttas in the Abguttara Nikaya. Carrying out interpersonal relationship within the discipline social background is very important for the running of society. The family is a disciplined union of both husband and wife.

Though the sexual relationships are within the scope of husband and wife, that sexual relationship could take place without even getting married as wife and husband. A family could not be raised by living singularly alone as man and woman. We come across such groupings in our society. Such actions within the social frame or structure cause harm to the maintenance of moral values and good living. It so happens when both parties reject sexual unions with distaste ends up their relationship and and living together. They do so when living together, creates problems and their relationship causes difficulties to them.

They are not keen or show interest to resolves emerging issues
as result of ending the relationship. But issues crop-up in family life needs to be resolved. The reason is protection of their good name, their dignity as a family they enjoyed in society and they have to be conscious of the future of their children. The welfare of their children is at stake. They find safeguarding the social needs of theirs and the welfare is closely knit to the family they raised. Their aspiration as a family will realize to the extent they remain as a family. In respect of those who come together only for sexual gratification and they live together only for sex, and no attention is been drawn what service such couple give to the society.

If the physical and psychological relations take place outside the family life it would turn out to be a big challenge to the maintenance of social structure. If there is a style of living, ways to proceed found among people, the irregular union of couples will also could be ranked among the greatest obstacle to the well-being of the society. The non-availability of a volunteer to undertake work of a husband and a wife do in the society and shoulder the responsibility. The SingAlowada Sutta brings out the responsibilities lie with the husband and the wife (DN. III. 180-183).

“In five ways should a wife as western quarter be ministered to by her husband: by respect, by courtesy, by faithfulness, by handing over authority to her, by providing her with adornment.” (DN. III. 181-182) and “In these five ways does the wife, ministered to by her husband as the western quarter, love him: her duties are well performed, by hospitality to the kin of both, by faithfulness, by watching over the goods he brings, and by skill and industry in discharging all her business.” (DN. III. 182).

Taking Vinaya - discipline as criteria for the good existence of the family is very appropriate. It does not approve or sanction straying or following improper courses, an extended family a large number of members are spread within it. The maintenance of good inter-relationship each and every of the extended family put them into a bond.

The ‘Kamesu Miccacara, the highly disciplined precept does not prohibit or block sexual union for those remain and live as laymen. But to a person who recites ‘Abrahma Cariya’ precept take the vow to abstain from sexual activities there is no room to get
involved in sex.

Buddhism has the teaching of ‘one wife’ in married life or monogamy and it is the religion in the human history to have sanction or approve monogamy. All that we have been talking about could only be put to use or practice within the concept of monogamy. This is because both husband and wife are bound by equal rights. Within the polygamy system of married life the woman is under the tyranny of man and no one knows how relevant and practical views we expressed so far ‘polygamy’ concept are. It is a problem.

According to Buddhist Social doctrine, as stated in SaptabhariyA Sutta, highly values the wife, playing the role of a mother, a sister and a friend to her husband. It is something worthy says the Sutta and points out that is the way to be showing reverence, and very loving, caring wife to her husband. (AN. 4,414). Buddhism outright rejects causing mental and physical harm meted out to wife under the concept of male domination.

According to the ParAbhava Sutta discourse using women for carnal pleasure and going after other men referred to as doors of doom. Buddhism refers to this as ‘AnatichariyA’. The discourse deals with this issue at length.

“Itthidhutto suradhutto akkhadhutto ca yo naro

Laddham laddham vinasethi, tam parabhavato mukham” (SN. 19).

“If any man, being a rogue with women, drink, and dice squanders whatever he has received, that is the case of the unsuccessful man.” (SN. I. 18).

As social beings we all are bonded together due to our inter-related activities. Within the society we find ourselves knit together and it is due to our friendship and that is a very important state of our human life. The good friendship plays a very vital role in the individual life of each and every one. No one will be in a position to predict what is going to take place, about the destiny of each one of us in our personal life. Good friends are people who will show others the clear path/give direction; one should take and move on for success. Apart from that when unexpected incidents take place in our lives, who will come to our immediate help in the hour of need, not our relatives distance away but friends who are close-by.
In the history of humanity one who treats one and all equally and who is treated as a friend of all is none other than the Sun. That is the reason why the sun is treated as friend in Indus Valley Civilization (Basnayaka. 1993. 65). We also can treat Lord Buddha as such a universal Friend. The reason being He presents His Teaching as something very common to all creatures. He is the One, who teach humanity for the first time in human history, to think about, reflect on and to make a genuine wish to one and all with: “May All Beings be well and happy”, this teaching, a genuine wish come from His pure heart could be cited as an example.

One cannot measure the terrible social harm that could occur in the event that there is no good relationship; harmony among the polity composed of both religions and laymen. The religious take the responsibility of introducing and nourishing ‘The Code of Conduct and Discipline, in society. There is a system, a process within the social structure to protect that responsibility of the religious. The system is ‘showing respect to every one of them’. If no respect is shown, there is no possibility of fulfilling duties and shouldering responsibilities in any part of the society. Hence it is a condition, a must in every human structure to show respect where due and observance of discipline. It should be respect that everyone showing to one another or maintain respect and decorum among themselves. Thus in each and every country where this observance of discipline and showing of respect at the hilt, one could observe the prevalence of good mannered social existence. In Japan, throughout the country and society at large there is this good mannered existence, showing of their love and respect among themselves; to each and everyone has a very big impact on each one of them and sort of force which moves them in carrying out their duties and shouldering their responsibilities to a great extent. For they know well that failure on their part in carrying out their duties and shouldering their responsibilities it causes a problem of showing respect to them. The respect they receive psychologically move them, push them to do their duties as expected and they cannot ignore or escape it. The respect is a power and an energizer which moves them.
CONCLUSION

What we have discussed so far, are of great significance and have reference to personal life of each and in putting them into use on equal basis. The Buddhist fundamentals convey ideas useful in living harmoniously with the nature and neighbor and give guideline, show the way one should tread and give advice as to how should deal with other while living in society we ourselves have created.

The ideas we have conveyed through this essay explain the need to have a clear cut policy to continue with interpersonal relationship with everyone we move and also stress the importance of finding that interpersonal relationship first within the members of family in which we are part and parcel. Unity or united-ness or agreement among all groups or individuals reach is not something, an attractive object, that comes from somewhere; but the necessary condition for such an eventuality is found in Buddhism.

And whichever society makes use of them as their policies guarantees the improvement of social integration of such a society. This is because the bondage born in mind is genuine and which not something is selfishly done but it goes beyond self and it is something spiritual and embraces all as it is something done for the benefit of others. The good and virtuous values taught in Buddhism are directed towards ‘self’ as well as towards others. Those are teaching centered on humanity. One considers it a blessing to oneself when one works for the best interest of another. It is a part of working for the benefit of others and it is the first and foremost criteria of Buddhist teaching.

What we have discussed enters Buddhist code of conduct, and holds on as key point of social life. They are acts of merit which naturally helps our journey-the way to realizing ‘Nibbana’. Merits we gather stay in the form of talent. If one is subject honor by the good people in society, is an appreciation in the form of honor for the talents one possess. Therefore the thoughts people entertain for the best interest of others are, the criteria which develop and increase social integration. It is also a necessary according to theory of Buddhism, for a person to realize his both aims that is looking after one’s own self and then the looking after the interests of the
others. The way to realize all these goals we pondered are, one should recognize as Buddhist fundamentals.

BIBLIOGRAPHY


CONTRIBUTIONS OF BUDDHISM TO IMPROVING INTERPERSONAL RELATIONSHIPS

by Hoang Minh Phu*

ABSTRACT

Buddha’s teachings have meaningful contributions to society. This article introduces a scientific research on contributions of Buddhism to improving interpersonal relationships, particularly the relationship of youths with their parents, their teachers, their friends and with the people who have hurt them. The first part of this article introduces on basic concepts related to interpersonal relationships, and the methods using in this research. The second part describes result of the research. From findings of this research, it indicates that Buddhist youths have deeper level of understanding and belief in Buddhism than non-Buddhist youths; Buddhist youths can be better in developing and maintaining their interpersonal relationships than non-Buddhist youths; there are significant differences between Buddhist and non-Buddhist youths in their relationships with their parents, their teachers, their friends and with those who have hurt them.

1. INTRODUCTION

For all of us, personal relationships contribute the most important issue in our lives. We spend our lives dealing with others. When people spend time together, they construct relationships, and the nature of their relationships constrains the possibilities for future

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interaction. All of our activities take place within the relationships we form throughout our lives. It is not easy for us to live without others. We are interdependent in our lives. We cannot exist alone in this world. It would seem that human beings have a need to belong, to connect, to be embedded in a rich network of relationships.

According to Buddhist philosophy, life is a process of giving and receiving. Sentient beings are reborn to work out their karma, to receive help from others and at the same time to fulfill their part in helping others. Therefore, life is a process of giving and receiving physically, spiritually and emotionally.

Interpersonal relationships have a paramount importance in our lives so that we have to establish, develop and maintain them, especially positive interpersonal relationships. The better relationships we establish, the happier we are and vice versa.

According to Hewstone and Geoffrey (1996), the term relationship refers to an enduring association between two people, refers to what goes on between two individuals. The special features of relationship are as bellows:

- Relationships exist within a temporal framework, including a past history and an imagined future. Past events may influence current behaviour by fostering expectations and a context within which present experiences are evaluated. Similarly, expectations, goals, and fantasies about the future often affect partners’ behaviour towards each other. Generally, the closer two partners are, and the greater their commitment to the relationship, the stronger such influence will be.

- Relationships typically, but not always, involve mutual influence. That is, each partner affects the other in ongoing and often complex intertwined, chain of causal influence. The nature of this pattern is viewed as the key to understanding special properties of relationships. Mutual influence is complex, and may not be evident in a single interactive episode.

- Relationships have enduring prototypical characteristics about which partners develop relationship awareness, such as a set of understandings about the nature of the relationship, and what each
partner can expect from the other. These beliefs may be conscious and consensual, or they may be implicit and idiosyncratic.

- Personal relationships are usually embedded within wider social networks. Partners must therefore balance the needs of one relationship with other relationships. Also, people often participate in social networks as members of a relationship. Dyadic relationships may also affect the manner and degree to which partners socialize with other network members.

- Relationships vary in the degree to which they are unidimensional or multifaceted. Some relationships are limited to one domain of activity, whereas, others are more diverse. Generally speaking, the more multifaceted the relationship is, the more difficult it is to characterize the relationship from single observations or with unidimensional principles.

Because interpersonal relationships have important role in our life, so the Buddha taught many teachings related to this issue. In the scope of this research paper, the author focuses on the teachings of the Buddha on four interpersonal relationships as follows:

- **Relationship of children with parents:**

  Lord Buddha said that: “Parents are two Buddhas in the family”. In Filial Piety Sutra the Buddha stated ten types of kindness bestowed by the mother on the child: “The first is the kindness of providing protection and care while the child is in the womb, the second is the kindness of bearing suffering during the birth, the third is the kindness of forgetting all pain once the child has been born, the fourth is the kindness of eating bitter herself and saving the sweet for her child, the fifth is the kindness of moving the child to a dry place and lying in the wet herself, the sixth is the kindness of suckling the child at her breast and nourishing and bringing up the child, the seventh is the kindness of washing away the unclean, the eighth is the kindness of always thinking of the child when it has traveled far, the ninth is the kindness of deep care and devotion, the tenth is the kindness of ultimate pity and sympathy” (Buddha).

  It is able to say that merit of our parents’ kindness is boundless and limitless. Even if a mother lives for a hundred years, she will
constantly worry about her eighty-year-old child. Because of this the children have to repay their parents’ kindness and favors, have to respect them and take care of them, have to have filial affection. How difficult it is to repay our parents’ kindness!

Again in Filial Piety Sutra, the Buddha taught: “If you wish to repay your parents’ kindness, write out this sutra on their behalf. Recite this sutra on their behalf. Repent of transgressions and offenses on their behalf. For the sake of your parents, make offerings to the Triple Gem. For the sake of your parents, practice giving and cultivate blessings. If you are able to do these things, you are being a filial child. If you do not do these things, you are a person destined for the hells” (Buddha).

Our parents have sacrificed all their best to us so that we, as children, have to be filial. The unfilial guilt is the heaviest guilt of human beings. If we don’t repay our parents’ greatest kindness, don’t respect them and behave towards them as strangers, we are not worthy to be a person. Being a person, the first personality one has to cultivate is to be a dutiful child.

- Relationship of student with teacher

Teachers play a crucial role in our lives. Teacher is the person who gives us knowledge and experiences, helps us to understand surrounding things, to conceive of real life, to know how to deal with problems facing in our lives, and how to prepare for our future plans.

Awaking to the important role of the teacher in one’s life, the Buddha taught the ways that youths should minister to their teachers. In Sigālaka Sutra (advice to lay people) the Buddha said that: “There are five ways in which youths should minister to their teachers: by rising to greet them, by waiting on them, by being attentive, by serving them, and by mastering the skills they taught” (Buddha, 1995, p. 467).

With these words the Buddha advised youths should pay respect to the teachers, obey their teachings and often think of repaying the teachers’ favors. However, one of meaningful ways of repaying is mastering the teachers’ teachings, trying to be a good person and
try to apply learned knowledge into works as well as into daily life in order to support society.

- **Relationship of youths with friends**

Friendship is a distinctively personal relationship that is grounded in concern for the welfare of the other, for the other’s sake, and that involves some degree of intimacy. In Sigālaka Sutra, the Buddha taught that: “There are five ways in which one should minister to his friends and companions: by generosity, and benevolence, by kindly words, by treating them as one treat oneself, by looking after their welfare, by being as good as one’s word” (Buddha, 1995, pp. 467-468).

To maintain and develop a nice companion people have to respect and benefit their friends as well as to tell true words and to share happiness and sorrow with friends.

- **Relationship of youths with those who have hurt them**

Commonly, when someone hurt us we easily get angry or hated them, and don’t want to be friendly with them anymore. And sometimes we want to retaliate against them. These attitudes harm ourselves before they might affect others as in Dhammapada Buddha said: “Whatever harm an enemy may do to an enemy, or a hater to a hater, an ill-directed mind inflicts on oneself a greater harm” (Buddha, 1985, p. 22).

According to the Buddha, if we adopt aggressive and violent methods to solve our problems, we cannot find the real solution to overcome them. Therefore, if we act in violent manner, we can never find lasting peace. This is why the Buddha once said in Dhammapada: “Hatred is never appeased by hatred in this world. By non-hatred alone is hatred appeased. This is a law eternal” (Buddha, 1985, p. 18). To get rid of our hatred and anger and, sometimes, our thought of revenge, we need practice compassion, loving-kindness, patience, and forgiveness. These qualities are interdependent and support each other. When we cultivate loving-kindness compassion, patience, and forgiveness are also increased in our mind and, likewise, when we practice compassion the other qualities are also grown up in my mind. Once we have these qualities in our mind,
anger and hatred and revenge thoughts will be decreased and we can tolerate those who have hurt us easier.

2. METHOD

2.1. Participants

A sample of 90 young people in Ho Chi Minh city participated in this study. The sample was composed of 45 Buddhist youths and 45 non-Buddhist youths. Among them there were 45 males and 45 females. They were in the age range of 22 to 34 years. Particularly, to access Buddhist youths, we visited some pagodas in Ho Chi Minh city and met Buddhist youths after praying period of the pagodas and invited them to participate in this study. About Non-Buddhist youths, we invited graduate and post-graduate students in some universities in Ho Chi Minh to participate in our research.

2.2. Measure

To collect data for this study, we use relational orientation questionnaire. A questionnaire consisting of 23 multiple-choice items was prepared. Each item has 4 alternatives. The constitution of this measure was based on Buddhist thoughts as well as pattern of behavior normally exhibited in interpersonal relationships. The content of questionnaire focused on five issues: Belief in and understanding of Buddhism, Relationship of youths with parents, Relationship of youths with teachers, Relationship of youths with friends, and Relationship of youths with those who have hurt them.

2.3. Procedure

This study was conducted from 08/2016 to 07/2017. To conduct this study the prepared relational orientation questionnaire was given to two groups of youths as mentioned earlier. Participants were instructed how to respond the questionnaire. The idea “there is no right or wrong answer in the items of questionnaire” was stressed to participants. Once participants clearly understood the way to respond, the prepared questionnaire was given.

Once the data collection was satisfactorily completed, the scoring of the tests was started. The raw data obtained was converted into a master chart and keeping in mind the hypotheses formulated,
After completion of statistical treatment, hypotheses were accordingly accepted or rejected, the study involves exploratory work and relationship between various variables was explored.

3. RESULTS

3.1. Beliefs and understanding of youths about Buddhism

The present study was conducted to explore influence of Buddhism on interpersonal relationships of youths. However, beliefs and understanding of an individual play an important role in one’s attitudes and patterns of behavior, they influence the way people behaves towards the others. Therefore, firstly this study researches on beliefs and understanding of youths about Buddhism. From collected data, we found that there is a significant difference between Buddhist and non-Buddhist youths on their beliefs and understanding of Buddhism ($p = 0.000; < 0.1$). Besides, according to the results, mean score of Buddhist youths on their beliefs and understanding ($M = 19.15$) is higher than mean value of non-Buddhist youths ($M = 14.88$). From these data, we can infer that Buddhist youths have deeper understanding and more reasonable beliefs in Buddhism than non-Buddhist youths. Particularly, they think that success and failure in our lives are impacted by the law of cause and effect, neither by chance nor fate; they think the differences among living beings are due to their karma, not due to the Creator; and they don’t think that death ends up everything, instead, they think a person will reborn into somewhere depending on his karma. According to most of Buddhist youths, Gautama Buddha was a person and through cultivating seriously he became the Enlightened One, he was neither God nor a Creator who had power in blessing and visiting calamities on people, and they think Buddhism is an intellectual approach to reality, neither a pessimistic religion nor just a philosophy. There is no surprising with these findings. Being a Buddhist, naturally one studies teachings of the Buddha so that he has deeper understanding than those who are not Buddhists. As a result, with his understanding of the Buddha’s teachings, he has deeper beliefs in Buddhism.

Regarding gender dimension, the result of ANOVA (Analysis of
Variance) does not exhibit the significant difference between male and female. However, from the result of mean value, when compare between male and female, mean score of female on their beliefs and understanding of Buddhism (M = 17.28) is higher than mean value of male (M = 16.75). Although this difference is not big enough to create significant difference in analysis of variance, it is more or less different in beliefs and understanding of Buddhism between male and female. Base on this, we can say that female has little deeper beliefs and understanding of Buddhism than male. This finding is appropriate with common assertion as well as the research findings of not few researchers that women are more religious than men. Walter and Davie (1998) stated that women are more religious than men on every measure of religiosity. Stark (2002) concluded that, it is so taken for granted that women are more religious than men that every competent quantitative study of religiousness routinely includes sex as a control variable. According to Sullins (2006), in the past decade new interest has developed in explaining this taken-for-granted gender difference. In the 1960s it seemed apparent that women’s higher religious devotion reflected both their freedom from the constraints of wage labor and their nurturing role in the family, that is, the different structural location of women than men in a gendered social division of labor. According to Luckmann (1967) men’s commitment to the workforce provides an alternative source of values and meaning that makes religion less necessary.

Table 1: Summary of two-way ANOVAs factorial design, religion x gender, in dimensions of relationship

<table>
<thead>
<tr>
<th>Measures</th>
<th>Religion</th>
<th>Gender</th>
<th>Religion x Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>MS</td>
<td>F</td>
<td>p</td>
</tr>
<tr>
<td>1. Beliefs and understanding of Buddhism</td>
<td>407.52</td>
<td>66.32</td>
<td>.000</td>
</tr>
<tr>
<td>2. Relationship with parents</td>
<td>12.85</td>
<td>2.761</td>
<td>.100</td>
</tr>
<tr>
<td>3. Relationship with teachers</td>
<td>36.76</td>
<td>10.36</td>
<td>.002</td>
</tr>
</tbody>
</table>
4. Relationship with friends  5.315  1.44  .232  .338  .092  .762  7.18  1.95  .165
5. Relationship with those who have hurt them  7.03  2.85  .095  .635  .258  .613  9.62  3.90  .051

Table 2: Mean Scores on the measures of relationship as a function of the main effect of gender

<table>
<thead>
<tr>
<th>Measures</th>
<th>Female</th>
<th></th>
<th>Male</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mean</td>
<td>SD</td>
<td>Mean</td>
<td>SD</td>
</tr>
<tr>
<td>1. Beliefs and understanding of Buddhism</td>
<td>17.28</td>
<td>3.12</td>
<td>16.75</td>
<td>3.40</td>
</tr>
<tr>
<td>2. Relationship with parents</td>
<td>18.15</td>
<td>1.50</td>
<td>17.15</td>
<td>2.67</td>
</tr>
<tr>
<td>3. Relationship with teachers</td>
<td>16.28</td>
<td>1.94</td>
<td>16.8</td>
<td>1.99</td>
</tr>
<tr>
<td>4. Relationship with friends</td>
<td>17.35</td>
<td>2.04</td>
<td>17.22</td>
<td>1.80</td>
</tr>
<tr>
<td>5. Relationship with those who have hurt them</td>
<td>9.71</td>
<td>1.67</td>
<td>9.86</td>
<td>1.54</td>
</tr>
</tbody>
</table>

3.2. Youths’ relationship with their parents

With dimension of relationship with their parents, results shown in Table 1 indicate that there is a significant difference between female and male in their relationship with their parents (p = 0.033; < 0.1). In addition, mean value of female in this dimension as shown in Table 2 (M = 18.15) is higher than mean value of male (M = 17.15). With respect to Buddhists and non-Buddhists, although there is no significant difference in the result of ANOVA, mean value of Buddhist youths (M= 18.04) is bigger than mean value of non-Buddhist youths (M = 17.26). This result indicates that Buddhist youths behave towards their parents quite better than non-Buddhist youths. Accordingly, the difference in quality of relationship with parents between Buddhist youths and non-Buddhists youths is not very much. This finding is reasonable.
In every cultural tradition, the affections between children and parents are often given prominence. This is a crucial standard in human personality and it is also a duty and a source of happiness to children. It is able to say that loving our mother and father is not a question of morality or virtue, it is happiness. Especially, in Vietnam, filial piety is an extremely important value. Because of this point of view, most Vietnamese people are dutiful to their parents, no matter he is a religious person or not, and this is one of reason which can explain why the difference between Buddhist and non-Buddhist youths in relationship with their teacher is not very much.

3.3. Youths’ relationship with their teachers

In relationship with teachers, the result of ANOVA shown in Table 1 exhibits a significant difference between Buddhist and non-Buddhist youths in relationship with their teachers (p = 0.002; < 0.1). Moreover, mean value of Buddhist youths in the relationship with their teachers (M = 17.17) is higher than mean value of non-Buddhist youths (M = 15.91). These results show that relationship of Buddhist youths with their teachers is better than non-Buddhist youths. Particularly, Buddhist youths more usually wait for their teacher when he/she comes to class late, while teacher is teaching an abstract topic, they often pay more attention to his teaching rather than doing their own works, if their teacher states something that contradicts to their understanding, Buddhist youths usually listen to him till he finishes and then express their thinking, if their old teacher fall into poor situation, most of Buddhist youths often visit him and help with all their best.

3.4. Youths’ relationship with their friends

To relationship with friends, there is no significant difference in result of ANOVA between Buddhist and non-Buddhist youths, and between male and female, as well as there is no significant difference in interaction effect between religion and gender on this relationship. However, when we consider the mean values, we found out mean value of Buddhist youths (M = 17.53) and of female (M = 17.35) in their relationship with their friends are a little bit bigger than mean value of non-Buddhist youths (M = 17.04) and of male (M = 17.22). These results indicate there is not much difference
between Buddhist and non-Buddhist youths as well as between female and male in their relationship with their friends.

3.5. Youths’ relationship with those who have hurt them

With respect to relationship with those have hurt them, according to the results shown in the Table 1, we see that there is the significant difference between Buddhist and non-Buddhist youths (\(p = 0.095; < 0.1\)); and there is significant interaction effect between religion and gender (\(p = 0.051; < 0.1\)). In addition, mean value of Buddhist youths (\(M = 10.06\)) is larger than mean value of non-Buddhist youths (\(M = 9.51\)) in their relationship with those who have hurt them. These data indicates relationship of Buddhist youths with those who have hurt them is better than non-Buddhist youths. In other words, Buddhist youths’ attitudes and behaviors towards those who have hurt them are better than non-Buddhist youths. That is, Buddhist youths usually practice compassion and loving-kindness with those who hurt them, sympathize with those people and try to convert their relationship with those people to a more harmonious and friendly relationship.

Through these four aspects of youths’ interpersonal relationships we can be confident to conclude that there are significant differences between Buddhist youths and non-Buddhist youths in their relationships with their parents, their teachers, their friends and with those who have hurt them.

Moreover, as results shown in Table 3, total mean value of Buddhist youths of five dimensions (\(M = 81.97\)) in this study is greater than total mean value of non-Buddhist youths (\(M = 74.62\)); total mean value of female of five dimensions (\(M = 78.8\)) is higher than total mean value of non-Buddhist youths (\(M = 77.8\)) too. Therefore, it is able to conclude that Buddhist youths could be better in developing and maintaining their interpersonal relationships than non-Buddhist youths. And female could be a little bit better in developing and maintaining their interpersonal relationships than male.
Table 3: Total Mean Scores on the Measures of Religion and Gender

<table>
<thead>
<tr>
<th>Dimensions</th>
<th>Mean</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religion</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Buddhist (n=45)</td>
<td>81.97</td>
<td>5.30</td>
</tr>
<tr>
<td>Non-Buddhist (n=45)</td>
<td>74.62</td>
<td>6.55</td>
</tr>
<tr>
<td>Gender</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Female (n=45)</td>
<td>78.8</td>
<td>5.31</td>
</tr>
<tr>
<td>Male (n=45)</td>
<td>77.8</td>
<td>6.55</td>
</tr>
</tbody>
</table>

From these findings we can infer that the teachings of the Buddha are really valuable and they can benefit those who practice his teachings. By practicing the Buddha’s teachings, he/she can become a better person, a useful and helpful person. Don’t need to wait until hereafter, people can have happier life by cultivate the teachings of Lord Buddha here and now, at the moment one practice Dharma in his daily life.

4. CONCLUSION

Buddha’s teachings are very practical, rational and offers a realistic view of life. Buddhism does not entice people into living in a fool’s paradise, and it does not frighten, agonize people with all kinds of imaginary fears and guilt-feelings as well. Buddhism produces the feeling of self-reliance by teaching that the whole destiny of humanity lies in their own hands, and that they themselves possess the faculty of developing their own energy and insight in order to reach the highest goal.

Moreover, Buddhism fosters spiritual progress by appealing to the thinking powers of human beings. It promotes in people the sense of tolerance by remaining free from religious and national narrowness and fanaticism. Buddhism has supplied fine and ethical basic attitudes among the people who adopted it in one form or another.

Buddhism tells us exactly and objectively what we are and what the world around us is, and shows us the way to fulfill freedom, peace, tranquility and happiness.
The capacity of the Buddha’s teaching to enhance an individual’s personal and general potential has been overshadowed by the contributions of Buddhism to philosophy, art and literature. But one aspect of Buddhism which has remained of paramount importance throughout its history is its clear rationalism. Reason, though often overruled to everyone’s regret, is something that belongs to humanity, to civilize them, no matter how obscured it may be by the other facets of human nature such as emotions. Buddhism will continue to exhort man to be a rational being, ruled by the head, but giving due consideration to the heart as well.

Nowadays, Buddhism has contributed to disciplines of science, among them psychology is one of the disciplines which has the closest relevance to the teachings of the Buddha and it can be promoted by applying the Buddha’s teachings into academic as well as in practice fields, especially psychotherapy.

In present study we found that Buddhism has considerable contributions to developing and maintaining interpersonal relationships of youths. Particularly, Buddhists youths could be better in maintaining and developing their relationship with their parents, with their teachers, with their friends and can reasonably deal with the persons who have hurt them than non-Buddhist youths. In other words, attitudes, behaviors and affections of Buddhist youths towards their parents, their teachers, their friends and the people who have hurt them are better than non-Buddhist youths.

Buddhism has such valuable contributions to contemporary society so that the teachings of the Buddha should be taught to everyone, especially young generation. To avoid the bias of religious discrimination and to overcome challenges in instructing the Buddha’s teaching, educator and instructor should be skillful in this process, don’t need to insist on religious rituals, otherwise, should tend to moral principles and methods of cultivating our mind, our personality which are taught by the Buddha.

In addition, we have to admit that this study is not a complete one. Although we strictly and carefully analyzed collected data, the results we presented above are relative. This matter resulted from by both objective and subjective causes. On the one hand, the
questionnaire we constructed may be not a perfect one so that it could not express the issues need to cover in this study and could not get necessary information which might be important for studying. On the other hand, there were participants did not perform the questionnaire seriously and honestly as they are, therefore their responses could not reflect accurately the issues mentioned in the questionnaire.

Hence, for further study of this topic, I would like to propose that we need to carry out more intensive studies of this issue in order to attract the attention of community to Buddhism, especially to moral principles and scientific methods in cultivating personality. Studies should be conducted both qualitative and quantitative tendencies, or combination of the two. Because with qualitative researches, researcher can consider the issues under many aspects so that he can discover significant things that quantitative researches cannot reach.
REFERENCES


OVERCOMING CONFLICTS AND TENSION WITHIN FAMILY: A BUDDHIST RESPONSE

by Swe Swe Mon*

ABSTRACT

This research work bases on the naked questions of why parents become a burden to children in their old age and why they have to spend the rest of life in old-aged home. Parents have looked after their children in various aspects since they were born. Yet, when children grow up, they come to think parents are extra members in family and want to abandon them at old-aged home. Actually, this happening shows that something is wrong within family. But in contemporary world, most of people take it as normal process in human life. Therefore, this study, firstly, aims to point out that parents should not be behaved in this way. Secondly, it aims to find out the conflicts and tensions within family that create such situation. Thirdly, it aims to explore the Buddhist ways to solve the conflicts and tensions within family. Specifically, to empower mental health and to encourage better family relationship as well as to create a well-lived life at home in Buddhist ways with no conflicts and tensions, this paper will do a case study by studying the contemporary family life around us. With these aims, from the Buddhist sociology approach, this research has presented in three sections: (i) Principle themes of conflicts and tensions within family, (ii) Their origins and Causes, and (iii) A Buddhist response to overcome them especially based on Samukhāvinaya which is one of the seven kinds of settlements instructed in the Samathakkhandhaka of Cūlavagga, Vinaya Piṭaka and Sutta literature.

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1. INTRODUCTION

In youthfulness, the aging is hidden (SN 48.41). Aging is unavoidable, undesirable, unwelcome and problem-ridden phase of life. The aging of the various beings in the various orders of beings, their growing old, brokenness of teeth, greyness of hair, wrinkling of skin, decline of vitality, degeneration of the faculties; this is called aging (SN 12.2). However undesirable of it, it is bound to come in life. It is losing prestige, influence, independence and whatever formal positions people may retain in their families or communities. They generally retreat to the sidelines and become increasingly marginal in everyday affairs. People who are old and frail to attend to their own daily needs must depend on younger people for their very livelihood and care. But they are taken as unwanted burden. They are caught in terrible feeling of redundancy, loneliness and neglect.

Though it is true that no stage of life has its ever smooth sailing and every stage has its attendant problems, those of old age are more difficult and insurmountable because the physical strength and mental capability required to cope up with the adverse situations of life are immensely reduced. Besides, financial constraint is one of the major problems of old people who are not entitled to any social security and have no source of income. In this way, they are faced with multi-dimensional problems. In this phenomenon, who will be savior of these old people? Who are the dearest to them? The answer for these questions is so simple. Their children are the dearest ones and should be the saviors of old parents. Yet, in some cases, their own children, to whom they dedicates their life and love find no time to care the feelings of them.

Donald Cowgill and Lowell Holmes, Sociologists, proposes that industrialization and modernization are the main reason why the old citizens loose power and influence in society (Cowgill and Holmes 1972). The gift of modern society for old people is social exclusion and make them to live as an island. It is the outcome of breakup of the tradition of joint family system and growing of nuclear family style. Thus, individualism have become a characteristic of our civilization despite the traditionally collectivist nature of some cultures because of changes associated with all modern society. Growing urbanization and fast moving modern
life have contributed to problem. Caring for an elderly people is seen as a voluntary obligation that may be ignored without fear of social censure (Openstax College, 2012).

Children who have lack of attitude to accept the obligation that should be done for parents, but who did so anyway, because of mainly tradition, community opinion, or legal requirement might carry out their duties to parents with such little grace or with such manifest ill will as to make them aware of not being wanted or as to lead to friction and conflicts. In such situation, it has been found that children experience the greatest stress: physical and emotional fatigue, a persistent feeling of being unable to satisfy the parents no matter what one does, feeling tied down, feeling impatience, frustration, and irritation. On the other side, how satisfactory it may be for aged parents to live with their children depends in part upon such attitude toward their responsibility for the care of aged parents. One of the solutions to this situation is sending parents to old-aged home to be freed from obligation.

In childhood and youths have parents and other close elderly kith and kin to help, cooperate and guide to attend their problems. Besides, they themselves is full of energy, strength, stamina and courage. However, the situation takes a reverse turn in the old age. Children take help from parents to grow up but when parents grow old, they abandon them at old-aged home. Is it a good way to do? Life is not smooth all the time and every phase of life has its own problems. Thus, we learn how to appreciate, thank and show gratitude to whoever give a hand to us in our gray time. Being thankful and expressing the gratitude is an important part of being happy in life. In this way, when we outline our life, parents are at the top of list who are most deserved ones to receive gratitude. We should be grateful to them even with a fact that giving us life to live in this world. Additionally, they feed us, teach us, and lead us when we cannot stand on our own feet. Is the best way to show gratitude by leaving them at old-aged home? No, even with a slight sense of humanity, it is not a right way to treat old parents. Although, there are old-aged homes, children who send their old parents to there and unhappy parents who have to go there. It is truly bitter to see such disintegration of family value in today society.
2. PRINCIPLE THEMES OF CONFLICTS AND TENSIONS WITHIN FAMILY

In nominal family of nowadays, parents and children are main components of a family. Thus, only getting along parents and children brings family relationship goes well. It is one’s the best fort. Even if one has the worst situations encountered in outside world, one is graciously and blissfully embraced by family as one established good relationship with own family. In contrast, family conflicts can be stressful and damage the relationship among family members. Intense family conflicts can lead to everlasting disunity and lack of warmth and care at each other. Finally, family members get unhappy family life as a result. Not only in family, conflicts and tensions are universal in nature. In this way, conflicts and tensions become part of family life and there are many conditions caused them.

3. CONFLICTS CONCERNING DUTIES AND RESPONSIBILITIES (KICCĀDHIKARAṆA)

Being not dutiful member in family is of the state of conflict that we are going to discuss. Man is interconnected and interdependent being so that he is incapable to avoid society. If there is society, there will be responsibility to carry out individually. Suppose, if you are a student, you have student duties to do. If you are a children, you have duties to do as a children. Everyone in society has respective duties and responsibilities. In large body of Pāli literature, duties and responsibilities between parents and children are mentioned. According to Singālovāda sutta which is famous discourse for the welfare of household life, parents and children have five duties each. Parents are responsible to children to dissuade from evil, to persuade them to do good, to give them a good education, to see that they are married to suitable individuals and to hand over to them, at a proper time, their inheritance. In return, children are responsible to parents to support them back, to do their duties, to keep the family tradition, to make themselves worthy of parents’ inheritance and sharing good deeds after the dismiss of parents (DN 31).

These are called as Cāritta Sila which means abiding by the rules of conduct and performing one’s duties and responsibilities. If parents’ duties are not carried out by parents or if children cannot
perform their duties very well, conflict will surely arise in family. Parents are responsible to guide good and bad, if not, later children may become dangerous people for mankind. If parents do not give good education to children, they may suffer in future. In return, children should be dutiful ones for parents too. Children should study hard, work hard and help parents. If everyone performs one’s own responsibilities with self-discipline, no conflict concerning with duties and responsibilities will occur.

Conflicts concerning duties and responsibilities is caused at the societal level. It is worthy to be noted that not fulfilling responsibility brings conflicts not only in family which is the smallest society but also in every community at any rate. Herein, we need to examine the conditions that lead children to be not dutiful ones? In our surrounding, we can see different conditions based on different reasons. Children are busy growing up and busy enjoying their own life. They do not notice that their parents are growing older and older. The married ones are busier than unmarried ones because they are working mainly for their own family. When they become the parents, they are more busier than before by growing up their own children and forget their own parents They have less time to care as well as less intention to give time for parents especially if they have geographically distant. However, the main cause of this conflict can be considered the family as a main cause. There is no family, there will be no duties and responsibilities to be done. Then, no conflicts concerning with duties and responsibilities. To avoid it, one may stay without marrying but one may not avoid his society. He may still have conflict concerning with duties and responsibilities with regard to societal level. Therefore, being dutiful one for one’s own family, one’s society and one’s country is better than living out of society.

4. CONFLICTS CONCERNING DISPUTES (VIVĀDĀDHI-KARAṆA)

It is normal to disagree with one another from time to time and it can be hard to find common ground with your family sometimes. It might feel easier if the people at home always agreed with us about our beliefs and opinions. With the intensity of family life, it isn’t always easy but it might help to understand that the family should be a safe
place where family members can try out different ideas. Having and sharing different perspectives and can make a family grow stronger as you can learn from your parents and your parents can learn from you. Yet, when it cannot be handled well, it may lead to disputes.

Based on different family issues, disputes may arise for having different opinions and different understanding especially when the members are prone to misunderstanding one another and jumping to wrongly skewed conclusions. Most of the time, disputes on different opinions in family are solved only by the veto of parents without the consent of children. When children hand over the family matters when they grow up, at that time, they neglect parent’s opinion too who grow old and unable to handle family matters. When nobody try to have agreement from all family and when only powerful person in family decides the case, no way to avoid conflict concerning disputes in family. The result may be unresolved conflicts which manifest in continuous arguments and end in resentment.

5. CONFLICTS CONCERNING ACCUSATION (ANUVĀDĀDHIKARAṆA)

Family members may accuse each other with regard to one’s morality, actions, views and way of living. Having disputes in family is one of the facts which leads to accusation and blaming at each other because no trust is maintained in family. This type of conflict yields the hatred within family. According to Mahānidessa of Khuddaka Nikāya, there are two reasons of being accused: committing wrong doings and aggressive in talking (PTS. 62).

6. CONFLICTS CONCERNING OFFENCES (ĀPATTĀDHIKARAṆA)

No man is perfect and in life they do both right and wrong things. Yet, living in society, one has to follow rules and regulation. In family, there are family rules. In society, there are rules for society. In country too, they have respective rules to be followed by citizens. In Buddhism, abstinence from evil conduct is known as undertaking Vāritta Sīla. Otherwise, things that shouldn’t be done which are laid down by the Buddha are called Vāritta Sīla. Pañca Sīla, Ājīvatthamaka Sīla, Uposatha Sīla, etc. are belonging to Vāritta Sīla. For Vāritta
Sīla, we have to strictly follow according to the precepts that we want to observe. Suppose, if we observe the Pañca Sīla, we have to abstaining from killing, stealing, sexual misconduct, telling lies and using intoxicating drinks and drugs. When a family member commit a wrong doing, there will surely be a conflict in family.

7. ORIGINS AND CAUSES OF CONFLICTS AND TENSIONS WITHIN FAMILY

From the perspective of dependent origination, everything cannot free from causes and conditions. Therefore, conflict also has its causes and conditions. According to Buddhist teachings conflicts occur due to the craving. Mahānidāna Sutta in Dīgha Nikāya explains step by step how craving leading to the conflicts due to the mental stages occur in the individuals mind. “Seeking is dependent on craving, acquisition is dependent on seeking, ascertainment is dependent on acquisition, desire and passion is dependent on ascertainment, attachment is dependent on desire and passion, possessiveness is dependent on attachment, stinginess is dependent on attachment, defensiveness is dependent on stinginess, and because of defensiveness, dependent on defensiveness, various evil, unskillful phenomena come into play: the taking up of sticks and knives; conflicts, quarrels, and disputes; accusations, divisive speech, and lies.” (DN II. PTS. 86-89)

According to Aggañana Sutta as well the evolution of society was based on the craving of individuals, making negative effects to the individuals as well as the environment. (D III. PTS. 66) Conflict often emanates from attachment to material things: pleasures, property, territory, wealth, economic dominance or political superiority. Furthermore, the Buddha says that sense-pleasures lead on to desire for greater sense-pleasures which leads on to conflict between all kinds of people. The basic mental components of the person: Lobha - Greed, Dōsa - Hate, Mōha – Delusion derived from craving. All twelve of afflicted mind (akusala citta)¹ which have the fourteen unwholesome mental factors² as associated are based on

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¹. There are 8 kinds of lobha citta, 2 kinds of dosa cittas and 2 kinds of moha cittas.
². Moha (delusion), Ahirika (shameless), Anottappa (utter recklessness, not having normal dread), Uddhacca (distraction, restlessness), Lobha (greed), Diṭṭhi (wrong view),
these three mental components.

Lobha is greed, i.e., craving for sensual pleasure. Just as the smallest particle of a stone sinks in water, even petty greed can lead to the four woeful worlds if not supported by wholesome deeds. Therefore, there are many people who have become petas (miserable ghosts) because of attachment to one’s spouse, sons, daughters or wealth while on the deathbed.

Anger or violence of mind is called dosa (hatred). It is not only violent but it also soils the mind, it is not only wild and rule; but also depressive resulting in inferiority complex and living in fear; they all belong to the category of dosa or hatred (ill-will). Both fear and violence are varieties of dosa; the angry, violent person is also easily frightened. Be aware of such persons. (Violence is called ascending hatred, whereas fear is called descending hatred).

Not knowing (delusion) is moha, it is of two kinds, namely, anusaya moha and pariyutthāna moha. The term “anusaya” means inherent tendency or lying latent. The term “pariyutthāna” means rising up. Therefore delusion, which always accompanies the mind of beings, is called anusaya moha, the latent delusion. The delusion that occasionally arises together with the mind is called pariyutthāna moha, the rising-up delusion.

Just as there is poison in a tree that bears poisonous fruits; just so in the mind continuum of beings, there is an element (dhātu), which keeps hidden the Dhamma that ought to be known. That element is called anusaya moha, the latent delusion. Because of the concealing action of anusaya moha, worldling people are unable to realize penetratingly the three characteristics of impermanence (anicca), suffering (dukkha) and non-self (anatta), neither do they grasp the Four Noble Truths nor the Law of Dependent Origination, in a comprehensive manner.

When moha arises together with the mind it is said that the bad mind, the unwholesome ne; has appeared. Because of the concealing
nature of this *pariyuṭṭhāna moha*, evil consequences, which one may suffer in future, are not understood. And the evil of unwholesome actions of the present are also not understood. Therefore, even the learned and virtuous cannot see the evils of *moha* and will commit wrong deeds when *moha* arises. This *moha* in the domain of evils is the wicked. In this world all wickedness and stupidity originate from *moha*; *moha* is the taproot of all evil.

The *Vivādhamūla Sutta* in the Aṅguttara Nikāya also gives six causes for social conflicts which based on these three mental components: angry and grudging, merciless and spiteful, selfish and envious, crafty and deceitful with evil, view and wrong view, holding on to his view and giving it up with difficulty. Therefore it is clear that to see and realize the social conflicts, individual should clearly understand three mental states which are the origin of not only family conflicts but also can apply for any conflicts.

8. SEVEN KINDS OF SETTLEMENT

As family members themselves are creators of conflicts, they themselves are the remedy to solve conflicts and tension in family. The seven settlements are laid down in *Vinaya Piṭaka* to solve the above mentioned four conflicts. They are - *Samukhāvinaya, Sativinaya, Amulhavinaya, Patiññākaraṇa, Yebhuyyasikā, Tassapāpiyasikā* and *Tīṇavatthāraka*.

*Vinaya Piṭaka* stated that *Samukhāvinaya* is the procedure to be done in the presence of, that is, the manner of settling the legal process in the presence of the *sangha*, and in the presence of an individual, and in the presence of *vatthu*, and in the presence of Dhamma and *Vinaya*. *Sativinaya* is the procedure setting up mindfulness as the main point, that is, the manner in which the *sangha* sets forth a motion announcing that an Arahant is a fully mindful person for the settlement of *anuvādādhikaraṇa*, there being an accusation against him regarding the breaking of moral rules. *Amūḷavinaya* is the procedure dealing with a *bhikkhu* who has recovered from insanity, that is, the manner in which the *sangha* set forth a motion announcing a person who is no longer insane for the settlement of *anuvādādhikaraṇa*, there having been accusation about training-rules broken by him while he was insane. *Patiññākaraṇa*
is doing according to what is admitted, that is, the āpatti is given according to the admission of the accused who admits truthfully what he has done. To confess āpatti to others is held to be “doing patiñña (admission) and is included in this article. Yabhuyyasikā is the judgment made according to the words of the majority. This procedure is used when the opinions of many people differ and the majority’s opinion should be taken. Tassapāpiyasikā is the act of giving a penalty to one who has committed a fault. Tinavatthāraka is the covering over with grass, that is, the manner of reconciling both parties without proceeding to investigate the dispute. It should be used in difficult and important cases which affect all the people concerned. (Vinayamukha. 228-229)

Conflict concerning disputes can be solved by Samukhāvinaya and Yabhuyasikā. Conflict concerning accusation can be solved by Samukhāvinaya, Sativinaya, Patiñnakaranā and Tassapāpiyasikā. Conflict concerning offences can be solved by Samukhāvinaya, Patiñnakaranā and Tinavatthāraka. Conflict concerning duties can be solved only by Samukhāvinaya. These seven kinds of settlement is applicable not only for sangha community but also for lay society. As this study will emphasize only in Samukhāvinaya – method of dialogue which is special for it can be used for all four types of conflict.

9. METHOD OF DIALOGUE (SAMUKHĀVINAYA)

According to Samukhāvinaya, all matters should be discussed or decided in the present of all family members. In this case, all family members refer to those who reach to the proper age to understand and decide family matter. Otherwise, it is having face-to-face dialogue between parents and children for all family conflicts. Suppose, when they come across one problem, both parents and children should sit together and discuss the cause and effect of problem, analyze the situation of problem repeatedly and try to understand the problem. If they have different opinions and views with this problem, reasonable explanations should be made to all family members. Final decision should be accepted by all members. If final decision is not accepted by all members, this decision cannot be regarded as the right decision. It may be right for the one who decided it but it may be not right for other members. Parents
should not decide by his consent alone and children also should not decide by their own. Both parents and children need to find the right solution of problem by having dialogue with respect and mutual understanding.

Family which follows this practice will have peace and unity. Moreover, they can gain strong and warm relationship. Couples before marriage should understand these situation of conflicts and conflict resolution so that they can avoid conflicts and tensions in family when they have children. Parents who listen the opinions of children and who do not decide any family issues only by his consent will gain love and respect from their children. Building such kind of family value will be a considerable situation for children to leave their parents at old-aged home. If family which does not follow this practice, old-aged parents will be a burden for children and finally they will choose the way to send old-aged home. In that situation, to have dialogue only between aging parents and adult children is not enough. They need another person who can support their discussion and who can lead the right judgment on conflicts. When parents are old and lack of capacity to support family, the degree of respect from children is reduce more or less. At that time, elder person who gain respect by children and power over children should participate in the dialogue and he should remind the gratitude of parents, duties of children towards parents, disadvantages of old-aged home for aging parents with reasonable facts.

He may explain with the knowledge of Buddha teachings and research result of present days. Famous Manigala sutta said “mātāpitu upatthānam” – to support mother and father is a blessing (Khp 5). The Kedāra Jātaka of Khuddaka Nikāya is the best example to realize the duties that should be done by family members. In this Jātaka, supporting back the parents, take care of offspring and performing good deeds are essential duties to be done. From the evidence of the Buddha’s discourses in the Khuddaka Nikāya, it is clear that there are bad consequences for those who fail their duties and responsibilities towards parents.

It is good to care for one’s aged parents but very sarcastically this scenario has changed since children are aiming for the property and money of the aged parents. Like a child who needs tender love, care
and attention of parents at its most impressionable age, parents also need those love, care and attention when they are old. Whether children wish to avoid responsibilities, fail to support or taking care of parents with the aim for property and money, it makes conflicts and tension in family. There is loss of loving-kindness in family. Although many people feel that sending their aged parents to the old-aged home is better for them rather than staying at home, many aged parents would like to stay close with their children. According to research, there were about 70% of patients with dementia passed away in the old-aged home. Statistic has revealed that old people who stay in there, own higher risk to suffer from dementia than old people who stay at home. This is because the aged people in old-aged home seldom communicate with their children after they are sent there. From this study, one should not send their elderly parents to the old-aged home. Indeed, it is an act of jeopardizing their parents and one should take care of their aged parents but not only for the pecuniary reason.

Our life is not smooth all the time. It is colorful with high and low situations. Thus, we learn how to appreciate, thank and show gratitude to whoever give a hand to us in our gray time. Being thankful and expressing the gratitude is an important part of being happy in life. In this way, when we outline our life, parents are the most deserved ones to receive children’ gratitude. We should be grateful to them even with a fact that giving us a life to live in this world. Additionally, they feed us, teach us, and lead us when we cannot stand on our own feet. In Aṅguttara Nikāya, it is mentioned that two kinds of person are hard in to find in the world. They are the one who is first to do a favor and he who is grateful for what is done. (Aṅguttara Nikāya, Vol. I, 78). In family network, the first ones are parents and the second ones are children who respect and appreciate the gratitude of parents. How we can pay gratitude back to them? It is bound not to feel impatience, frustration, and irritation when they are aged.

This kind of explanation will help children to understand the fact that by dumping aged parents by sending them to the old-aged home due to different kinds of reasons as well as excuses is not the good way and to decide the right decision to change their feeling of
aging parents as a burden.

10. CONCLUSION

Virtually all human beings cherish a desire to live in peace, yet we continually find ourselves embroiled in conflict, pitted against others in relationships marred by tension and distrust. There is no sons and daughters who can protect parents from death. But, they can be strength for them in facing with death and can create the better situation at the sunset of their life with love and care. Since family conflicts are inevitable, this study will serve as the light to shed the way to overcome conflicts and tension within family and to create the better life of aging parents.

REFERENCES


DUTY AND COMPASSION:
THERAVĀDA BUDDHIST APPROACH TO
HARMONIOUS FAMILIES,
HEALTH CARE AND SUSTAINABLE
SOCIETIES

by Pataraporn Sirikanchana*

ABSTRACT

Duty and compassion are essential virtues for all human beings who are social members and want to live happily and peacefully in their societies. In order to secure happiness and peace of one’s life, Buddhist teachings provide a social member with some guidances for harmonious families, health care and sustainable societies in which everyone can be physically and spiritually developed. Some Buddhist principles and practices are mentioned as examples. In addition, the cases of sustainable lives and happiness of people in Thailand are mentioned as examples of the accomplishment of Buddhist lives in a sustainable society.

1. INTRODUCTION

Duty and compassion are two distinguished virtues of “a good person” in Buddhist perspectives which essentially support harmonious families, health care and sustainable societies. While “duty” is a social or moral obligation one is obliged to do, “compassion” is a spiritual consciousness naturally existing and

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arising in human mind. Here, Theravada Buddhist perspectives will be shown to illustrate the points. In the Dhammapada of the Buddhist Scriptures, a good person (sappurisa) is a good friend who considers his/her duty of protecting his/her friend with compassion. Since the good and wise person sees one’s faults and declares what is blameworthy, one should associate with him/her since s/he is sincere and give one the chance to do better (Harvey, ed. 2018, p. 301). A good person is wise and always for the better. If s/he sees our faults, s/he will sincerely tell us. S/he is thus like a revealer of treasures who is worth our association. Besides, the monastic life depends wholly on having supportive companions and friendly advisers or teachers (kalyāna-mitta or “good friend”) in the sense of virtuous and wise spiritual friends with the Buddha as the greatest of these.

Throughout the Buddha’s teachings in the Dhammapada one can see that ‘a good person’ is the wise one. S/he is wise and clearly know what is good or bad because s/he has spent a long time in studying and practising the dhamma. Since s/he is knowledgeable, s/he properly understands the world, stays in peace and harms no one. Moreover, s/he is free from all evil deeds and self-attachment and always yields proper benefits to others. Those who are friends of a good person are thus accordingly good. On the contrary, those who are ignorant cannot differentiate good from evil. They are somehow led to do evil and thus have to reap the fruits of their bad deeds.

In the seven distinguishing qualities (sappurisadhamma) of a virtuous person, the Buddha preaches, for example, the qualities of knowledge on essential principles and causes and on objectives and effects. Those who possess qualities of knowledge on essential principles and causes (dhammaññutā) know essential principles and causes of the laws of nature. Besides, they know essential teachings, guidelines, and responsibilities which are causes for successful and effective actions toward their goals. This knowledge initiates the sense of duty. For examples, a monk knows the Buddha’s teachings very well that he must study and practice; a ruler knows the righteous principles of leadership and governance. Moreover, those who possess qualities of knowledge on objectives and effects (atthaññutā) thoroughly know objectives and effects. They know
the meaning and purpose of specific teachings, codes of practice, and duties. In other words, they know the desired fruit of specific actions. For example, a disciple know the meaning and purpose of whatever he studies and practices including the good of the goal in his life (Payutto, 2017, p.1026). In theravada Buddhist tradition, the Arahants or the Buddhist saints are exemplars of those who are perfected with duty and compassion since they are free from all defilements and devote themselves for the good of others.

In the Thai context, the late king Rāma IX or King Bhumibol Adulyadej also promoted the virtues of duty and compassion. He told the Thai people to keep doing their duty and to try to accomplish their assigned duties. He urged everyone to do their duty for duty’s sake in order to accomplish the virtues of being human. Being a good person, according to the King, would yield wisdom to himself/herself and the prosperity of his life and his country. (Ministry of Culture, 2005, p.41) Besides, he urged all Thais to be compassionate toward one another through living with sufficient economy. Through the way of sufficient economy, each one should be compassionate to the other. S/he needed to be less egoistic and more generous to others. He explained that when one felt the limit of sufficiency, one did not want to have more than one really needed. One did not want to take advantage of others. Thus, the knowledge of sufficiency is necessary to cultivate compassion toward others (The National Research Committee of Economy of Thailand, 2003, p.19)

2. DUTY AND COMPASSION AS MEANS OF HARMONIOUS FAMILIES

Duty and compassion provide a peaceful and harmonious family which flourishes in happiness and benefits of life. The practices of duty and compassion in Buddhism are dhammic practices for the harmony of our benefits and those of others. These practices can be realized through the leadership of wisdom. According to the Buddha’s teachings, the benefits of the dhammic practices, e.g., giving things to the needy and saving one’s life, are spiritual rather than material gains. These spiritual gains may become causes of virtues, happiness, and the end of suffering of practitioners.

There are many of the Buddha’s teachings concerning means
of harmonious families in the Buddhist Scriptures. Some sets of teachings can be mentioned here as examples:

- The four principles for leading the household life (gharāvāsa-dhamma).
- The four causes for a family’s prosperity and longevity (kula-cirāṭtithiti-dhamma).

The teaching of four principles for leading the household life is in the Tipitaka (S.I. 215) and explained by Venerable P.A. Payutto (the present monastic rank is Somdet Phra Buddhaghosacariya) as the teaching for the sustainable household life of a couple. The couple who want to live together peacefully for long need to follow this dhamma:

- **Sacca** (truthfulness) is truthful and faithful to each other in thoughts, speech and deeds.
- **Dama** (training) is the exercise of restraint, training of oneself to correct faults, resolution of differences, adaptation to each other and improvement of oneself.
- **Khanti** (patience) is to be firm, stable and patient with each other. The couple need to endure difficulties and hardship in order to overcome obstacles together.
- **Cāga** (sacrifice) is to be thoughtful and be able to do for the sake of the partner. For example, one may sacrifice his/her good sleep in order to look after his/her partner who is sick (Payutto, 2008, p.54).

The four causes for a family’s prosperity and longevity, on the other hand, are for the head of a family. They are known as the four Kula-cirāṭtithiti-dhamma in the Aṅguttara-nikāyā. II. 249 of the Tipitaka. The head of a family who wants to sustain his/her family needs to wisely do the mission as follows:

- **Naṭṭha-gavesanā** (recovery). When things are lost or used up, s/he recovers them.
- **Jiṇṇa-pāṭisaṅkharaṇā** (repair). When things are olf and damaged, s/he restores and repairs them.
- **Parimita-pānabhojanā** (moderation). S/he is moderate in
his/her eating and using.

- **Adhipacca-silavanta-thāpanā** (right appointment). S/he puts the right one on the right job. S/he places the good and capable one in charge of the household. (Payutto, 2008, p.56).

A harmonious family can exist because the head of the family and family members wisely understand their roles, are committed to their duties and treat one another with compassion. Whenever our minds are pure and free from evil, we will be conscious of others’ problems and better understand them. Compassion thus well arises in an undisturbed mind. One can say that the Buddha and the Arahants (Buddhist saints) possess the highest level of compassion because their minds are free from all defilements and are thus best conscious of others’ sufferings. That’s why they play many significant roles in helping all the miserable.

### 3. DUTY AND COMPASSION FOR THE SUPPORT OF HEALTH CARE

Health care is an essential duty of all living beings, especially of human beings. Health is the most precious property of life and a potential strength of creativity and production. A good health yields happiness and success to its owner. For example, if we are ill, we cannot do the best of our jobs. Similarly, when we have a poor health, we can neither do our work nor earn our living which finally either lead us to trouble and failure in our lives.

Through wisdom, we understand that human beings are composed of natural elements which are subject to change and to which are not worth clinging. Besides, wisdom reveals to us the Law of Cause and Effect which remind us to manage with the cause in order to gain the satisfying effect. Since human beings are composed of body and mind which relate to each other, they are thus the cause of well-being and deterioration of each other as well. Generally, Buddhist teachings guide ways of living simply, keeping a good health, keeping oneself physically and mentally clean, and staying in a good environment for the sake of one’s own self and others. We are able to gain the knowledge of this principle through wisdom.
Through our cultivation of the senses of duty and compassion, we learn to maintain our good health by means of keeping our four body elements in balance, e.g. right eating and right living. Moreover, we should keep our minds in balance through right thought and meditation practice. Buddhist meditation is aimed at the attainment of spiritual health and mental health. As to the spiritual health, meditation yields wisdom which is useful for both the development of our daily lives and the attainment of the ultimate peace (Payutto, 19997, p. 153).

Apart from cultivating self-knowledge, Buddhist teachings also encourage altruistic attitude toward others. Particularly, the virtues of loving kindness and compassion are emphasized in the practices for health care. Medical doctors and nurses, thus, should be with loving kindness and compassion in order to support the patient against their illness and initiate their cooperation in the process of healing.

In Thai medical principle, keeping oneself in good health is better than having a good medical care. Health maintenance can be attained through keeping the four body elements, i.e. earth, water, fire, and air, in balance by means of right eating and right living. For example, in Thailand, it is believed that if a person has a bad digestion, s/he needs to improve his/her Fire Element in the stomach. S/he should eat hot food and “hot” vegetable such as ginger, chilli, and so on. On the contrary, if s/he has a high fever which is believed to be caused by too much Fire Element in the body, s/he should avoid eating food of high calorie, e.g. sticky rice, durian, and so on (Ratarasarn, 1989, pp. 261-265).

Apart from keeping the body elements in balance, a person should also keep his/her mental balance. The art of health maintenance is based on the Buddhist assumption that the strong mind can support the body through its difficulties. In the Vinaya, the Monastic Rules in the Buddhist Scriptures, one can find the Buddhist methods of holistic treatment. For example, a medical doctor or care assistant should take care of both physical and mental conditions of a patient. The Vinaya reflects the good qualities of a successful medical doctor and a hopeful patient as follows: A medical doctor’s good qualities are 1) being able to prepare proper medicine 2) knowing the suitable food for a patient
and being able to prepare it properly  3) taking care of a patient with loving kindness and compassion without greed for more gain.  4) being willing to serve a patient without disgusting his/her excrement and so on  5) being able to persuade a patient to follow the suggestion and to encourage a patient to fight against his/her illness.  Similarly, a patient’s good qualities are  1) being ready to take things easy  2) being moderate in life style  3) being willing to take medicine  4) being truthful to the medical doctor or care assistant as to his/her illness  5) being patient with his/her physical pain (Mahachulalongkornrajavidyalaya university, Vol. 5, 1996, pp. 239-243)

Both medical doctors and patients need to cope with their treatment of illness through their senses of duty and compassion. A medical doctor should be with some ethical values, e.g. loving kindness, compassion and altruistic mind.  A patient should take his/her duty to follow the guidance of his/her medical doctor in order to be recover from his/her illness in due time.

4. DUTY AND COMPASSION FOR THE REALIZATION OF SUSTAINABLE SOCIETIES

In order to live happily and be able to survive by one’s our self, one needs to follow the Principles of Right Livelihood. Right Livelihood is a Path toward “The End of Suffering” in human lives. The main purpose of earning a good living in a society is to have an adequate amount of the four requisites, i.e. lodging, clothing, food, and medication.  The Buddha’s teachings do not encourage an abundance of material wealth which lures people to more material possessions. This principle of sufficiency can be seen in the Buddha’s teaching of the good or proper governance.

In Kūtadanta Sutta, the Buddha preached the right method of sacrifice in order to obtain utility and happiness. The Sutta narrated that Kutadanta Brahmin advised King Mahā-vijita to improve the economic situation in his country by supporting all necessities of the people, e.g. providing both thieves and the people in his country with food seeds to grow in the field and supporting all civil servants with food and wages. Having done this, the royal property would increase. Thieves and rebels would disappear from the country. All
people would feel secure and live happily at home. This principle of sufficiency is included as one of responsibilities of a king. The success of a ruler’s work should be measured not by a full treasury or abundant wealth but by the absence of poverty in society (Dīghanikāya. III.61 in Payutto, 2017, pp. 1250-1251).

In Thailand, His Majesty the late King Bhumibol Adulyadej or the Ninth King of this Dynasty had done much work on the principle of sufficiency. Especially, his theory of Sufficient Economy is primarily based on the Buddhist teaching of self-reliance and a moderate life. This theory was first introduced by His Majesty of his people in order to solve the problems of poverty, morality and environments in Thailand in 1974 when he gave his royal speech on the occasion of the Commencement of Kasetsart University Students. He emphasized that the development of the country should follow a step-by-step plan. It should first provide the people with self-sufficiency by means of an economical way of life and proper management. Then it could proceed to a higher step of economic success and social prosperity (Sirikanchana, 2012, p. 16). Sufficient economy promotes self-reliance. A person who is economically secure can survive and help others. It is the Buddhist way of life which promotes the Middle Path as an overriding principle for appropriate conduct by the populace at all levels. It is a holistic concept of moderation and contentment which can be applied to all conducts in family, community, and nation. Self-sufficiency enables self-reliance. It strengthens economic stability of an individual in order to live harmoniously with his/her natural environment. The Buddha’s teachings in the Tipitalca suggest the Buddhists to divide their income into 4 parts. One part is for supporting themselves, their dependents and for good causes. Two parts are for investments. The last part is for saving for future needs (Payutto, 2008, p. 41). Sufficient economy encourages all human beings to attain sustainable happiness which are as follows:

- Happiness of possessing one’s property which is the outcome of one’s own effort and moral conduct
- Happiness of spending one’s property for the sake of one’s own self, one’s own family, the needy and the public welfare
Duty and compassion are essential virtues of all human beings and particularly emphasized in the Buddhist teachings. They support a higher level of dhammic practices based on the development of wisdom and the attainment of final liberation. Consciousness of duty and sense of compassion encourages us to live with other beings and the world of nature in harmony in order to share peace and happiness with one another. Through duty and compassion, we can develop our public mind and share responsibility of human beings, societies, and the world of nature. We are thus enjoy being with our environments and can live with others happily, creatively, and harmoniously.

This Theory was recommended by the United Nation (UN) which honoured his Majesty the King with the Human Development Lifetime Achievement Award in May 26, 2006. In the UN Lecture in honor of him, the Theory of Sufficient Economy was praised as a worthy theory for Thailand and all nations.

5. CONCLUSION

• Happiness of freedom from debt
• Happiness of blameless conduct (Payatto, 2008, p. 44).

Duty and compassion are essential virtues of all human beings and particularly emphasized in the Buddhist teachings. They support a higher level of dhammic practices based on the development of wisdom and the attainment of final liberation. Consciousness of duty and sense of compassion encourages us to live with other beings and the world of nature in harmony in order to share peace and happiness with one another. Through duty and compassion, we can develop our public mind and share responsibility of human beings, societies, and the world of nature. We are thus enjoy being with our environments and can live with others happily, creatively, and harmoniously.
REFERENCE


THE BUDDHIST WAY OF LIVING FOR THE SUSTAINABILITY: HARMONIOUS SRI LANKAN FAMILY AND MODERN CHALLENGES

Ramesha Jayaneththi*

ABSTRACT

A family could be understanding as a primary unit to develop interpersonal relationships and more widely ensuring the social unity in many Asian societies. According to Murray Bowen, families so profoundly affect their members’ thoughts, feelings, and actions that it often seems as if people are living under the same emotional skin. Family members naturally solicit each other’s attention, approval and support and react to each other’s needs, expectations, and upsets. Therefore, to develop sustainability in a society, the family unit should be strong and harmonistic to bear its members’ achievements and failures. In this research, there will be an in-depth analysis of the Sri Lankan family unit and will conceptualize it in the Theravada Buddhist discourse. It will also open an interesting dialogue between the Buddhist teachings and the traditional concepts of Sri Lankan family to understand the modern challenges towards its socio-psychological structure.

When considering the discourse of Buddhism, its teachings show a complex and multifaceted relationship with the family, family life, and familial discourses. Therefore, many Buddhist texts highlighted a strong renunciatory and the relationships are portrayed as a

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primary source of attachment, delusion, and suffering. However, when considering the Buddhist lay community that is organized on a familial basis, in practice, Buddhism accommodates and supports the family in multiple and diverse ways. Even the Buddhist Sangha itself has frequently chosen the language of “family” to describe the strong bond between the members of the community. It is obvious that the doctrine of the Buddha is meant not only for mendicant monks but also for ordinary men and women living in their homes with their family members. According to Sīgālovāda Sutta, the Buddha has advised to “worship” or to respect the six directions in fulfilling one’s duties as a good householder. In this six directions, the Buddha has considered parents as the east, teachers as the south, wife and children as the west, friends and companions as the north, servants and employees as the nadir, and religious leaders as the zenith. According to Dhammika sutta of Sutta nipātha, the Buddha has advised him that a layman should keep five precepts, and he should live a life of chastity in peace with his family. The Buddha also advises every husband and wife to live as an angelic couple, which will invite peace and success here and hereafter.

In Sri Lanka, with the great heritage of the Theravada Buddhist culture, Buddhism and the concept of the family unit maintain a strong relationship. Sri Lankan Buddhist monks advise on the conduct of familial life and promote rituals and practices supportive of fertility, procreation, and the productivity and success of the family. They also indirectly involve in some familial matters to ensure the harmony between family members. Therefore, some specific values and morals were developed in the Sri Lankan Buddhist family. Respecting parents and looking after them when they are sick or old or in need of support are some unconditional values in Sri Lanka. Children are well raised with these qualities in an average family life and funeral rituals including arms giving ceremonies should also have completed by Children. Supporting the marital partner and children supplying all their needs is another important aspect of the Sri Lankan family discourse. Children’s psychological improvements and their behaviours are very important in the Sri Lankan family unit which is considered as the duties of both parents. In the twenty-first century, with the globalization, modernization
and the social mobilization, parents’ life became more scheduled in Sri Lanka and that is directly affecting the well-balanced family structure. Thus, Sri Lankan people are reconsidering these family values based on Buddhism. To develop these values, in schools, in media and even in some public places, there are some collective programs for the young generations.

A family could be understanding as a primary unit to develop interpersonal relationships and more widely ensuring the social unity in many Asian societies. According to Murray Bowen, families so profoundly affect their members’ thoughts, feelings, and actions that it often seems as if people are living under the same emotional skin. Family members naturally solicit each other’s attention, approval, and support and react to each other’s needs, expectations, and upsets (Kerr 2000). Therefore, to develop sustainability in a society, the family unit should be strong and harmonistic to bear its members’ achievements and failures.

In some theories of family, developmental processes are inevitably important in understanding this unit. According to the development theory of the family, families, and individuals can change over a period of time. They progress through a series of similar developmental stages and face similar transitional points and developmental tasks. Developmental tasks which are the growth responsibilities arise at certain stages in the life of the family. To be a successful, family, members need to adapt to the changing needs and demands and to attend to tasks that are necessary to ensure family survival (Hammond & Cheney 2018, pp. 8-9). For this survival, emotional support within and outside the family is an essential fact. It will be helpful to prevent personal and family risks factors like alcohol and substance use, child abuses, risks of children’s psychology and mental disorders like bipolar as well as domestic violence and child neglect. Since most of the abusive parents had a miserable past with their own parents, these kinds of risk factors could be transmitted from their own memories of violence. Therefore, in some cases, there should be specific ways to deal with children’s issues and behaviors especially when they are raised in an abusive environment (Chibucos et al. 2005, p.7).

It is obvious that family ties are thus capable of performing a great
deal of social labour (Wilson 2013). With the development process of childhood, children should be trained as a productive worker related to the modern education system. It became an essential aspect of the modern capitalist companies which was affected by the Globalization process. In this modern workplace, the knowledge and skills are not the only measurements to weight the capability of a worker. But also, their mental stability, cooperative behaviors like teamwork, respect for the workplace norms, perform in challenging tasks, commitment and loyalty will be measured in the workplace environment (Sanders 2009). If an adult worker failed of achieving these goals and performing poorly in his workplace, that should be examined not only with their personality issues but also with the way they were raised in their family. Therefore, it is obvious that raising a child in a good and healthy family environment can affect the child as an individual and the society as a developmental unit. This is an essential fact to develop sustainability.

Attention-deficit/hyperactivity disorder (ADHD) is one of the common disorders can occur among children when the family ties are not strong. That disorder interferes with functioning or development of a child’s brain with hyperactivity especially disturbing his educational activities. This situation can be continued even through adolescence and adulthood (Forgan 2012, pp. 2-6). Bad parenting and child neglect could be some common reasons behind this disorder with the exception to common genetic occurring. From the teenage period, many people victimized common mental disorders like stress, anxiety, depression and bipolar. Most of the patients show some miseries in their childhood memories which could improve with stressful environmental facts in later years. Family members have responsibilities of giving attention and loving kindness to children from the early childhood stages. Except that some aggressive behaviour of children could be a result of domestic violence which can continue into their adult life.

Since a stressful family can affect its future generations too, there is a strong need for sorting out familial matters within the family circle to build a sustainable society. Though there are several psychological and sociological methods in the modern western academia to propose solutions for developing a harmonious family, in
this research, there is an attempt to introduce the Buddhist concepts which can be used to develop the peace and harmony in the family. To examine these Buddhist concepts, will use some *suttas* in the Theravada Buddhist discourse. Also, to understand the practical use of these concepts will focus on the Sri Lankan Buddhist family unit. It will open an interesting dialogue between the Buddhist teachings and the traditional concepts of Sri Lankan family to understand the modern challenges towards its socio-psychological structure.

When considering the discourse of Buddhism, its teachings show a complex and multifaceted relationship with the family, family life, and familial discourses. Therefore, many Buddhist texts highlighted a strong renunciatory and the relationships are portrayed as a primary source of attachment, delusion, and suffering (Ohnuma 2014). According to some verses in *Khaggavisāṇa* Sutta of Sutta Nipāta a Buddhist monk can enjoy his freedom of loneliness cutting all family ties.

> “Cutting off the householder’s marks, like a kovilara tree that has shed its leaves,

the prudent one, cutting all household ties, wander alone like a rhinoceros.

Abandoning offspring, spouse, father, mother, riches, grain, relatives, and sensual pleasures altogether, wander alone like a rhinoceros.”

(Ohnuma 2014)

In Nandana Sutta of Samyutta Nikāya, the Buddha explained that those with children grieve because of their children. A person’s grief comes from acquisitions since a person with no acquisitions doesn’t grieve (Nandana Sutta, Samyutta Nikāya). Therefore, more material gain including relationships means more difficulties and regrets in life. Also in the Piyajatika Sutta of Majjhima Nikāya, the Buddha explained that sorrow, lamentation, pain, distress, and despair are born from one who is dear, come springing from them (Piyajatika Sutta, Majjhima Nikāya). Further, in the Maggavagga of Dhammapada, the Buddha strongly encourages the renunciation from the family life.

> “There are no sons to give shelter, no father, no family for one
seized by the Ender, no shelter among kin.

Conscious of this compelling reason, the wise man, restrained by virtue, should make the path pure right away that goes all the way to Unbinding.”

(Maggavagga of Dhammapada)

In Sōna Sutta in of Anguttara Nikāya, the Buddha has given strong advises to a Buddhist monk who wished to go back for the lower life with disavowing his noble path. In this occasion, the Buddha admired renunciation, seclusion, non-affliction, the ending of craving, the ending of clinging or sustenance, and non-deludedness which related to the noble life of Buddhist monks (Sona Sutta, Anguttara Nikāya).

Though, Buddhism itself based on the renouncing aspect that essentially antithetical to family life, in all Buddhist societies, the language of family is strongly used to continue various ascetic ties among members. Even the Buddhist Saṅgha itself has frequently chosen the language of “family” to describe the strong bond between the members of the community. In Buddhism, ordination meant that “goes forth from home into the homeless” (agarasmā anagariyam pabbajjiti) (Dhanañjaanii Sutta, Samyutta Nikāya). Therefore, from the complicated lay society, a Buddhist monk will go to another bondless unit to achieve great freedom from ordinary life. In this society, the ascetic community stay as a family with great desires and help each other’s spiritual goals. They do not crave for material achievements but for the eternal happiness. In Itivuttaka, the Buddha compares him as a Brahman and introduced his followers as his children who were born from Dhamma. “I am a Brahman, responsive to requests, open-handed, bearing my last body, an unsurpassed doctor and surgeon. You are my children, my sons, born from my mouth, born of the Dhamma, created by the Dhamma, heirs to the Dhamma, not heirs in material things” (Itivuttaka, Khuddaka).

It is obvious that the doctrine of the Buddha is meant not only for mendicant monks but also for ordinary men and women living in their homes with their family members. When considering the Buddhist lay community that is organized on a familial basis,
in practice, Buddhism accommodates and supports the family in multiple and diverse ways.

According to Sigālovāda Sutta of Dīgha Nikāya, the Buddha has advised to “worship” or to respect the six directions in fulfilling one’s duties as a good householder. In these six directions, the Buddha has considered parents as the east, teachers as the south, wife, and children as the west, friends, and companions as the north, servants and employees as the nadir, and religious leaders as the zenith (Sīṅgālovāda Sutta, Dīgha Nikāya). If some layperson needs to achieve the material as well as spiritual success in his ordinary life, he should respect these important persons in his life. Most of them are close family members of him. According to Dhammikasutta of Sutta Nipāṭha, the Buddha has advised Dammika that a layman should keep five precepts and the eight-factored observance. He should live a life of chastity in peace with his family as he should support his mother and father as his duty and engage in lawful trading. A layman who carries this out diligently goes to the gods called “Self-radiant” (Dhammika Sutta, Sutta Nipāṭa).

According to Vāsala Sutta of Sutta Nipāṭa the Buddha introduced the real outcast people, and in some incidences, it related to the family relationships. “Whosoever being wealthy supports not his mother and father who have grown old know him as an outcast. Whosoever strikes and annoys by (harsh) speech, mother, father, brother, sister or mother-in-law or father-in-law know him as an outcast” (Vāsala Sutta, Sutta Nipata). In Mangala Sutta of Khuddaka Nipāṭha the Buddha admires a layperson who supports his family as a great blessing. “To support mother and father, to cherish wife and children, and to be engaged in a peaceful occupation, this is the greatest blessing. To be generous in giving, to be righteous in conduct, to help one›s relatives, and to be blameless in action, this is the greatest blessing” (Mangala Sutta, Khuddaka Nipāṭha).

According to Anana Sutta in of Anguttara Nikāya, there are four kinds of bliss that can be attained in the proper season, on the proper occasions, by a householder partaking of sensuality. These four kinds of bliss are the bliss of having, the bliss of (making use of) wealth, the bliss of debtlessness, and the bliss of blamelessness (Anana Sutta, Anguttara Nikāya). This discussion directly related
to the successful life of a lay person. On the other hand, in Kula Sutta of Samyutta Nikāya, the Buddha described ways in which a family can go to the downfall. According to that families go to their downfall because of kings, or because of thieves, or because of fire or floods, or their stored-up treasure disappears, or their mismanaged undertakings go wrong, or in the family, a wastrel is born who squanders, scatters, and shatters its wealth, and inconstancy itself. If one lay person should have a wealthy family he can also follow a noble way to achieve that. Whatever families are rich with much wealth, many possessions, a great deal of money, a great many accoutrements of wealth, a great many commodities all have become so from giving, from the truth, from restraint (Kula Sutta, Samyutta Nikāya).

In Buddhism, the relationship between husband and wife was commonly discussed. The Buddha advises every husband and wife to live as an angelic couple, which will invite peace and success here and hereafter. In few Suttas he strongly condemned of cheating the partner and sexual misconduct with other women. Parabhava Sutta, Nirayavagga, Malavagga are some suttas which refuse sexual misbehaviours which can badly affect the family life. According to Samajivina Sutta of Anguttara Nikāya, if both husband and wife want to see one another not only in the present life but also in the life to come they should be having conviction, being responsive, being restrained, living by the Dhamma, addressing each other with loving words which they benefit in manifold ways. With this they can achieve happiness in their lay life. Their enemies are dejected when both are in tune in virtue. Having followed the Dhamma here in this world, both in tune in precepts and practices, they delight in the world of the gods, enjoying the pleasures they desire (Samajivina Sutta, Anguttara Nikāya). In Buddha’s Birth Stories or Jātakas he explained his strong tie with his wife Yashodhara in every life he was born as a Bodhisattva. In most stories, the Bodhisattva’s behaviour towards his family and his loving wife was a good precedent for the other laymen in Buddhist societies. Yashodara also acted as the same way. In the total picture, the Buddha always encouraged loving words, charming characters, patience, honesty, and kindness. If people follow his Dhamma, there
is no need to develop separate family virtue since the real Buddhist will be a very generous person who treats his family members well. For his young disciples, the Buddha acted as a spiritual father with love and kindness. Especially, for small novices, the Buddha advised them in a tender manner and preached Dhamma in a different way for easy understanding.

With following these kinds of Buddhist teachings, Asian Buddhists, biologically and geographically relate as kin to their religious and genetic families. Biologically Asians have strong bonds with their families. Even when they get ordination, they have the same relationship with their monastic family. In lay families, not only in parental relationship but also between siblings there is a strong bond which promotes the attitude to help each other. In every aspect of Asian heritage, they admire family based ethics and values. In Sri Lanka, children are raised in a different manner than in other continents and attempt to give family virtue which are the great values of society.

In this country, with their influential heritage of the Theravāda Buddhist culture, Buddhism and the concept of the family unit maintains a strong relationship. Sri Lankan village as a small social unit always adjoins with a Buddhist temple. Sri Lankan Buddhist monks advise on the conduct of familial life and promote rituals and practices supportive of fertility, procreation, and the productivity and success of the family. They also indirectly involve in some familial matters to ensure the harmony between family members. If there are misbehaved or alcoholic fathers in these villages who harass their spouse or children, the chief incumbent of the temple intervenes and advises them for better family life by explaining the Buddha’s Dhamma. Therefore, laymen inevitably respect this invisible spiritual authority of the temple. In every village, the temple conducts Dhamma schools on Sundays for free of charge. Villagers send their children to these schools no matter which economic condition they have. Many social and familial values are introduced in these schools by Buddhist monks or other voluntary teachers. The Ministry of Buddhist Affairs distributes printed books to these Sunday schools with a common syllabus of Buddhist teachings. Form the grade one syllabus, these lessons were prepared to teach
the value of being a true Buddhist, treating parents with generosity, the value of almsgiving, better occupations, the Buddhist way of treating children, relatives, other humans, and animals, practicing virtues like Ahimsā, Mettā, Mudithā, Karunā and Upekkā. Not only in these schools, but also in the governmental schools, Buddhism is a compulsory subject which introduces greatest family ethics. However, in some books, there are contradictory views on this Buddhist tradition in Sri Lanka of teaching Dhamma and Vinaya from early childhood (Wickremeratne 2006, p.18). However, as children, people will never admire this training but as an adult who faces circumstances of a busy life, people see the value of these Buddhist teachings.

Historically, some specific values and morals were developed in the Sri Lankan Buddhist family. Children are encouraged to show respect to their parents before going to school and to bed. Respecting, supporting, loving caring parents in their old age. Though a lay person is wealthy and he did not treat his old parents well, then the society has a tendency to criticize his virtue. If someone abandoned his parents on the road or badly treated them in the house, media cover those stories and show that there is a decline in human values in the society. Parents are considered as a great asset and their duty of raising a child in difficult situations always admired. The commitment to feed children, to educate them and to introduce virtues of the society for better humanity is the greatest gift parents can give for a child. Children are well raised with these qualities in average family life. When the parents are dying, the Buddhist monks would be asked to do some chanting funeral site should also be help by children. People in the village come to help and the Buddhist monks work as conductors.

After taking care of old parents till their death, funeral rituals should be also completed by children. Villagers help children in the funeral and there are specific Sinhalese Buddhist rituals when the funeral ceremony takes place. The deceased was kept for 2 or 3 days before it’s sent to cemetery. Wearing a white piece of cloth, pouring water to children’s hands. Boy caring the coffin on to the shoulder. There are rituals like pouring water to children’s hands while chanting Buddhist stanzas and giving a piece of white cloth
as a remembering cloth. Male children hold the coffin on their shoulders when it is taken to the cemetery. Normally after seven days and after three months, children arrange Dhamma preaching ceremonies and arms giving ceremonies in their houses. In these ceremonies, Buddhist monks offer merits to spirits of parents while remembering their virtue. Some children arrange the alms-giving ceremony every year to memorize their parents as well as comfort the spirit. These kinds of rituals are also common in other Asian Buddhist societies which remains as a great aspect to remember their parents and other ancestors. On the other hand, these ritual ceremonies are good opportunities for a family in generations loving caring, sharing work, money, etc. Cooking together, spending money together and sharing works together in these events make the family bond strong. Not only funeral ceremonies but in some general ceremonies like the New Year Festival, the family bond becomes stronger with the participation of all family members.

Supporting the marital partner and children and supplying all their needs are other important aspects of the Sri Lankan family discourse. Cheating is considered as serious misbehavior which evokes criticisms and the domestic violence could be punished with the civil law. People are advised that should not have sexual relationship with others but the spouse married person having different partners other than the spouse it could be a sin as well as a legal matter. Mothers are devoted to raise children in a good manner and protect them until they become an adult. Sri Lankan mothers are really generous and show a good caring for their children. Most of the mothers are working for better functions of the family. Father is also committed to finding better occupations for the wellbeing of the family and collect assets for their children. Children’s psychological improvements and their behaviors are very important in the Sri Lankan family unit which is considered as a duty of both parents. As mentioned before, in common cases, children are raised us a Buddhist way. However, unlikely to the modern western societies, some parents practice small punishment methods while others believe love and kindness is the best way to take care of the stubbornness. No matter how they were grown up, until their marriage, parents keep the eye to avoid harmful behaviors.
Meaning that father and mother are responsible of their children good or bad manner in a Buddhist family. However, in some modern opinions, these continuous interferences of parents were slightly criticized.

From childhood, children listen to lots of stories which promote Buddhist virtue and patriotic feelings. In this scenario, the extended family unit is more admired. Grandparents have the great security for their grandsons and daughters who teach many behaviors and introduce traditional stories and songs to their young children. Children’s love and respect towards their grandparents is never ending. In Sri Lankan society, popular Buddhist stories came through generations. Some of Buddha’s Birth stories like Vessanthara Jātaka, Sāma Jātaka, Kusa Jātaka, Chandakinnara Jāthaka (Cowell & Francis 2009) and the story of Ajasatta, the story of Rahula and Yashodarā became more popular. For the common Buddhists, these stories make more sensitivity about the commitments of parents and the value of the family unity. Therefore, the Buddhists in Sri Lanka have a feeling that a well-managed family life with baring each and every obstacle they face. Another most important thing is that people believe their children should be sensitive for the problems of the society and to nature. Some mothers practically show that saving an ant’s life could be a merit which even their young children can do. They introduce Metthā and Karunā as good feelings to develop for surrounding living beings. Small living beings to elephants are treated well in front of the children in an average family. In every evening, an ordinary Buddhist family worships the Lord Buddha in their house and in every Poya day the family goes to the temple to worship the Buddha. In this way, Sri Lankan families have strongly bonded with Buddhism generation by generation they continue their own way of living them in Buddha’s teaching. This harmonious family achieves internal peace in the society and it leads to sustainability. Once Sri Lanka was a developing country but its crime rate was recorded as at a low level. It is amazingly a tourist-friendly country from early ages which shows hospitality for every outsider.

However, in the Twenty-first century, with the globalization, modernization, and the social mobilization, this family unit faces
many challenges. On the one hand, parents’ life became more scheduled in Sri Lanka which is directly affecting the well-balanced family structure. Since the country’s per capita GDP is a bit lower, most of the mothers go for work. Every girl child is educated by their family and seeking equal job opportunities as a positive aspect of society. Consequently, women had a strong say in health and fertility behaviour. They were capable workers who can compete with their male counterparts. According to the World Bank report, modern women in Sri Lanka who sought various employments in the government and private sector have less time to spend with their children. But revealedly, the same study found that having young children had no significant effect on men’s prospects in the labour market (https://www.worldbank.org).

In this discourse, female workers as mothers have to play a dual role and their contribution for better parenting is having some difficult challenges. In some cases, mothers have to keep their children in childcare centers. When these parents are back from the workplace, other household activities and an intensive educational workload of the children interrupt the smooth function of their neutral communication and practices. Time which majority of the Sri Lankan Buddhist parents spend before with their children is not available with this scheduled lifestyle. In the average level, children also becoming a part of the technological life, in some cases which shows an addiction to computer games and social media. Previous values and norms which came from generations are not easily transmitting to the young generations. In some cases, urban Sri Lankans more tend to have single parent families. The link which grandparents built with young generations could easily erode. These changes in kinship patterns directly affect the modern child in many ways. In urban environments, some children let their parents live alone or send them to elderly homes which often have poor facilities. According to researches some parents are not satisfied the living they experience in their elderly ages no matter where they live (K.D.M.S. Kaluthantri 2018, pp. 140-145). Though this percentage is low, it is affecting the society which questions modernized attitudes. Therefore, there should be some activities to develop these values according to Buddha’s teachings.
Nowadays, Sri Lankan people are reconsidering the traditional family values based on Buddhism. To develop these values, in schools, in media and even in some public places, there are some collective programs for the young generations. As I mentioned, there is a tendency to encourage Sunday Buddhist schools throughout the island, while private tuition classes are competing with this system on Sundays (www.ucanews.com). Though some regimes have decided to remove Buddhism and History from the school syllabus, the civil society is fighting to keep these subjects in the curriculum and continually give Buddhist education for children from their childhood. This Buddhist teaching aspect is also moderated with media which promote Buddhist programs and even Buddhist TV channels to teach these values. Every morning, in TV channels, not only chanting of Buddha Suttas, but also there are some other Dhamma programs. In most of these programs, Buddhist monks advise lay family members of being a good person; treating parents well; having honest and committed relationships. In every Poya day not only on TV and Radio channels but also in temples there are discussions and programs to teach Dhamma. Buddhist communities also organize programs to teach respect for parents especially focusing on school communities to let these children be more sensitive on their parent’s feelings and values.

It can be concluded that though the modernization process has affected the ordinary family life among Buddhists in Sri Lanka, there are some popular ways of establishing family values and ethics again. Buddhist monks and other Buddhist activists in Sri Lanka keep waking a discourse for a harmonious family. It is obvious that, after ethics and values are devalued in a society, the whole system will collapsed with an ever increasing crime rate and other disturbances. Therefore, family-based development should be the evolving plan for the country’s sustainability. Better sustainable plans will enhance both current and future potential to meet human needs and aspirations. Therefore, to enhance potentials, Buddhist values and ethics should come through a peaceful family relationship which should be given priorities parallel to the material developments. In this background, only Buddhism and capitalism could be intertwined. These values, as well as the love and kindness
of the parents, make people strong and their mental health will be more stable in any stressful working environment.

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Child Abuse and Protection

BUDDHIST ATTITUDE ON PREVENTION CHILD ABUSE FOR SUSTAINABLE DEVELOPMENT

by Rev. Sangabopura Akhila *

ABSTRACT

Many kinds of researchers have been published relating Buddhist perspective but it is rare and difficult to find the Buddhist perspective on prevention of child abuse. Some scholars who research academic areas of Buddhism cite that there is not a perspective in Buddhism about child abuse. They mention above fact referring some part of Buddhist Literature such as Vessantara Jataka, Tilamutti Jātaka, and Kēsi Sutta. When study Buddhism deeply, many examples can be found focusing child protection in Buddhism. Next fact is ordering children under eighteen years old consider as a child abuse. The main aim of Buddhism is attaining the bliss of Nibbāna. Children are practiced from childhood to attain Nibbāna. Hence, ordering child cannot be considered as a child abuse.

Anyhow, it is difficult to find the fix answer for preventing child abuse because any kind of Sutta has not been directly focused on this manner directly. But many Sutta in the canonical text has been concerned regarding this topic as attitudinal manner. Buddha mentions in Piya Sutta that children are the wealthy of human but

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the tragedy is children are abused by own parents. In *Vasala sutta* mentions not to marry a child but child marriage exists in some part of the world. *Mahāvagga pāli* and *Singālōvāda* sutta mention about the compassion of parents towards child but child is abuse by own family. *Vattakkhandhaka of Vinaya Pitak* advises how the teacher treats his pupils but children are abused in the school by the teacher in various ways. These facts show that theories consist in the Buddhist philosophy but the problem is those theories are not practiced correctly. Next, the philosophical approach can be applied for preventing the child abuse as *Virmanaya* and *Samādānaya*. Every person has an ethical responsibility to prevent from any kind of abuse or sexual harassment of child (*viramanaya*). There is a social responsibility to safeguard children as a part of social compassion (*samādānaya*).

This research has been done using the Primary sources, secondary and tertiary sources. In addition to that getting subjective facts form lecturers who study this field academically. At the end, this research will point out how prevent the child abuse through Buddhist teaching.

**1. INTRODUCTION**

Children are the guiders and leader in the future who should have consisted of mental wellbeing and physical wellbeing. Personality and confidence are developed on so called two facts. Hence, children should grow up in the perfect environment but tragedy is children are abused day by day in the world. “Children have the right to be protected forms all forms of violence. They must be kept safe from harm. They must be given proper care by those looking after them” (article 19, UN Convention of the Rights of the Child, 1990) All forms of cruelty to children are damaging. Of all cases of child abuse, only a small number involve total strangers. Children are far more likely to be abused by someone they know and trust, such as a parent, carer, other family members or family friend. Children from all walks of life suffer abuse; however some children are more at risk than others. These include children who are living away from home with other family members or strangers, children with disability as well as orphans who are living on the
streets. The main aim of this paper is to give Buddhist approach to control and eradicate the child abuse through Buddhist Philosophy for the sustainable development.

2. METHODOLOGY

The research is based on quantitative and qualitative research methodology. And with referring early Buddhist sources and approaches have been adopted here; and furthermore personal experiences which are received by the writer as Social Case Worker in the field practice. The Social Case Works quoted here are closed by present time and where based on Ingiriya Division of Sri Lanka.

3. DISCUSSION

First and foremost, it is better to clarify that who is the child, what is the abuse and Sustainable Development. Accordingly, the word Child has defined in various ways; “everyone under the 18 years old consider as a child” (UN convention on the right of child). The Convention defines a ‘child’ as a person below the age of 18, unless the laws of a particular country set the legal age for adulthood younger. The Committee on the Rights of the Child, the monitoring body for the Convention, has encouraged States to review the age of majority if it is set below 18 and to increase the level of protection for all children under 18. “A young human being who is not yet an adult; an unborn child, not suitable for young children is consider as a child” (Oxford Dictionary, 203 p) within these two definitions give an overview on the clarification and definition that who is the child. Commonly, can cite that child is under 18 years old.

Next, “what is child abuse”; “Child abuse is when a parent or caregiver, whether through action or failing to act, causes injury, death, emotional harm or risk of serious harm to a child”. There are many forms of child maltreatment, including neglect, physical abuse, sexual abuse, exploitation and emotional abuse. (https://www.childhelp.org/child-abuse/)

How child abuse effects to sustainable development is the next fact should be clarified. The word sustainable development was introduced in September 2015, the United Nations General Assembly formally adopted the “universal, integrated and
transformative” 2030 Agenda for Sustainable Development, a set of 17 Sustainable Development Goals (SDGs). The goals are to be implemented and achieved in every country from the year 2016 to 2030 (sustainabledevelopment.un.org). When studying 17 goals of Sustainable Development, it is clear that there is not a goal linking directly toward children, but it must be emphasized without perfect wellbeing of child nobody can discuss the sustainable development which is going to be achieved by 2030.

A report of child abuse is made every ten seconds, more than five children die every day as a result of child abuse. Approximately 80% of children that die from abuse are under the age of 4. It is estimated that between 50-60% of child fatalities due to maltreatment are not recorded as such on death certificates (http://www.childhelp.org/pages/statistics2). The statics show the how child abuse occur in the world with high rate. Child abuse is effect on victim child for future lifetime giving huge bad characteristics.

4. THE EFFECTS OF CHILD ABUSE

Children can be abused in physically, sexually, mentally, and neglect. Whatever way abused it gives more affects him or her in the lifetime. Physical abuse can have long term effects on child’s health and development. It can cause physical injury, brain damage or disability. And may lead to children developing emotional, behavioral or educational problems. For some children, these difficulties can continue to adulthood. For example, people who were physically abused as children may have problems with personal relationships, and are more likely to abuse their own children.

Emotional abuse leads to serious behavioral problems. All children need acceptance, love, encouragement, consistency and positive attention from their parents or carers. Children who are denied these often grow up thinking they are deficient in some way and that they somehow deserved to be treated badly. A child who is constantly shouted at, threatened, humiliated or insulted will feel worthless and develop a poor self-image and self-esteem.

Sexual abuse leads to adverse psychological problem in victims – in many cases in to adulthood. These can include depression, insomnia, low self-esteem, sexual dysfunction as an adult, regressive
behaviors like bed wetting or thumb sucking. Depending on theseverity, victims may develop fear, and anxiety which can lead to self-destructive behavior including drug and alcohol abuse, problems with relationships, fear (or hatred) of the opposite sex as well as anxiety over sexual issues.

Neglect can have a serious effect on a child’s long term physical, mental and emotional development. For babies and very young children, these effects can be life threatening. Children deprived of access to medical care might end up with severe disability or physical impairment. Children provided with inappropriate nutrition can become obese as adults or end up with eating disorders. Children who are deprived of access to education might end up with poor outcomes and quality of life as adults. (Safeguarding African Children in the UK Series, 7 page).

5. BEHAVIOR PATTERNS OF ABUSER

- Different mentality and behaviors not like past
- Different mentality towards children
- Lack of relationship with house or place after the abuse
- More relationship with house or place where abuse performed
- More effort for investigate about crime or abuse
- Escape from place after the abuse
- More kindness towards abused child and giving rewards and gifts
- Afraid to face abused child
- Run away from abused child

The process to protect child’s rights and reduce child abuse

Rehabilitating mentally and physically for not to be an abuser when grow up.

Paying more attention and responding for the abused child not to be abused again mentally or physically in the setting of police, probation center, orphanage house or social welfare sector.
Giving awareness into governmental sector and grassroots level to inform every child abuse.

Appointing special agents who have qualified for investigating child abuse in grassroots level.

Appointing caregivers who have not guilty with crime in the sectors of child care sectors, probation centers, orphanage homes and the relevant sectors.

Counseling process for awareness to protect from abuse. (like family counselling)

Buddhist Attitudes on Prevention Child abuse and protect the Child Rights

Many kinds of researchers have been published relating Buddhist perspective relating various topics but it is rare and difficult to find the Buddhist perspective on prevention of child abuse. Some scholars whose researches in academic area of Buddhism say that there is not a perspective in Buddhism about child abuse. They mention that referring some part of Buddhist literature such as Vessantara Jataka, Tilamutti Jataka, and Kēsi Sutta. Anyhow, it must be emphasized that literature is changed the time to time, therefore it should not be said that Buddhism has not a perspective on child abuse. When study Buddhism deeply, can be found many examples that there are so many teaching focusing on the child protection in Buddhism. Next fact is ordering children under eighteen years old consider as a child abuse. The main aim of Buddhism is attaining the bliss of Nibbāna. Children are practiced from childhood to attain Nibbāna. Hence ordering child cannot be considered as a child abuse.

Anyhow, it is difficult to find the fix answer for preventing child abuse because any kind of Suttas has not been focused on this manner directly. But Suttas in the canonical text has been concerned regarding this topic as attitudinal manner. Buddha mentions in Piya Sutta (sanyutta Nikaya, 450 p) that children are the wealthy of human but the tragedy is children are abused by own parents. Vasala sutta mentions that not to marry a child but child marriage exists in some part of the world. Mahāvagga pāli and Singālōvāda sutta
mention about the compassion of parents towards child but child are abused by own family. Vattakkhandhaka of Vinaya Pitaka advice how the teacher should treat his pupils “Putta cīttaṇ upaṭṭha pessaṭi” (Mahavagga pali 01, 95 p) which means head abbot and teacher should concern their pupils as own son. And, on the other hand pupils should treat their teacher as own father “Pitu cīttaṇ upaṭṭha pessaṭi” (Mahavagga pali 01, 95 p). Anyhow, tragedy is; children are abused in the school by the teacher in various ways. These facts show that theories are consisted of the Buddhist philosophy but, the problem is; those theories are not practiced correctly.

Next, the philosophical approach can be applied for preventing the child abuse as Virmanaya and Samādānaya. Every person has an ethical responsibility to prevent from any kind of abuse or sexual harassment of child (viramanaya). There is a social responsibility to safeguard children as a part of social compassion (samādānaya). It is clear that the Buddhist philosophy is consists of the methods of protecting children but those kind of methods are not adapted by present time. This is the high and suitable time for getting awareness and rethinking about Buddhist attitude for preventing child abuse for the sustainable development.

6. CASE WORKS ON CHILD ABUSE DONE BY THE WRITER

Three case works of child abuse (which are closed by present time) mention here done by the writer. Ingiriya division, Sri Lanka is the place where child abuses occurred. Names, age, and places are not true because it is ethically ban mentioning true information.

Case 01.

Village No. 01

Pity girl raped by own father

Shani, 14 years old, her mother migrated to Middle East due to economical instability in the family. She has two siblings younger sister age of 6, and younger brother age of 10; father is addicted to alcohol and not caring the family. When mother migrated to Middle East, children of this family faced to very hardship in their life. Grandmother (by the side of mother) looking after three children but she works in tea plantation. School teacher of Shani
could identified recently that there is something happening her life because her of behavior patterns, mentality and emotions are not familiar as usual. Teacher talked to Shani and asked that, “what is the wrong with her?” and “something happening in her life?” But Shani didn’t tell anything and next, she referred to the writer. He could discuss and reveal that Shani is raped by her own father brutally, for few months. This case (abuse) was the main reason for changing her behaviors. Necessary actions were taken as soon as possible, writer informed the all government agents, such as police, women and child protection sector, and human right sectors of the Agent of Government Office (AG Office) where relevant place.

This tragic incident led to sentence 5 years her father in prison. Mother was informed and she came to Sri Lanka. Shani referred to counselling process performed by AG office for forgetting brutal memories. Her mother started a self – occupation which can be done in the house. Grandmother, mother, Shani, and two siblings are live happily by the present time.

Reflection of the Case No. 01

Relevant this case, Shani was raped by her own father due to many reasons; such as,

- Parent are not educate
- Economic instability of the family
- Children were not protected
- Rape was not done by stranger
- Unawareness of Child abuse of Shani.

Case 02.

Village No 02

Baby girl rap by cheating

There is a baby girl at the age of 6, whose parent was died due to motor bike accident. She known as Kumudu, who grows up with her grandparents. Grandparents are poor working as labors in the others estates. Her abnormal behaviors could be investigate by Dhamma School teacher in the temple. The Dhamma school teacher tried to
ask her the reason for abnormal behavior because she is not clever education than earlier, and all the time miss home-works. The first and second efforts were not success but next her teacher asked promising give the rewards. That effort was success and Kumudu revealed that her grandfather at the age of 70, is used to abuse her sexually giving gifts, sweets and other things what she wants, and when grandmother was not at home. And giving these things she was promised not to say others what grandfather did her. Kumudu was referred to the writer by teacher and writer could revealed she was raped at the age of 5 year, when parents were died.

Government sectors were informed and they got the necessary actions. Grandfather was punished by law and the court decided that grandparents’ home is not secure place for her. Next, she sent into probation center for her further development. Kumudu is attached to counselling process by the probation center for mental development. Additionally she is going school.

Reflection of the Case 02

Relevant this case, Kumudu was raped by her own grandfather due to many reasons; such as:

- Kumudu was raped by a her family member
- Rap is done by cheating not forcing
- Without parents most of children are not secure
- Economic instability of the family.

Case 03.

Village No 03

**Girl is raped by of mother’s boyfriend**

Disna was 16 years old girl whose father has died; and grow up with her mother. She was very clever her education; furthermore, she engaged with group works in the classroom and worked as a member of student association in school. But recently she behaved without aim, not concerning education, not like to engage with colleagues, sleepy in the classroom, and mental and physical behavior were abnormal. Sudden changes of her of behaviors could have arose a doubt in the mind of her class room teacher. Disna
was questioned by teacher after the school time where nobody there in the classroom. When inquired teacher, Disna began to cry loudly and uttered what was happening in the house after the death of her father. She revealed to her school teacher that her mother started a love affair with a man after the pass away of father. Her mother and boyfriend having sex in the same house where Disna lives. But she was helpless and she unable to say mother not to do that because mother is very cruel to her. Recently, mother and boyfriend consume liquor in the house; the tragic story is, one mid-night mother allowed to boyfriend rap Disna. From that day, she was raped few time in the month.

For two months up to that time, she was sexually abused by mother’s boyfriend. Class teacher informed suddenly principle of the school and he informed this case into necessary sectors. Investigation was conducted by police and mother and boyfriend was punished by court. At last she referred to girls care center. The writer could meet her at that center for giving counselling process.

Reflection of Case 03

Relevant this case, Disna was raped due to many reasons; such as,

- The great loss of her father.
- Miss-behave of mother.
- Domestic violence
- Sexually abused by mother’s boyfriend.
- Abused by force.

Summary of the case works

When considering the case works and reflection, it is clear how child abuse occur in the society. Children are helpless and pity by nature. They need care and protection of parents, elders, or caregivers. Child abuse is performed where the economic instability, lack of education level of children regarding abuse and also parents. When parent lost, majority of children are under risk of victimization. Above all three girls had raped by well-known persons of the family; father, grandfather, and mother’s boyfriend; not the strangers. It is noticed that every child is under the risk of
where she or he lives. Child abuse are happening by force and as well as cheating.

7. BUDDHIST SOCIAL WORKS INTERVENTION FOR REDUCING CHILD ABUSE

Engaging Buddhist approaches, intervention programs are conducted to the children and parents. Practical sides of the Buddhism are taught in various way by using facts of canonical text. The writer has established the numbers of children society including parents in the grassroots level of many villages of Ingiriya are. More attentions are given towards children those who have not mother or father or both. Awareness program are conducted joining authorized government agents, and programs are encouraged children to protect from child abuse; and if they face to even a minor abuse by others are to report. As the results of establishing children societies in the grassroots level, it is seems to be reporting of child abuse is decreasing by present time.

8. CONCLUSION

Achieving seventeen goals of sustainable development of UN, the mental and physical wellbeing of children should be more concerned. Above facts clarify that there are many effects influence to children when they faced to any kind of child abuse. Without mental and physical wellbeing of the children, achieving seventeen goals of sustainable development is a daydream because child is the person who ready to lead the society in the future. For achieving such goals, all members of the society has a duty and response to protect children. This paper has discussed the Buddhist attitudes and teaching which can be adopted and used for prevention child abuse. The important fact is such Buddhist teaching of the canonical text should be practiced and taught by religious leaders, otherwise those teachings are meaningless and limit into the texts. Buddhism is a philosophy which can be applied for any moment in the life and can be found the answers for all human problem; and it is an eternal truth.
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THE USE OF SINGALOVADA SUTTA FOR THE PREVENTION OF CHILD SEXUAL ABUSE

by M.W. Jayasundara*

ABSTRACT

Family is one of the main social institutions which provides enormous support for the survival of the human kind. As functionalists point out family plays certain specific functions which need for the survival of the society. Murdock defines family as a universal institution which is characterized by common residence, economic cooperation, reproduction and sexuality.

Child sexual abuse includes molestation, incest, rape, prostitution or use of a child for pornographic purposes. Child sexual abuse is the involvement of a child in sexual activity that he or she does not fully comprehend, is unable to give informed consent to or for which the child is not developmentally prepared and cannot give consent. It should be noted here that every year more than 3.6 million child sexual cases are reported to the child protection authorities in the world. In Sri Lanka, 1469 child abuse cases were reported to the National Child Protection Authority in 2014 and another 2160 cases were related to cruelty to children. It is reported that over 50% of sexual abuse related offences against children had been committed by a parent, caregiver or other relative and in 80% of cases the abuser is known to the victim. In Sri Lanka, sexual rape of children and incest has gradual increase except for the year 2015 from 2012 to 2016. Sexual abuse of children shows

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similar pattern. In 2012 it indicates that 1208 cases while it has increased up to 1459 in 2015.

The objective of this study was to identify the main causes of the child sexual abuse in Sri Lanka and to identify the significance of the use of guidance given in the Singalovada Sutta specially for parents to protect their children. This study was conducted in agricultural district in Anuradhapura in 2015. For this study data were collected by using random sample through the use of interviewer administered questionnaire and in-depth interviews with the forty victims of child sexual abuse and their parents. Further, this study has utilized case study method to collect data from several victims.

The incidence of child sexual abuse cannot be perceived as a simple social problem as such incidences directly refers to violation of vital social norms as well as laws pertaining to the protection of children. Sri Lankan society has undergone a dramatic change with a serious impact on the social control that it had through the cultural and social structural arrangements. The protection of children which had been assured by the traditional social organizations seems to have collapsed. The findings of the study revealed that 80% percent of the victims had been victimized due to the parental negligence and lack of protection for the children. The rest of the victims had been affected their living environment and the nature of parental jobs and their unhealthy practices. The conclusion of the study was that If the parents were able to follow the parental responsibilities illustrated in the Singalovada Sutta child sexual abuse would have been prevented up to certain degree.

1. INTRODUCTION

Family is one of the main social institutions which provides enormous support for the survival of the human kind. The name ‘family’ refers to a husband a wife and their children and it is called nuclear family. An extended family includes more than one generation which composites a husband and wife and their children and grandchildren. As functionalists point out family plays certain specific functions required for the survival of the society. Murdock defines family as a universal institution which is characterized by common residence, economic cooperation, reproduction and
sexuality. As Murdock defines the family, its co-residence exemplifies the household which includes married couple and their children.

It is a common phenomenon that the impact of industrialization coupled with urbanization has changed the family structure from extended family to a nuclear family. Even within the nuclear family both parents do not live within the family unit due to various reasons. Of some parents especially the husband is employed in Armed services within the country or abroad. Still others work as travelling salesmen or travel abroad frequently and they reside in the family for a short period of time of the year. On the other hand, women discharge two functions, their traditional marital role and their new responsibilities in the work force. The mother of the family is often employed abroad as house maids or blue-collar workers who visit their family during their vacation which they normally get once for two or three years. Those mothers who work abroad leave their children in the motherland with the husband or some other relatives. Sometimes those guardians of the children become perpetrators of child sexual abuse or they fail to provide required protection for the children. There are some other families whose parents work some distance away from their homes and they get together at the weekend or at the end of the month. In some other families, children live in boarding houses to facilitate attendance in schools and other educational institutions. In this scenario, parents are compelled to leave their children in a single parent family or in the houses of their relatives. Consequently, children do not see their parents at home regularly and also they do not get parental love and affection or advice and the required security for their life. In traditional societies the members and the relatives of the family lived in the same village or in the same area and they shared many things with neighboring families and they had mutual dependence with the rest of the community for their living and protection. As a result of industrialization and urbanization the traditional life has changed rapidly. The structure of the family has changed from extended family to a nuclear family system and the parents have to look after and protect their children by themselves.

Before we discuss about the child sexual abuse, it is appropriate to verify who we identify as children. Oxford Learner’s dictionary
defines child as young human being below the age of puberty. But we can see different societies have given particular age limit to demarcate a child from an adult. In many countries, under eighteen year individual is considered as a child. In Singalovada Sutta, four vices of conduct has been identified as killing, stealing, lying and sexual misconduct pave the way for destruction. Here we can identify child sexual abuse as sexual misconduct as exemplified in the Singalovada Sutta. (Narada, 1996).

Child sexual abuse seemed to have been a long existing phenomenon in many countries of the world. The world history shows that children had been treated with cruelty without paying them any special concern. In ancient times, children had been scarified to the gods, or at times brutally beaten, neglected and starved. With the aim of population control, infanticide was practiced. Female infants were valued less and they were killed at the birth or prenatelly. Sometimes poor families mutilated their children to make them pitiful beggars. At some time of the world history many children were sold into slavery for a parental profit. In higher strata of families children had been used as political hostages, security for debts and negotiable assets. The young children were forced to marry to facilitate the parental acquisition of property. During Greek and Roman era, through Biblical times as recently as the rise of Calvinism, children were subject to death penalty for offences against their parents (Pogrebin, 1983:44-45).

Child sexual abuse is not confined to any particular social class or social group. But it is difficult to answer why people sexually abuse their own children or others siblings. As history reveals, children have been considered as their parents’ property or father’s property for centuries. Under the Roman Law the children below the age of a major had legal rights and the concept of ‘patria potestas’ of roman law had been given authority to father to control their children. Until the 19th century, the father had the authority of using children and their mother as a household property. Consequently, father owned children’s labor and their earnings as well as their physique. As the head of the family the father was responsible for those who belonged to him for their upkeep, their behavior, and he was expected to protect them.
In the case of incest, the girl was the father’s property or his commodity. Although the incest had been prohibited by ecclesiastical law until the nineteenth century, it was not crime against property in the eyes of either the perpetrator or the law. As a result, incest was rarely reported or condemned. It was the father who decided whether the incest was a crime or not. In case of an outside person who committed a child sexual abuse, the court had taken it seriously in the late 18th century and the early 19th century. During this period the women had taken steps against child sexual abuse than their men (Clark, 1987: 49). According to Clark, it was the period during which sexual violence took place mostly against women and children in new industrial areas.

During the 19th century under the canon law those who were convicted of incest were punished with solemn penance at church or in the marketplace, bar-legged, bare-headed, and wrapped in a white sheet for two or three years. After the abolition of court church in 1857 in England, incest remained as a legal act until it was declared as in England in 1908. During that period incest was considered as great fun (Gittins, 1993: 173).

The issue of incest had first become a social problem by the end of 19th century mainly due to the widespread middle class concern over the social, economic and health of the working class.

According to a research conducted by Linda Gorden on social welfare agencies in Boston between 1870 and 1980 (Ferguson, 1998) the social workers were well aware of the existence of incest as a form of family violence. With the introduction of compulsory education for children and the outlawed child labor, the parent’s control over his children’s labor power and training started to diminish. The State has taken the overall responsibility for the physical and moral welfare of children through its formal institutions, such as schools, police, health etc. However, parental supervision and guidance on children remain as an integral part of culture.

Today we are living in a world where children are subject to inhuman exploitation by market forces and thereby becoming the victims of social evils such as crimes, AIDS, and civil wars. A sustainable human development requires a clear focus on children.
The capacity for human resources of a nation depends on the efforts and investments they make on their children. As children play a decisive role as productive agents in future development, they need proper care and guidance to improve their creativity and leadership development. Investment in children now is therefore an economic necessity since they are an integral part of development in future.

Although widespread poverty in societies have been cited as the major cause for child deprivation, children cannot wait until poverty is reduced. Actions taken today to improve their mental health and physical capacity will help loosen the grip of self perpetuating poverty. However, it is argued that if the present patterns of child deprivation are to continue, about 500 million child death will occur in South Asia over the decade (Ferguson, 1998). It is also reported that a large number of children have been denied of access to better education and other human rights and are subject to various kind of abuses. Hence, the progress in the wellbeing of children ultimately requires progress on many fronts—progress in the battle against poverty in the struggle of economic growth, end of gender discrimination so on. The break down of traditional social security and welfare of children provided by the extended family structure has made vast impact on child sexual abuse. However, it is our moral and ethical responsibility to make use of the communication, technology and knowhow we already possess to save the lives of children and help develop the potentials that add up to the future of our nation.

Abuse of children take place in various forms including child domestic labor, bonded labor for commodity productions, girl trafficking, sexual abuse, forceful recruitment of children by armed groups, verbal abuse at household and at community level. The use of children in trades such as begging is also common all over the world. In Sri Lanka, the child abuse takes place in all forms mentioned above. But some types of child abuses are prevalent and more severe than others. Relative to the other countries in South Asia, the Sri Lankan government over the last 40 years has been able to provide adequate social services to its population: the country is considered to have the best educational system in South Asia, with a relatively high attendance of children in school, and
health services that reach the majority of the population. People’s access to media is quite high throughout the country.

Nevertheless the country has poor records in protection of children from various types of abuses. In particular, the sexual abuse of children is taking place in households and at community and social level. Especially, the social levels, economic and cultural factors force some individuals and communities to engage children in sex trade or sexual abuse. This study focuses on the impact of changing pattern of family on child sexual abuse in the country.

In general terms child sexual abuse is defined as sexual contact with a child that occurs under one of the following three conditions:

- When a large age or maturational difference exists between the partners;
- When the partner is in a position of authority over or in a care-taking relationship with the child;
- When the acts are carried out against the child by using violence or trickery.

Another definition suggests that child molestation is also a form of child sexual abuse in which an adult or older adolescent uses a child for sexual stimulation (eu.wikipedia.org/wiki/child-sexual-abuse).

Child sexual abuse includes both touching and non-touching behavior. All sexual touching taking place between an adult and a child is known as child sexual abuse. According to medical definition child sexual abuse encompasses four basic types of maltreatment namely child neglect, physical abuse of a child, emotional abuse of a child and sexual abuse a child (https://www.medicinenet.com/script/main/art.asp?)

Among all forms of child abuses, child sexual abuse is considered the least frequently reported act. Many scholars believe that child sexual abuse remains the most under reported type of child maltreatment for such activity is surrounded by secrecy and the conspiracy of silence.

However, there is no universal agreement about the exact details of such a definition. For example, how large the age or maturational
differences must be. Obviously, individual and cultural factors play a special role in child abuse. But there is widespread international agreement about most of the common kinds of situations that confront us in actual practice: sexual practice between adults and pre-pubertal children, between parents and their offsprings, and sex acts against children using force and violence.

Child abuse means physical, sexual or emotional maltreatment or neglect of children by parents, guardians or the others who are responsible for a child’s welfare. Sexual abuse includes molestation, incest, rape, prostitution or use of a child for pornographic purposes. Child sexual abuse is the involvement of a child in sexual activity that he or she does not fully comprehend, such a child is unable to give consent for an act which he/she is not developmentally prepared. Child sexual abuse is as evidenced by an activity between a child and an adult or another child who is by age of development holds a relationship of responsibility, trust or power for the activity committed.

2. PROBLEM STATEMENT

The incidence of child sexual abuse cannot be perceived as a minor social problem as such incidences directly refer to violation of vital social norms as well as laws pertaining to the protection of children. The law alone is not going to protect the children and the social structure and the organization of society are responsible for a considerable contribution to the peace and order of the society including the protection of victims.

Sri Lankan society has undergone a dramatic change with a serious impact on the social control that it had through the cultural and social structural arrangements. The protection of children which had been assured by the traditional family centered social organizations seems to have collapsed and the existing society has not yet replaced it with a modern system of child protection. This research study is concerned with these social phenomena and make an attempt to explore and explain the phenomenon of child sexual abuse stemming from this anomic situation. Accordingly, the central research problem is to understand the collapse of existing traditional kinship system based social control described by the Singalovada Sutta and the resulted opportunities for the victimization of children who are left without
proper child care system.

3. SIGNIFICANCE OF THE STUDY

It should be noted here that every year more than 3.6 million cases are reported to the child protection authorities in the world. The United States has one of the worst records among industrial nations losing in average between four and seven children every day to child abuse and child neglect. In every ten second, one case of child abuse takes place in America and the most prevalent form of child abuse is given below.

- Physical abuse 28.3%
- Sexual abuse 20.7%
- Emotional neglect 14.8%
- Emotional abuse 10.6%
- Physical neglect 9.9%

Accordingly it can be concluded that the second highest form of child abuse is the child sexual abuse. In Sri Lanka, 1469 child abuse cases were reported to the National Child Protection Authority in 2014 and another 2160 cases were related to cruelty to children. It is reported that over 50% of sexual abuse related offences against children had been committed either by a parent or a caregiver or other relative and in 80% of cases, the abuser is known to the victim. The following table shows the details of the forms of sexual abuse taken place in the country on annual basis.
According to the above table sexual rape of children and incest had gradually increased from 2012 to 2016 except for the year 2015. Sexual abuse of children shows similar pattern. In 2012, it indicates 1208 cases while this has increased up to 1459 cases in 2015.

It is worth noting here that no one can explicitly conclude that it is only the incidences of child sexual abuse indicated in the above table which occur annually in Sri Lanka. Because child abuse is a hidden crime and above table indicates only such data reported to the police. However, it is clear that crime against children such as rape and incest, unnatural sexual abuse and grievous sexual abuse, sexual exploitation of children and sexual abuse, obscene publication relating to children, and attempting to commit sexual harassment against children often take place in Sri Lanka. Many of these crimes have shown an increase by the year 2016. Further the magazines like the Spartacus and the Little John point out that Sri Lanka is paradise for child prostitution. All these factors reveal that child sexual abuse has become a serious social problem in the country and it is of importance to conduct an in-depth study on it.

The significance of this study is evident from number of aspects such as academic, practical and social problems. As a social issue, the problem of child abuse seemed to have assumed alarming proportion

Table: 1 Grave Crime Committed Against Children - 2012 to 2016

<table>
<thead>
<tr>
<th>Type of Sexual Abuse</th>
<th>2012</th>
<th>2013</th>
<th>2014</th>
<th>2015</th>
<th>2016</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rape/Incest of Children</td>
<td>1861</td>
<td>1835</td>
<td>2008</td>
<td>1654</td>
<td>1685</td>
</tr>
<tr>
<td>Unnatural Offences/Grievous Sexual Abuse</td>
<td>758</td>
<td>790</td>
<td>560</td>
<td>833</td>
<td>716</td>
</tr>
<tr>
<td>Sexual Exploitation of Children</td>
<td>122</td>
<td>571</td>
<td>377</td>
<td>75</td>
<td>49</td>
</tr>
<tr>
<td>Sexual abuse</td>
<td>1208</td>
<td>1258</td>
<td>-</td>
<td>1459</td>
<td>-</td>
</tr>
<tr>
<td>Obscene Publication relating to Children</td>
<td>14</td>
<td>03</td>
<td>-</td>
<td>08</td>
<td>-</td>
</tr>
<tr>
<td>Attempting to commit sexual harassment</td>
<td>31</td>
<td>40</td>
<td>-</td>
<td>20</td>
<td>-</td>
</tr>
</tbody>
</table>

Source: Administration Reports of IGP, Sri Lanka. 2012-2016
during the last couple of decades in Sri Lanka. The statistics on crime and delinquency clearly show a gradual deterioration of security of children in the country and there has been dramatic increase in certain types of crimes against children. A civilized society does not accept the existing issues of child protection escalated into dangerous proportions. However, what is evident from the annual reports of crimes is the precipitous increase in the rate of crime against children compared to the 1960s and 1970s. The official records compiled by the police provide only the cases complained to the police and a few cases detected by the police itself. As the victims are not in a position to complain about the crime committed against them. It can be assumed that a considerable number of crimes against children remain as hidden crimes. Therefore, the seriousness of this social problem should be ascertained with reference to both official statistics as well as the dark figures of child sexual abuse and other crimes. Accordingly, this study has been specially designed with the objective of looking into the hidden aspect of crimes against children and their causal factors. Sri Lanka needs to assure the protection of all citizens and therefore the children of Sri Lanka deserve special protection from the state and society in case of the increasing rate of crime against them.

In addressing causal factors of child abuse in Sri Lanka, any study in the contemporary society has to pay special attention to the family. Family being the traditional and responsible primary institution of reproduction, child rearing and taking care of children requires due analysis of its functional effectiveness in the current society. This study reveals the real characteristics of existing system of family and the issues that it has confronted in the modern society in response to the change of traditional social system. In particular, the timely importance of this study lies in its endeavor to identify the direct and indirect family related causes of child abuse and other factors which have been conducive to the perpetration of crimes against children in a social environment where the family is not performing its expected roll of protecting the children and taking care of them. As Singalovada Sutta explains parents have responsibilities to protect and direct their children in the correct path. Parents should restrain their children from evil; they should
direct their children towards the good and train them for a suitable profession. In due time parents should arrange marriages for them and hand over the inheritance to them (Rahula, 1959: 122-123; Rahula 1965).

4. OBJECTIVES OF THE STUDY

To identify the main causes of child sexual abuse in Sri Lanka

To explore the significance of the use of guidance given in the *Singalovada Sutta* for parents to protect their children.

4.1. Methodology

This study explored the main causes of the child sexual abuse in Sri Lanka and identified the significance of the use of guidance given in the *Singalovada Sutta* specially for parents to protect their children. This study was conducted in the agricultural district of Anuradhapura in the 2015. For this study the data were collected by using random sample through the use of interviewer administered questionnaire and in-depth interviews with the twenty victims of child sexual abuse and their parents. Further, this study has utilized the case study method to collect data from several victims.

**Age of the Victims**

Table 2 indicates age categories of the victims. All the victims were five years and above. Compared to the other categories of age groups, 11-15 years group represented the highest number of victims that stands at 60% (n=12). The other 35% (n=7) belonged to the 6-10 year age category.

**Table 2: Age Distribution of the Victims**

*Source: Field Study 2017*

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>05</td>
<td>01</td>
</tr>
<tr>
<td>6-10</td>
<td>07</td>
</tr>
<tr>
<td>11-15</td>
<td>12</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
</tr>
</tbody>
</table>

It was found that the many abusers were known to the victim. As the Table 3 shows 50% (n=10) of the sexual abuses have been
committed by the neighbours of the victims. Male friends of the victims have committed 30% (n=6) of sexual abuses.

Table 3: Nature of Perpetrators of Sexual Abuse
Source: Field Study 2017

<table>
<thead>
<tr>
<th>Perpetrator</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neighbors</td>
<td>10</td>
</tr>
<tr>
<td>Male friend</td>
<td>6</td>
</tr>
<tr>
<td>Father</td>
<td>1</td>
</tr>
<tr>
<td>Step father</td>
<td>1</td>
</tr>
<tr>
<td>Visitor</td>
<td>1</td>
</tr>
<tr>
<td>Teacher</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
</tr>
</tbody>
</table>

It is important to note here that father and the step father of victims also have committed child sexual abuse. A school teacher had sexually abused her pupil at the school.

In this study the nature of the sexual abuse was scrutinized. The majority (45%; n=9) of abusers had touched the genital of the girls while 40% (n=8) had sexual intercourse with children. The rest 15% (n=3) had used children's thighs as the sexual object.

Table 4: Venue of the Sexual Abuse
Source: Field Study 2017

<table>
<thead>
<tr>
<th>Venue</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Victim’s home</td>
<td>12</td>
</tr>
<tr>
<td>Abandoned house</td>
<td>3</td>
</tr>
<tr>
<td>Abuser’s house</td>
<td>3</td>
</tr>
<tr>
<td>School</td>
<td>1</td>
</tr>
<tr>
<td>Bus</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
</tr>
</tbody>
</table>

As Table 4 indicates, many Child sexual abusers 60% had chosen victim’s houses to carry out sexual abuse in the absence of their parents or guardians. In some families (20%; n=4), victim’s mother
had gone abroad to work as housemaids with the hope of finding money to alleviate their poverty stricken conditions. In those families the father had taken to alcohol and they did not fulfill the requirement of protecting them from being sexual victims. Some (15%) abusers had taken the children to the abandoned houses for victimizing them while other (15%) abusers had used their own houses to engage in sexual activities with children.

The majority (70%) of sexual abuse had been committed by force and violence. Some girls (10%) were not fully aware about the sexual activities as they were very young but Some male friends (20%) had cheated their girl friends to motivate to have sex with them.

Table 5: Abuser’s Relationship to the Victim  
Source: Field Study 2017

<table>
<thead>
<tr>
<th>Abuser</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neighbour</td>
<td>08</td>
</tr>
<tr>
<td>Teacher</td>
<td>01</td>
</tr>
<tr>
<td>Student</td>
<td>01</td>
</tr>
<tr>
<td>Male friend</td>
<td>05</td>
</tr>
<tr>
<td>Father/Step father</td>
<td>02</td>
</tr>
<tr>
<td>Known person</td>
<td>01</td>
</tr>
<tr>
<td>Unknown Person</td>
<td>02</td>
</tr>
<tr>
<td>Total</td>
<td>20</td>
</tr>
</tbody>
</table>

Table 5 shows that most of the persons who committed child sexual abuse were living in the same community with the victims. Some of them such as father, teacher, neighbor, male friend had a close relationship with the victims in their day to day life.
Table 6: Causes for the Child Sexual Abuse Source: Field Study 2017

<table>
<thead>
<tr>
<th>Cause</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>No one at Victim’s home</td>
<td>10</td>
</tr>
<tr>
<td>Negligence of parents</td>
<td>05</td>
</tr>
<tr>
<td>No objection by victims</td>
<td>05</td>
</tr>
<tr>
<td>Ignorance of victims</td>
<td>02</td>
</tr>
<tr>
<td>Mother was abroad</td>
<td>03</td>
</tr>
<tr>
<td>Uncivilized Nature of Abuser</td>
<td>02</td>
</tr>
<tr>
<td>Drunkenness</td>
<td>02</td>
</tr>
</tbody>
</table>

According to Table 6, many incidence of child sexual abuse had occurred at the time that the victims were alone at home. Abusers had chosen to get their sexual pray when victims were alone when their parents were at the paddy field or at any other work places away from their houses. Both parents were at work in their field or some other places with the hope of earning their daily bread. Therefore, they were not much concerned about their children’s security while they were at home. Some girls (10%; n=2) were not aware about the sexual activities as they were very young, so it would have paved the way for abusers to get their sexual desires fulfilled through those young girls. In some families (15%) children’s mother was in abroad serving as housemaids. The lack of mother’s care for children had not been adequately substituted father or the rest of the members in the family.

Table 7: The Impact of Sexual Abuse on Victims Source: Field Study 2017

<table>
<thead>
<tr>
<th>Impact</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stop schooling</td>
<td>03</td>
</tr>
<tr>
<td>Transferred to another school</td>
<td>02</td>
</tr>
<tr>
<td>Become isolated</td>
<td>02</td>
</tr>
<tr>
<td>Social humiliation</td>
<td>05</td>
</tr>
<tr>
<td>No revelation of the sexual abuse</td>
<td>08</td>
</tr>
<tr>
<td>Being hateful to the society</td>
<td>02</td>
</tr>
</tbody>
</table>

As indicated in the Table 7, the impact of the child sexual abuse...
caused the victims to change their normal behavior. Only a few families (40%) had succeeded in hiding the incidence from the public. Consequently, they did not receive any mal-responses from the public. As a result of social humiliation, 15% of victims had stopped their schooling while 10% had been transferred to another school to get rid of public humiliation. Some victims (10%) had been isolated by their school mates by rejecting their company after they became the victim of sexual abuse. Another two (10%) victims expressed their feeling of hatred for the society.

In the present study, the religion of the victims was solicited. Accordingly, out of 19 Buddhist victims, 15 (75%) of them had studied in Dhamma school while four (20%) victims did not attend the Dhamma school. One (5%) victim who observed Islam religion said that she visited the Dhamma school once a week.

Most of the members of the victim families (60%) had visited the temple for religious observances on full moon days. Of the victim’s families 20% (n=4) stated that they rarely visited temples while the rest 15% (n=3) stated they did not visit temples at all.

The people of the area clearly revealed the need for the reestablishment of family and community order in terms of Buddhist teachings and Buddhist cultural values. The families committed for better socialization of children and the Buddhist cultural values and the community leaders especially referred to the significance of Buddhist discourses like Singalovada Sutta and other Buddhist norms generally followed by the good families. This community reference to Singalovada Sutta was taken seriously into account in finding community-based resocialization of families responsible for the abusive acts against minors and even elderly people. Compared to the adverse social impacts of legal actions taken by the criminal justice systems, specially the police, prisons and correctional institutions, community-based corrections of abusive families or family members and victims of abusive acts seemed to be less harmful and such community-based approaches reduce the labeling impacts of formal institutional corrections of offenders. It is in the case of community-based approach to the corrections of offenders of child abuse that the particular teaching of the Singalovada Sutta can be implemented as required to the needs of modern society.
Most of the families are tired of formal reactions of the criminal justice systems and have given up their hopes in the correction of offenders as such formal reactions have tarnished their family image. They eagerly declared their willingness to get their offending family members rehabilitated in a religious environment associated with the local temples under the chief incumbents.

According to the people who expressed their willingness for community-based rehabilitation of offenders, their families can be reestablished in terms of the basic principles given in the singalovada Sutta. Here one important observation was the lack of proper transmission of Buddhist teachings and values to the family members who were specially the offenders and victims. They had been merely living under the control of parents or neighbours. In an environment where the control of elders had collapsed, they had been victimized. The Singalovada Sutta teachings seemed to be the most appropriate principles and guidelines to be addressed in the community-based informal, family friendly solution to the existing issues.

5. CONCLUSIONS

The findings of the research revealed that child abuses in the selected area was committed by the known people of the victims and their families. Only a very few child sexual abusers were found as unknown people of the victims. In most occasions, neighbours and the male friends of the victims abused the children at victim’s homes in the absence of their parents. Some times children were abused in the abandoned houses located in their villages. The isolated villages and their environment were conducive for sexual offenders to carry out their sexual abuses. Parents had failed to execute their role and responsibilities as explained in the Singalovada Sutta namely to restrain their children from evil such as sexual misconduct and provide protection to prevent such activities. Parents had not trained or made their children aware of the need to be involved in positive activities and protect them from evil. Absence of mother at home due to migration as house maids or fully engrossed in work outside home badly affected children’s protection and such children had often fallen prey to sexual abusers. This research study has revealed some important social requirements of people in order
to control and prevent criminal acts against women and children including child sexual abuses. The study revealed that the family members had not been adequately socialized to learn about their roles in terms of the cultural values and norms. In such a situation community-based rehabilitation programs can be enriched with the teachings of Singalovada Sutta together with the major social functions of parents, children, teachers and students, employers and employees, religious leaders and followers etc. This study concludes that if the parents had been able to follow the parental responsibilities as illustrated in the Singalovada Sutta the child sexual abuse would have been prevented to a great extent.

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Child is considered as the future of human generation. Their mental and physical health is highly important to be cared by responsible adults in order to protect them; protecting their human rights at the same time. Among the studies of Buddhist social philosophy, lack of attention is given to study on Buddhist attitude towards children when compare with other scholarly contributions. But it is important to inquire about mental and physical abuse headed for child victims; might be a cause to act as abusers in future too. Therefore, objective of this research is to study Buddhist perspective of children and their protection with reference to early Buddhist teachings by considering their status in the early Buddhist society. Supportively, Pāli canon is considered as the primary source to learn early Buddhist view of the selected research and relevant secondary sources are considered to fulfil the research by adopting qualitative research method.

Emotional abuse is not visible unless it is expressed. It can harm victim’s mental health and cause more damage than physical abuse. This type of abuse generates not only verbally but also from isolation and neglect of the family members. At the same point, physical abuse also a common mistreatment of children by the ways
of domestic violence, child trafficking, child laboring and child marriages which take place frequently in majority of countries who give a huge demand to human rights but actual process is required to be examined.

Either a religion or a philosophy, it is required to guide a human being to be a socio-friendly and self-friendly (in conventional meaning) person by valuing morality while act in effort to achieve ultimate goal of salvation; *Nibbāna* according to Buddhist teachings. Buddhist doctrine never looks down upon the status of any human being due to their age, race, ethnic group, caste or religion; but behavior is the component which makes people differ from each other. In the same manner, each and every child is a part of the society who has rights to be protected and educated without being offended or neglected. As hypothesis Buddhist teachings are remarkably contributed to highlight this requirement to look for a sustainable future.

Existence of all living beings is depended on reproduction process of their species. With identification as the most cognitively developed living being, humans who belong to Mammalian class have a long history of their continuous generation since more than 200000 years. Throughout the history humans engage with variety of development processes in order to maintain their life span either accepting natural developmental processes (mostly biological processes) or according to requirement of material or technological development. Hence individual human development can be categorized under three main processes such as the followings:

- Physical Process
- Cognitive Process
- Socio-emotional Process

Changes of biological nature reflects the role of physical processes and all biological growth processes are called maturation. Maturation can be sectioned into main four stages as infancy, Childhood, adolescence, and adulthood. Cognitive process involves changes in an individual’s thought, intelligence since

language and socio-emotional processes involve changes in an individual’s relationships with other people with in emotions and in personality. Hence this research mainly focuses on infancy and Childhood under above three main processes by concerning Child Protection with reference to Theravāda Buddhist perspective.

The term ‘Child’ is derived from old English word ‘cild’ which has a Germanic origin with the meanings as fetus, infant, unborn or newly born person. According to the Oxford Dictionary, Child is a young human being below the age of puberty or below the legal age of majority and the Cambridge Dictionary has defined ‘Child’ as a boy or girl from the time of birth until he or she is an adult, or a son or daughter of any age. With this approach Child is given a recognition as immature human being who need Protection as well as more attention to exist in the society as a precious being. In addition as the biggest and widest human organization, United Nations has paid special concern to Child. In 1959 the United Nations General Assembly adopted the Declaration of the Rights of the Child, which defines Children’s rights to Protection, education, health care, shelter and good nutrition. Under Article No 1 of the Convention on the Rights of the Child, United Nations have defined Child as a person below the age of 18, unless the laws of a particular country set the legal age for adulthood younger. The Committee on the Rights of the Child, the monitoring body for the Convention, has encouraged States to review the age of majority if it is set below 18 and to increase the level of Protection for all Children under 18.

In Buddhist perspective, the Suttantapiṭaka of Pali canon includes a number of terms for Child as following:

\textit{Apacca}^8

\begin{itemize}
  \item 2. Ibid.
  \item 3. Harper, 2001
  \item 4. Oxford, 2019
  \item 5. Cambridge, 2019
  \item 6. UN, 2019
  \item 7. UNICEF, n.d.
  \item 8. M. I:50
\end{itemize}
Apart from above terms, during the time period which a baby spend inside of his mother’s womb, he is called as ‘gabbha’.
Buddhist teachings deeply discuss the formation of human body since he/she starts his/her physical development from mother’s womb as following.

‘First there’s a drop of coagulate; from there a little bud appears; next it becomes a piece of flesh; which produces a swelling. From that swelling the limbs appear, the head hair, body hair, and teeth. And whatever the mother eats the food and drink that she consumes nourishes them there, the person in the mother’s womb’\textsuperscript{27, 28}

Through this explanation it clearly indicates the wide knowledge of the Buddha about physical process of human, not only after his birth but also before his birth when embryo is developed inside the womb of mother. Above quotation which is extracted from the \textit{Indakasutta} has emphasized the impact of nutritious food mother consumes for the gradual development of the Child. With this approach of Child Protection, consideration should be wider to concern about physical as well as psychological development process of embryo to give birth to a healthy Child. As a country which owns Buddhist impression for its culture, Sri Lankan people have a number of ritualistic responsibilities which concern about physical and psychological well-being of embryo as well as for the well-being of mother during her pregnancy. Even today in Sri Lankan society, with the concern of physical well-being of pregnant mothers, they are given special attention by family members by avoiding her from consuming some foods which may negatively affect for the well-being of the embryo as well as mother. Apart from that psychological status of mother also highly considered and most of the times Buddhist society arranges religious environment for mother to be more familiar with rituals related to Buddhist culture. To add more, in Buddhist literature it is mentioned that if pregnant women listen the \textit{Aṅgulimālaparitī} their delivery process will be ease due to blessings of \textit{paritī} chanting. Hence it is clear that even before the birth, Child is protected under Buddhist culture which got the influence from \textit{Theravāda} Buddhist teachings.

\textsuperscript{27} S. I : 205
\textsuperscript{28} Sujato, 2018
In addition, according to the life span stages of human, there are some important stages that a human spends under Childhood.

Prenatal Development (Conception and Development of the structure of the body)

Infancy and Toddlerhood (1 – 2 years)

Early Childhood (3 – 5 years)

Middle Childhood (6 – 11 years)

Adolescence (12 – 18 years)\(^{29}\)

Buddhism has given special attention to Child by concerning all above life span stages including prenatal development. With facts, the \textit{Soṇanandajātaka} has clearly explained the responsibility that mother and father take to protect and raise their Child as a healthy one. As previously explained, parallel importance of mental well-being as well as physical well-being of Child is highly assured in Buddhist teachings as quoted from above \textit{Jātaka} as following:

“Even before the Child’s conception, the mother anxiously “worships the gods and questions the stars and the seasons” wondering, “under which constellation will a long-lived son be born?” Once she becomes pregnant, she immediately “gives rise to love for the offspring in her womb”; and once the baby is born, she “soothes her crying Child with breast milk and lullabies,” “nestles him in between her breasts, suffuses him with the touch of her body, and wraps him up in the cloak of her arms.” She “pleases and appeases him,” “protects her innocent Child from frightful wind and heat,” “treats him with tenderness,” and “looks at him with a loving heart.” \(^{30}31\)

With above explanation of mother’s love towards her Children, Protection of Child should be initiated from the family. A well raised Child automatically generates the capability of adjusting himself not to harm others verbally, physically or emotionally.

\(^{29}\) Lumen, n.d.


\(^{31}\) Ohnuma, 2016
since he is well aware of good habits and moral practices generalize inside his family. Simply the protected Child understands the value of protecting others without extending violence toward any other living being.

The period which the Child spends until he/she becomes an adult is called as ‘Childhood’. In psychological approach, in his book ‘The Origins of Intelligence in Children’\(^{32}\) Jean Piaget has explained cognitive development of Childhood under four main stages as following:

- **Sensorimotor stage** (birth to age 2)
- **Pre-operational stage** (from age 2 to age 7)
- **Concrete operational stage** (from age 7 to age 11)
- **Formal operational stage** (age 11+ - adolescence and adulthood)\(^{33}\)

In Sensorimotor stage, Children begin to utilize their inborn abilities and skills in order to experience the environment or surrounding around them. They start to learn from senses and gradually try to react to Environment with a growth of their cognitive phase. Most importantly object permanence is one of main development in this stage which means that Child understands that objects are exist even it cannot be seen or touched.

When it comes to Pre-operational stage, Child tends to develop Egocentric mental formation since yet they cannot understand views of other people. In this stage they starts to play with symbolic play and they role-play their parents or care-takers. Their language also gradually develop in this stage. Children able to think more logically in Concrete operational stage. While kids at this age become more logical about concrete and specific things, they still struggle with abstract ideas.\(^{34}\) As a final stage, in Formal operational stage Children able to think about theoretical concepts as well as abstract concepts and also they are able to find solutions to some problems in a creative way. But it does not mean that their ability to develop problems is totally developed since even adults are unable to ensure it.

\(^{32}\) Piaget, 1952  
\(^{33}\) Mcleod, 2018  
\(^{34}\) Ibid.
In Buddhist perspective the Buddha has seen the Child as a being who has a fetterless mental condition when comparing to adults. To illustrate, in the *Mahāmālukyasutta* the Buddha has discussed the mental condition of an infant as following by comparing with adults.

“For a young tender infant lying prone does not even have the notion ‘identity,’ so how could identity view arise in him? Yet the underlying tendency to identity view lies within him. A young tender infant lying prone does not even have the notion ‘teachings,’ so how could doubt about the teachings arise in him? Yet the underlying tendency to doubt lies within him. A young tender infant lying prone does not even have the notion ‘rules,’ so how could adherence to rules and observances arise in him? Yet the underlying tendency to adhere to rules and observances lies within him. A young tender infant lying prone does not even have the notion ‘sensual pleasures,’ so how could sensual desire arise in him? Yet the underlying tendency to sensual lust lies within him. A young tender infant lying prone does not even have the notion ‘beings,’ so how could ill will towards beings arise in him? Yet the underlying tendency to ill will lies within him. Would not the wanderers of other sects confute you with this simile of the infant?”

Above explanation regarding mental condition of an infant exposes that during the first stage of Childhood (Sensorimotor stage according to Piaget) Child does not have developed cognitive ability. In short, he/she does not have ability to harm anyone since they do not have notion about lust, hatred or delusion but underlying tendency (*Anusaya*) is with him. At the same point,
they do not have ability to defense themselves and their Protection is depended on people around them.

Through the edited book “Little Buddhas: Children and Childhood in Buddhist Texts and Traditions” (2013) Venessa R. Sasson questions the Buddha’s parenthood in his previous life as well as during his life as prince Siddhārtha. As the first point she questions the importance of king Vessantara’s commitment to the perfection of generosity than his own two Children. She might be disturbed by king Vessantara’s act of giving his sobbing Children to a stranger with the purpose of fulfilling perfection of generosity. But king Vessantara’s commitment is far beyond than Sasson’s view of his act. His purpose was to find the truth of the way of ending suffering on behalf of all living beings even by dedicating his happiness as well as his Children’s happiness since Buddhism is a teaching which has final goal of it to end all kinds of suffering. At the same time again she questions the prince Siddhārtha’s great departure while prince Rahula was sleeping. She has claimed further that in his ultimate life, has been repeatedly cited as evidence of Buddhism’s negative relationship to Children. But it seems that again she forgot the ultimate goal of Buddhism and the undertaking of Dhamma that is suffering in the present, but results in happiness in the future. Hence her argument is not valid which criticizes Buddhism as an anti-family religion because it is universal and altruistic doctrine which guides any follower to get rid of circle of birth (Samsāra) without considering any narrow social parameters.

When pays attention for required nutritious for Child development, the Mahātanhaśaṅkhayasutta discusses four kinds of food which important for the physical and psychological development of a Child as below:

- Kabaliṅkāro āhāro (Edible food for physical health)
- Phasso āhāro (Food of Sensory Impression)
- Manosamāṇcetanā āhāro (Food of Volition)

37. Sasson, 2013: 2
38. Ibid.
Viññāṇaṃ āhāro (Food of Consciousness) ⁴⁰

Healthy edible food is important for physical well-being of Child and through sensory impression Child is able to experience the environment around him. Through volitional foods his logical thinking capacity is developed and food of consciousness leads him to identify forms, smells and sounds individually. Therefore for the existence, he requires all above mentioned foods and nutrition for his protective existence.

United Nations view of Child Protection also has a wider vision to protect each and every Child in the world with a special care. They believe that every Child has the right to grow up in a safe and inclusive environment.⁴¹ But they further alert that unless the world tackles the inequity in present following major problems can be arisen in 2030.⁴²

Image 1: Major Issues which can be arisen in 2030
(Source: https://www.unicef.org/sowc2016/)

Prevention of poverty, violence against any living being and also importance of education are broadly discussed in Buddhist teachings with practical solutions. As a teaching specified to lay people, the Sigālakasutta emphasizes the responsibilities of parents

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⁴⁰ Ibid. : 260
⁴¹ UNICEF, n.d.
⁴² UNICEF, 2019
throughout their Child’s life as following:

By restraining from wrongdoing
guiding the Child towards good actions
training the Child in a profession
supporting the choice of a suitable spouse
handing over the inheritance in due time\textsuperscript{43}

In Buddhism, parents are known as the first teachers\textsuperscript{44} of Children. Even at the first time a Child sees the world, mother is the person who teaches the infant how to suck milk from her breast. Since that time, all fundamental teachings of life as well as guidance in later life is also given by parents though there may be some exceptional experiences which some Children face unfortunately. Therefore, the responsibilities of parents as mentioned above can influence maintaining a healthy relationship between each other especially to protect their Child inbound as well as in the society.

Importance of the life of girl Child is not valued in ancient India and today also its influence can be seen in most of south Asian countries. \textit{Mānava Dharma Sāstra} or \textit{Manusmṛti} (Laws of Manu) is believed to be consisting of words of Brahma in the Hindu mythology. We can find there a number of examples relevant to this discussion as following.

“\textit{A female Child, young woman or old woman is not supposed to work independently even at her place of residence}”\textsuperscript{45}

In fact I .B. Horner thinks that woman’s position was low and without honour. She further clarifies that,

‘\textit{In the pre Buddhist days the status of women in India was on the whole low and without honour. A daughter was nothing but a source of anxiety to her parents; for it was a disgrace to them and inauspicious as well if they could not marry her; yet if they could, they were often...}’

\textsuperscript{43} D. III : 180
\textsuperscript{44} “\textit{Brahmāti mātāpitaro, pubbācariyāti vuccare; Āhuneyyā ca puttānam, pajāya anukampakā}”
A. III : 132
\textsuperscript{45} Manusmṛti 5/147
nearly ruined by their lavish expenditure on the wedding festivities. Nor was she of any ceremonial benefit to her father, for she was powerless to participate in his funeral rites, and in case where these had not already been insured by the birth of a son, distress at the birth of a daughter was almost unmitigated’.  

Sex Selective abortion is another issue which happens mostly in South Asian countries. Female infants are selectively killed due to their gender as female is not much valued as male birth according to cultural and traditional beliefs in some societies. But there is no record in Sri Lanka on sex selective abortion, but Prof. K.K. Karunathilake has said that about 658 illegal abortions are taking place in the country daily since the country’s law bars abortions.  

But the Buddha had a totally different view about girl child and her Protection. Once King Pasenadi Kosala was disappointed of the birth of her daughter the Buddha’s advice was extraordinary different when compared with the background in early India. In the Mallikāsutta he has claimed to king that sometimes female offspring is better than male offspring as they are wise and virtuous. This view regarding female Child when they born was a big critic on narrow stereotypical views of early India influenced by some philosophers. It was a one of best steps of Buddhist tradition which crystal clearly expressed the importance of protecting girl Child while they are subjected to kill at the same time which she has born.

Every Child should able to have an applied skills before he/she starts to have formal education. They do not have ability to protect themselves while they spend their Childhood. So assailters can easily mislead Children by abusing them sexually, verbally, physically or emotionally due to their lack of knowledge to protect themselves. Consequently the Kāmasutta of the Aṅguttaranikāya has exposed the importance of protecting Children until they have grown up as following:

‘Suppose a young infant boy, ignorant, lying on his back, were to put a stick or pebble in his mouth because of his nurse’s heedlessness. His

46. Horner 1989 :1
47. Information 2016
48 “Itthipī hi ekacciyā, seyyā posa janādhīpa; Medhāvinī silavati, sassudevā patibbatā” S. I :85
nurse would quickly attend to him and try to take it out. If she could not quickly take it out, she would brace the boy’s head with her left hand and, hooking a finger of her right hand, she would take it out even if she had to draw blood. For what reason? There would be some distress for the boy this I don’t deny but the nurse has to do so for his good and welfare, out of compassion for him. However, when the boy has grown up and has enough sense, the nurse would be unconcerned about him, thinking: ‘The boy can now look after himself. He won’t be heedless.’

It emphasizes the importance of protecting Children until they able to protect themselves by their own. Hence it is important to havi an appropriate social knowledge to protect themselves from outside matters before they start their formal education. As an extended fact to this point, in her article Buddhism as a Vehicle for Girl’s Safety and Education in Thailand (2013) Monica Lindberg Fark discusses the important of having education to safeguard themselves subsequently:

‘The school holds onto traditional schooling that values moral knowledge and discipline, and it emphasizes the importance of Buddhist teaching. To achieve basic education, instill good Buddhist manners, and become a good person are perceived as an individual’s safeguard, completely in line with traditional Thai social values of what is considered necessary for creating a peaceful and trouble-free society’.  

As the Buddha always emphasizes requirement of moral education which guides Children to protect themselves and avoid

49. Bodhi, 2012
A. III :5
51. Falk, 2013: 267
extending any kind of violence towards others is much important to establish a harmonious society. One who does not have moral qualities neither protect themselves nor others. Hence allocating facilities to have moral education is much more important to protect Children from unethical consequences. In Buddhist culture Dhamma schools are established to nourish Children with moral education by teaching them about the importance of having an ethical lifestyle. Bhikkhūs and Bhikkhuṇīs are become leaders of this weekly program and most Children from village areas are tend to attend Dhamma schools and gradually Children of urban areas are also guided by their parents with the understanding of having Buddhist education to protect their Children from their inner misleading thoughts as well as from external influence to engage in wrong behavior which can be a threat to their safety.

Article No 25 (2) of Universal Declaration of Human Rights (UDHR) declares that, motherhood and Childhood are entitled to special care and assistance. All Children, whether born in or out of wedlock, shall enjoy the same social Protection. In the same manner Buddhism provides a universally applicable teaching by concerning motherhood and Childhood as,

‘Just as a mother at the risk of life loves and protects her Child, her only Child, so one should cultivate this boundless love to all that live in the whole universe’

Hence it highlights that mother’s love as the best Protection for Children should all are required to apply for themselves for the well-being of all Children and all living beings. If this universal concept becomes generalized among the people Children live without their parents do have a better world for them without being victims.

There is a big discussion about Child ordination which emphasize it as a Child abuse. But it is needed to say that according to the instructions of the Buddha, Bhikkhūs or Bhikkhuṇīs are not

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52. UN, 2015
53. Mills, 2015
54 “Mātā yathā niyāṃ puttamāyusā ekaputtamanurakkhe; evampi sabbabhūtesu, mānasam bhāvaye aparimāṇam”
Snp.: 25
allowed to ordain Children as novice monks/nuns without prior permission of their parents.\(^{55}\) And at the beginning their age for the ordination was accepted by the Buddha as fifteen years and Children whose was under fifteen years were not allowed to go forth.\(^{56}\) After promulgation of this Vinaya rule, mother and father of one of closed families who supported Ven. Ananda was passed away due to Malaria by leaving their two sons who are below fifteen age. When Ven. Ananda brought up this matter to the Buddha by considering their Protection and their future he revised previously promulgated Vinaya rule for ordination as,

“I allow you, monks, to let a youth of less than fifteen years of age and who is a scarer of crows go forth.”\(^{57}\)\(^{58}\)

The foundation for above Vinaya rule is the Buddha’s consideration of Child’s physical ability as well as cognitive ability to protect himself from outside disturbances. Even though a Child is ordained as a novice, he/she have all rights as a Child to be protected in the society. To confirm this point in Buddhist perspective, Saddhivihārikavattakathā of the Mahāvaggapāḷi elaborates the responsibilities of a teacher towards his pupil as the pupil should be furthered, he should be helped by the teacher, reading teacher and pupil for preceptor and one who shares a cell, if the pupil becomes ill, he should protect him as long as life lasts; he should wait until he recovers.\(^{59}\)\(^{60}\) This responsibility of

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Mv. 1.:82

56. “Na, bhikkhave, ānapannarasavasso dārako pabbājetabbo. Yo pabbājeyya, āpatti dukkaṭassāti.”

Ibid. 78

57. Horner, 1951

58. “anujānāmi, bhikkhave, ānapannarasavassām dārakāṃ kākuddepakāṃ pabbājetu’nti.”

Ibid.

59. Horner, 1951

60. “Upajjhāyena, bhikkhave, saddhivihāriko saṅghahetabbo anuggahetabbo uddesena
teacher is with him throughout his life and it gives tenderly Protection to novice monks/nuns as same as Children at their age gets from their parents.

In addition to above discussion Nettippakaraṇapāli of the Khuddakanikāya elaborates the view that the person who lives in the Dhamma is protected by the Dhamma itself and it does not lead anyone to a bad destination. If so there isn’t any pessimistic outcome of allowing Children to be novice monks/nuns since they are members of Buddhist dispensation which protects them and guides to end suffering of life. But it is notable to say that all above mentioned Child Protection matters are arisen due to behavior of some people who do not agree with Buddhist philosophical teachings but still pretend to be followers of the Buddha. Hence it is not the problem of the Buddha’s teachings but another behavioral and attitudinal matter which needs serious attention and necessary actions.

CONCLUSION

Though discussion is continued to emphasize Buddhist perspective of Child Protection with reference to Therevāda Buddhism. Buddhism does not agree for any kind of violence towards any living being. Children are protected under Buddhist teaching since they are conceived and they are allowed to embrace the freedom of life as a lay person or as a monk/nun in the Buddhist dispensation. Further it guides them to be morally developed people who will be the future of human generation as well as examples for their Children.


Mv. I : 49

61.”Dhammo have rakkhati dhammacārī, chattamahantaṃ yatha vassakāle; Esānisaṃso dhamme suciṭṭhe, na daggasītī gacchati dharmacārī”ti.

Nett. : 6
There is a wide difference among Buddhist philosophy delivered by the Buddha and the way people follow it. Hence one cannot criticize Buddhist doctrine by misinterpreting Buddhist teachings and observing the behavior of so-called Buddhists who are misleading the society by showing that they follow the teachings of the Buddha. So the problem is not in the teachings of the Buddha but with the people who follow it by misinterpreting it. Finally the key points which are emphasized through this paper can be applicable not only for Buddhist Children but also for each and every Child in the world. Society will be a better place as expected when people used to treat all Children as their own Children who need care and attention to be bloomed.

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II. HEALTHCARE
ABSTRACT

The present article will highlight the Buddha’s approach towards the cause and treatment of various physical and mental illness on the basis of information available in the Pāli literature, along with this, the meditation method of Buddha and its effect in the mental and physical diseases will be highlighted with some current examples (case studies), because it has been observed in various scientific experiments that meditation keeps the mind healthy and due to meditation, the root cause of diseases is cured automatically.

The present article would also discuss that, in the present day, a person can overcome from several small diseases if one follows the daily routine given by Buddha twenty-five hundred years ago. It will also be explained how the use of meditation technique of the Buddha is increasing in healing many diseases on the basis of some recent innovative research and few case studies.

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In today’s material world, almost all human beings are battling with some major or minor diseases. If we study the ten major factors of death in 2016, issued by the World Health Organization (WHO), on May 24, 2018, we will find that 54% of all deaths are directly and indirectly related to the mind. If we go deeper, then we will come to know that root cause of ninety percent of the diseases
is related to mind. When the bondage of the mind and body starts to break, one invites various kinds of diseases. That is why Buddha emphasized the importance of bondage between mind and breath in his meditation method and established the unbreakable bondage of mind with the body.

Basically, modern psychology cures ill persons. Often in hospitals, we will find only patients. Not a single healthy person visits hospital for his own treatment. But Buddha, who was a dexterous psychologist who provided doctrines according to the nature of mind and physical condition had provided immense psychotherapy around twenty five hundred years ago, which was not only useful for ill persons like Kīsā Gotami, a psycho-patient; Yasa, who was suffering from depression, as well as a serial killer Aṅgulimāla, who had carried out the innumerable murders due to the weakness of mind, but also for the healthy kings like Bimbisāra, Ajātśhatru and Prasenjita; healthy as well as wealthy Anāthapindika and others of that time.

If we try to see above mentioned facts in Pāli and other Buddhist literature, we find that Buddha was not only the first skilled Psychiatrist in known history of the world, but he was also very familiar with various types of physical ailments and its therapies. There is also a description of three types of diseases in Pāli literature, which are related to Physical, Verbal and Mental actions. Buddha was not only aware of the causative diseases but was the first psychologist of the known history, that is why in the ‘Roga Sutta’ of the Aṅguttara Nikāya (Kashyap-IV,1960), he has interpreted two types of diseases: the first type of disease is Kāyika Roga (physical disease), which is something that can be cured in days, weeks, months or even years, but the second type of disease that Buddha had kept in the category of Cetasika Roga (Psychic diseases) is extremely rare and difficult to cure. Cetasika diseases can be cured only by the persons of Arhata category. Here again, these auspicious and chronic diseases and treatment are being described in a gradual way.
1. Physical diseases and diagnosis described in Buddhist literature:

Basically, Buddha had pointed ‘Aging’ as a main cause of the increase of the diseases (Shastri, 2006, p. 208). Buddha was associated with a royal family, but due to close association with nature and circumstances, he knew the diseases related to the seasons. Due to this very reason, Buddha incorporated many amendments in the Vinaya rules which were established by Buddha himself. Buddha had amended several rules of the monks and nuns in Vinaya Piṭaka and he had allowed to keep five types of medicines, which are known as Ghee (Sappi), Butter (Navanita), Oil (Tel), Honey (Madhu) and the concentrated thick juice of the sugar cane (Phāṇita) (Kashyap 1956, p. 218). In PācittiyaPiṭaka, there are five different types of oils which were mixed with different flora-s and were used to remove various diseases (Kashyap 1958, p. 124). Oils and medicines were used to keep the nose clean, while different types of collyriums (Añjana) were used to keep the eyes clean (Kashyap 1956, p. 221). Special attention has also been given to dental care during Buddha’s period. It is learned that different types of trees and latā-s were used to clean the teeth. Buddha had also used a natural dental-kit to clean his teeth just after obtaining the Bodhi. Some Buddhist texts named that natural dental kit as Nāgalatā and the same dental kit Nāgalatā was offered to the King Asoka by the deities in the Mahāvaṃsa (Kashyap, 1971, p.156). It is worth noting that even today many medicines are made from the combination of these flora and fauna, even now a days we can see the use of these natural products in the rural areas of India.

Due to the poor health condition of some monks, Buddha gave permission to use various medicines like root medicines, medicines produced by leafs, salts, medicines produced from fruits, etc (Kashyap 1956, p. 219-25). Physical diseases occur due to the imbalance of Kapha, Pitta and Vāta as well as some diseases related

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1."bhagavato pakatidubbale sarire khīṇe āyusaṅkhāre uppanno rogo bhiyyo abhivaḍḍhi"

2."Tassa mayhaṃ, bhikkhave, etadahosi ‘imāni kho pañca bhesajjāni, seyyathidham – sappi, navanītaṃ, telaṃ, madhu, phāṇitaṃ; bhesajjāni ceva bhesajasammatāni ca lokassa”

3."Telaṃ nāma tilatelaṃ sāsapatelaṃ madhukatēlaṃ erāṇḍatēlaṃ vasātēlaṃ”

4."Utupariṇāmajāti utupariṇāmena”
to the season which are well reported in Buddhist literature.

The Āhāra (diet) plays an instrumental role in keeping the body healthy, if the person’s diet is unbalanced, one would undoubtedly be in the grip of diseases, possibly due to this, Buddha has described Vikāla Bhojana (afternoon/ evening/ wrong timing) as inevitable. Diet is considered as one of the major factors of body growth, if one is restrained in the diet then one will be healthy. Probably these were the reason behind Buddha’s advice to take moderate meal for healthy life (Kashyap-IV, 1960, p. 153).

Buddha advised to keep restraint while doing Kāyika (Physical) and Mānasika (mental) activities, he said that when a person starts to think craving, hypocrisy, sex etc. as a real Dhammā (natural phenomenon), then invites diseases, in addition to this, in the ‘Paṭhama & Dutiya Khama Sutta’, he said that who lives their life in association of Kāma (Sex), Kodha (anger), mental craving actually lives with suffering and diseases (Kashyap-IV 1960, p. 161). He also said that the person who does not possess the ability to natural extremities like cold, hot, biting of various types of insects, and bitter word of the others, would suffer from various physical disorders. Buddha has also emphasized the role of Atikilamathānīyogo as a major cause of diseases, fumes and surgical diseases (Nettipakarana, 1998, p. 91).

It is a known fact that Buddha was not a doctor by profession, but in practical terms, he was well-versed in the physical ailments and in first-aid treatment. Apart from this, all other Buddhist literature along with Pāli literature provides a description of the great physician Jīvaka of Buddha’s era, in which his therapeutic efficiency has been appreciated. Jīvaka was the adopted son of Bimbisāra who helped in upbringing (Kashyap 1956, pp. 286-88). Jīvaka was the student of Taxila University. He had such a great knowledge of medical herbs that in the last stage of study his master

5.“Āhārasambhūto ayaṁ, bhagini, kāyo āhāraṁ nissāya. Āhāro pahātabbo’ti, iti yaṁ taṁ vuttaṁ idametaṁ paṭicca vuttaṁ”

6.“kāmesu puññasañña attakilamathānīyogamanuyuttā ca viharanti kāmasukhallikānuyogamanuyuttā ca, te tadahhiṁña santā rogameva vaḍḍhayanti, gaṇḍameva vaḍḍhayanti, sal-lameva vaḍḍhayanti”
ask him to bring a herb or tree around Taxila which do not have of medicinal properties, he returned to the master and informed him that he could not found any herbs, tree etc which do not owns the medicinal quality (Kashyap 1956, pp. 287-88). It means that royal-physician had ultimate knowledge of the herbs and medicines which are essential for treatment. Jivaka was an efficient royal-doctor but he was also a well-armed surgeon who cured the Bhagandara disease (Piles) of King Bimbisāra using some medicinal-cream (Kashyap 1956, p. 290-91). At the same time he had also operated stomach of lay-person in the case of chronic stomach pain. In the very first operation in Sāket city, the patient had been cured by Jivaka by Nāśya-Karma (Nathukkammena) (Kashyap 1956, p. 288-90). This system is still used in the Ayurvedic medicine system as a “Nāśya” method, which is an essential part of Pañcakarma.

The Mahāniddesa text provides a list of fifty diseases (Kashyap, 1960, p. 12) which is also relevant in the present time, while the treatment process is also available in Tipiṭaka along with other Buddhist texts. In addition to this, specific diseases of the particular area like Magadha region are also reported in texts such as leprosy, boils, white leprosy, consumption and epilepsy.

First century text, Milindapañha gives following eight reasons for the cause of any disease : 1. bile (Pitta); 2. wind (Vāta); 3. phlegm (Semha); 4. all these three together, 5. owing to climate change; 6. unbearable diet; 7. sudden pain in body; 8. owing to result of an act (Kamma). The first three of these are very important, which cause various diseases. Bile (Pitta) causes three diseases (Talim, 2009,

7. https://www.ayurveda.com/resources/cleansing/nasya
http://shodhganga.inflibnet.ac.in/bitstream/10603/129268/2/10%20nasya%20review.pdf
https://www.omicsonline.org/open-access/ayurvedic-resolution-to-migraine-2167-1206.1000160.pdf
8. “cakkhurogo sotarogo ghānarogo jivhārogo kāyarogo sīśarogo kaṇñarogo mukharogo dantarogo kāso sāso pināso dāho jaro jucchicrofto mucchā pakkhandikā sūla visūcikā kuṭṭhaṃ gaṇḍo kilāso sosas apamāro daḍdu kaṇḍu kacchu rakhasā vitačchikā lohitapittaṃ madhumeho aṃśā piṭakā bhagandalā, pittasamutṭhānā ābādhā semhasamutṭhānā ābādhā vātasamutṭhānā ābādhā sannipātikā ābādhā utupariṇāmājā ābādhā visamaparihārajā ābādhā opakkamikā ābādhā kammaviṭṭhika ābādhā, sītaṃ uṇhaṃ jighacchā pipāsa uccāro passāvo ḍaṃsamakasavātātapasariṣapamassāh iti vā. Ime vuccanti pākaṭaparissayā”
p.3); Ten diseases are born due to wind (Vāta) (Talim,2009, p.3), whereas three diseases are caused due to Phlegm (Semeh) (Talim,2009, p.3).

Buddhist texts not only describe the things related to diseases, but these texts also played a vital role in introducing medicinal technique and herbs etc. even in countries outside. For example Chinese Tripitaka\(^9\) mentions these five herbs several times: 1. Kantakari 奎吒迦哩; 2. Vrhati-brhati 勿哩訶底; 3. Saha 婆訶; 4. Sahadeva 婆河提婆; 5. Sita-girigairika 稅多擬裏疙哩迦. Along with this, many books related to medicine such as ‘Bhesajjamañjusā’ were also written, as well as many Buddhist texts related to therapeutic importance had been composed in China and Tibet. On the basis of the Pāli and Buddhist texts, we can say that the treatment method of that time was very advanced and surgery was also on its peak. On the basis of Pāli literature, Dr. Meena Talim (Talim,2009, pp.77-117) has explained method and kinds of surgery and equipment being used for surgery in his book. Observing the components of the physical therapy available in Buddhist literature, it appears that the medical system of Buddha’s era was profound and very close to nature and the purpose was to fill the distance generated between humans and nature through natural way.

2. Mental illness and diagnosis described in Buddhist literature:

As previously described, Buddha has interpreted physical and mental diseases. In fact, the root cause of the physical diseases is ill-functioning of mind, because in the first and second gāthā of the Dhammapada (Narada, 1993, pp. 1-6), Buddha has called the mind as the source of all immoral and moral deeds. Currently, man is more liable to mental illness, which also leads to various types of physical diseases. Around 2,550 years ago, Buddha gave the world a new method by which the physical and mental diseases can be cured from the root, which is known as Samatha and Vipassanā. If a person is extremely sexual or suffering from the greed of the five-senses, he can take Samatha and Vipassanā as an essential medicine.

\(^9\) (CBETA, T18, no. 893b, 651, c26-27; no. 893c, 689, a24-26)
for his treatment (Nettipakaraṇa, 1998, p.91)\textsuperscript{10}. If a person is suffering from bust, pimples or different types of skin related diseases, then the person can be free from these diseases by practicing of \textit{Samatha} and \textit{Vipassanā} (Nettipakaraṇa, 1998, p.91)\textsuperscript{11}. The author of the present article during his ten-day meditation camp in Nālandā, experienced that a meditator who was suffering from bust, pimples in the day time, but by the end of same day, got almost cured of these skin diseases. In the second case, a young girl felt intense pain of migraine during meditation but after continuous practice of \textit{Vipassanā}, she got rid of the pain. I also heard the discourses of Acharya Shri S.N. Goainka and learned that he was also suffering from intense pain of migraine, and after practicing this method he got freed from this disease. Then he decided to propagate this unique technique for the welfare of mankind, to promote this in the world as well as the birthplace of this technique i.e. India. \textit{Vipassanā} was very useful during surgery and it works as a tool of surgery (Nettipakaraṇa, 1998, p.91)\textsuperscript{12}. While talking on this issue, former Director of Nava Nālandā Mahāvihāra, Dr. Ravindra Panth and who had also been working for the long-time as a Director of ‘\textit{Vipassanā Research Center}, Ikatpuri’ and laid the foundation stone of the ‘\textit{Vipassanā center}’ in Nālandā, informed me he himself witnessed that on his own personal request Acharya S.N. Goainka operated his gall-bladder stone without any anaesthesia or medicine while doing medication. It may be a subject of research, but if it is correct, then it proves that \textit{Vipassanā} meditation is very useful even during surgery.

The above examples highlight the diagnosis of physical diseases by \textit{Vipassanā}. A living example of its broad effect on mental therapy can be seen in the mental paradigm of the Yasa (Kashyap, 1956, pp.18-22), in the story of Aṅgulimāla (Tātia, 1977, pp. 381-94), in the story of Kīsā- Gotami (Kashyap, 1959, pp. 432-33; Thērīgātā Aṭṭhakathā, pp.191-204). These incidents related to mental health

\textsuperscript{10} “\textit{Attakilamathānuyogo kāmasukhallikānuyogo ca rogo, samathavipassanā rogani-gghātakabhesajjam}”

\textsuperscript{11} “\textit{Attakilamathānuyogo kāmasukhallikānuyogo ca gaṇḍo, samathavipassanā gaṇḍanigghātakabhesajjam}”

\textsuperscript{12} “\textit{Attakilamathānuyogo kāmasukhallikānuyogo ca sallo, samathavipassanā sallud-dharanābhesajjam}”
are well described in the scriptures. But if the śāstra (texts) misguide the people, they work as śāstra (weapon). However, Buddha himself encouraged people to raise questions and know the truth through argumentation. Buddha would also preach learning the truth by going against one’s teacher in the ‘Kālāma Sutta’ (Kashyap-I, 1960, p. 174-179). In the ‘Sabba-Sutta’, Buddha said that the thought or knowledge which is beyond the knowledge of your senses organs (eyes, source, olfaction, tongue, mind, and mind) is just a wrong-knowledge. This type of wrong-knowledge will be used just to misguide people. Therefore, scientific confirmation of Buddha’s teachings is also necessary, and the scientists have considered Vipassanā meditation as a complete science and the major centres of world working on this technique, that is why we are now able to say that the Buddha’s sayings based on profound knowledge.

According to a research, by practicing Vipassana, a capability develops in the brain, so that the person responds to a subject with utmost efficiency (Knytl & Opitz, 2018). At the same time Scientists at Wake Forest Baptist Medical Center have found new evidence that mindful meditation reduces pain more effectively than placebo (WFBMC, 2015). The study used a two-pronged approach -- pain ratings and brain imaging -- to determine whether mindful meditation is merely a placebo effect. Seventy-five healthy, pain-free participants were randomly assigned to one of the four groups: mindful meditation, placebo meditation (“sham” meditation), placebo analgesic cream (petroleum jelly) or control. The study showed that the participants who practiced mindful meditation reported greater pain relief than placebo. Significantly, brain scans showed that mindful meditation produced very different patterns of activity than those produced by placebo to reduce pain.

In other research a team of researchers at the Norwegian University of Science and Technology (NTNU), the University of Oslo and the University of Sydney are now working to determine how the brain works during different kinds of meditation. Their most recent results were published in the journal *Frontiers in Human Neuroscience*. The study shows that Meditation is more than just a way to calm our thoughts and lower stress levels: our brain processes more thoughts and feelings during meditation than
when you are simply relaxing, a coalition of researchers has found. “The study indicates that non-directive meditation allows for more room to process memories and emotions than during concentrated meditation,”. We can see the result in the given picture:

![Brain Images]


The left image show the brain during concentrative meditation, while image to the right show the brain during non-directive meditation.

A research conducted by a group of Scientists from Laden University claimed that certain meditation techniques can promote creative thinking, even if you have never meditated before. The study is a clear indication that you don’t need to be an experienced meditator to profit more from meditation. The findings support the belief that meditation can have a long-lasting influence on human cognition, including how we conceive new ideas (Colzato et al., 2014). In another research scientist proved that non-directive meditation, which permits mind wandering, involves more extensive activation of brain areas associated with episodic memories and emotional processing, than during concentrative practicing or regular rest. It also works efficiently to recall the memory (Xu et al., 2014), this research recalls the story of Culapanthaka (Kashyap, 1959, pp.322-323; Tatia, 1977, pp. 220-230; Tatia, 1977, pp. 203-215), who was suffering from memory loss and used to be the butt
of jokes among monks. After knowing this Buddha helped him to meditate in right style and as a result he got cured of his disease.

CONCLUSION

From the above discussion, we can come to the conclusion that Buddha not only not preach doctrines for the wellbeing of his believers, but also had explanations for many malaises physical or mental. Buddha channelized the life of un-channelized people. Treatment of physical diseases in other countries has been going on for centuries in their own methods and styles, but the wonderful insight given by Buddha is the meditation technique. The technique of *Vipassanā* meditation is available for the world without any charge. Probably this is the very reason which persuaded Einstein, the greatest scientist of the modern world to say that Buddhism will be the religion of future due to its scientific approach and accepted Buddha as the oldest Scientist and first Psychologist of ancient time. *Vipassanā* Meditation System is the only accessible meditation method by which all the creatures of the world can be free from their various diseases without paying money. The whole human-kind should practice and realize this *Vipassanā* technique at least once in life to understand the reality of life.
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BUDDHIST APPROACH TO HEALTH AND WELL-BEING: THE WAY FORWARD TO A SUSTAINABLE FUTURE

by A. Sarath Ananda*

ABSTRACT

Buddhist approach to healthcare has been of immense value and the scholars have been studying the different places in Tripitaka and many other discourses or Suttas that contain the value of health and well-being. The modern psychologists such as William James, Carl Jung and Eric Fromm too have identified the philosophical perspective of Buddhism on healthcare. Buddha preached that if a person controls his mental, physical and verbal behaviour most of his evils will not be active. The impure body causes many illnesses even though the INSIDE evilness is hidden to the outside world. As the society at present is seen, it is understood that almost all the individuals suffer from various illnesses mainly because they have not been able to control their mind and body.

The main research issue in conducting this study was to find out how the Buddhist approach to health and well-being for individuals can establish a sustainable society. The researcher wanted to achieve the following objectives when conducting this study. Therefore, this study, first, aimed at identifying the Buddhist approach to healthy life. Second, it tried to analyze the knowledge of individuals on Buddhist approach to healthy life. Third, it analysed how the healthcare system could establish and promote sustainable societies. Finally, the researcher would suggest through

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the accumulated data how Buddhist approach to healthcare could enhance the sustainability of human society in many ways.

The methodology used in this study was the structured questionnaire that could be used to collect data in a cost-effective manner. It was selected due to the many advantages it had in accumulating, classifying, analyzing and interpreting data. The sample of two hundred respondents was selected randomly and Buddhist approach to healthcare and sustainability were questioned. The theoretical framework adopted in this study was the social construction of illness. It proved that the individuals would prefer to live in diseases by taking medicine continuously rather than making an effort to get rid of those by purifying their inner selves.

The Buddhist approach to healthy life has been pronounced in places like Magandiya Sutta and Bojjhanga Paritta in an extremely simple manner so that anyone can understand easily and practice to a greater effect without extra effort. But it was understood that even though the respondents knew the basics of Buddhist approach to healthy life, they have not been able to make it a part of their daily life. Implementing Buddhist approach to healthcare would have assisted the sustainability in society from a personal, group and to communal level in empowering the institutions such as economy, culture and politics. Yet the cultural and social iatrogenesis have been more powerful since the modern man has been a slave to the existing structures governed by modern medicine. Rather than having a mental effort to fight against the evils that destroy him, he has passively succumbed to the modern anti-human and anti-social forces that generate various forms of illnesses. The researcher finally recommends that an awareness program should be made available to individuals to understand the simplicity and the enormity of the value of Buddhist approach to healthy living and well-being for the betterment of all segments in society.

INTRODUCTION

Sustainability has been a prominent term among the intellectual circles over the past few decades. Millennium development goals were set to achieve some of the key social, political and economic
indicators and the present sustainable development goals have been devised to achieve development indicators to make human lives better (Kumar et al, 2016). But sustainability has not been an easy goal to be achieved as predicted (Stubbs, 2017). One of the key contemporary global issues that threaten the sustainability of the globe in many ways is health and well-being. With the advent of industrialization man has been encountering a lot of health related issues (Szreter, 2004) and presently throughout the world we experience the effects of those numerous health issues. Each individual country, international institutions, non-governmental organizations and even the civil society organizations have got together to minimize or control the effects of health hazards but the daunting task still remains to be completed. Within this broader context both Buddhism and sustainability seem inseparable in terms of paving the way to well-being that prevails not only for the mankind but also for the entire universe. While, it is a generally agreed principle; further in-depth explanations seem to be needed before going for a concrete conclusion.

SIGNIFICANCE OF THE ISSUE

World Health Organization (2018) defines health as ‘a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity’. In another definition health is defined as ‘the ability to adapt and to self-manage’ (Huber et al., 2011). Herzlich (1973) explained health in both positive and negative ways. In a positive way ‘one is fully aware’ of his or her health ‘because of one’s feelings of freedom and of bodily and functional well-being’ (p. 53) and on the negative way it is seen mainly as the ‘absence of illness’ (ibid). According to Anttonen and Räsänen (2008) well-being results from the fulfillment of the important needs of individuals and the realization of goals and plans set for one’s life. Diener and Seligman (2004) present it as people’s positive evaluations of their lives, (as it) includes positive emotion, engagement, satisfaction, and meaning. All these definitions prove that the physical and mental aspects of an individual are his assets in social contexts.

In such a context we have to understand how Buddhism views
health and well-being and how the Buddhist approach assists to promote health and well-being in society. It is understood that all the religions in the world strive to make the lives of its followers happier by creatively countering sufferings caused by disease or illnesses and pain. Buddhism does not promote material gains to continue samsara but it directs the individuals to achieve ultimate happiness by following its precepts methodically. The Prince Siddhartha’s decision to leave the palace was also based on three different signs that denoted suffering; an old man, a sick person, a dead body and remedy or solution through realization symbolized by the religious mendicant. Buddhist approach mainly revolves around suffering; dukkha (Wijesekara, 2008). It guides us to be away from suffering by practicing the path the Lord Buddha had shown us.

As the society progresses, the lifestyle related diseases (Tabish, 2017) have become common and similarly the medicalization has become a profession. The institutionalization of medical services has offered wide variety of services but a large number of people in the world, especially the developing world, seem to be unable to consume those facilities (Peters et al, 2008). Poverty, marginalization, geographical area, ignorance, tradition and negligence have been some of the barriers in utilizing these services. When an individual is sick he or she is not happy thus the family members are also not happy. If the population of a nation suffers from many illnesses and subject to epidemics the financial burden to attend those cannot be overlooked. Therefore, it is essential to have healthy individuals, families and societies for the world to gear towards sustainability.

One of the famous definitions given in 1987 by the Brundtland Commission claims sustainability is “meeting the needs of the present without compromising the ability of future generations to meet their own needs” (Graf, 2015). Sustainability has been defined initially based on the degradation escalated on the world’s natural resources. But it did not discuss extensively on preserving human resources in a spiritual way. Consumption of the present generation should be made responsible else, the future generations would lose the similar resources. A long-term stability is seen based on the interdependence
between protecting environment while enjoying economic gains. But now the scholars have understood that the environmental/ecological, socio-political and psychological aspects of sustainability are also equally important like economic aspects.

**RESEARCH DESIGN**

The main research questions that arise in this context is what is health and ill-health or sickness, what is well-being, what is sustainability, how health and well-being are related, how health and well-being contribute to sustainability of the world, how Buddhism views health and well-being and finally, how could the Buddhist approach helps achieving sustainability in future. The main research issue that is going to be addressed in this study was that whether the Buddhist approach to health and well-being for individuals could establish a sustainable society in future. Therefore, the aim of this research is to study how Buddhist approach to health and well-being contribute to a sustainable future. The researcher wanted to achieve the following objectives when conducting this study. Therefore, this study, first, aimed at identifying the Buddhist approach to healthy life. Second, it tried to analyze the knowledge of individuals on Buddhist approach to healthy life. Third, it analyzed how the healthcare system could establish and promote sustainable societies. Finally, the researcher would suggest through the accumulated data how Buddhist approach to healthcare could enhance the sustainability of human society in many ways.

The methodology used in this study was the structured questionnaire that could be used to collect data in a cost-effective manner. It was selected due to the many advantages it had in accumulating, classifying, analyzing and interpreting data. The sample of five hundred respondents was selected randomly and Buddhist approach to health care and sustainability were questioned. It was decided that each and every individual in this pluralistic society would have an equal chance to get into the sample. The sample responded for the questionnaire had the following characteristics. There were 238 males (47.6 percent) and 262 females (52.4 percent). The age categories (Table 1) and the religious affiliations (Table 2) of the respondents varied
considerably and it could be considered that the answers represent the ideas of all walks of life. The nature of occupations of the selected sample too portrayed a distinctive nature consisting all aspects to unemployed (89 – 17 percent), government sector (256 – 51.2 percent), private sector (105 – 21 percent) to other (50 – 10 percent) including self-employment categories.

The theoretical framework adopted in this study was the social construction of illness. It proved that the individuals would prefer to live in diseases by taking medicine continuously rather than making an effort to get rid of those by purifying their inner selves. Social constructionist approach to illness has a long tradition among scholars. Emile Durkheim (Dew, 2015), Talcott parsons (1951), Ervin Goffman (1961 and 1963), Alfred Schutz (1967) and Michael Foucault (Smith, 1975) are some of the scholars who explained the illnesses of individuals in various sociological paradigms. The way the illness is seen, perceived, experienced, explained and accepted has many social and cultural dimensions. Based on these dimensions the reaction towards the sick also changes.

RESULTS AND DISCUSSION

When people fall sick they normally seek medical treatments and nowadays, preferably, the western medicine. In prevailing countries the health care professionals use the biomedical model in understanding and treating illnesses in which the biological factors are given prominence. The social, environmental and psychological factors are neglected. There is a similarity between medicine and Buddhism. Like in Buddhism the medicine too aims at alleviating pain and suffering. Unlike a medical practitioner such as a doctor, traditional healer or shaman treating the physical ailment, the Buddha showed a way of life that should be constantly and methodically practiced to refrain from suffering. The middle path, the four noble truths and the Eight-Fold path he advocated have been supreme since most of the sufferings of people are due to excessive indulgence in desire, anger and greed. If one is unable to control his desires that one would not achieve the eternal bliss in life.

In Sutta Nipata Lord Buddha’s explanation of suffering is summarized as:
'What, O Monks, is the Noble Truth of Suffering? Birth is suffering, sickness is suffering, old age is suffering, and death is suffering. Pain, grief, sorrow, lamentation, and despair are suffering. Association with what is unpleasant is suffering; disassociation from what is pleasant is suffering. Not to get what one wants is suffering. In short, the five-factor of individuality (panchpadanakkhanda) is suffering' (Keown, 2013, p. 50).

The Buddha himself had provided an example for medical practices through his own behaviour – Putigattatissa Thero and Suppiya Upasika are two such examples. Looking after one another when we fall sick too has been highlighted.

"You, O monks, have neither a father nor a mother who could nurse you. If, O monks, you do not nurse one another, who, then, will nurse you? Whoever, O monks, would nurse me, he should nurse the sick’ (Emmanuel, 2016, p. 615).

If a disciple tries to comprehend the Buddhist doctrine in a practical manner, there are many instances the Lord Buddha has shown us how Buddhism views health and well-being. The middle path itself is a good example for anyone not to get into extremes. Whatever the extreme one takes in life would lead to severe psychological or physical consequences which make one unhealthy. One of the fundamental Buddhist concepts that everyone is requested to practice is ‘metta’ – the loving kindness, it not only helps oneself but the others as well. Many individuals in the present day society, whether they are Buddhists or not, do not pay attention to the fact that emotional, mental, social and cultural aspects are inseparable from the physical aspects of life. Sustainability rests in the world when each one develops a generous feeling; empathy, for the others.

Buddhism discusses five ‘niyamas’ or five aspects of cosmic orders. Those try to explain why things, especially suffering, happen in our lives. Those explain how our intentions, speech and actions are responsible for the degree of suffering and how our minds work in different conditions. The self is responsible for not controlling its thought process, actions and behaviour. The world view advocated by Buddhism rests on ‘kamma’, the interrelationship between cause and effect. Each good or bad action has its own consequences.
Health which is seen in holistic perspective constitutes one’s physical and mental status, and strong, productive relationships with family, immediate neighborhood, workplace and environment. If a person falls sick all these relationships are disturbed and disharmony is established. So harmony among all the said aspects in society carries towards sustainability. The Buddhist world view is holistic and is primarily based on a belief in the interdependence of all phenomena and a correlation between mutually conditioning causes and effects. This belief is formulated by the principle of dependent origination (paticcasamuppada), also referred to as the law of conditionality, the causal nexus that operates in all phenomena: physical, psychological, and moral.

It is understood without argument that people live happily when they are physically and mentally healthy. Mostly people go for medical treatments after knowing that they are sick but Buddhism mentions that it is better to refrain from illnesses as far as possible. Buddhism advocates the individuals to train their minds to achieve this equilibrium. It is based on the four sublime states; metta [loving kindness], muditha [compassion], karuna [sympathetic joy] and upekkha [equanimity]. Even though short-term illnesses could be accepted as a part of life, the long-term illnesses cause severe after effects which affect the sustainability of society in many ways. The most notable aspect of modern medicine is that it too has not been able to address all these effects at once. So treating the symptoms of the physical ailments would not help the patient. The treatments to the mental state also should be a part of the treatment.

Buddhist perspective on health and well-being could be understood in relation to norms. Illness is definitely the outcome of our immoral behaviour. So if one controls his evil behaviour and practice morality (sila), mental discipline (samadhi), and wisdom (panna) he could conquer many of his mental or physical illnesses. Each one should understand that particular one is responsible for all the illnesses one suffers from rather than blaming outside sources. It is accepted that medicine can cure certain illnesses permanently, some temporarily or control with certain limitations. But the stark reality is all people succumb to pain, suffering, illness and death. So everyone should determine to have a balanced lifestyle based on
sympathy, compassion and tolerance. But Buddhism never forget
the conditions and contexts the individual has no control over
such as environment, workplace issues, lack of finances and the
unavailability or inadequate medical facilities. Sustainability of the
society gets affected mainly in these realms.

The correct view (sammaditthi) of the world is seen when there
is proper mental health. If we develop and nurture incorrect views,
then we get into delusions against reality. All have to control greed
(lobha), hatred (dosa) and anger (moha) to have an equal and just
society which is essential in achieving sustainability. One who
develops the three traits of existence, anicca, dukkha, and anatta
he or she would understand the reality of this world and never be
a part of unwholesome act. There are some Buddhist discourses
(sutta) like bojjhanga paritta which is chanted when a person falls
sick. It is believed that if the bojjhanga paritta chants accurately in
pronunciation and the sick person listens attentively to its meaning
then his mind becomes settled. Giving (dana) is another aspect that
promotes sharing and social welfare. In Buddhism it is encouraged
the disciples to give as they could. This helps them nurture empathy
and detachment from material goods.

In discussing health and well-being, we have to understand how
sickness has been portrayed by early sociologists. Durkheim had
used a pathological approach (1982) in explaining the individual
behaviour and anomie (1897). Goffman used stigmatization in
Asylums (1961). Parsons’ (1951) sick role helps us to understand
how the sick person and the others look at the same context
differently. For Parsons, being sick is a dysfunction and it affects
society in many ways. While the others want the sick person to be
away from normal routine of duties and responsibilities the sick
person and the others want the sick person to return to normalcy
as soon as possible.

According to the primary data sources in this research, when
questioned the respondents 72 percent answered that the family
members do not expect the sick person to perform normal social
roles. But 48 percent believed that the sick person should be given
the opportunity to work in a normal way if the sickness is not so
strong. Another 84 percent said that the sick person should be
attended with proper medical care and help the sick person to get back to normal routine of work. Thirty-two percent in the sample accepted that they suffered from a short-term illness at least once during last twelve months and sixty-eight percent admitted that at least one family member or relative in their family suffers from a long-term illness. Twenty-eight percent was suspicious that they would suffer from the same long-term illness or any form of long-term illness in future. Those who are (78 percent) in the sample thought that illnesses could affect work and people could develop a tendency to suffer from work related diseases (69 percent). Physical suffering would definitely affect mental health and the workers/employees would get their performances reduced; deskilling.

When questioned about the well-being of the individuals, 89 percent had said that they are happy with their physical well-being whereas 56 percent was happy with their mental well-being. This itself gives an idea that there is a difference between physical and mental status of individuals. Many are suffering from various problems for which they find it difficult to answer themselves. The social relationships were better and respondents have very positive relationship with family (92 percent), friends (97 percent), relatives (83 percent), neighbourhood (87 percent) and workplace (89 percent). One contrasting answer is that 68 percent was not happy with their lifestyle these days and many of them were females (41 percent). The researcher presumes that this may be due to the pressures exerted by duties and responsibilities, financial restraints, workload at workplace and many others. This is where the research objective aims at. When an individual is unhappy with his life style it means that there could be so many latent issues in him or herself. Further these affect the family and then to the mass society. If the society gets unsettled due to the issues it has with individuals, it affects achieving common objectives of the country.

Psychological trauma or agony of an individual could be the results of many social, political cultural and economic issues. Even though the individual is irresponsible for initiating such issues, in a social context all are succumb and many of those are beyond their control. Yet the most encouraging answer was that 93 percent replied that they were optimistic about next twelve months. Another
89 percent had felt that the life they live is worthwhile and further 94 believed that there is a serious purpose in their lives. All these three answers provide that whatever the negative circumstances the people are surrounded by, their hope for a better life and future is not lost. This is the summary of Buddhist approach to life. It always convinces the individual that the way forward is very easy and productive if he or she knows how to handle situations.

The respondents (86 percent) were worried about the power exercised by healthcare professionals, pharmaceutical corporations (34 percent) and the private sector businesses like hospitals (79 percent) that operate in health industry. They have understood that the ordinary people suffer a great deal due to the helplessness over finances (92 percent), knowledge (81 percent) and power (77 percent). Even though medicalization should be beneficial to society improving the quality of life of the people in general, the reality is totally different. A notable example could be cited through the work of Illich (1975) who discussed the three forms of iatrogenesis; cultural, social and clinical. The intervention of the medical professionals and industry could increase ill health and illnesses in society remarkably.

It is revealed that a large number of instructions related to health have been mentioned in many places of Buddhist literature. The Vinaya Pitaka, the Sutta-Pitaka, The Abhidhamma Pitaka and The Mahavagga paali there are many medical instructions for the proper physical and mental health. Most of these have been based on herbal medications and maintaining a specific lifestyle. Even in temples and homes people recite themselves or invite a Buddhist monk to recite the Bojjhanga (Paritta) Sutta, Girimananda Sutta which is believed to generate physical and mental comfort to the sick. The Angulimala (Paritta) Sutta also chanted for pregnant mothers to make her childbirth easy. In particular, the Sutta Girimananda in Angguttara Nikaya is a salient example for Buddhist notion of view on diseases. The Buddha considered various forms of diseases led human to suffer such as ansa (paralyze), pilaka (cancer), bagandara (one of major disease infect recto passages according to Ayurveda), vata samuttana abadha (disease caused by air), pitta samuttana abadha (disease caused by disorders of bile), semha samuttana abadha
(disease caused by disorders of phlegm), uthuparinamaja abadha (disease caused by climatic changes). Almost all these diseases are usually identified as curable in modern medicine. On the other hand, there may be many other chronic, mental or physical diseases that are labeled as ‘incurable’ in modern medical model. The Sutta Girimananda makes room to answer to the matter of ‘incurability’ as ‘kammavipakaja abadha’ that diseases may be caused by bad karma accumulated in previous births. Finally, Buddhism suggests accepting some forms of sufferings taking them as typical reality of the universe rather than following uncertain promises of ‘curability’ of the medical model.

In Buddhist approach to health and well-being curing is accepted to regain the former healthy position but not get into illnesses is the key. To be away from illnesses one has to train to control his mind and body. Physical and mental illnesses do not affect only the one who is sick but the others as well. Since all the organs in the body are interrelated the harmony and interrelationship is vital. Similarly, the society too rests on various elements such as individuals, groups, organizations, institutions, communities as well. Therefore, to achieve sustainability the balance of all these are important. According to Buddhist philosophy each has to start this balance with oneself. Since all understand decay is a natural phenomenon in life and falling sick could never be avoidable conquering pain and suffering should be practiced.

A special word should be mentioned when discussing Buddhist approach to health and well-being, i.e, all Buddhists and non-Buddhists should read very carefully and study The Visuddhi Magga: The Path of Purification. It consists of three sections. The first discusses the Sila (ethics or discipline), the second, Samādhi (meditative concentration) and finally, the third is Pañña (understanding or wisdom). Even though everyone is not expected to develop such high intellectual capacities, each individual is advised to practice the first three stages, namely, the Purification of Conduct (sīla-visuddhi), the Purification of Mind (citta-visuddhi) and the Purification of View (ditthi-visuddhi) of the seven stages of purification. The fundamental argument is to achieve something we have to have our foundation solid. So proper conduct, mind and
view offer the best solution in purifying the self. If one tries to purify oneself, it would pay forward leading to the sustainability of society.

**CONCLUSION**

Like Chukwuma (1996) says the researcher too proposes that a sustainable society should be able to provide opportunities for all its members their basic needs. Further it should allow place for healthy life in present and future. The mistake in defining, explaining and sustainability was based on economic development and preserving environment but the human aspect had been neglected badly. Buddhist philosophy and psychology concern three types of characters: the greedy, the angry and the deluded type. In many cases the present day people suffer from the insatiable nature which is the greedy type. They have become more materialistic rather than spiritual. This greediness increases craving for things which cements their bonds to everything rather than not ‘allowing the letting those go’.

The people should be able to content with what they have. Greediness in this sense makes an individual physically and mentally sick. The conflicts and the strifes that exist between different social milieus denote the results of angry type of individuals. These kinds of people are always unhappy, finds faults with others, very pessimistic and violent. This negativity and lack of compassion would ruin the mental status of the concerned individual first and subsequently the physical status. The deluded ones do not take any responsibility and do not perform their assigned roles in society. If these three types are increased the materialistic sentiments, conflicts and lethargy would govern the world leaving no room for sustainability. So Buddhists should be warned by themselves of such pessimistic qualities of life.

Kittiprapas (2016) proposes a model of Buddhist Sustainable Development (BSD) in answering the deficiencies of the traditional definition on sustainability. According to him, the sustainability we opt to practice today should be more human-oriented. The social context should be set in such a way that it can make and keep the individuals happy all the time. But the individuals should know how to control this happiness without allowing it to get in to extremes.
Consumption should be more practical and people could practice compassion and kindness towards the others in each context. Any Buddhist principle, value system, norm, attitude and practice should be incorporated to day-to-day life style to understand the purpose of living. The shortcomings of the development paradigms existed should be compensated by the new value system of BSD. Health and well-being of oneself necessarily do not rest in the hands of the others, mainly it rests on oneself. Therefore, if Buddhists think of a sustainable future they have to think of answering this crucial issue.

Finally, the researcher would like to propose the three pillars of Buddhist sustainability based on the combination of freedom, justice and peace but not discarding the original three pillars of environment, economy and society. If people do not enjoy freedoms no one could dream of sustainability. Sen (1999) opined that development is freedom. Dhammacariya or the righteous living is the need of the hour. One who gets his inner self happy could extend that happiness to the outside world, i.e., the other fellow human beings as well irrespective of the geography, language, ethnicity, religion, caste, class or any other distinction. Buddhists or non-Buddhists should be free from all evils that destroy their personalities.

Buddhism mainly evolved on justice. It promoted a set of ethics challenging the then existing religious ideologies. The society and its relations should be made on ethics. These ethical principles are the guidelines and the cornerstones of the society. Equality is the most fundamental and beneficial trait of Buddhism. It spares no one who wishes to liberate oneself from all unwholesome acts. Vasala Sutta provides a greater insight into how Lord Buddha revolutionized against the existing moral order of the Indian society. The marginalized individuals like Sunita and Sopaka became revered personalities and dignitaries in the religious tradition and society due to the justice practiced in Buddhism.

Peace and security are other burning issues at the global level. People tend to fight each other and there would be no end to conflicts. A large number of people become injured, helpless, rendered homeless, displaced, and deprived of their possessions due to conflicts. The escalation of conflicts at the global level is unimaginable. The loss of lives and property cannot be
underestimated. The fear of death, escape from torture, starvation have been some of the critical issues for many children and women in the world. Buddhist philosophy provides answers to these entire if the individuals are sensible and they know the behavior based on reason. Rationality is the outcome of trained mind. Sustainability in the future could be the end result of trained minds. Lord Buddha visited Sri Lanka to settle the conflict between two Naga kings Chulodara and Mahodara and the intervention of Shakya Koliya on Rohini river water are two examples from Buddhist literature to prove how and why peace and security should be achieved.
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LIFESTYLE ENHANCEMENT AND NEW DIMENSIONS OF HEALTH CARE: A FOCUS ON PAIN MANAGEMENT

by Padmasiri De Silva*

ABSTRACT

A very wise thinker in Israeli said, ‘History teaches us that men and nations behave wisely when they have exhausted all other alternatives’. Today, in the area of heart diseases, cancer and mental health, mindfulness practice is used as a cornerstone helping others for making healthy lifestyle changes. When available therapies do not apparently work, mindfulness opens a new entry toward offsetting stress, tension and anxiety. How to lifestyle changes through meditation with a focus on pain management is a central concern of this paper, an area where I have worked as a counsellor for many years. There has been a radical transformation of the Western psychological tradition which has accepted the Buddha’s perennial insight that the severity of suffering depends on our attitude towards it, reminding us of Freud who said: ‘I am merely converting hysteria into common unhappiness’. The central points in my therapeutic approach are the following (i) Instead of trying to directly change our thoughts, we create a wide, open hearted space for experience—less resistant and non-reactive; (ii) Acceptance, curiosity, tolerance and the ability to embrace pain with friendship. (iii) The mind has to be receptively aware of subliminal tendencies (anusaya) of lust, anger and conceit; (iv) Subliminal base of pain emphasise that pain is never an isolated physical sensation but also a second emotional level described as STRESS and is the reason why mindfulness as

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a therapeutic intervention is effective and reduces the emotional reactivity of chronic pain. The second part of the paper presents the contributions of two icons of pain management: “Vidyamala Burch (The Breathworks Program) and of Risa Kaparo’s ground breaking study, through pain and trauma, ‘the art and practice of embodied mindfulness’: See, Padmasiri de Silva, Emotions and the Body In Buddhist Contemplative Practice and Mindfulness Based Therapy, Palgrave Macmillan, 2018). *The use of Mindfulness, for Lifestyle Enhancement* comes under, “Call for Innovative Ideas for Sustainable Development” in UN programmes.

1. PERSPECTIVE: FOUNDATIONS OF MINDFULNESS

Contemporary Review of the *Satipatthana*: Recent Trends in Psychotherapy & Neuroscience Research

A very wise thinker in Israeli said, “History teaches us that when man and nations behave wisely when they have exhausted all other alternatives’. Today in the area of heartdiseases, cancer and mental health, mindfulness is used a cornerstone to make lifestyle changes, as available therapies do not work.

There has been a radical transformation of the Western psychological tradition which has during modern times, accepted the Buddha’s perennial insight that the severity of human suffering depends largely on our attitude towards it.

Our relationship to emotional pain is a key factor in how much we suffer. For example, the latest wave of cognitive behaviour therapy understands that trying to directly change our thoughts is less effective than creating a wide, openhearted space for our experience—a less resistant, less avoidant relationship to our thoughts and feelings. This view is expressed in the mindfulness-based cognitive therapy maxim: ‘thoughts are thoughts not facts’.

Thus opening out and creating a space is important. Second strand is acceptance: curiosity, tolerance, willingness and the ability to embrace pain with friendship, as presented in acceptance, commitment theory. ACT draws a distinction between pain and suffering: when we encounter a painful content within ourselves, we want to do what we always do, fix it up and sort it out, so that we can get rid of it. They
emphasise the danger of experiential avoidance and acceptance is not a heavy, sad, dark thing—it is an active, vital embrace.

Third point is that the Buddhist perspective while endorsing the first two strands, also considers capacities like attention, compassion and empathy are skills that can be learned, rather than a product of good genes and a fortunate childhood. Christopher Germer offers an insightful path for befriending painful feelings through self-compassion (Germer, 2009).

These three points are at the heart of the Satipatthana, according to a recent commentary: (i) The contemplation of the mind does not involve active measures to oppose unwholesome states of mind, like anger or lust; the mind has to be receptively aware by clearly recognising the state of mind that underlies a particular train of thought: As the Buddha says, see lust as lust and anger as anger; (ii) This is necessary as there is a tendency to ignore that which goes against the grain of one’s self-importance; (iii) There is also a tendency to use techniques of deception (vanchaka dhamma) and these are often fed by (unconscious) subliminal tendencies (anusaya) of lust, anger and conceit. Such hidden motives may be clearly seen at three levels: dormant level (anusaya); as emerging thoughts (pariyutthana) or result in un governable impulsive actions (vitikamma) or physiological pressure.

A fourth point. If we look at anger/aversion of our pain, as a purely negative emotion to be destroyed, we lose sight of the fact that for Buddhism such an emotion has a hermeneutical role, where the cognitive meaning is important, the message in the emotion, and with a little magic we see it’s impermanent nature. The Buddha has said, “see aversion as aversion”, “lust as lust”, do not judge them as good and bad, see them as impersonal processes (as dharmas). This attitude keeps off resentment, guilt and in neurological terms, Reactivity. Resilience is the most important emotional style/skill to be developed. Thus both Buddhist contemplative practice and Western psychotherapy are twin paths to emotional healing. It may be said from my personal experience as a therapist that therapy is a useful adjunct to meditative practice.

A fifth point: Ven. Nyanaponika says, do not throw away your
negative emotions as they can be transformed and by a little magic converted into their opposites (patience and forgiveness towards yourself/others) or made objects of meditation (dhammanupassana) (liberation by insight); method of remedying one emotion by another (is advocated by the philosopher Spinoza), changing aversion by compassion and kindness towards one self. Philosopher Nietzsche and the Tibetan Buddhist tradition recognise that there is vital power in some negative emotions that can be harnessed—they can endanger illness or show a path to cure. (see, de Silva, 2014, pp163—166), on Mindfulness-Based Emotion-Focussed Therapy (EFT). Tibetan Buddhism advocates “metabolizing anger” with the image of the peacock that eats poison, but generates the splendour of the multi-coloured feathers.

2. THE STORY: THREE ICONS OF PAIN MANAGEMENT

Jon Kabat-Zinn, Vidyamala Burch—Breathworks Program; Risa Kaparo—Awakening Somatic Intelligence. Vidyamala was trained in the mindfulness-based Stress Reduction Therapy by Jon-Kabat-Zinn and MBCT (Mindfulness-Based Cognitive Therapy (Williams & Kabat-Zinn), and I shall explain the nature of this therapy. In fact the earliest mindfulness-based therapy, Behaviour Modification Therapy, was initiated by a close Sri Lankan friend, the late Padmal de Silva).

The Structure of Satipatthana and Mindfulness-Based Cognitive Therapy

To bring awareness to body (kaya), feelings (vedana) and thoughts (citta) are three facets covered in MBCT. The fourth item in the satipatthana, dhamma is hard to translate, and at least one meaning is the laws that govern the mind-body linkage, and we will not examine this dimension just now. The body scan practiced in MBCT involves: direct experience of physical sensations, being with the body in the present moment; be intentional about where and how the attention is placed, deliberately engage and disengage as we move through the body; relate skilfully to mind wandering, without judging them; allowing things to be as they are, relaxation instead of restlessness. Feelings: though the range of emotions we experience is vast, like in Buddhism, MBCT recognises at the
experiential gut level, that we constantly register our internal and external experience as pleasant, unpleasant and neutral. Aversive reactions are triggered by unpleasant feelings, and its impact on the body is seen. Tuning in and befriending feelings helps to see linkages between body and feelings. In Buddhist practice, by using the technique of bare attention, any transition from painful feelings to negative emotions triggered by subliminal anger (*patighanussaya*) or a transition of pleasant feelings to lust/greed, triggered by subliminal lust (*raganusaya*) are watched with vigilance. It has been observed that in MBCT, the difference between *knowing* that our experience is made up of body sensations, thoughts and feelings and actually directly *experiencing* this interplay is huge. The focus on the automatic patterns of aversion and clinging play a crucial role in the eight-week MBCT program.

**Auto-pilot of thinking.**

Our skills with practical activities have become our automatic repertoire, and this way of habitual problem solving has become automatised. Often beyond our conscious awareness, the normal thinking mind is engaged in automatic activity of judging and monitoring, but this habitual turn of mind that takes place automatically makes the person incapable of making conscious choices in responding to experience, and this narrowed activity may have a catastrophic impact on our emotional lives as thought and emotions have an integral relations, as unlike feelings emotions are nourished by our thought patterns. This pattern described as the “Doing Mode”, rather than the Being-mode which is mindful of what is happening, leads to repetitive automatic thoughts: “though I thought that this time I will get the job, I am a failure, I just cannot see any alternative, I have no one to help me...” and so the auto-pilot works, instead of searching for positives and this sort of perspectives are at the center of depression and anxiety. Rumination is an attempt to solve an emotional problem in the most destructive way, as our emotional life is not a problem and the extra dose of suffering is our own creation. For instance, in itself sadness is not a problem as it is an innate part of being human, and we cannot try to fix it, and thus a passing state of sadness may lead to persistent unhappiness, as I have described in an article on the “Lost Art of Sadness” de
Experiential avoidance to which I have referred earlier makes the condition still worse, as reservoirs of unprocessed material accumulate. When we get to understand negative emotions, the difference between emotional reactivity as different from responding would become clear.

3. PAIN MANAGEMENT

Vidyamala Burch suffered from chronic back pain for over thirty years due to congenital weakness, a car accident and multiple surgeries. She was first trained by Kabat-Zinn following his program (outlined above) and then has over the years helped thousands of sufferers to live more fulfilling lives, using the Breathworks, 8 steps program. Risa Kaparo worked on Awakening Somatic Intelligence—the art and practice of embodied mindfulness.

Risa Kaparo’s story is remarkable: “Somatic learning is not something I learnt from books or teachers but from my own Body”. She was originally an artist who was given an assignment by the government to build a fibre art playground ground on rock, but imagined that the rock ground was soft and possible to handle with a jack hammer; the rock proved to be hard and while trying to use it, the hammer hit back her body with severe injuries, and the injury was so severe, and the suffering she underwent is hard to narrate, unless you read her story. After gradual recovery, she came under the influence of Brother David, who was both a Benedictine monk and a Buddhist monk at the same time and was more intimately open to the influence of Jiddu Krishnamurti and remarkable group of seers—the perennial spring of mysticism. While teaching sculpture to a group of blind students who had a remarkable sense of the vibrations of their body, Risa made it a paradigm experience to access what she called the wisdom of her own body. Her personality—artist, poet, therapist, mystic nourished this remarkable story of the pioneer of somatic intelligence.

4. THEORY OF PAIN MANAGEMENT

Traditional Sensory neurophysiology that dominated pain research was influenced by a Cartesian Dualism: the brain detects and perceives pathological bodily processes passively and mechanically—
they looked at the body and mind as separate entities. According to the new view, pain is subjective and physical pain is invariably tied to our emotions: “Pain refers broadly to describe any unpleasant experience that has a physical dimension, whether caused by disease injury, stress or emotion” (Burch, 2008). Pure pain is never directed as an isolated sensation. Pain is always accompanied by emotion and meaning unique to each individual. There is a difference between primary pain and secondary pain. Secondary pain is beyond mere physical sensations, adding both physical and emotional responses. Craig Hassad points out that mental and emotional responses, the second layer to physical pain may be described as STRESS. (1) Stress increases the output of inflammatory chemicals, we have poured fuel on the inflammatory fire; (2) Secondly, we may be physically tensed when stressed, which may add to the muscle spasms that is present at the site of the pain; (3) When we become hyper-vigilant for the pain (always looking out for it), we sensitise the pain circuits of the brain. This may be an important reason, why mindfulness is so therapeutic for preoccupation about the pain and reduces the emotional reactivity of chronic pain, as it helps to unhook attention from the preoccupation about the pain and reduces the emotional reactivity to it when noticed. (4) Stress seems to change the chemical composition of the nerve endings, making them more liable to fire off pain messages. It is just the unconscious way we anticipate, react and respond to pain, and mindfulness can reverse the situation (Hassad, *Mindfulness for Life*, 2012,p 132). Chronic pain syndromes are common in the presence of stress.

Buddhism & Mindfulness: Adding Emotional Responses to Physical Pain

The Buddha is in fact saying, Rather than being driven solely by the desire to eliminate suffering, the wise person learns to change the relationship to suffering. The Celebrated Sallaka Sutta, Story of the two arrows/darts (Samyutta Nikaya/Kindred Sayings, Vedana samyutta, 36.6) is a beautiful paradigm illustration.

“When an ordinary person experiences a painful bodily feeling they worry, agonise and feel distraught. Then they feel two types of pain, one physical and one mental. It’s as if this person was pierced by an arrow, and then immediately afterwards by a second arrow,
and they experience the pain of two arrows.” Having being touched by painful feeling, they resist and resent it—sorrows, grieves, laments, beating his breast, becomes distraught—the subliminal anger (patigha anusaya) dominate, and he knows no other alternative except sensual pleasure and such diversions, subliminal tendency to obtain pleasures (raga anusaya) captures his mind; compulsive distractions like alcohol and cigarettes overtakes his mind. Vidyamala Burch also citing this sutta says, people do resort to blocking out the pain, by recreational drugs, shopping, chocolate, work, talking, sleeping and so on. They can also get drowned and overwhelmed, depressed.

My Personal Story

In the context of these three great icons of pain management, I am not giving a narrative of my experience of two months of severe physical pain and the fourfold facets of the therapy which brought me back to normal life, which will be presented at a forthcoming conference, ITMBU conference on Pain Management. The most important component was the practice of Vipassana meditation with a focus on the vibration patterns in the body, briefly summarised below. (Also see, de Silva, 2013 in the footnotes)

The sixth sense

The five senses bring information with the translation of neural impulses to smell, taste, sound, touch and visual image. While the five senses bring information from the outside world, a consciousness independent of the five senses emerge in deep meditative states, which is referred to as sixth sense (In Pali, anindriyapatibattha Vinnana—non-sensory consciousness). When the meditator shifts from samatha (Tranquility meditation) to insight meditation (vipassana), the ‘breath’ is seen as an air draft rather than as breath, and it is seen as a vibration pattern: the air (striker element), that which pushes; the point of touch, tip of the nose or lips, the base element (solidity); the rubbing of the air draft on the nose or lips, ignition (fire element)—the generation of heatness/coolness; the moist element—water. In deep meditation the whole process is seen as an impersonal process (devoid of a person). As the meditation develops (minimum 30
the vibration patterns gradually display more refined qualities, as the gap between in-breath and out-breath becomes smaller, more refined qualities emerge: roughness and softness; flowing, hot-cold; contraction-expansion; and so on. Out of these qualities tightness and looseness, hot and dry, wet and moist are refined vibration patterns. The most important change, as the breath becomes finer and finer we experience what is called the “breath-Body”—the bodily dispositions (kaya-sankhara) and the feverish activity of the body subsides, (passambayam-kayasankhara). Body and mind emerge together and fades of together. The tranquilization of the breath-body generates the contemplative emotions of joy (pity), rapture and well-being (sukha). The sixth sense is described by neurologist as, interoception.
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CURRENT HEALTH ISSUES AND THE APPLICATION OF GIRIMĀNANDA SUTTA

by Manakada Kemananda*

ABSTRACT

Almost in the human history health state had been considerably poor everywhere in this human planet. People in the ancient weren’t much care about to maintain sanitary and clean environment for living. Therefore, infections and infection inevitably led some diseases. That might be the beginning of long shared history between humankind and illness. As agricultural activities developed new diseases as well remedies were exposed. By the present time there are increasing number of health issues around the world though no one can be saturated with the means to get recovery fully.

In the human history, Buddha had been an excellent doctor that cured physical and mental diseases. Conspicuously, he prescribed remedies for physical sickness mostly for his disciples nonetheless, his prescriptions concern with mental diseases can be applied with whole humankind without any barrier.

The promulgation of number of medicines for physical diseases that affected in his disciple can be seen especially in Bhesajjhakkhandaka of Vinayapitaka but it seems the rest of his teaching almost relevant to overcome mind made diseases. In this room, four Bojjhanga Suttas hold an importance in perspectives of health since Buddha and his foremost three disciples got recovery fully after hearing them. Of them, Girimānandasutta articulates the identity of body and mind and the potency of mind to sustain the

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physical body healthily.

It had been some centuries where some scientists have commenced to search the power of mind to influence bodily functions, especially the connection between nervous, immune and endocrine systems. With reference to series of studies that they have done some mental illnesses such as typically impairs immune function notwithstanding the exact woof and wave of these connections remains uncertain.

Buddha and some of his disciples claimed a special power or energy known as miracle where it shows the utmost synchronize of mind and body. Girimānanda Sutta should be considered an excellent deliverance of Buddha which elaborates identification of mind and body and imparts considerable understand of healthcare in Buddhist point of view. Therefore, the cardinal purpose of this paper is to observe how Buddhist teaching can be influenced upon some current health issues.

In the Buddhist point of view, human life is precious since being born as a human being is extremely difficult and by the present time there are more than 7.7 billion human beings in this planet earth nonetheless, all human lives don’t seem relatively precious for some reasons.\footnote{https://www.google.com/search?source=hp&ei=eP5FXIv0GqC40PEP8pi-34Aw&q=current+human+population&oq=current+human+&gs_l=psy-ab.1.0.0l10.1734.6747.8700...0.0.111.958.13j1......0....1.gws-wiz......0..0l13.1.x7RmGILDmEfE}

Evidently birth continues until the death and between those two interesting ends something else is happening which Buddhism recognizes as decaying and sickness. Whether it is specially recognized by Buddhism this is the process that concerns with all sentient beings is this cosmos. If anyone is subject to birth no way to escape the rest of process and this is the matter that ever happened, happening and will happen. By the present time the expected average human lifespan is less or more hundred years. With reference to Buddhist teaching this human planet is constantly

\footnote{MN III 244.}
evolving and devolving therefore sometimes prolonged or extended and shortened human lifespan can be seen. In a prolonged period of time unbelievably the human lifespan should be understood one hundred thousand years or more as it explained by Buddha in some Suttas.\(^3\) Further, he articulates especially how human beings were subject to prevail number of physical and mental diseases under some circumstances and conditions anyway, it seems that no one able to preserve everlasting health condition by using any means in this human history.

Once the Buddha mentions a relevant incident of a certain teacher that prior him whose name was Araka and who only completely eradicated desire in sensual pleasure, advised his disciples which holds and importance in this room.\(^4\) Here the teacher Araka advocates the continuation of life which has to understand thoroughly since birth to death. The Buddha shades the light that by that time the human lifespan had been sixty thousand years and in that time human beings had been experienced only six sickness concerned with cold, heat, hunger, thirst, excremental and urinal. Probably, it can be assumed that aforementioned six had been only health issues or a number of sickness based on them. After that the Buddha compares this incident with present time or with the lifespan of less than hundred or more since by that time that had been the average life expectancy of humankind. Beyond any doubt, present survival of humankind is shortest when it place in juxtaposition of the period of time of teacher Araka. As it existed thousand years prior, by the time of Buddha there had been only three seasons in ancient India known as winter, summer and rainy and if any individual going to live in lifespan of one hundred years he has to spend just hundred seasons of each. That means just three hundred seasons or thirty six thousand and five hundred days. As the Buddha narrate further, generally speaking, the individual has to consume sixty two thousand meals including the period of breastfeeding during this period of time. Sometimes it seems here the Buddha counts two meals per day. Further, the Buddha narrates no one able to complete those sixty two thousand meals

\(^{3}\) DN I 16.
\(^{4}\) A IV 38.
if he is in the state of slumberous, worry, sick, fast and lost. With reference to eight vicissitudes in Buddhist teaching this should be experienced the nature of human life. Evidently, like on other situations, sometimes some people are completely deprived for having any kind of edible food and beverages for long time when they affected with particular sickness. Here what is very important is deteriorating health issues are a part of all human beings as it always emphasized by the Buddhist teaching.

Curing patients is the major fact in health issues and when somebody is sick he goes to the hospital and finds doctors of distinctive specialists to cure illnesses. Simultaneously, he must know his body well and give it sufficient nutrients, healthcare and exercise to help it heal. Even bedridden patients are afforded various conditions and care. Therefore, sickness can’t be almost regarded as suffering and many are ultimately given the luxury of time when sick and experience from the lesson of sickness. Meanwhile someone is able to retreat to quite places to rest and enjoy natural surroundings by wandering in the wilderness admiring the flowers with all alongside the mountains and rivers. When the mind and body acquired deep relaxation and recuperation he enables to resume anew. Therefore, in this way health issues have become good causes. Indeed, Buddhism considers minor or perhaps major diseases as companions for the way for they inspire us to improve and discern the life. In this special discourse it seems suffering is categorized into: 1) Physical sickness: old age, death and rebirth, 2) Mental illness: greed, anger and ignorance. With the guidance of Buddhist teaching we will be able to train ourself in becoming mentally and physically free of suffering.

As it happened in past there are considerable issues of health care by the present time around this human planet which are critically put into discussion and needed accelerated solutions and some of them are:

- Physical activity and nutrition.
- Overweight and obesity.

5. AN, IV, 157.
Tobacco.
Substance abuse.
HIV / AIDS
Mental health.
Injury and Violence.
Environment quality.
Immunization.
Access to health care.\(^6\)

With reference to above facts, modern health researchers say staying actively in daily life is good for physical and mental health and it definitely concerns to cure or at least to make slow some diseases. In addition, aforementioned issues are highly considered to keep an excellent health care for all humankind around this globe. Even though, it is reasonable to infer that our ancestors also had been much care of their good health when those issues are compared with some daily activities of them. As it depicts somewhere in Buddhist canon some highest class people had been dealt with daily exercises probably to maintain a good health care.\(^7\) With reference to the commentary to the same source this person had been a prince who jogged in morning for his good physical health. With reference to Buddhist sources mostly the Buddha walked around in Indian subcontinent on barefoot during his mission of forty five years. In fact, daily exercise is good therefore by introducing walking meditation the Buddha intended to preserve good health for his disciples. By doing so someone enables to get five benefits as prescribed by the Buddha.\(^8\)

Overweight and obesity are biggest health issues that some people don’t like to deal with. According to researches it is associated with related conditions generally known as metabolic

\(^6\) https://www.urmc.rochester.edu/senior-health/common-issues/top-ten.aspx

\(^7\) AN, I 135. Evaṃ me sutam – ekaṃ samayaṃ bhagavā ālaviyaṃ viharati gomagge siṃsapāvane paṇṇasanthare. Atha kho hatthako ālavako jaṅghāvihāram anucaṅkamamāno anuvicaramāmo addasa bhagavantam gomagge siṃsapāvane paṇṇasanthare nisinnaṃ.

syndrome. High blood pressure, elevated blood sugar and poor blood lipid profile are included with this issue. In addition, there can be seen ten major reasons that compromise with it. Further, overweight and obesity had been prevailed even before thousand years as it preserve in present time. The Pāli word ‘Thūlasarīra’ articulates aforementioned health issue. As it goes into detail here food addiction as well as insufficient exercise had been caused for it even in that time as it causes in present day. With reference to Buddhist canon king Kosala had been one of Buddha’s followers who ate a lot daily and sometimes he visited Buddha after meals and did breathe in and out hardly. After considering his situation the Buddha uttered a certain stanza and asked a certain servant for the king to recite it as the king eats. As the time past the king was able reduce the amount of his edible food and appreciated the Buddha’s strategy that helped him. That stanza means if anyone moderates in meals it feels less, digest soon and outlives. Truly, this incident articulates how this kind of Buddhist teaching is assisting even today to cooperate with some critical health issues such as overweight and obesity.

It gives the feeling of that tobacco as a great prevalent health issue not only in present day but also thousand years back in the human history. As depicted in a certain source the Buddha had to promulgate some disciple rules regarding smoking because of it helped to cure a disease that affected with a certain and further, he had to approve even a filter and a holder for it regarding the hygiene of user monk. Sometimes people devour prescribed medication without proper understand and drink any intoxicants too. Therefore, generally it is called as substance abuse. By consuming any kind of intoxicants and drugs somebody able to stay away from one of the five precepts in Buddhist tradition and the Buddha comprehensively explains the aftermaths of its consumption in many places of his teaching. Evidently, there are a considerable
number of mental diseases in modern humankind and some of them can be cured and some of them can’t. On the other hand, it have the features of that human mind isn’t unusual place for a number of health diseases when it scrutinizes the bygone times. In prolonged human history people have affected number mental orientations at least with reference to Buddhist literature. In some of his discourses the Buddha provides some guidance as remedy for some mental diseases which can be cured temporary or permanently.\textsuperscript{14} Injuries and violence are happening every nook and corner for some reasons. Further, probably it occurs house wise, society wise or country wise and grand scale injuries and violence can be special in waged war zones. It doesn’t need an exaggeration to narrate some abhorring genocides in human history where human beings show the nature of undisciplined minds. If not violence occurred in Buddha’s time he never teach to calm and discipline human minds.\textsuperscript{15}

By the present time global warming is a major topic that is considered around the world which is accelerating due to number of reasons. One of them should be understood as deforestation which is happening to satisfy the endless desire of human mind. Therefore, on basis of this critical issue some people in some places of this human planet experience critical health issues and further, it have the aspects of increasing but not decreasing. A certain scholar advocates ‘The modern West stresses the human, and the East always has stressed nature.’\textsuperscript{16} As he opines when the humankind is away from nature some issues that relevant with health are definitely unpreventable. Nonetheless, it makes sense that environment had been a respectable object for our ancestors since they lived and cooperated with it all the time therefore harm and damage for it had been less. It is interesting to mention that Buddhism is the religion that concern much with the environment rather that other religions. As it shades the lights some major incidents of Buddha connect with nature and his as well many of his disciple’s activities were always concerned with it. Since the Buddha enacted some

\begin{footnotesize}
\begin{enumerate}
\item MN I 40.
\item DHP 19.
\item Hayao Kawai, 1996, Buddhism and the Art of Psychotherapy, Texas, Texas A & M University Press, p. 87.
\end{enumerate}
\end{footnotesize}
discipline rules for even not to spit and urinate into water it delineates the conservation of environment by his teaching. It is standing for reason to ask why the Buddha always relates with nature. Because of, he had the knowledge of the connection between humankind and nature. Even nowadays, we live in a society where it has everything sophisticated, some people aren’t able involve with it due to various reasons. Especially, some countries have penetrative health improvements on the other hand some countries have much poor access to healthcare. Occasionally, some people have make much efforts to get basic medical improvements therefore, the plight of the health of people in those countries is always discontented and miserable. Of those people less life expectancy and high death rates should be expected. In addition, it shows every signs of how some people live thousand years back encountered the same situation as the people in present time. In relation to Buddhist canon, some individuals lived in time of Buddha never had sufficient access to get some medication. In the time of Buddha there had been disparaging five diseases in some individuals known as leprosy, boil, dry leprosy (cutaneous complaint), phthisis, and epilepsy that were hard to afford medications by average people. As elaborated there Jivaka had been the royal doctor for king Bimbisāra and Buddha as well and if anyone wanted get consulted him permission was given by the king. Since Buddha and his disciples were cured by him free of charged people who affected with aforementioned diseases entered temporary the Buddhist Order and disrobed after getting recovery fully. Regarding this matter the Buddha made public some rules for protection and preservation of his Order with reference to Buddhist canon.

As reported by above discussion, it traces in present as well as in past times also the humankind has featured similar health issues notwithstanding in different forms. As far as health issues aren’t improvable affecting some diseases, sickness upon the mankind is unpreventable. That is the matter that happened in the human history and happening in present time around us. Moreover, when health issues are in a considerable state increasing of disease rate is un-

17. VIN IV 206.
18. VIN I 71.
avoidable. In relation to past there are some terminal illness by present time which have to be assured with sufficient counteractions and following are the top ten of them that recognized by WHO.

Ischemic heart disease or coronary artery disease.
Stroke.
Lower respiratory inspection.
Chronic obstructive pulmonary disease.
Trachea, bronchus and lung cancer.
Diabetes mellitus.
Alzheimer’s disease and other dementias.
Dehydration due to diarrhea disease.
Tuberculosis.
Cirrhosis.  
20. AN, V, 108.

It was few decades back that where even more sophisticated people projected their attention in identification between mind and body. Because of, sometimes people really frustrated when they got even a bit of physical sickness and with regard to people in medical science 95% of them are mentally declined in this context. Perhaps, some individuals have the idea of what is the authenticity of human life their dejection can be reduced.

The Buddha is recognized as a doctor for physical and mental illnesses as well and during his mission of forty five years he extensively elaborated plenty of discourses for the welfare and progress of humankind. Girimānanda: among discourses elaborated by Buddha have the qualities of dealing with some critical health issues. Therefore, henceforth this paper scrutinizes the means that related in this discourse for the enhancement current health issues.

As illustrated there, when Girimānanda, one of Buddha’s disciples was gravely ill the Buddha was invited to visit him by venerable Ānanda, the personal attendant for Buddha and then he immediately introduces ten perceptions (saññā) to visit him and recite.  


Even
here it hasn’t mentioned a particular sickness in Girimānanda, first of all the Buddha advocates just ten signs and then elaborates them in details therefore this discourse is little bit long and bases on those ten perceptions. Ten perceptions mentioned in this discourse should be known as follow:

1. Perception of inconstancy
2. Perception of not-self
3. Perception unattractiveness
4. Perception drawbacks
5. Perception abandoning
6. Perception dispassion
7. Perception cessation
8. Perception distaste of every world
9. Perception of undesirability of all fabrication
10. Mindfulness of breathing

The first two perceptions among ten emphasize the universal law in term of Buddhist that exists whether in a time of a Buddha or not but should be found only by an awakened person. In other words it is three characteristics of existence. In this context even it have the appearance of missing the middle link, it reveals interpretation of universal law. The Buddha always traces the combination of mind and body and actually, in other words three signatures are used to discern this notion. Further, as the corporeal body changes mental process also should be changed therefore we can’t retain internal and external objects permanently. Moreover, with reference to Buddha’s words every single entity, physical or mental phenomena of this universe is conditioned and constantly changing and nothing remain perpetually. What might be the Buddha’s intention here to detail three signatures in this room? It is better to understand that whatever affects people is temporal and never exists forever. Girimānanda is advice by Buddha to consider the nature of illness thoroughly because of, even gravely illness affected in Girimānanda had been temporal and can be

changed by any enforcement.

In the next step, third perception looks into deeply the authenticity of physical body where the Buddha shows its anatomical explanation. The Buddha explains just about the physical body, six internal faculties with their perceptions and thirty-two body parts respectively in first, second and third perceptions. According to Buddha’s knowledge this corporeal body is a collection of thirty-two parts and nothing besides those. As somebody ponders these thirty-two parts from the soles of the feet up on, from the crown of head on down wrapped by skin, filled with all sorts of unclean things definitely, in this process individuals make possible to understand the absolute nature of physical bodies rather than thinking them as single entities, everlasting and unchanging.

In the process of understanding the reality of physical body individuals should be able to discern particular diseases that could be affected with those body parts as mentioned in fourth perception. In here, the Buddha mentions around fifty diseases and it shades the lights that all of them can be concerned with current health issues and some of them are deadliest as it happens in present day. It can be asserted that even many of those diseases can be diagnosed and cured one remains beyond experience of present intellectuals. That is illnesses related with karma or karmic illnesses. This might be a question that everyone acquainted with the idea of reincarnation or rebirth. Recently, extraordinary prudent like Edgar Cayce was able acknowledge how some individuals have a privilege with some diseases brought as results of the actions of their previous lives.\(^\text{22}\) Notwithstanding, the Buddha was the perfect one to certify the absolutism of karmic illness since he cultivated his mind into full capacity. With reference to his definition, on one able escape from any physical or mental diseases in this human planet earth and as a human being he also encountered this situation. As it appears in Pāli canon few times he suffered with back pain, his one of feet was wounded by a gravel, got bloody diarrhea and he was given a laxative by the royal doctor Jīvaka and interestingly those happened

to him since his previous negative actions. Further, the story of Cakkhupāla illuminates the potentiality of each and every action in terms of Buddhist. From Buddhist perspective, probably karmic illness can be cure and even liberated ones or Arahants should be inherited with it. Interestingly, conflicting viewpoints about the reversibility potential of these karmic diseases can be seen around the world now. For physicians it is worthy that a conclusion must be reached for this question has a strong bearing on how a patient with such a disease be treated. However, there is often a point where karma ceases since it really is a debt and can be paid off like any other debt. Spiritual understanding is the only way to cure the karmic disease in terms Buddhist. Probably even we aren’t able to pay off for karmic potentiality that inherited from previous existences by following spiritual practice future karmic influence can be reduced. Aforementioned statement can be authenticated with a story related to certain disciple of Buddha known as Bakkula. As it appears, he was appointed as the healthiest one by Buddha among his eighty chief disciples. Further, with reference to the commentary on the same source, in one of his previous lives when the Buddha Anomadassi was affected with a certain stomachache a particular medication was provided by him. In addition, by providing that prescription he aspired not to have any kind of disease in his future destination. His aspiration always with him and in his last birth he out lived one hundred and eighty years accomplished whatever have to be done an ideal Buddhist disciple.

After analyzing the authenticity of corporeal body then the Buddha focuses attention towards the mind in the next step. In here the individual has to abandon, dispel and wipe it out of existence the thoughts of sensuality, ill-will, thoughts of harmfulness and evil, unskillful mental qualities. Buddha’s teaching emphasizes that there are three unwholesome roots in all individuals known as greed, hatred and delusion and they are bound with samsara as far

23. ML, 134.
24. DHP-a, I, 22.
25. AN, I 25. ‘Appābādhānam yadidam bākulo’.
26. MP, I 304.
as concern with them. It gives the feeling of that by introducing the perception of abandoning the Buddha indirectly suggest to consider about unwholesome roots. It is better to imagine how those unwholesome roots concern with current health issues? Sometimes someone can argue greed, desire or craving relate with only material world albeit, Buddhism scrutinizes something beyond this concept. Suppose the food addiction of some people. In this context addiction means desire in some food. Above mentioned many diseases diabetes, cancer, cough etc., straightforwardly relate with consumption of some food. Even food for just the survival and nourishment of human beings someone isn’t able to understand this concept. In addition, if anybody can control food devouring that means control of desire. With reference to Pāli canon it conveys the impression that Buddha was denied as a tasteless person by someone since he didn’t care of food consumption. Distinctively, whatever food he received whether delicious or not he consumed it without any discrimination and this was the absolutism of all liberated one. When it goes through with Pāli canon it assumes that Buddha as well as liberated ones never affected with any deadliest diseases. Therefore, the Buddha promulgated a particular proclamation for his disciples to contemplate its absolute meaning before to eat regarding the benefits of non-addicting of food.

Indeed, even above discussion relates undeviatingly with craving of taste nonetheless, there have remained craving that connected in material forms, sounds, odor and contacts which relate with some mental diseases. In the sixth and seventh steps Buddha again reminds the results of dispassion and eradication of craving where any individual enables to feel tremendously that can’t be explained by an individual who hasn’t experienced it yet. In Buddhist point of view material forms, sounds etc., are also nourishments for the survival of all human beings notwithstanding, if anyone going to gratify the faculties related with those in wrong way affecting diseases is inevitable. Conspicuously, then there can’t be seen dispassion. Albeit, with reference to Buddhist teaching, all people

27. AN, I, 134.
28. VIN, II, 2.
29. SN, II, 82.
endowed such ability which can be mentioned as moderation. No one should follow the perceptions with five faculties besides disciplining them. Because of, managed faculties not only fetch peace, serenity and calm to the mind but also reduce or assist to stay away from number of mental diseases.  

Sometimes people are stressed and in the state of anxious when they cooperated with outside world since they aren’t able to realize the real nature of this world. As stated in Buddhist teaching, world is nothing besides individuals’ corporeal bodies and with reference to above discussion, if individuals realize it that are the perceptions of distaste for every world and undesirability of all fabrications respectively which are mentioned as eighth and ninth steps. In general, people are fascinated and impressed with the external world and they never imagine its relation with internal world and pursue it without any sense. From Buddhist perspective, its reciprocity holds much importance. Once the Buddha emphasized that ‘I’m not disputing or quarreling with the world but the world is disputing or quarreling with me’. Undoubtedly, this expression articulates what happens upon individuals when they are unskilled and undisciplined of the reciprocity of external and internal world.

As it came to know it shades the lights that there are ten steps in Girimānandasutta and except the last one all is called as perception or ‘Saññā’ in Pāli. Its etymology can be seen Sa+ Ñā. Sa is a prefix to means good, excellence, well etc. and basically √Ñā is the root to know. Therefore, in this context, it has to make attempts to perceive the things as they are rather seeing them simply. The last seems the conclusion of previous steps and here it isn’t mention even the term perception ‘Saññā’ but mindfulness of in and out breathe. Breathe is the heart of Buddhist meditation which can be seen in four stages and leads even for liberation. Moreover, those four stages can be seen consciously in the last step of Girimānandasutta. In this context, the Buddha articulates individuals have to find a sufficient place, should sit-down crossed

30. Dhp, 43.
31. SN, I, 82.
32. SN, III, 138. ‘Nāham bhikkhave lokena vivadāmi, loko’va mayā vivadati’.
33. MN, I, 86.
legs and after that have to observe the nature of breathe. What might be the reason to observe the nature of breathe first? As discussed earlier individuals are mostly impressed with external world and have practiced faculties always with it therefore, minds don’t easily manipulated towards calmness and peace. Precisely, those minds similar to chariots those are dragged by wild buffaloes because of they always deviate from the pathway. Anyway, by practicing over and over again individuals are able to establish the minds in peace and serenity in other words that is the absolute understanding of corporeal body. As someone realizes absolutism of physical body it makes ease to experience related feelings in next steps. Indeed, these two steps hold importance with the current health issues. Because of nowadays, some patients are given some kinds of drugs as well as painkillers to decrease unbearable pains. Instead of using any drugs as painkillers it seems the method that Buddhist teaching introduces, causes for the enhancement of patients. As a matter of facts, it might be hard task for new practitioners in the beginning nonetheless, repeated exercises precisely yield their betterment and the Buddha’s character illustrates this notion further. Unquestionably, he practiced meditation and reached to the maximum level of the understanding of mind and body unlike anyone in this human history. Notwithstanding, he also experienced some physical pains due some reasons in accordance with Pāli canon. Once the Buddha was dwelling in Maddakucchi Dear Park in Rājagaha one of his feet had been fierce by a stone sliver.\footnote{SN, I, 27. ‘Evaṃ me sutaṃ – ekaṃ samayaṃ bhagavā rājagahe viharati maddakucchimīṃ migadāye. Tena kho pana samayena bhagavato pādo sakalikāya khato hoti. Bhusā sudāṃ bhagavato vedanā vattanti sārīrikā vedanā dukkhā tibbā kharā kaṭukā asātā amanāpā; tā sudāṃ bhagavā sato sampajāno adhivāseti avihāñhamāno. Atha kho bhagavā catugguṇaṃ saṅghāti paññāpetvā dak- khiṇena passena sīhaseyyaṃ kappeti pāde pādaṃ accādhāya sato sampajāno.’} Excruciating were the bodily feelings that developed within him, painful, fierce, and sharp, wracking, repellent, disagreeable, but he endured them mindful, alert and unperturbed albeit, he slept mindfully in lion posture. The words mentioned in the phrase articulates the situation that Buddha experienced with that wound. In parallel to current health issues it had been deadliest but it emphases how mind can be synchronized with body and vice versa. Not only Buddha but also some of his disciples the reciprocity
between mind and body and the last moment of Moggallāna can be shown in this context. As depicted in a certain commentary criminals got some bribes to kill Moggallāna and in seven times they left disappointed. Nonetheless, on seventh time the brigands entered his hut knocked him down, smashed all his limbs and left him lying in his blood and went back without a further look. Nonetheless, the great physical and mental power of Moggallāna was very strong that his vital energies had not yet succumbed. Anyway, he regained his consciousness and was capable to drag himself towards the Buddha and got permission to pass way after respecting and veneration. Undeniably, this narration discerns the inner essence and peace in which he dwelt since attain of Arahant-hood that never left. With reference to above discussion it shows that all physical and mental phenomenon subject to change from moment to moment whether attention is focused there or not albeit, if attention is kept good results can be yielded. Further to describe the benefits of cultivating the mind an example can be narrated here. With reference to a certain commentary, once an arm of a monk was bitten by a venomous wipe while he was hearing dharma outside of a hall at nighttime. Further, he managed to capture that snake; put it in a sack and continued his task and determined even to decrease the venom that infected and overwhelmed his whole body and spread in his body. As narrated there by the power of his act of truth or mind power he wasn’t only unharmed but also reached the highest level of his spiritual path. Once Ānanda; the personal attendant for Buddha asked what is the best time that experience peace and calm. Then the Buddha elucidated that when the mind amalgamate or synchronizes with physical body and body amalgamate with mind that is the great time to experience absolute peace and calm. Nowadays, for us who lead a hectic life the gains of minor sickness is a few days of rest and sometimes, through the

36. MP, II, 248.
37. SN, V, 282. Yasmiṃ, ānanda, samaye tathāgato kāyampi citte samodahati, cittampi kāye samodahati, sukhasaññañca lahusaññañca kāye okkamitvā viharati; tasmiṃ, ānanda, sa-maye tathāgatassa kāyāppakasirena pathaviyā vehāsaṃ abhuggacchati, so anekavihitaṃiddhividham paccanubhoti – ekopi huttā bahudhā hoti, bahudhāpi huttā eko hoti... pe... yāva brahmaṇalokāpi kāyena vaçaṃ vatteti
occurrences of a minor sickness we would come to understand the inspiration it offers. So, illness is a reminder for us all that the world is not perfect and no one can live forever. Disease shows the reality of life in helping us to become detached from it. Further, only upon sickness does one come to experience that the physical body is a source of suffering and by embracing the suffering of illness we will no longer become attached to it. It is usually upon the moment of sickness that people come to realize the necessity to let go of the delusive joys of wealth and fame and embark on the journey to searching life’s absolute meaning. It is not a total loss if with illness come excellence realizations. Finding the absolute meaning in life can be mentioned as a major fact in western health issues by the modern time. As opined by a certain scholar ‘In psychotherapy, it is important that the patient be able to attain a proper psychic state, in which the conscious and the unconscious are in harmony’. Isn’t this the matter that achieved by the Buddha in his teaching even sometimes we don’t focus much attention? Definitely this special Sutta, Girimānanda: articulates the introspective investigation that similar to the concept of conscious and the unconscious in western healthcare.

CONCLUSION

Buddhist teaching combines in equal proportions, a flexibility which enables it to evolve appropriately to meet the demands of different times and climes and a rigidity. The Buddha was an excellent human being who understood the nature of this world therefore all of his ideas concern with the humankind. Generally speaking, he never emphasized anything that never ever can’t be achieved by anyone in this world. With reference to above discussion it seems that Buddhist teaching is strongly able to do a vital role to overcome and solve current health issues even in this sophisticated milieu. Here, in Buddhist perspective what the most interesting thing is the understanding the authenticity of corporeal body and mind and their reciprocity. Each individual has its own

responsibilities and when those were accomplished by himself no need to blame others and in this context responsibilities means being physically and mentally healthiest as far as possible. It isn’t hard to achieve if individuals have sufficient determination and courage and overcoming individual health issues means imparting it with society. In human history, Buddha and number of his disciples claimed an extraordinary power or energy known as miracle where it shows the utmost synchronize of mind and body. It had been some centuries where some scientists have commenced to search the power of mind to influence bodily functions, especially the connection between nervous, immune and endocrine systems. With reference to series of studies that they have done some mental illnesses such as typically impairs immune function notwithstanding the exact woof and wave of these connections remains uncertain. Nonetheless, the Buddha distinctively discerned and proved the absolutism of humanity by his intuitive knowledge before twenty five centuries. As it was discussed interestingly, Girimānanda Sutta should be considered an excellent deliverance of Buddha which elaborates identification of mind and body and imparts considerable understand of healthcare in Buddhist point of view.
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Physical Health

THE NATIONAL SANGHA HEALTH CHARTER: A MECHANISM FOR BUDDHIST MONKS’ HEALTH PROMOTION

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ABSTRACT

Thai monks have health problems, especially chronic diseases, such as diabetes, hypertension, ischemic heart disease, and hyperlipidemia which cause by; food and drink consumption (offered by householders) and risk behaviors of some monks like smoking. Monks’ health problems are being addressed by various agencies, but on an ad hoc basis and lack mechanisms of operation, integration with various sectors, and operate only in certain areas. From “The 5th National Health Assembly, resolution no. 7 on ‘Buddhist Monks and Building Well – Being’” Thai Sangha Supreme Council is to pass and announce “The National Sangha Health Charter 2560 B.E.” in order promote health of Buddhist monk and community around the country.

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Objectives of this study were to describe processes of drafting and adopting National Sangha Health Charter as well as to explore the possible ways of implementation of the NSHC by the Thai Sangha in difference levels. Participatory action research (PAR) was applied since authors were involved all process of charter drafting and supporting the implementation of the Thai Sangha in difference areas.

The results of the study showed that participation the charter was developed under the process of participation of various sectors i.e. Thai Sangha, health sector, academic sector, GO, NGOs and civil society. The Buddhist principles were emphasized to be considered by the stakeholder in implementing the charter to promote monks’ health i.e. self-care and caring for the fellow monks, role of community to promote monks’ health and role of monks as the community health promoter. The implementation of the charter is in difference levels and areas. In policy level, the declaration made in the 10\textsuperscript{th} NHA urge the key agencies to commit to synergically move this policy forwards. There are Sangha organizations around the country trying their best to find out the possible ways to promote monks’ health such as Thai ID (Smart Card) for the efficient and effective delivery of health services and public health management, health screening program, temple health volunteer (Nursing Monk) training program, a residence for sick monks and health promotion temple. Therefore, the charter became a core framework, guideline and tool to drive and promote the Buddhist monks’ health and sustainable development of society around country.

1. INTRODUCTION

In Thailand, 95 percent of Thai people are Buddhists, for whom the teachings of the Buddha serve as a way of life and become the foundation of the rituals and culture that are identity and heritage of the Thai nation. Buddhist monks play a highly important role in inherit Buddhism, developing knowledge of virtue and ethics, and in the development of local community societies, serving as positive role models for communities in taking care of their own health, temple environment, and expanding those results into developing well-being of the community.
Buddhist monks, in Thailand, have faced health problems, as ordinary people, especially chronic diseases, such as diabetes, hypertension, ischemic heart disease, and hyperlipidemia, for which one important contributing factor is the food offered to them by householders who lack knowledge, understanding and awareness of the drawbacks to illness among monks. In addition, some monks engage in risk behaviors, which are causes of illness, such as smoking tobacco, drinking coffee, drinking energy drinks, and lacking proper exercise, and that if these matters are not addressed, more monks will become ill.

Buddhist monks’ health problems, in Thailand, are being addressed by various agencies, but still lack mechanisms of operation, integration with various sectors, and covered only in certain areas. Although Buddhist monks have their rights in UHC and health insurance, they still have problems on access to medical and health services, including continuous and comprehensive care when they are sick. Therefore, if there is no process development of promoting and caring for monks’ health, this will cause the mechanism of inherit Buddhism and righteous development of virtue and ethics that is important to Thailand to be weakened.

However, many operations have been implemented, such as the Health Promoting Temple Project, the Monks’ Network for Health Promotion Project of the Department of Health, Ministry of Public Health; the Monks’ health management in Si-khio district by the Health Assembly of Nakhon Ratchasima along with the Sangha Pathana Network of Khorat; the successful project addressing the problem of unplanned teen pregnancy of the abbot of Wat Sirattnaram, Chonsombun sub-district, Nong Muang district, Lopburi; the 5-S Temple project by monks in Saraburi; and Serene Temple, Healthy Monks by Community Means project in Singburi.

It is very necessary to address importance of health care for monks so they have a good quality of life, and well-being physically, emotionally, intellectually, and socially, as well as to arrange an environment that promotes health, by building connections between the temple and the community, making monks healthy, temples stable, and the community resilient.
The Fifth National Health Assembly – NHA has, therefore, passed the resolution (Health Assembly 5 / Resolution 7 – 20 December 2012) on “Buddhist Monks and Building Well-Being”, requesting concerned agencies such as Office of National Buddhism (an agency responsible for monk affairs), Ministry of Public Health, Ministry of the Interior, Ministry of Social Development and Human Security, Ministry of Culture, academic institutes, local administration, community organizations, related public and private networks to take comprehensive action of health care for monks.

However, the implementation of the resolution was carried out only by some interested group for three – four years. Then the National Health Commission appointed the specific committee comprised of the representatives of both Sangha and Buddhist lay people to drive the resolution effectively. The committee decided to develop the “National Sangha Health Charter NSHC” in order have an effective guideline and framework for the good health of monks and communities nationwide. The research project was, therefore, developed aiming to get the participation of all stakeholders with the support of National Health Commission Office and Thailand Health Promotion Foundation.

2. OBJECTIVES OF THE RESEARCH

Objectives of this research were:

- To describe processes of drafting and adopting National Sangha Health Charter and
- To explore the possible ways of implementation of the National Sangha Health Charter by the Thai Sangha in different levels.

Research Methodology

This research was carried out by participatory action research (PAR), since the researchers were involved in all process of charter drafting and supporting the implementation of the Thai Sangha in different areas.

Research Findings

1. The Process of Drafting and Adopting the NSHC

The results of the study showed that participation the charter was developed under the process of participation of various sectors i.e. Thai Sangha, health sector, academic sector, GO, NGOs and civil society.

Firstly, the drafting committee was appointed by Phra Prahmabundit, Rector of Mahachulalongkornrajavidyalaya University as academic sector of the Thai Sangha. This committee comprised of 10 members from MCU, Thai Sangha and National Health Commission and met regularly to draft the National Sangha Health Charter as for public hearing from the stakeholders. The draft of National Sangha Health Charter was developed with preamble, glossary and other 5 Chapters and 30 sections as follows:

- Preamble (2 sections)
- Glossary (1 sections)
- Chapter 1 Philosophy and Main Concept of the National Sangha Health Charter. (3 sections)
- Chapter 2 The Sangha Community and Health Care According to the Dharma-Vinaya Principles. (8 sections)
- Chapter 3 Community and Society with Proper Health Care of Sangha According to Dharma- Vinaya Rules. (5 sections)
- Chapter 4 The Role of Sangha in Leading the Well-Being of Community and Society. (4 sections)
- Chapter 5 Driving the National Sangha Health Charter into Practice. (7 sections)

Secondly, after having the draft of National Sangha Health Charter, five public hearing forums were introduced in five regions of the Sangha administration. The first forum was held in Central region at MCU main campus, Ayutthaya, followed by North-eastern region at Khon Kean province, and Northern region at Phrae province, Southern region at Nakhon Sri Thammarat province and Dhammayuttika Nikaya at Nakhon Pathom Province. Various
sectors i.e. Thai Sangha, health sector, academic sector, GO, NGOs and civil society actively participate in the forum to learn, share and give suggestion to improve the National Sangha Health Charter as good as possible.

After gathering the suggestion from the stakeholder, the drafting committee, then, revised and finalized the National Sangha Health Charter with preamble, glossary and other 5 Chapters and 37 sections as follows:

- Preamble (2 sections)
- Glossary (1 sections)
- Chapter 1 Philosophy and Main Concept of the National Sangha Health Charter. (3 sections)
- Chapter 2 The Sangha Community and Health Care According to the Dharma-Vinaya Principles. (8 sections)
- Chapter 3 Community and Society with Proper Health Care of Sangha According to Dharma-Vinaya Rules. (10 sections)
- Chapter 4 The Role of Sangha in Leading the Well-Being of Community and Society. (5 sections)
- Chapter 5 Driving the National Sangha Health Charter into Practice. (8 sections)

The National Sangha Health Charter is considered to be public policy. The next step is, therefore, to pass it through the Sangha administration process requesting approval from the Sangha Committee for Public Welfare and the Sangha Supreme Council. The National Sangha Health Charter was formally introduced at the 10th National Health Assembly held on December 20th, 2017, at IMPACT Forum Exhibition & Convention Center, Nonthaburi Province, Thailand, where H.H. the Supreme Patriarch of Thailand sent his message of appreciation to be read in the opening ceremony “Promotion of comprehensive wellbeings should enhance knowledge and understanding of the Buddhist way alongside the medical and health sciences so that wellbeing is built in a profound and sustainable

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2. Phra Rajvoramuni (Phol Abhakaro), The National Sangha Health Charter, 2560 B.E., Published and Disseminated by: Phrakhruboromathatkijjathorn, 2017
manner, covering both the worldly and Dharma dimensions.”

To ensure the effective implementation of the National Sangha Health Charter, the executives of relevant organizations such as Ministry of Public Health, National Health Commission Office – NHCO, Thailand Health Promotion Foundation, National Health Security Office – NHSO and National Office of Buddhism jointly signed an MoU on implementation of the National Sangha Health Charter immediately after the formal introduction of the National Sangha Health Charter.

3. WAYS OF IMPLEMENTING THE NSHC

Regarding the possible ways of implementation of NSHC, the study showed that the Buddhist principles were emphasized to be considered by the stakeholder in implementing the charter to promote monks’ health in three important chapters i.e. self-care and caring for the fellow monks, role of community to promote Buddhist monks’ health and role of Buddhist monks as the community health promoter. The implementation of the National Sangha Health Charter is in different levels and areas around the country.

In policy level, the introduction of the National Sangha Health Charter made in the 10th National Health Assembly urge the key agencies to commit to synergically move this policy forwards. There are Sangha organizations around the country trying their best to find out the possible ways to promote monks’ health.

3.1. Thai ID (Smart Card) for Buddhist Monks

In 2002, the new Thai government passed the National Health Security Act with a great deal of popular support. It has since become one of the most important social tools for health systems reform in Thailand. The new Universal Coverage Scheme (UCS), or “30 Baht Scheme”, combined the already existing Medical Welfare Scheme and the Voluntary Health Card Scheme to expand coverage to an additional 18 million people. Through the Universal Coverage Scheme and other, existing schemes, Thailand has expanded coverage to 65 million people, or roughly 98% of the population.

3. Somdet Phra Ariyavangsagatanyana, Supreme Patriarch, Dhamma Message for the 10th National Health Assembly. Wat Ratchabophit Sathitmahasimaram, 30 August 2017
The Universal Coverage Scheme enrolls those not covered by either the Civil Servant Medical Benefit Scheme (CSMBS) or the Compulsory Social Security Scheme (SSS) – about 74% of the population. The Universal Coverage Scheme is financed solely from general tax revenue. The Baht 30 co-payment was abolished by the next government in November 2006, and the system is now totally free of charge. The UCS adopted the national ID card as its membership card, so all individual-level information is linked to the national identification number.

The Sangha Supreme Council has ordered Buddhist monks nationwide, as Thai nationality, to have their national identification card to receive national health security benefits. The Sangha in different part of Thailand is asking support form the Department of Provincial Administration under the Ministry of Interior to open special channel for monk to have national identification card. It is still on process. The Sangha sub-district governor of Tambol Chansen, Nakhon Sawan Province, may be a very good example of the Sangha who cooperated with Taklee District and provided transportation for monks around Tambol Chansen to get national identification card. In addition, The Thai Sangha has also to develop the database of the temples as well as Buddhist monks that linked with other government services nowadays.

3.2. Temple Health Volunteer (Nursing Monk) Training Program

Department of Health, Ministry of Public Health, had been trying very hard to develop a training program for temple health volunteer (nursing) monks since early 2000. After the National Sangha Health Charter was introduced, Department of Health, arranged numbers of workshop to revise the program under the guideline of the charter to be sure for volunteer monks of having both Buddhist way and the basic medical and health sciences. Monks would have good opportunity to learn knowledge on health promotion for self-care, caring for the fellow monks, and community health promotion. Phra Promwachirayan, Chair of the Public Welfare Committee of the Sangha Supreme Council, revealed that this has been jointly developed with the government for the first time as in-depth work in order to provide knowledge and understanding of the health care
of monks though the curriculum to develop phra “Gilānupatthāka” which means, in National Sangha Health Charter, a monk who treats sick monks and is also involved in health promotion, disease prevention and managing health threats to the Sangha.

With the leadership of the Sangha provincial governor of Sukhothai province, the training program for temple health volunteer (nursing) monks was introduced in Sukhothai province. 100 monks from difference sub-districts jointed the training program. There are three modules in entire program comprised of: 1) basic knowledge of Buddhist way and health care; 2) practice at their respective temples and Sub-district Health Promoting Hospital and 3) lesson learned. The program was jointly supported by National Health Commission Office – NHCO, Thailand Health Promotion Foundation, National Health Security Office, Mahachulalongkornrajavidyalaya University, Provincial Administrative Organization and many other local organizations. Temple health volunteer (nursing) monks passed the program received certificate together with health check set to continue working on self-care, caring for the fellow monks, and community health promotion.

3.3. Health Screening Program for Monks

Following the guideline in National Sangha Health Charter, the Public hospital, under the Ministry of Public Health, with the UCS has provided the health screening program particularly for Buddhist monks in order the record and monitor health status of monks under the service of respective hospital. The program aimed to identify the issues which allowed for prompt treatment, which can - reduce complications that may lead to loss of life, and also help save on medical costs. In many areas, where temple health volunteer (nursing) monks were available, they worked together on health screening program.

3.4. A Residence for the Sick Monks

When the monks and novices were ill, they needed to be treated at the hospital. In the treatment of patients (monks) must use medical treatment methods along with the use of Buddhist way to help in the treatment of the mind. With monks and novices when receiving treatment at the hospital, it is absolutely necessary to engage in Buddhism along with medical treatment. However, after leaving the hospital, many monks need to continue physical therapy. The residence for the sick monk in the temple is very much necessary nowadays.

The District Sangha Governor of Maung, Stun Province in southern Thailand has provided the residence for the sick monk in his temple, Wat Chanathipchalerm, the royal temple. Apart from introducing the training program for temple health volunteer (nursing) monks in district level, he has extended to create a residence for the sick monk in the temple. That is not just for the monks living in his temple, but generously for various monks who had to come to the provincial hospital. Many of them often encounter the problems in traveling. They have to start from their temple in remote area in a very early morning and return to the temple at late night. A residence for the sick monk in the temple is, now, ready to serve the monks in different districts traveling to see a doctor. They, therefore, can come one day in advance and stay overnight at this place and meet a doctor in the following day. This is one very good example of implementing the National Sangha Health Charter.

3.5. Health Promotion Temple

Health Promotion Temple project began in 2003 as a result of the Healthy Thailand agenda. Historically, temples have been viewed as community hubs and centers for community activities. When PHC first began in Thailand, monks were often considered “bare-headed doctors” and were trained in a range of basic healthcare interventions and traditions. The Health Promotion Temple project

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5. Interview Phrakhru Sunthonthammanites, Deputy abbot of Wat Chanathipchalerm, the royal temple, Satun -24/01/2019

came in the wake of a modern, transitioning healthcare system: once residents started seeking care in hospitals instead of with traditional healers, monks had to redefine their traditional healthcare roles to continue to help the community. In this context, monks shifted their focus to health promotion and disease prevention with an emphasis on mental and physical wellbeing. Similar to Community Health Volunteer – CHVs, monks bring primary health care back to the community level and provide residents with a care provider that is more easily accessible and who is familiar with the community and cultural norms.

Department of Health, Ministry of Public Health has created a health promotion measure project, integrating health promotion and environmental health together with art and culture in the form of a temple, using the main 5 R, i.e. clean/shady, peaceful, health to be promoted, creative arts, and participation of civil society in development, to be able to manage health promotion and increase health knowledge, create local communities and health literate organizations, to the “Health Literate Temple”, campaigning for the community to organize a liquor-free events, healthy food offerings, etc. At present, there are 4,320 temples that measure health promotion measures and join with network partners such as Chulalongkorn University, Mahachulalongkornrajavidyalaya University, Thailand Health Promotion Foundation and monks network for community development developed curriculum development phra “Gilānupatthāka” (Temple Health Volunteer - Nursing Monk) to promote the health of monks within the temple to have health knowledge and drive the implementation of the National Sangha Health Charter.

3.6. One Temple One Hospital/Sub-district Health Promoting Hospital - OTOH

On August 22, 2018, the “Launching on Driving of the National Sangha Health Charter to the Area” was held at Mahachulalongkornrajavidyalaya University (Khon Kaen Campus), Khon Kaen Province. Both sectors, Government, as secular sector, chair by Deputy Prime Minister, General Chatchai Sarikalaya, and the Sangha, as monastic sector, chair by Phra
Promwachirayan, Chair of the Public Welfare Committee of the Sangha Supreme Council, jointly organized the launching to drive the National Sangha Health Charter into the area. The goals were set under two projects i.e. (i) The “One Temple One Hospital/Sub-district Health Promotion Hospital” project, under Ministry of Public Health, and (ii) the “Driving Moral Community with the Power of the ‘Bowon’ (Community-Temple-School)” project, under Ministry of Culture, integrated with the action plan to drive the National Sangha Health Charter as follows:

Short-term goal (2-month): matching 50 target areas of “One Temple One Hospital/Sub-district Health Promotion Hospital”

Long-term goal (1 year, 2019): matching 5,000 target areas of “One Temple One Hospital/Sub-district Health Promotion Hospital”.

The necessary activities required by all areas are:

- Training program for phra “Gilānapatthāka” (Temple Health Volunteer - Nursing Monk).
- Developing database of monks in the temple, and providing 100% identification cards for the monks.
- Developing the temple to meet the standard of “Health Promotion Temple”
- Health screening for all monks in all temples.
- Supporting the temple to develop moral community according to the “Driving Moral Community with the Power of the ‘Bowon’ (Community-Temple-School)” project.

Hopefully, the implementation of the National Sangha Health Charter to cover entire temples around the country is possible by expanding through the governing as well as the Sangha mechanisms in the year 2020. Deputy Prime Minister, General Chatchai Sarikalaya, urged the representatives of all sectors attending in the meeting that “May all parties help to stimulate and drive the

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National Sangha Health Charter in working out to match 5,000 target areas of ‘One Temple One Hospital/ Sub-district Health Promotion Hospital’ in 2019.

4. CONCLUSION

National Sangha Health Charter, therefore, became a core framework, guideline and tool to drive and promote the Buddhist monks’ health and sustainable development of society around Thailand. This lesson learned of developing the National Sangha Health Charter may be concrete example of gathering the resources to develop the same and different kinds of public policy supporting monks’ health promotion for self-care, caring for the fellow monks, and community health promotion and even other issues for sustainability of Buddhism.

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THE BUDDHIST CONCEPT OF ‘FOOD IN MODERATION’ FOR GLOBAL HEALTHCARE

by Ven. Ayagama Siri Yasassi

The objective of this research is to illuminate the value of applying the practice of food in moderation for maintaining of a healthy life in the globe. In the modern world, since millions of people are suffering with a number of ailments caused by misbehaviours regarding consumption of food, the Buddha’s instruction for his disciples to practice food in moderation is much applicable to change food related wrong behaviours of people laying strong foundation to have a healthy and happy life. There is a growing body of research material to show that most illnesses happen due to immoral mental factors. This shows that while moral behaviour leads to health, immorality leads to ill health. Therefore, in our day, it is global application that illuminating Buddhist moral practices related to eating behaviours.

Modern medical science, physicians and drug industries strive in different ways to consult and support the unhealthy society to get cure of ailments once they on-going to suffer with sickness. Healthcare services come from practitioners of medical science to the patients are mostly based on medication prescriptions, surgery or modification of a person’s lifestyle. Researchers have reviewed that modern diet and over-eating behaviour as one of main reasons for the obesity and sickness. Therefore, healthcare professionals are

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very demanding today by preparing instructions, guidelines and prescriptions to the society as much as wrong behaviours of eating are growing rapidly. In addition this, “healthcare is conventionally regarded as an important determinant in promoting the general physical and mental health and well-being of people around the world (World Health Organization, 2010).

Food (āhāra) is the major and essential requirement of human beings that enjoy physical form and continue to be the same with all living beings. Buddhism too accepts food as a dominant necessity among all beings (eka nāma kim? Sabbe sattā āharaṭṭhitikā) (Smith, H 1978, p.2). Buddhism also asserts that all beings are pleased with association and receiving food (Yathā, mahārāja, sabbesaṁ sattānaṁ āhāro upatthambho, āhārpanissitā sabbe sattā sukham anubhavanti) (Rhys David 1999, 4: Paṭipadādosa pañha). In the Aggaṉña sutta, (Rhys Davids 1995, p.83) the discourse that elaborates Buddhist concept on the origination and evolution of the human beings and the world, states how humans’ physical body transformed from softness into hardness gradually because of food intake and craving to it. In addition, the discourse further explains how food necessity took place among humanity.

In fact, unlike to some other religious extremists, Buddhism does not encourage avoiding from food entirely for either the purpose of spiritual development or other reason. In this manner, “Food was and important item in the communal life of the saṅgha, for it was essential for the support and upkeep of the body which in turn was necessary for the practice of the holy life” (Malalasekara 1961, p.64). In addition, the Buddha introduced to his followers ethical based sociological and biological aspects of searching, accepting and eating food. Hence, Buddhist disciples advised to practice moderation and self-control in eating as a leading discipline of holly life. The reason might be for this practice to be highly concerned by the Buddha not to grow roots of sickness and difficulties caused by food within one’s physical body, which also can be directly or indirectly affected mental cultivation.

The Buddhist concept of eating food in moderation (bhojane mattaṁñutā), is practically applicable teaching for every human being those who wish to maintain a healthy life by preventing a
number of diseases or controlling them for a long time to cure. By applying Buddhist teachings on purpose and basic ethics of eating, modern healthcare system can be further improved. As well as it is significant to educate people regarding necessity of controlling senses and limitless desires towards food what is not highly accustomed by modern healthcare professionals. Especially, in Buddhist point of view, bad effects of attachment and well-being of detachment to food should have applied by healthcare professionals to eliminate misconceptions and immoral patterns of food intake amongst people.

Researchers have brought into consideration various food related cultures in different parts of the world that are more or less dissimilar one to another. It is true to note that same as other beings, in the past, collectively humans associated with the environment as a part of their life. Hence, their eating methods gained through traditional knowledge were beautiful and moderate having healthy and natural foods those inherited from the environment. Nevertheless, in this modern world the activities of human beings seem modernized considerably in the abnormal way. In other words, life-style and eating methods of human beings have tended towards habitually erroneous, being against to the nature. Therefore, the clear fact is that in the present world, food has become not only major necessity, but also the major reason of illnesses among themselves rather than early periods of humanity.

Abnormal life-style and wrong patterns of eating lead human society to its destruction slowly but surely. Therefore, strong and firm changes are required within people to build up healthy society but not through temporarily solutions. A number of researchers have revealed how humans seriously affected because of wrong living and eating patterns. For instance, Dr. Baxter and Montgomery (2011, p.5) describes in their research with comparison survey of WHO reports that;

“The major risk factors influencing morality today are our patterns of living and consumption. In countries like the United States, Canada, and Western Europe, people die from complications related to the fact that we simply eat too much, drink too much, and exercise too little” (cited in Baxter and Montgomery 2011, p.5).
Buddhist clarification on food in moderation points the attention towards three directions, but not solely just eating in moderation. As Dhirasekere (1981, p.41) points out “These bounds of propriety apply not only to the quantity of food consumed but also to the amount sought and accepted”. These three facts illustrate in the pāli commentaries as; “bhōjane mattanñutā’ti bhōjane yā mattā jānitabbā pariyesanā-patiggahānā-paribhogesu yuttā” (Woods et al. 1977-79, p.152). The word “matta” expresses “dose.” Then, “mattaññutā” word emerges meaning “knowing the dose or quantity” (Nyanatiloka 1946, p.33). Hence, in the context, the meaning comprises with searching for food in moderation (pariyesanā), receiving of food in moderation (patiggahānā) and eating of food in moderation (paribhogesu). This interpretation drives us to huge series of directions regarding food in moderation. Unusual collection, storage and eating habits of people in the world caused for wasting a lot of food and increasing starvation among poor communities while caused for quick drop of human health. However, within this context special attention will be paying on eating food in moderation (paribhogesu) and side effects of behaving against to this practice for the health of human beings as a global application.

Firstly, attention will be paying to understand Buddhist attitude towards purpose of intake of food and its related actions. Significantly, the Buddha advised his followers to be mindful while accepting and eating food or drinking beverages. In the discourses as well as in the Vinaya-Piṭaka enclosed with substantial, ethical basis food related statements taught by the Buddha. As a common practice, Buddhist disciples advised to reflect compulsorily on purpose of eating before each meal by reciting thus;

“Wisely reflecting, we take alms food, not for the purpose of fun, not for indulgence or the fascination of taste, but simply for the maintenance of the body, for the continuance of existence, for living the higher life. Through this eating, we subdue old painful feelings of hunger and prevent new painful feelings from arising. Thus do we live unhindered, blameless, and in comfort” (Smith, H 1978, p.4).

Through regular reflection twice a day on the purpose of eating, the practitioner is able to train avoiding misbehaviors of eating such as constant intake even irregular times, searching for delicious
food and over-eating. As the first step of eating food in moderation, this practice leads everyone to be mindful on what and why one is eating. Consequently, one should be aware about the portion of food receiving and intake to maintain one’s material body but not to fulfill desires or experience with tastes. Limitless and over-eating habits increase among people because of unawareness on the purpose of eating and generating too much craving within themselves towards flavors. Hence, Buddhist practitioners advised to practice detachment and to be aware on quantity of eating. The benefits of this practice has further discussed by one of well-known Buddhist scholars in his research;

“A high value was set on physical fitness and freedom from disease—not so much for its own sake, but as forming a solid basis for mental development. It is partly with this end in view that the Buddha regulated the lives of the monks with regard to their habits of food and drinks. Regularity and moderation in eating, the Buddha maintained, contributes to a healthy life; but lack of food would impair the successful progress of brahmacariya” (Dhirasekere, J 1982, p.110).

Since regularity and eating in moderation becomes front-runner of a strong and healthy life, it is applicable not only for practitioners of holly-life but also for all humans who wish to maintain a healthy life. In addition to this, as previously mentioned, one should eat food to overcome past and future painful feelings of hunger as well as for the support of maintaining physical body but not for fun, indulgence or fascination. In fact, Buddhism demonstrates clearly, the quantity of food one should consume under practicing eating food in moderation; “He, who practices self-control, should eat four or five mouthfuls less than stomach could hold, and then should drink water as it makes easy for one’s spiritual practices” (Rhys David, C.A.F 1909, verse 355).

However, in this modern world, objectives and limitation of food intake of many people are out of consideration with regard of Buddhist ideology of food intake. In other words, intentions and aims between almost all the food producers and consumers do not interact with the Buddhist concepts. Unfortunately, today food industries carry on their production with the sole intention of improving their volume of turnover, based on the theory of
“supply for needs” or “All determinants are predominantly taken as constant factors of demand and supply” (Wikipedia, 2019). These are some modules that dominated by modern economists for all the productions including food, leading the human society to be unhealthy. Therefore, since people develop too much greediness towards food, then the manufacturers ready to supply as much as they required without much concerning on quality or quantity. In this manner, Buddhism highly values self-awareness and self-control of eating to avoid risks that come through unusual and unhealthy food productions and consumptions.

TRUE VALUES OF EATING FOOD AND HEALTHCARE

According to the Buddhist teachings, the material body that composed with elements is uneasy to keep perfectly avoiding from ailments. So, one should reflect this nature always as daily practice “disease can come upon me; I have not outstripped disease” (Hare, E.M 2006, iii.57). In fact, Buddhism explains, “this body is wasted, full of sickness, and frail; this heap of corruption breaks to pieces, life indeed ends in death” (Max Muller 1998, p.15). Nevertheless, Buddhism accepts that everyone should determine to prevent from supplying fertilizers for the growth of unhealthy sources within one’s material body. The Buddha has realized mainly eight sources that caused for arising of physical ailments; viz:

“Pitta samuṭṭhānā ābdāhā (the agitation of the bile), Semha samuṭṭhānā ābdāhā (the agitation of phlegm), Vāta samuṭṭhānā ābdāhā (the agitation of air), Sannipātītā ābdāhā (the union of humors), Utuparīnāmajā ābdāhā (the changes of seasons), Visamaparihārājā ābdāhā (using of poisoning things), Opakkamikā ābdāhā (because of contraptions), Kammavipākajā ābdāhā (because of evil kamma)” (Woodward 2005, p.109).

In the sense of wrong eating patterns and imbalance of food intake, apart from fifth, seventh and eighth factors, the other said factors directly or indirectly related to the food. In addition, the Ayurvedic reasons for arising of ailments within material body are quite different in respect with Buddhist points of view. According to the Ayurvedic acceptance;

“So one should reflect this nature always as daily practice “disease can come upon me; I have not outstripped disease” (Hare, E.M 2006, iii.57). In fact, Buddhism explains, “this body is wasted, full of sickness, and frail; this heap of corruption breaks to pieces, life indeed ends in death” (Max Muller 1998, p.15). Nevertheless, Buddhism accepts that everyone should determine to prevent from supplying fertilizers for the growth of unhealthy sources within one’s material body. The Buddha has realized mainly eight sources that caused for arising of physical ailments; viz:

“Pitta samuṭṭhānā ābdāhā (the agitation of the bile), Semha samuṭṭhānā ābdāhā (the agitation of phlegm), Vāta samuṭṭhānā ābdāhā (the agitation of air), Sannipātītā ābdāhā (the union of humors), Utuparīnāmajā ābdāhā (the changes of seasons), Visamaparihārājā ābdāhā (using of poisoning things), Opakkamikā ābdāhā (because of contraptions), Kammavipākajā ābdāhā (because of evil kamma)” (Woodward 2005, p.109).

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combination of the three doṣhas, or principles that govern the function of our bodies on the physical, mental, and emotional levels. These three energies are vāta, pitta, and kapha. Disease is caused by an imbalance of any of the doṣhas and by the presence of āma, or toxic food byproducts (food that hasn’t been totally digested)” (The free library, 2006).

Buddhist interpretation on basic reasons of which would cause for ailments are more advanced than western scientific findings and Ayurvedic teachings, partly because, Buddhism discovers all the sociological, biological and environmental aspects of internal and external diseases. On the other hand, Buddhist view deals with even karmic influence that is not declared in any other science related to the health. In fact, as the initial procedure of the global healthcare system, should provide satisfactory details to improve knowledge of people about roots of ailments.

Buddhism clearly explains how over-eating style affects one’s health decreasing and shortening the life span. The Buddha taught advancements of eating in moderation to the king Kosala, having taken lunch, when he approached the Buddha with full of stomach. The guidance given by the Buddha was, “When a man is always mindful, knowing moderation in the food he eats, his ailments are diminish: he ages slowly, guarding his life” (Bodhi, Bhikkhu 2000, p.176). This statement assumes that one who is not practicing food in moderation, consequently caused for serious illnesses and drops his life span. Tyler Graham & Drew Ramsey (2011, p.xi) describe in their study comparatively through with WHO reports, the influences of bad habits in eating food for a healthy life by presenting prescriptions for food to reduce ailments and specially over-weight and obesity of the people. As they point out;

“Our eating habits have led to increasing number of overweight and clinically obese (Americans). This is tragic. We need to view being over-weight as a critical sign of deteriorating health. More than mere inconvenience, being overweight is associated with adverse metabolic effects on blood pressure, cholesterol, triglycerides, and insulin resistance. Risks increase greatly for coronary heart disease, ischemic stroke, and type 2 diabetes. Sadly, we often focus primarily on the superficial aspects of being overweight, and miss the core issue that carrying excess weight is really an outward manifestation of inner disease. Being overweight
or obese has reached epidemic proportions globally. WHO estimated in 2005 that 1.6 billion adults, age 15 or older, were overweight, and at least 400 million were obese. The organization projects that by the year 2015, 2.5 billion adults globally will be overweight, and another 700 million will be obese. In February 2010, WHO reported that at least 2.6 million people die each year as a result of being overweight or obese” (cited in Tyler Graham & Drew Ramsey, 2011, p.xi)

In respect with Tyler Graham & Drew Ramsey opinion, Buddhism accepts that the right consumption always should contribute to well-being and forms a basis for further development of human potentialities. This is an important point often ignored by contemporary economists. When consumption plays as a necessity, much more than just satisfy one’s desire; it contributes to well-being and spiritual development. Through comparative studies between Buddhist concept of food consumption and economic values of present world, some scholars opine that humans’ true values of eating food considerably seem changed to the worst.

“People in this modern world probably depend on wrong values of food consumption and intake. We must distinguish which kind of desire our daily foods are intended to satisfy: is it to answer the need for things of true value, or to indulge in the pleasures afforded by artificial value? Consumption is said to be one of the goals of economic activity. However, economic theory and Buddhism define consumption differently” (Gnanarama 2008, p.66).

According to the Buddhism, the nature of worldly people is never satisfied with any gains. “Life is any world is incomplete, insatiate, the slave of craving” (Ñānamoli Bhikkhu & Bodhi Bhikkhu 2009, p.687). When the true values of food consumption overcome by humans’ desire and things supplied as much as they wanted, it is hard to build a healthy society. However, this is also true on a global scale, if all economic activities aimed by only necessity, the result would be much more than just a healthy economy and material progress as such activities would contribute to the whole of human development and enable humankind to lead a noble life and enjoy a more mature kind of happiness. Therefore, Buddhism encourages both food industries and individuals to be intelligent regarding food productivities and consumptions to build a better and healthy society.
FASTING FOR A HEALTHY LIFE

The other Buddhist practice in line with eating food in moderation is preventing taking solid food after mid-noon for the cultivation of spiritual life. This practice also significantly can apply to the global healthcare system. Fasting for a long hours in the monastic community enclosed with ascetic practices (dhutaṅgas) as well as in the precepts of novices. “Dhutaṅga” means “the observance of which is meritorious in a Buddhist monk precept by which the passions are shaken or quelled”. There is a specific list of thirteen practices under this category, four of which are pertaining to food; eating once a day, eating at one sitting, reducing the amount you eat on alms-round, eating only the food that you receive at the first seven houses. Individuals adopt these practices voluntarily; they are not required in the normal course of a Buddhist monastic life of practice. The Buddha, as is well known, emphasized moderation, the Middle Way that avoids extremes, in all things. Fasting is an additional method that one can take up, with supervision, for a time.

During the time of the Buddha, there were various types of religious practices in India developing their inner qualities preventing or controlling extremely their food intake. Ascetic Siddhārtha experienced its over-limit through practice of self-mortification for six years by preventing food totally at the final stage. However, at last, he understood that, giving boundless sufferings to the body with lack of food, is not the right path to attain the Enlightenment or even to train the mind. Hence, he abandoned self-mortification, considering it as an extreme practice. Then onwards, even food became moderate in his daily life. In this sense, very clearly Buddhism states here that, preventing from food intake totally, in other words, fasting for a longer period continuously would be an extreme practice that also could cause for bodily harm.

However, the interesting fact is that the Buddha explained healthy advantages of having single meal or maximum two meals per day. Detachment for food is very essential for practitioners so that they could maintain their spiritual life easily managing time for mental cultivation. Conversely, when we concern ten precepts of the novice, it seems that the method of fasting for nearly eighteen hours is in their routing of daily life. As a precept, they are
supposed to prevent intake food after mid-noon (at irregular time) “vikālabhojanā veramani sikkhāpadam” (Ñanamoli, Bhikkhu 1997, p.1). This means approximately for eighteen hours interval for their digestive system. Interestingly, some of modern researchers also have discovered healthy benefits of preventing eating food for a few hours as a daily practice.

“The health points of view suggest that two meals a day are quite sufficient to keep one in good health. Avoiding a meal at night provided a well-earned rest to the body, and also allows a person to involve oneself in meditation or any other such important task pertaining to mental development. Five results that arise from not taking a third meal for the day are given as follows: i. It leads to a life without various pain and aches. ii. It contributes to a life full of health. iii. The body becomes light by such a practice. iv. The strength of the body is sustained. v. One could live happily” (Nandasena, R 1993, p.177).

What is more, recently health professionals have emphasized the importance of fasting and modern medical science is now confirming that fasting has many positive effects in the context of life expansion. Modern physicians have found that fasting is a scientific and very significant practice for the healthy life. It is important to note that the modern scientists and physicians endorse the same facts what the Buddha and some other religious leaders preached theoretically and practically. For instance: Dr. Shahid Athar, a well-known endocrinologist in Malaysia, wrote an article that the physiological effect of fasting.

“In fact, Fasting is ideal for treating mild to moderate, stable, non-insulin diabetes, obesity and hypertension. When a person fasts, the body burns stored resources from excess fats, carbohydrates and sugars to produce energy. It is also a process of detoxification as the colon, liver, kidney; lungs, lymph glands and skin eliminate or neutralize toxins. This process speeds up during fasting as the body breaks down fat. Chemicals and toxins absorbed from food and the environment are stored in fat reserves and released during fasting. When the body is deprived of food for more than 12 hours, energy is diverted from the digestive to the immune system and the metabolic process allows the body to heal, rebuild and replenish itself” (Submission.org, 2013).
Buddhism, also firmly states that, hunger directly connected with mind and one must be often aware of eating food. The satipāṭṭhāna sutta explains that one should practice awareness when performs all the actions including eating and drinking. The nature of the mind is functioning with all kind of process of the body while it is engaged in outer world through bodily organs.

“The sensation of hunger enters the inner forces of the mind in the heart stimulates the other organs to activity in order to bring about the conditions necessary to find relief from the pangs of hunger. The eye, ear, nose, tongue, and touch spring in active strength; visualizations, plans, and schemes, soon follow each other in quick succession. Experiences in the past which remain in the mind in the form of impressions –memory- are revived and, in the meanwhile, the faint sensations occurring in the organs of tongue, nose and eye soon prompt the heart to know what action is necessary to be performed in the circumstances” (Ranasinghe, C.P 1957, p.224).

It should note here that some of modern scientists describe the interrelationship between senses and brain rather than senses and mind. They discuss the brain and nervous system as functional Centre that is influencing over the addiction. Therefore, addiction is practically able to control by prescribing medications deactivating or changing process of nervous system that directly connected to the brain whereas modern physicians attempt to keep the patients away from over-eating and misbehaviors of food intake. However, the weak point we should understand is most of modern physicians are not aware of the mind as controlling Centre of the senses. That is why; sometime their efforts have not brought desired results. Meanwhile, the Buddhism teaches that, the practice of “food in moderation” directly connected with one’s mind, as all other actions. When one strives to control senses, only by the mind can succeed in it but not by any influence of others. Interrelationship between hunger and mind has described by Buddhist scholars as;

“When the touch reflective element in our stomach becomes active as a result of stimulation by emptiness, the sensation of hunger is felt; hunger stimulates the heart into activity, and the heart in turn stimulates the appropriate environment sense organs and, in this manner, a series of visualizations occur in our mind” (Ranasinghe, C.P 1957, p.227).
Therefore, Buddhism points out that there is no medicine for greedy persons. The description is that some can cure a person stung by a black snake, by charms and medicines. When a person is possessed by a devil, wise people cure him by means of medicine. A person who is excessively affected by craving for worldly things and sensual pleasures nobody can cure him. If such a person, transgresses the wholesome actions and gets himself engaged in wholesome behavior then what cure is there for such a man. Therefore, the Buddha advised to train the mind since it is foremost to every action: “training of mind, since the trained mind gives one the best: what neither mother, neither father, nor any other relative can do, a well-trained mind does; it elevates oneself” (Max Muller, F 1998, verse 43). In this manner, the Buddhism emphasizes controlling senses by cultivation of the one’s mind could only recover from ill patterns of eating food. This is why; the Buddha included food in moderation into very highest practical doctrine of holy life.

PRACTICAL APPROACH

Buddhist teachings demonstrate how to use this concept practically in one’s daily life. Beings are responding to the environment bodily and vocally when received signs from mind and its partner, the brain. In this sense, action called ‘moderation’ connects with the mind. Again, it is connected with five senses (pañcindriya) namely, cakkhu (eye), sota (ear), ghāna (nose), jivhā (tong), Kāya (body). The Buddha has explained in his discourses how a trainer should deal with these five senses for right livelihood. In the Dhammapada states unrestrained mind just like a badly roofed house; “just as rain penetrates a badly roofed house, so also passion penetrates a mind not cultivated properly” (Max Muller, F 1998, verse 13). In addition, when one’s mind is not cultivated to be mindful on whatever food is eating, it leads to increase craving further;

“What bhikkhus, is the nutriment for the arising of un-arisen sensual desire and for the increase and expansion of arisen sensual desire? There is bhikkhus, the sign of beautiful: Frequently giving careless attention to it is the nutriment for the arising of un-arisen sensual desire and for the increase and expansion of arisen sensual desire” (Bodhi, Bhikkhu 2000, p.1568).
Conversely, the modern physicians and dieticians contribute great efforts to make an understanding among people to avoid certain types of food and change wrong patterns of eating that could be badly affected human health. In the past few decades, many scholars have explored how certain food can lead to addiction then to destruction of bodily strength. Nevertheless, there is dissimilarity between Buddhist practices and modern health professionals’ advices for the controlling wrong patterns of eating food. Although Buddhism emphasizes control the sensual desire by developing the mind, modern medical science interprets interrelationship between senses and the brain in scientific terms, thereby attempting to pursue people to modify the habits of eating food by presenting consequences of over-eating. To change ill patterns of eating food, different menus of food seem to have prepared and prescribed. However, there is no guarantee to confirm how far people could follow advices of health professionals since in reality sensual desires constantly overtake individual’s knowledge. People often conflicted with economists since hold the opinion that the experience of satisfaction is the expected result of consumption. But the crucial question here is: What is the true purpose of consuming food whether satisfaction of desires or the attainment of well-being?”

In addition, the other practical method found in Buddhism to train food addicted people to avoid from craving for food is practicing meditation on “the perception of the loathsomeness of food” (āhāreaṭikkūlasaṅṇā) which includes in the methods of calm meditation (samatha-bhāvanā). This is the perception that arises through reflection upon the repulsive aspects of nutriment, such as the difficulty of searching food, the repulsiveness of using it, the digestive process, excretion, etc. This is also considering as practical approach to the practice of receiving and eating food in moderation.

CONCLUSION

In conclusion, there are many arguments and statements about food production, marketing and development among economists and interpreters for the different ideas. Buddhism ignores laying the rules and regulation on the methods of food production, but
pursues people to practice self-control. In the Dhammapada states, “he who has no wound on his hand, may touch poison with his hand; poison does not affect one who has no wound” (Max Muller 1998, verse 124). Similarly, when individual could become self-strong by restraining senses, he is able to secure himself even though, whatever quantity of food and drinks appeared in the market or around him. Finally, regarding food consumption, the Buddhist perspective is not to control much the economic theories on food productions constantly changing time to time. Nevertheless, Buddhism guides the society to control mind and senses individually so that they could avoid bad habits of food eating and to have a healthy life which is praised by the Buddha as ‘highest wealth’ “Āarogyā paramā lābha” (Max Muller 1998, verse 2014).
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“EUTHANASIA – THE MEDICAL SUICIDE”
IN A BUDDHIST PERSPECTIVE

by Rev. Embilipitiye Suseela*

ABSTRACT

Euthanasia is a medical concept which is explained as medical suicide whereupon the request of the patient or patient’s relatives that who suffer from agony due to incurable or terminal medical illness is facilitated to end his/her life using medications. The main purpose of this concept is to provide a solution to such patients who are experiencing endless suffering due to continuous pain caused by an illness. However, Euthanasia has received many criticisms over time since it was first practiced. In a Buddhist perspective, this concept is somewhat controversial as Buddhism is an untarnished religion which has refrain from any form of destruction to others or even to self. One of the major moral values of Buddhism is not to harm to any sentient beings and compassion and loving-kindness are highly appreciated in Buddhism. Therefore, this research paper will follow an analytical approach to consider whether the concept of ‘Euthanasia’ the medical suicide is comparable with Buddhist teachings. A Comparison of the above-mentioned facts more other factual information will be explored related to this thematic area by using Pāli canon as a primary source. Also, many viewpoints in medical literature related to Euthanasia and critical and analytical investigations are the secondary sources of this research.

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INTRODUCTION

Euthanasia is a medical concept simply, explained as the medical suicide with the permission of the patient that who suffers from agony or incurable or terminal medical illness. The main purpose of this concept is to give a solution to such patients with endless suffering, but this concept has received many critics over the time since it was first practiced. Many statuses in their own context disagree and in the some agree with this medical issue related to ethical and legal concerns. In a Buddhist perspective, the above concept is somewhat controversial as Buddhism is a complete harmless religion to others even self. Therefore, this research paper is a critic investigation to analyze whether the concept of Euthanasia, the medical suicide is agreeable with Buddhist teachings.

RESEARCH PROBLEM

The one of the major moral values of Buddhists is not to harm to any forms of living beings. Therefore, compassion and loving kindness is highly appreciated in Buddhism. Nevertheless, as a prominent religion in the world the question is asked, whether Buddhists can agree with the concept of Euthanasia while accepting the boundless living kindness is a question that remain unsolved. Therefore, this is a search for any evidence that can agreed with euthanasia through Buddha’s teachings, During Buddha’s period did the Blessed one faced to this type of situation among his disciples and if the Blessed one faced a situation like what was the verdict then?

RESEARCH METHODOLOGY

While comparatively the above-mentioned facts with the assistance of Pali canon as a primary source this thematic area will be explored. Also, the viewpoints on modern medical classification of Euthanasia and critical and analytical investigation are the other methodologies as well as the secondary source of this research.

HYPOTHESIS

Buddhism follows a positive attitude on modern concept euthanasia – medical suicide while considering taking one’s life as an offense.
DISCUSSION

Fear of death is a result of craving for existence. Life is dear to all. Although the death is an eternal and a definite phenomenon that one should face and experience in due course of time, many tend to disregard it upon face of life. It is obvious that following death, one’s all mental and physical process will come to an end and the physical body is nor more than a futile fire-wood without life. Even knowing that the human senses drives away the conscious mind from this simple reality.

Life is not more than a time duration between birth and death. Since it’s a time span this self-rejection of the reality of death makes the life interesting to live. It’s interesting to see the drive of the ones who go beyond this interest to live and commit suicide due to many human problems and life’s circumstances that are not uncommon. Many religions consider the suicide as a great sin or as an unwholesome act. Also, at some occasions, the same act had been interpreted in a contradictory. In Buddhism, taking other’s life is a sinful deed as well as incentive for death. But as an atheistic religion Buddhism has always accepted and valued the concept of free-will. Therefore, one’s right is respected in implementing his/her own decisions. In this approach, it is debatable that whether Buddhism truly accepts or rejects one’s decision to take his/her life away.

It is no doubt one’s suicide is rejected by a civilized society because whole human institutions are to help people to live. Therefore, suicide is defined as a personality disorder. Even though in medical scope the concept of euthanasia known as medical suicide is followed in the benefit of a patient who is suffering from endless pain. It is also explained as the medical suicide with the permission of the patient that who suffers from agony or incurable or terminal medical illness. The main purpose of this concept is to give a solution to such patients with endless suffering. Nevertheless, as Leo Alexander point out it is problematic to define what are the incurable illnesses, what are the criteria for them, how could we get the permission from the patient for a medical suicide. (Alexander: 1949:40) In modern medical science, they had denoted some conditions for medical suicide while some countries agree and disagree. In the point of view of a patient euthanasia is four-fold
as, involuntary euthanasia, voluntary euthanasia, pre-voluntary euthanasia, and non-voluntary euthanasia. (Harry: 2000: 293) The first involuntary euthanasia was done by Nazis against phylactic patients and other inadequate. It is simply equal to murder. The second, voluntary euthanasia, when a patient request for his/her death and the action is taken by a doctor. Here doctor help to suicide the patient in his/her own will. The third pre-voluntary euthanasia is also a request of an individual predicting if he/she becomes mentally incapable in future, then under such situation, he or she want his/her life terminated. Fourth non-voluntary euthanasia a request done by patient’s relatives or guardians for patients’ medical suicide, when patient is in unconscious situation to request his/her suicide.

The concept of euthanasia was most well-known and publicized in present due to the case of Terri Schiavo in United States. Schiavo suffered a heart attack in 1990 which left her in a persistent vegetative state, with almost no brain function. She was kept alive with a feeding tube for over a decade before her husband began a campaign to allow her to die. This was a very public case with a lot of supporters for both sides. Some felt that keeping her alive with no chance of waking up was simply prolonging her suffering, while others felt that killing her would be immoral. On March 18, 2005, her feeding tube was officially and legally removed, which led to her death on March 31. One of other significant case on euthanasia is the medical suicide of George V. George was the King of United Kingdom from 1910 until his death in 1936. In the first World War, George was seriously injured when he was thrown from a horse, which exacerbated existing breathing problems he had due to his excessive smoking. This, along with many other illnesses led to his extended vacation which continued until his death. On the 20th of January, 1936, George was in such bad health that he was mumbling and cursing. In order to preserve his dignity, his doctor gave him a lethal injection of cocaine and morphine. With reference to above whether there a controversial medical suicide had been followed by medical history.

It is not permitted euthanasia for all patients who suffers from endless pain. In medicine, it occurs four conditions for euthanasia
as the patient must be suffering from unbearable physical pain; death must be inevitable; death must be drawing near and patient must give consent.

Though concept of euthanasia is discussed in modern highly there isn’t any universal attitude among nations whether the concept is acceptable or unacceptable. With reference to early Buddhism, it is more considerable to know Buddhist attitude on euthanasia. Buddhism never encourage directly or indirectly to harm any kind of being. In one hand medical suicide is a murder and in other hand, the purpose of euthanasia is to make free the patient from his endless suffering and therefore it is able to bring a numerous satisfaction for the patient. In this dilemma, it is a question whether euthanasia is acceptable for a sustainable society.

Contemporaneously, Buddha also faced to some situations of his disciples’ suicides which is similar to the conditions of euthanasia. One of the incidents comes in Cannovāda sutta of middle length discourse of Blessed ones. Ven. Canna was a monk suffering from an incurable ill and numerous pains. By hearing Ven. Canna is ill Ven. Sāriputta and Ven. Mahācunda visited to see Ven. Canna. When both monks were seated near Ven. Canna, he mentioned that ‘I’m not alright. The pain is terrible and growing, not fading; it’s growing is evident not it’s fading. The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point. The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head. The wind piercing my belly are so severe, it feels like an expert butcher or their apprentice is slicing my belly open with a meat cleaver. The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. I’m not well, I’m not alright. I don’t wish to live.’ (Majjhimanikāya: PTS: 3.262) Here, through the statement of Ven. Canna it is well clear that he was suffering from unbearable physical pain and he is willing to suicide due to his situation. After listening to Ven. Canna’s statement Ven. Sāriputta and Ven. Mahācunda were ready to serve Ven. Canna including medical treatment. The both monks advised and solaced Ven. Canna, not to suicide. Further, they had a dhamma discussion and as soon as Ven. Sāriputta and Ven. Mahācunda left the place
Ven. Canna suicided himself by using a knife. (Majjhimanikāya: PTS: 3.265) When this incident was informed Lord Buddha by Ven. Sāriputta he asked for Blessed one where has Ven. Canna reborn in his next life. Here the Blessed one replied Ven. Sāriputta as ‘The mendicant Canna died blamelessly.’ (Majjhimanikāya: PTS: 3.266) According to the sutta it is clear Lord Buddha did not accuse the action of Ven. Canna.

Another incident that we can find in Vakkalī sutta of connected discourses of Buddha. As in the sutta Ven. Vakkalī was dwelling in a potter’s shed, sick, afflicted and gravely ill. (Saṃyuktanikāya: PTS: 3.119) Though he needed to pay his homage to Blessed one he was unable to leave the place where he was due to his illness. Therefore, He addressed his friend, approached the Blessed One, pay homage to him in my name with your head at his feet and inform him that Ven. Vakkalī is sick, afflicted and gravely ill. After Buddha got to know Ven. Vakkalī is ill Lord Buddha visited to see Vakkalī. When Buddha asked Ven. Vakkalī about his health he told Buddha that he is suffering from a ‘unbearable pain; not bearing up; not getting better. Strong painful feelings are increasing in me, not subsiding, and their increase, not their subsiding is to be discerned.’ (Saṃyuktanikāya: PTS: 3.119) Subsequently, Lord Buddha and Ven. Vakkalī had a discussion on non-self and at the end, the Blessed One returned. As soon as Lord Buddha left Ven. Vakkalī addressed his attendance to lift up him on the bed and carry him to the Black Rock on the Isigili Slope. On the slope of the mountain, he spends the rest of day and night there. Lastly, by using a knife Ven. Vakkalī suicided himself due to his numerous pains. After Ven. Vakkalī’s suicide the Blessed One told, ‘However, Bhikkus, Vakkalī died with a consciousness unestablished.’ (Saṃyuktanikāya: PTS: 3.123) This incident also prove that the Blessed One did not condemn the suicide of a patient who is suffering from an unbearable pain.

Godhika sutta of Saṃyuktanikāya, further illustrate an incident of suicide. Ven. Godhika also was a disciple who dwelled on the Black Rock on the Isigili Slope. At the begging, he reached a temporary liberation of mind but fell away from that temporary liberation. (Saṃyuktanikāya: PTS: 1.120) This was happened for seven times finally Ven. Godhika decided to use the knife because of
his failure. When the Māra the evil one got to know Ven. Godhika is getting ready to suicide as soon as possible he informed the Blessed One, ‘O great hero who has vanquished the death; your disciple is longing for death. He intends to take his own life; restrain him from this.’ (Samyuktankāya: PTS: 1.120) Even though Lord Buddha did not mind the information of the evil one Māra and replied him, ‘wise does not attached to life; having drawing out craving with its root, Godhika had attain final Nibbāna.’ (Samyuktankāya: PTS: 1.122) Later, after Godika’s suicide the Blessed One visited with monks to Black Rock on the Isigili Slope and saw in the distance the Ven. Godhika lying on the bed with his shoulder turned. The sutta end mentioning that Ven. Godhika had attain Ultimate Bliss Nibbāna. By referring to the Sutta it is clear Lord Buddha knew that Godhika’s is getting ready to suicide and Buddha did not want to stop him. Other significance is Ven. Godhika decided to suicide because of the anomy of failing from the liberation of mind. Even though the commentary state that Ven. Godhika fold from temporary liberation of mind because he was suffering from an unbearable illness. (Samyuktankāya aṭṭhakathā: PTS: 1.183)

The Dhammapadhīthkathā, commentary of Dhammapadapāli, records the story of Sumanā who was a daughter of Anātha Piṇḍika the prominent devotee of Lord Buddha. Sumanā was lady obtained second fruit of the path but remained unmarried. She was in a great disappointment because of the failure in finding a husband. Finally, due to this anomy, she refused to until her death. After the death of younger daughter Anāta Piṇḍika visited the Blessed One sadly and informed the suicide of his beloved daughter Sumanā and Lord Buddha by seen from his divine eye told Anāta Piṇḍika she had born in Thusita heaven. (Dhammapadhīthkathā: PTS: 1.150-152) This is a point to prove the people who are suicide does not born in the stage of deprivation and Buddhism pays a neutral attitude on the people who suicide.

_Mahāparinibbāna Sutta_ reports the Buddha relinquishes his will to live. (āyu sanskāra) (Dighanikāya: PTS: 2.106) According to the sutta Buddha relinquishes his will to live when he was eighty. The Blessed One also was unable to nourish the physical body because it was subject to decay rapidly. Even during the period of
Buddha some monks had come and received the permission for the relinquishment for their own lives and the blessed one accepted it. As it is mention in Udānapāli Ven. Dabbamalla visited Lord Buddha and informed that he is ready to relinquishes his will to live and Buddha replied whatever you with it is the time for that. (Udānapāli: PTS: 92) In accordance to modern interpretation of relinquish the will to live is not considered as a suicide. As an adequate scholar in this subject, Dr. John Leach denotes that, ‘Psychogenic death is real. It isn’t suicide, it isn’t linked to depression, but the act of giving up on life and dying usually within days is a very real condition often linked to severe trauma.’ (Leach: 2018) Accordingly, the above statement modern scientific knowledge does not go against the concept of relinquishment as an offense or a self-murder.

In other hand, it is a major offense for a monk (pārājika) to encouraging or admiring one’s death. (Pārājikapāli: PTS: 3.67) It is no doubt Buddhism totally rejects getting one’s life for both laity and clergy. The first precept recommended for laity, define as, ‘Abandoning the taking of one’s life, refraining from taking one’s life, without stick or sword, scrupulous, compassionate, trembling for the welfare of all living.’ (Majjhimanikāya: PTS: 1.179) Here it is well mentioned that taking one’s life is the infraction of the precept. In this context, it is a controversial the doctor’s duty in euthanasia within the patient. In modern medical suicide patient must have the recommendation of his/her doctor and in the help of the doctor, he/she can receive his/her medical suicide. In this case, there is an argument by helping to suicide (whether it is euthanasia or medical suicide) or recommending a patient for suicide, does the doctor participate for taking one’s life. According to Buddhism, one’s action decided as wholesome or unwholesome, good or evil, merit or sin by considering the volition and the result. If an action is done by an unwholesome volition it is a sin or evil. In other hand, if an action done by wholesome volition it is considered as merit or good. (Dīghanikāya: PTS: 3.214)

Similarly, after conducting an action, if the result generate regret, it is considered as unwholesome or sin or evil and if the result could reap gratified happy at heart, it is considered as wholesome or merit or good. (Dhammapapāli: PTS: 9) Here, if the doctor is serving
his/her patient with a great sympathy thinking that the death is the only medical treatment for the ill and if the patient also requesting the medical suicide after the patient’s medical suicide doctor does not have any penitence, doctor does not violate the first precept.

The euthanasia is defined as administration of a painless death of a patient suffering from incurable and painful illness which is in the terminal stage. In some parts of the world especially in the East, this concept of euthanasia is not welcomed due to government regulations as well as public opinions. When taking euthanasia into consideration from a Buddhist’s perspective one can see the similarities in the way some noble monks who had left the free will to continue their lives and requested Buddha the permission to attain the eternal bliss. And one should notice that Buddha himself left his will to live (āyu sanskāra) at his last part of life coming into the conclusion that his mental and physical existence no longer required. Also, one should understand at the same time that the Buddhist perspective on murdering or incentive for the death is a highly sinful deed in any circumstances.

CONCLUSION

The concept of Euthanasia - medical suicide had been accepted by several western countries as well as in some parts of Asia. One can say in a Buddhist perspective the concept of Euthanasia seems applicable within its boundaries. According to Buddhism taking one’s life or even appreciating the death or suicide is a major offense for clergy and laity without any doubt. But with the reference to early Buddhist teachings, the concept of free will grants the permission the immunity to act according to one’s thoughts and emotions within the identified moral structure. Some monks who simultaneously lived in Buddha’s period and suffered from incurable pain were suicided themselves and Buddha was silence during such circumstance. The modern concept Euthanasia - the medical suicide is an action that can get by a patient who suffers from incurable ill or agony under certain criteria. Therefore, through a critical investigation, we can get to know though Buddhism rejects any kind of killing beans directly or indirectly, Buddhism follows a positive attitude regarding the concept of Euthanasia.
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INTRODUCTION

Health problems caused by consuming inappropriate food has been a crucial global issue for over a decade. In Thailand, the government has committed substantial budget and resources on health care to combat noncommunicable diseases (NCDs). Moreover, statistics show that each year such disease are the cause of more than three hundred thousand deaths, or seventy-three percent of all deaths in Thailand (Thai Health Organization, 2016). The health situation of Thai monks mirrored that of the Thai laities. The record of Priest hospital visits showed that in 2015 the top three diseases were dyslipidemia (high lipid level in blood), diabetes, and hypertension. This can be explained by the fact that Thai monks are passive consumers of lay food. They live on alms, consuming food received from laity, some of which is considered unhealthy - sweetened, oily, and salty foods.

For this reason, my research project aims to study the inter-relationship of three social facts: health, food, and religious practices, and to treat them all as a reflection of broader cultural patterns. All these practices influence ways of acting, thinking, and feeling, both for the individual and society at large. As Durkheim
(1982, 1984) and Malinowski (1945) noted years ago, culture is a holistic enterprise in which all parts of society or social structures are interrelated as a coherent whole by norms, beliefs, and values.

According to this definition of culture, society evolves just like an organism does. From the primitive to modern era, living patterns have changed from hunting and gathering patterns to agriculture, industry, and investment. This shows societies are emergent entities that grow in complexity over time. In our modern world, evidence can be seen for this in globalization, which is a massive movement of social evolution that makes societies around the world more interconnected and interdependent (Durkheim, 1984; Pals, 2006; Skelton & Allen, 1999). In this manner, there is a connection between social evolution and rational thinking in all aspects of culture.

These observations on culture are important because over the decades our consuming patterns have drastically change consumption patterns in food culture (Skelton & Allen, 1999; Dixon, et al., 2013). Culture consists of patterns of group behavior, and food consumption is obviously an element part of this. Changing consumption patterns therefore requires a broad understanding of how they are related to broader cultural patterns. For this reason, in this study I categorized the dynamic changes on cultural food consumption according to four broad dimensions: (1) food material, which refers to the agricultural, industrial, and other material processes of making foods, as well as the chemical and artificial substances used in their production (Goody, 2013); (2) acquiring mode, which refers to the buying, cooking, and eating patterns of food consumption (Barthes, 2013); (3) patterns of consumption, which refers to how people tend to eat as well as overeat (Mead, 2013); and (4) consumption goals, which refers to the reasons that people consume food, such as for taste, luxury, beauty, or health (Bourdieu, 2013; Chen, 2009; Parasecoli, 2013).

Food consumption patterns in any given culture are important indicator for issues of health and longevity. As Ludwig Feuerbach once wrote, “Man is what he eats” (Cherno, 1963). For this reason, a negative change of cultural food patterns can gradually expose people to inappropriate food consumption that causes health problems. In Thailand, food culture also has a dynamic history and
has changed drastically over the past four decades. The economic growth and poverty reduction over this period has led to overeating and obesity. More consumption of spicy food, fast food, exotic food, industrial food, and processed food has become popular and gradually increased the malnutrition of Thai people. People eat too much sweetened, oily, and salty food (Mead, 2013). As a recent thirty-two years’ study recently reported, higher consumption of unhealthy saturated fat increases the risk of mortality from cardiovascular disease, cancer, and diabetes (Harvard T.H. Chan School of Public Health, 2016), and this is evident across Thailand. It is therefore hardly surprising that a lot of Thai laity and monks are suffering with health problem caused by consuming inappropriate food without mindfulness.

To solve the problem, modern medicine has offered several means of dealing with this health issue, but none of them have resolved it completely and a perfect solution has yet to be found. In fact, Capra (1983) proposed that the reductionism methodology used by modern medicine provided only an approximate answer to the problem. Modern medicine has offered an empirical path to heal particular illnesses but has not covered overall health. On the other hand, alternative medicine has given a vague means to attain overall good health (Payutto, 2006).

It is for this reason that we must have a broad cultural approach when considering how to change consuming. For instance, a study about determinants of eating behavior in university students found that individual (intrapersonal), social (interpersonal), environmental, physical environmental, and macro environmental all have an influence on eating behaviors. In particular, Individual patterns consists of food preference (taste), self-discipline, values, norms, beliefs (ethical, moral), state of mind (stress), body image and self-concept, dietary knowledge, time and convenience (personal priorities, meal preparation time), daily rhythm/structure, past eating habits, physical activity level, metabolism, and vitality. Social environments consist of parental control, home education, social (friends and family), and peer pressure. And physical environment consists of availability and accessibility of (health) foods and cooking supplies, and food prices (cost) (Deliens, et al., 2014).
In Thailand, one dominant cultural force that must be considered in this broad analysis of consumption patterns is Buddhism. Buddhism defines health as a state of freedom from physical or mental illness; health includes physical as well as spiritual well-being in which state the human organism discharges its functions efficiently. A study of “Health issues in Tipitaka” indicated that Dhamma and Vinaya facilitate four dimensions in health promotion—physical health, mental health, Social health, and Intellectual health—and also provide balanced guidelines for consuming food and well-being. In the Suttas, the Buddha never overlooks the importance of health in ordinary life. Over-eating and such other unhealthy dietary habits are pointed out as contributory factors toward ill-health, and the majority of Vinaya rules are nothing but regulations intended to preserve the health of the monks (Lapthananond, 2013). In particular, the Bhojana Sappāya principle and many of Vinaya regulations involving with food consumption are described in the Tipitaka and Buddhist scriptures to promote health. As one scholar put it, Bhojana Sappāya is a paradigm of well-being for the monastic life, and each temple should apply Bhojana Sappāya to encourage proper food selections and patterns for monks (Jayadhammo, 2015). If the Bhojana Sappāya was used in this manner, it would not only support their health but also their meditation practices.

This research project therefore draws upon these Buddhist resources to explore current consumption patterns in Thailand and find a solution to the problem of unhealthy food culture. The research will study the concept of Bhojana Sappāya in the Tipitaka and Buddhist scriptures and its application in the monastic daily life, and then propose that these Buddhist notions provide a healthy alternative for current food culture in Thai society. In sum, the study aims to show the benefits Mindfulness Consumption can have on cultural food consumption.

RESEARCH OBJECTIVES AND QUESTIONS

The goal of this study is to analyze the concept of Bhojana Sappāya described in the Tipitaka and Buddhist scriptures, as well as its integration in daily practice by Buddhist monks. This implies both a close textual analysis of Buddhist scriptures and a series of interviews with monk regarding the interpretation and practice
of *Bhojana Sappāya*. The subjects for the latter were *Theravāda* Buddhist monks from the “Keeping Dhamma and Vinaya Buddhist Network”, the new Thai Buddhist movement for over two decades.

The fundamental questions for this study can be summarized as follows:

1. How is the concept of *Bhojana Sappāya* described in *Tipiṭaka* and Buddhist scriptures?

2. What is the interpretation and practice of *Bhojana Sappāya* by *Theravāda* Buddhist monks i.e. “Keeping Dhamma and Vinaya Buddhist Network” – the new Thai Buddhist movement?

3. How do *Theravāda* Buddhist monks (i.e. “Keeping Dhamma and Vinaya Buddhist Network” – the new Thai Buddhist movement) utilize *Bhojana Sappāya* in daily life?

REFERENCES TO FOOD CONSUMPTION IN *THERAVĀDA* BUDDHISM

Food is an aspect often mentioned in Buddha’s teachings—in both *Dhamma* and *Vinaya*—and food was integral to the Buddha’s enlightenment story as well. Recall that an ascetic Gotama only discovered the middle path, so-called the Noble Eightfold Path, after he received and ate some food and stopped pursuing enlightenment through asceticism.\(^1\) Moreover, in the discourse of *Mahāparinibbāsutta*, a food named *Sūkaramaddhava* is mentioned as a cause of the Buddha’s death. And even at the Buddha’s funeral, food is used in a meeting where kings arranged dishes of food for incoming disciples and followers of the passed away Buddha\(^2\) (D. II.). In this manner, food has a central role in the teachings and life of the Buddha. As one Sutta states,

> “*Bhojana is a pleasure of hungry person*”\(^3\) (D. II)

In Buddhism, a newly ordained monk is told by his preceptor

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of the four requisites or resources, that he can always depend upon. These four are: clothing (Cīvara), food (Piṇḍapāta), accommodation (Senāsana), and medicine (Bhesajja). In addition, it is stated that a monk is allowed only eight possessions - or atṭhaparikērā - three robes, a begging-bowl, a razor, a needle, a water-strainer, and a belt in which to carry these eight requisites. A monk is not allowed to possess any other treasures, such as money, gold, jewelry, or other valuable things (Sithawatchamethi, 2007; Payutto, 2007).

Food is also reported to have cultivated the well-being of monks in the Suttas. The Buddha paid attention to the importance of health in daily life. He pointed out that one should give up contributory factors towards ill-health, such as over-eating and other unhealthy dietary habits. He taught about the required quantity of food and abstemious use (Bhojane mattaññutā), as well as forgoing the night meal that would lead to good health (Weeraratne, 1990). In the Abhidhammapiṭaka, it is explained that food was one factor of bodily happiness or suffering, and also fruitfulness of meditation (Paṭ. I.). There is even a story of two elder monks who were taken care of with suitable food and afterwards they attained arahat (Pv. II.).

In sum, food has long played a crucial role in the well-being of Buddhist monks since the first day they were ordained.

SOME FOOD TERMS AND GUIDELINES IN TIPITAKA AND BUDDHIST SCRIPTURES

Many terms that refer to food appear in the Tipitaka and Buddhist scriptures, such as Bhojana, Āhāra, Bhatta. However, there are some differences among these terms. In brief, Bhojana means food, meal, or nourishment (Davids & Stede, 1998). Bhojana appears at the first order of Āhāra the four nutriments. These consist of Kavaḷkārāhāra or Bhojana, which is material food and physical nutriment; Phassaāhāra, which is nutriment consisting of contact or contact with nutriment; Manosaṇ cetanāhāra, which is nutriment

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consisting of mental volition or the mental choice as nutriment; and Viññāṇāhāra, which is nutriment consisting of consciousness; consciousness as nutriment. Bhatta is a synonym of Bhojana (Payutto, 2008).

Bhojana covers all kinds of food. The five kinds of food mostly mentioned are cooked rice or grains, food made from flour (kummāsa), barley meal (sattu), fish, and meat. In detail, Bhojana is classified into two groups: bhojana or bhojanīya (consumables) and khādanīya (chewables). Respectively, scholars usually translate the two as “softer food” and “harder food”. A translation closer to the essence of each category would be “staple food” and “non-staple food.” The distinction between the two is important, for it is often the deciding factor between what is and is not an offense (Payutto, 2008; Thanissaro, 1993).

Sappāya means beneficial or advantageous conditions; suitable or agreeable things; things favourable to mental development.

Bhojana Sappāya literally means suitable food for body, health promotion, easy eating and digestion. Bhojana Sappāya is one of the seven Sappāya that was described as a suitable thing or beneficial condition for mental development (Vism. 127).

PERSPECTIVES OF BHOJANA SAPPĀYA

From these definitions of Bhojana and Bhojana Sappāya, it can be understood that Bhojana Sappāya is the application of Bhojana, which refers not only to the material of food but also the learning, practicing, and utilizing of food in order to cultivate wellness of body and mind. However, to fully elaborate the meaning of Bhojana Sappāya, there are many dimensions to consider, for example:

BHOJANA SAPPĀYA AS DIETARY KNOWLEDGE

Bhojana Sappāya provides an explanation of food that is suitable to monk in various ways. To begin, various categories of food are

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6. In this study I categorized Bhojana Sappāya into eight perspectives which are dietary knowledge, food cognition (ways of thinking), inter-relationship and communication with society, behavior, lifestyle, training and practicing, mindfulness consumption, and concentration.
described such as consumables or staple foods (bhojanīya);⁷ chewables or non-staple food (khādanīya) (Vin. I.); medicinal food or tonic (bhesajja) which are ghee, fresh butter, oil, honey, sugar or molasses (Vin. I.); sumptuous food (panītabhojanāni)⁸ (Vin. IV. p. 87c); liquid food (pānīya) (Vin. III. p.72). Some food types are introduced such as seven kinds of grains (dhañña) (VinA. p. 832) and rice-gruel (yāgu) (Vin. I, p. 221). And there are ten unallowable types of meat, which are, namely, the flesh of human beings, elephants, horses, dogs, snakes, lions, tigers, leopards, bears, and hyenas (panthers), as well as raw fish or meat (Vin. III.), and meat that a bhikkhu sees, hears, or suspects was killed specially for him (Vin. III.).

Living plants are also prohibited to be damaged⁹ (Vin. I.). The Vibhaṅga defines living plants as vegetation arising from any of five sources: 1) from bulbs, rhizomes, or tubers (e.g., potatoes, tulips), 2) from cuttings or stakes (e.g., willows, rose bushes), 3) from joints (e.g., sugar cane, bamboo), 4) from runners (e.g., strawberries, couch grass), or 5) from seeds (e.g., corn, beans). And of course, the consumption of alcohol or fermented liquor¹⁰ (Vin. I.) is prohibited for monks.

In addition, there are the explanations about the time to keep food and its consumption. Each of the four basic classes of edibles—food, juice drinks, the five tonics, and medicines—has its life span, the period during which it may be kept and consumed. Food may be kept and consumed until noon of the day it was received. Juice drinks may be kept and consumed until dawn of the following day. The five tonics may be kept and consumed until dawn of the seventh day after they are received. Medicines may be kept and consumed throughout one’s life.

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⁸. Fish and meat were considered as sumptuous food along with ghee, fresh butter, oil, honey, molasses, milk and curd.
METHODS

The methodology used in this study was divided into three parts. The first part, from observation and answering short questionnaire of personal details, aimed to present an overview of the respondents by describing general social contexts. The second part, from the interviews, detailed the monks’ interpretation of Bhojana Sappāya. The third part, on the practicing on Bhojana Sappāya in daily life and in meditating was elaborated.

FINDINGS

Bhojana Sappāya on Food Knowledge and Food Cognition

In my interviews with monks they also indicated that there are many words for ‘food’ in the Suttas which mean different things in different contexts. They explained that one must therefore be sensitive to these differences when considering Tipiṭaka in relation to food. They stated that Sappāya was suitable or important to learning and practicing dhamma.

“When thinking about “cooked rice” it refers to disciplines about eating food by Vinayapiṭaka, but it refers to essence of rice that bring energy to the body by Abhidhammapiṭka”.

“Sappāya is suitable. Bhojana Sappāya is such a food that I feel comfortable after taking. I observed that oily or spicy food make me sleepy and sore in the eyes so that I could not ready or meditating”.

“Bhojana Sappāya is consumed food that make my body accessible, not slot, not dizzy, not any pain in body in other word, bodily comfortable after consumption”.

The monks mentioned that the purpose of consumption is simplicity, desiring little (Appicchatā), satisfaction with whatever is one’s own (Santuṭṭhī), relief of hunger or suffering, and prolonging or benefiting the body. They also mentioned that the concept of moderate eating (Bhojane mattaññū) that is taught with Bhojana Sappāya.

“Goals of consumption are (1) to be a person who lives with easy living and consuming because monks live by other people; (2) to relieve hunger suffering; and to support well-functionality of body, to prevent factor of illness”.
“...why do we have to eat? It is because we suffer with hungry. We eat to relieve suffering. Bhojane mattaññuta is principle to be considered. Know to how moderate in eating. Both of eating too much or less cause suffering. I had an experience to be nervous when eating too less, and to be sleepy when eating too much....”

From these statements, we can see that the monks in the network have a right understanding and a right thought in learning and practicing Bhojana Sappāya. They understand the central ideas about food and food consumption relevant to what it described in Tipiṭaka and commentaries. They also know which kind of food is suitable for their body and put the Dhamma into practice in their daily life, knowing how the Dhamma function in relation to both body and mind.

**Bhojana Sappāya on Training and Practices, Mindfulness of consumption, and Concentration**

The monks felt that Bhojana Sappāya should be integrated with discipline in Vinaya and practice in the present moment, and geared towards the purification and the cessation of suffering.

“Bhojana Sappāya is not merely focus on food. Food is an instrument like a raft used as vehicle crossing a river. Bhojana Sappāya should be in a framework of Pāṭimokha and Sense-Restrain (Indriyasāṁvarasīla) on food”.

“The purification which is a goal practicing should have right intention which consists of (1) observing the Fundamental Precepts (Pāṭimokkha); (2) having Mindfulness (Sati) for controlling the six senses under Pāṭimokkha; (3) Purity of Conduct connected with Livelihood (Ājivapārisuddhisīla); and (4) having wise attention (Yonisomanasikāra) when involving with every phenomenon”.

With a background in learning of Dhamma and Vinaya from the Tipiṭaka and practicing of Rūpa-Nāma meditation, the monks can take food consumption as their meditation object. They try to do activities on food with concentration and mindfulness. With Bhojana Sappāya, food consumption turns to into an exercise for the monks to achieve right effort, right concentration, and right mindfulness.
Application and Benefits of *Bhojana Sappāya* to daily life

The monks emphasized that *Bhojana Sappāya* does not refer only to food but also the integration of discipline and practice. They suggested that *Bhojana Sappāya* was the physical and mental practice which leads to the cessation of suffering.

“Normally, it might be understood that *Bhojana* is food, and *Bhojana Sappāya* is suitable food. Until we have studied, we will understand that *Bhojana Sappāya* is not only about consumed food. It should be integrated *Sīla*, *Samādhi*, and *Paññā* as a whole. This is the way to bring *Dhamma Vinaya* into practice. Totally, *Bhojana Sappāya* is the practicing of body and mind that cultivated purity of conduct consisting in the restrain of the senses, and got mindfulness consumption as a result. This is for a purity and cessation of suffering”.

The monks recognized that the practice of *Bhojana Sappāya* brings benefits to individual, Sangkha society, and lay society.

“Practicing *Bhojana Sappāya* makes me be confident and faith in the Buddha much more”.

“Practicing *Bhojana Sappāya* of a monk cultivates faith of layman by influence of having good knowledge and understanding”.

“As the Buddha recommended the considering on oneself, what is a benefit of eating? The answer is to protect the return of old illness and prevent the incidence of new disease; to be comfortable to make purification; to live with simplicity; to be a benefit for oneself, for a wholeness, and for religion. These are the only benefits of food. Food is not for decorating the body. Food makes us feel about the burdensome of feeding the body with *Bhojana Sappāya*”.

DISCUSSION AND CONCLUSION

This research studied the concept of *Bhojana Sappāya* described in *Tipiṭaka* and Buddhist scriptures, and the interpretation and practice of *Bhojana Sappāya* by *Theravāda* Buddhist monks. The research also analyzed the utilization of *Bhojana Sappāya* in the daily life of *Theravāda* Monks. Qualitative methods were employed to the study for data collection by documentary research and fieldwork research. Seven participants who are Thai *Theravāda* monks in “Keeping Dhamma and Vinaya Buddhist Network”—the
new Thai Buddhist movement—were interviewed as data. Research was conducted in four provinces of Thailand.

The results revealed that Bhojana Sappāya in Theravāda Buddhist scriptures is the basis of food culture for monks, informing the norms, beliefs, values, and goals of their consumptions patterns. Theravāda Buddhist monks learn and analyze Bhojana Sappāya as the Eightfold Path and Sīla-Samādhi-Paññā, and put it into practice with Mindfulness meditation, whose goal is the cessation of suffering. They utilize Bhojana Sappāya as a guideline for consuming food for overall—physical, mental, social, and intellectual health. Furthermore, the results indicate that the key motivational factor for succeed in the utilization of Bhojana Sappāya is attempting to attain the cessation of suffering; the learning and understanding their Dhamma and Vinaya; the practicing of Mindfulness Meditation; and the social support of the laity and monastic community (Sangha).

The study reveals that the concept of Bhojana Sappāya and the interpretation and practice of Bhojana Sappāya is concurrent with the Theravāda Buddhist tradition. Bhojana Sappāya is the principle related to food consumption that the Buddha taught to his followers, especially monks who were seeking the cessation of suffering (Gethin, 1998). Bhojana Sappāya appears in many places in the Tipiṭaka, but mainly in the Paṭimokkha, which is the prerequisite for all monks in Sangha.

In the Suttas, Bhojana is discussed in relation to various kinds of foods with guidelines for monks to manage and practice mindfulness with the food. By learning about Bhojana Sappāya, monks develop the right view and right understanding on how to manage food consumption. Moreover, they learn to cultivate a good relationship and communication with society about food. By training and practicing, Bhojana Sappāya encourages good manners and habits for receiving, eating, and dealing with food. Bhojana Sappāya leads the way to living a lifestyle congruent with the Sangha and the right livelihood of the Eightfold Path.

From the interviews, the monks indicated that they all want to relief suffering, and this is in accordance with Buddhist precepts. As the Buddha said, “Bhojana is a pleasure for hungry person”. It is
encouraging that the monks sought to embody this attitude in their daily practice and were aware of the stakes.

Now clearly, consuming food is one way to relieve the suffering, as eating can make us happy, but consuming food with ignorance can also cause more suffering. According to the law of Dependent Origination, the path leading to cessation of suffering starts from right understanding (Sammādiṭṭhi). Ignorance (Avijjā) causes the wrong thought (Saṅkhāra). As the result, unwholesome consciousness (Viññāṇa) or perception of mind and matter (Nāma-Rūpa) through the six sense-bases (Saḷāyatana) happens when an individual comes in contact (Phassa) with food. Later, we crave (Tanha) the food again and this desire can produce suffering. The attachment or clinging (Upādāna) to food becomes (Bhava) a bad habit or health risk. Finally, this procedure leads the individual to the circle of life – rebirth (Jāti), decay and death (Jarā-maṛṇa) (Thammasaran, 2005). In the same way, the law of Dependent Origination can be implied when individuals have the wrong though, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong concentration.

However, according to Buddhism, if the monks practice Bhojana Sappāya along with the Noble Eightfold path they will have the well-being and ability to release themselves from suffering. The Noble Eightfold path is “the path” working together to purify the craving and ignorance, which are the main root of the problem. In Visuddhimagga, the path of purification is wrapped up into the practice of ethical conduct (Sīla), mental discipline (Samādhi) and wisdom (Paññā), which leads the practitioner to the same goal of cessation of suffering (Ñāṇamoli Bhikkhu, 1999). The monks who practice Bhojana Sappāya and accomplish it with Sīla, Samādhi, and Paññā will have the suitable perspectives on food consumption. Elaborately, the monks will have the suitable understanding in dietary knowledge which effects the process of considering and determining proper food consumption. At the same time, this will lead to a good relationship with society, better behavior, a simple lifestyle, moderation in consumption, and the good manners.

The central claim of this study is that Bhojana Sappāya gives the norms, beliefs, values, and goals of food consumption to Theravāda
Buddhist monks, and this was born out by the results. Theoretically, this observation is aligned with Durkheim’s (1982) and Malinowski’s (1946) work on the holistic nature of cultural processes.

Accordingly, the results showed that the Dhamma and Vinaya functioned together in a whole process, and therefore confirmed this claim. All cultural aspects are necessary to help monks reach for the cessation of suffering. This is consistent with the work of Lim, et al. (2009), all of whom have also argued that culture is complete system of values interconnected with consumption patterns. The findings therefore suggest study that Theravāda food culture can and should function a complete system of norms, beliefs, values, and goals for Theravāda Buddhist monks.

In the work of Lim, et al. (2009), it was also documented that healthy food consumption was connected to physical well-being, spiritual well-being, emotional well-being, and social well-being. The findings of this study also confirm this in relation to Theravāda Buddhist monks, for when the monks utilize the practices of Bhojana Sappāya it can improve their physical, mental, social, and intellectual health.

However, as noted at the outset of this study, Theravāda Buddhist monks currently have not fully put Bhojana Sappāya in to practice and many have unhealthy food patterns. The monks that were interviewed confirmed the importance of Bhojana Sappāya and their intention to carry it out in their daily practice as passive consumers, but this attitude needs to be implemented on a broad social level in Thailand. Theravāda Buddhist monks need social support regarding food. However, simply appealing to the laity to give the monks healthier food is not enough. Rather, monks need to educate each other and increase awareness of the foundational principle of Bhojana Sappāya for the cessation of suffering. This means that the Buddha’s teachings on the subject of food consumption needs to be shared more widely and incorporated more broadly in the individual lives of monks across Thailand. As a fundamental practice, Theravāda Buddhist monks should accept food from the laity that is suitable for the body and mind, in accordance with the teachings of the Buddha, and with the aim of the cessation of suffering.
Technically speaking, this should be an easy goal for monks to attain because, as this study also indicated, the practice of *Bhojana Sappāya* contributes to the cessation of suffering and is central to the teachings in the *Dhamma* and *Vinaya* (see the figure 1). So, correcting unhealthy food consumption patterns by following *Bhojana Sappāya* should be a central aim for monks in Thai society.

Figure 1: The process, supporting factors, and results of mindfulness consumption

- Living with a purpose to attain the cessation of Suffering
- Mindfulness Consumption: Learning, Understanding, and Practicing of *Bhojana Sappāya*
- The cessation of Suffering
- Utilization of *Bhojana Sappāya* for health
- Social Support
- The Four Noble Truths
  - The Eightfold Path: *Sīla, Samādhi, and Paññā*
- Dependent Origination
- Mindfulness Meditation (*Vipassanā Bhāvanā*)
Bibliography


Abbreviations

A. *Aṅguttaranikāya*

D. *Dīghanikāya*

DhA. *Dhammapadaatṭhakathā*

Dhs. *Dhammasaṅganī (Abhidhamma)*

M. *Majjhimanikāya (3 Vols.)*

MA. *Dīghanikīyaatṭhakatha (Papañcasūdanī)*

Paṭ. *Paṭṭhāna (Abhidhamma)*

Pv. *Petavatthu (Khuddhakanikāya)*

Vbh. *Vibhaṅga (Abhidhamma)*

VbhA. *Vibhaṅgavāṇanā Aṭṭhakathā (Samohavinodani)*

Vin. *Vinaya Piṭaka (5 Vol.)*

VinA. *Vinaya Piṭaka Aṭṭhakatha (Samantapāsādikā)*

Vism. *Visuddhimagga*

VismT. *Visuddhimagga Mahātiκā (paramatthamañjusa)*

Other abbreviations

e.g. exampli gratia / for example

ed. edited by

etc. et cetera/ and others

i.e. id est / that is

Ibid. Ibiden / in the same book

p(p.) page(s)

Examples:

D.II.290

D. = Dīghanikāya

II = Chapter

290 = Page number
Emotional Health

HOW VVIPASSANĀ MEDITATION DEALS WITH PSYCHOLOGICAL PROBLEMS OF THE ANGER CHARACTER IN ORDER TO CREATE A PEACEFUL LIFE

by Julia Surya*

ABSTRACT

There are several writings which deal with the elimination of the psychological problems associated with the anger character by practicing loving kindness meditation (mettā bhāvanā) which is a part of samatha meditation. None of them seem to really focus on how vipassanā meditation eliminates the psychological problems associated with the anger character as depicted in primary and secondary sources of Theravāda tradition. The goal of this research is to enable those who possess the ‘anger character’ to manage their psychological problems and attain a fair degree of self-awareness based on the practice of vipassanā meditation in order to create a peaceful life.

The final investigations of this research found that as an emotion, intellectual analysis is needed to eliminate anger. Intellectual analysis will lead to understanding. An intellectual tool for understanding is wisdom (paññā). The development of wisdom is the chief task of vipassanā meditation. In attempting

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to break ‘mindfulness’ down through *vipassanā* meditation into a simple and comprehensible construct, there are three components of mindfulness through *vipassanā* meditation: i) in a particular way or attitude (A) (mindfulness qualities); ii) on purpose or intention (I); and iii) paying attention or attention (A).

Attitude is physical restraint (sīla). In order to obtain physical restraint, one can practice contemplation of body (*kāyānupassana*). The intention is self-exploration which is related to *samādhi* as *samādhi* is self-collected. In order to do self-exploration, one can check oneself through the practice of contemplation on feeling (*vedanānupassana*) and mind (*cittānupassana*) and attention is the internal factor for the arising of wisdom and awareness (*paññā*) and it can be done through the practice of contemplation on Dhamma (*Dhammānupassana*). This fourfold contemplation seems to stand independently, however in fact, they are interconnected and should be practiced simultaneously.

**BACKGROUND**

Anger is part of life no less than memory, happiness, and compassion. No one chooses to be angry. People of all ages, backgrounds and cultures experience anger because anger is a fundamental and universal human emotion common to everyone’s experience. It stems from the human instinct for self-preservation and is psychological and cognitive in nature. No one is exempt from experiencing the emotion of anger and it can sometimes be problematic. Millions of human beings needlessly suffer from anger each and every day of their lives.

Anger is a painful emotion essentially characterized by the tendency to destroy or to break down opposition (*Dictionary of Philosophy and Psychology, Vol. I. 1991:47*). Therefore, anger is considered as an unhealthy mainspring of human motivation and can be considered a psychological problem (*vyāpatti*) (*J. iii.238-46, v.209-27; M.i.36, 40; Dhs.84, 190; Vibh.362*) in which determines the actual immoral quality of volitional state and a conscious thought with its mental factors. The one who is consumed by anger with a propensity to irritability and ill-will is considered as the one who possesses character of anger henceforth referred to as the
‘anger character’ (\textit{dosa-carita}) (Baddevithana, 2009:92). The one who possesses the anger character simply expresses his/her anger through speech and deeds.

The one who possesses the anger character according to Buddhism, is suffering from a psychological problem (\textit{vyāpatti}) (J.v.209-27; M.i.36; 42-4; Dhs.84, 190; Vibh.362). Western psychology also agrees with this understanding. Therefore, it is in keeping with the spirit of Buddhism to develop a system of psychotherapy to relieve the suffering of those who are psychologically unwell. The aim of the system of Buddhist psychotherapy is not to make those who are psychologically unwell free from defilements (\textit{kilesa}) in order to make them “arahant”, but it’s aim is rather to make them capable of managing their defilements (\textit{kilesa}), being energetic, sensible and possess a fair degree of self-awareness to create a peaceful life.

The Buddha was once asked by a novice monk (\textit{sāmanera}) what he could do to eliminate his anger. The Buddha’s reply was:

\begin{quote}
“Study within yourself the things that cause anger to arise and that cause anger to subside” (Levine, 2000:167).
\end{quote}

What this means is that, Buddhist psychotherapy deals with human consciousness and that human consciousness is of prime concern in Buddhism. Buddhism is concerned with the perfectibility of man which it maintains is possible only through an upgrading of one’s consciousness (Nissanka, 2009:6). Therefore, the elimination of anger is possible through the up-grading of one’s own consciousness by means of mind culture (bhāvanā) (Dhs.183-84), (for which the term meditation is often used) as advocated in the Dhammasāṅgani.

In Buddhism, there are two types of meditation, samatha meditation and vipassanā meditation (D.iii.213, 273; M.i.494; S.iv.360; A.i.61, 95). Samatha meditation is the development of concentration and vipassanā meditation is the development of insight (A.i.61; Narada, 1989:46). According to Venerable Paravahera Vajirañāna Mahāthero, the achievement of high levels of concentration is the result attained by mental discipline through samatha meditation which acts upon the surface level of consciousness and cannot of itself cope with the residual defilements.
(kilesa) of the mind, nor can it dispel ignorance and uproot the cause of the miseries of existence (Vajirañāṇa, 2008:341). Samatha meditation only gives rise to calm and not insight (Dhs. 16; Mahasi, 1991:36). Therefore, in order to eliminate anger by upgrading one’s consciousness, vipassanā meditation is the form of meditation that could be practiced. The openness and awareness that unfolds through the practice of vipassanā meditation allows one to be more careful, intentional and precise about one’s emotions and behavior (S.i.162, 221-23).

Moreover, the journals ‘Anger and aggression, an Essay on Emotion’, Springer Series in Social Psychology (Averill, 1982:30) and ‘Anger-Related Disorder: a Practitioner’s Guide to Comparative Treatments’, Springer Series on Comparative Treatments for Psychological Disorders (Feindler, 2006:1-28), based on Western psychology approaches, said that one’s consciousness plays the most important role in creating feelings of anger. Therefore the cultivation of one’s own consciousness must be considered as the first step to eliminate psychological problems of the anger character.

ANGER ACCORDING TO THE BUDDHIST POINT OF VIEW

Anger, in the Māgha Sutta of the Saṃyuttanikāya, is described as poisonous at the roots and sweet at the tips of taking revenge (S.i.88-9). It crushes evil people like a mountain avalanche (S.i.426-27). It is one of the unhealthy characteristics (Vism.79, 81; A.ii.71) and can be considered a psychological problem (J.v.209-227; M.i.36; 42-44) which determines the actual immoral quality of volitional states and is a conscious thought with its mental factors. In the Anangaṇa Sutta of the Majjhimanikāya, anger is also considered a blemish and it is a term used to describe the spheres of evil unwholesome wishes (M.i.27).

The English rendering of the Vibhaṅga’s definition of anger is as follows:

“Therein what is anger? He has done me harm, is doing me harm, will do me harm, thus vexation arises; he has done harm, is doing harm, will do harm to one I dear and pleasant to me, thus vexation arises; he has done good, is doing good, will do good to one not dear and not pleasant to me, thus vexation arises; he is doing good,
will do good, thus vexation arises or vexation arises unreasonably. That is which is similar, vexation (āghāta), resentment (paṭighāta), repugnance (paṭigha), hostility (paṭivirodha), irritation (kopa), exasperation (pakopa), indignation (sampakopa), anger (dosa), antipathy (padosa), abhorrence (sampadosa), mental disorder (cittassavyāpatti), detestation (manopadosa), anger (kodha), fuming (kujjhunā), warth (kujjhitatta), anger (dosa), hating (dussanā), hatred (dussitatta), getting upset (vyāpajjanā), derangement (vyāpajjhitatta), opposition (virodha), churlishness (caṇḍikka), abruptness (asuppo), absence of delight of consciousness (anattamanatā cittassa). This is called anger” (Vibh.362; Dhs.204).

On the other hand, anger is paraphrased in the Dhammasaṅgani, the first book of the Abhidhamma Piṭaka, terminology as a temper disorder (vyāpatti), getting upset (vyāpajjanā), a feeling of disgust (anattamanatā) (Dhs.84) and the switching from a normal state to an abrupt reaction of rage (DhsA.258). It is a vexation (āghāta) at the thought of harm done to oneself or to someone dear or good done to a person disliked. This would lead to resentment (paṭighāta) and repugnance (paṭigha), the latter being more a passive state of sense-reaction (Zeyst, 1979: 665).

Moreover, in the Aṭṭhasālinī, it is said that anger (dosa) means a desire to harm others (hate). It is just opposite to loving kindness (mettā). It may have a gentle appearance but is destructive towards others. Therefore, it is defined as ‘paravināsacintā’ (DhsA.149, 314).

Anger is undesirable, painful and profitless. The Visuddhimagga, states:

“By being angry with other, you may or may not make him suffer, but you are indeed suffering now.” And: “By getting angry, you are like a man who wants to hit another and picks up a burning ember or excrement and had so first burned yourself or made yourself stink” (Vism.300-302; Visuddhācāra, 2007:29).

Anger is a vindictive attitude where the angered one is unable to accept the three situations that may give way to anger and which inflicts suffering on the three situations which are; sentient beings, one’s personal frustrations and the situation from which these
failures arise.

The EOB defines the term anger as the repulsion felt in opposition to all selfish tendencies. In the conflict between self and non-self which is always based on delusion (moha), as the “self” is unreal and unsubstantial, there are two tendencies at work; one of attraction which grasps at whatever may strengthen this self-delusion which is greed (lobha) and one of repulsion which rejects whatever may weaken or attack this self-delusion, which is anger (dosa) (Zeyst, 1976:625).

Buddhist teachings recognize anger as one of the three great destructive fires along with greed and delusion as the crucial sources of human suffering (S.i.71; Dhs.180). The book ‘Jatakamala: Stories from the Buddha’s Previous Births’ mentions that the fire of anger heats up an individual mind. The one who cannot calm it, is held to be of little worth. This one’s reputation fades like the moonlight at dawn (Bankart, 2003:175). These fires generate intense social and emotional isolation which is the ultimate source of an angry one’s distress and plunges the person into a world of shadows and illusion. One’s emotional affliction is rooted in an alienating preoccupation with a selfish desire that derives from an unenlightened understanding of the self and the world. The challenge for the therapist is to help the angry one find the wisdom to awaken from the ignorant delusion and realize that selfish desires can never be finally satisfied, any obstacle entirely eradicated and suffering permanently eliminated — in particular by the application of force.

CAUSES OF THE ANGER CHARACTER

The anger character is related to emotion of anger. This research found that Buddhism recognizes anger in a human being since childhood. An infant who has no idea of ‘persons’ also has anger towards persons arise in him because of an underlying tendency to repulsion is latent in him (M.ii.24). This latent tendency is an underlying dissatisfaction which has a function as a motivation to give rise to anger when an unpleasant object (can be living beings and inanimate things) is perceived. When anger arises because of perceiving an unpleasant object, it causes frustration and makes
one unable to realize the true nature of psychological and physical phenomena which binds one to existence. If unable to manage this frustration and always getting frustrated whenever perceiving unpleasant objects, it will become habitual anger, when this habitual anger is developed, it becomes anger character.

How the underlying tendency to repulsion creates anger character

**PSYCHOLOGICAL PROBLEMS OF THE ANGER CHARACTER**

The primary cause of the anger character is not detachment but attachment which happens due to delusion. One who possess the anger character is unable to understand good and bad. Anger distorts and confuses one’s mind so that one fails to fulfil one’s duties, and what really should be done is neglected to one’s own detriment and that of those one loves or works for. The mental distortion brought on by the anger character, causes the further arising of various psychological problems. There are about thirty seven psychological problems caused by the anger character mentioned in the Pāḷi literature, i.e.:

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<tr>
<td>1. Asuropa (abruptness)</td>
<td>14. Dussanā (persecution)</td>
<td>27. Makkha (disparaging)</td>
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<td>2. Anattamanatā (disgust)</td>
<td>15. Dussitatta (guilty)</td>
<td>28. Manopadosa (detestation)</td>
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<td>3. Āghāta (vexation)</td>
<td>16. Domanassa (distress)</td>
<td>29. Macchariya (avarice)</td>
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The psychological problems of the anger character are mostly related to the emotion of anger. As an emotion, intellectual analysis is needed in order to eliminate anger. Intellectual analysis will lead to understanding. An intellectual tool for understanding is wisdom (paññā). Wisdom (paññā) is catharsis of perception and the mind by understanding the nature of the process. The development of wisdom is the chief task of vipassanā meditation. The openness and awareness that unfold through the practice of vipassanā meditation allows one to be more mindful, careful, intentional, and precise about one’s emotions and behavior.
In attempt to break mindfulness down through *vipassanā* meditation into a simple and comprehensible construct, the researcher reflected on the core components of the practice and the essential building blocks of mindfulness after which literature on this topic was examined. An often cited definition of mindfulness is “in the present moment and non-judgmentally, on purpose, paying attention in a particular way”, embodies the three components of mindfulness through *vipassanā* meditation:

“In a particular way” or attitude (A) (mindfulness qualities).

“On purpose” or intention (I); and

“Paying attention” or attention (A);

These three components are fundamental building blocks out of which other things emerge. From an understanding of attitude, intention, and attention (AIA), one can deduce how mindfulness through *vipassanā* meditation might work. Attitude, intention, and attention are not separate processes or stages—they are interwoven aspects of a single cyclic process and occurs simultaneously (See Fig. 6.3). Mindfulness is this moment-to-moment process.

![Mindfulness Diagram](image)

**Fig. 6.3. A Model of Mindfulness.**

The attitudinal foundations of mindfulness determines the quality of intention. The intention is a necessary condition to the attainment of higher wisdom. With intentional training, one becomes increasingly able to take interest in each experience as it arises and also allows what is being experienced to pass away (i.e., not be held on to). Paying attention involves observing the operations of one’s moment-to-moment experiences. These three components allows one to change and develop with deepening
practice, awareness, and insight. Once the awareness and insight are developed, there is no chance for anger to arise within oneself. These three components are related to threefold training (ti-sikkhā), namely: physical restraint (sīla), intent state of mind (samādhi), and wisdom and awareness (paññā). How vipassanā meditation eliminates psychological problems of the anger character is shown by the following figure.

Fig. Vipassanā meditation techniques for elimination of psychological problems of the anger character to create a peaceful life

Here, attitude is physical restraint (sīla). Physical restraint (Sīla) have to be perfected first and it can be done by practicing contemplation of body (kāyānupassanā). The sole intention of vipassanā meditation practice is that achieving an intent state of mind (samādhi). In order to achieve the intent state of mind, one should check oneself through the practice of contemplation on feeling (vedanānupassanā) and mind (cittānupassanā). Only after that, one could give attention to understand the nature of the process of the mind, one’s character and mind will be capable of and relevant for reaching wisdom and awareness (paññā) by practicing contemplation on Dhamma (Dhammānupassanā). This fourfold contemplation seems to stand independently, however, in fact, they are interconnected and should be practiced simultaneously.

Kāyānupassanā, vedanānupassanā, cittānupassanā and Dhammānupassanā are the four in one because all parts whether kāya, vedanā, citta and Dhammas will be condition to concern one another every moment. It is just different focus of meditator but all are the factor of each other. For instance, when one is angry, one
practices mindful to focus the contemplating on breathing (which is one of the kāyānupasanā), one observes the process of ‘in-and-out breathing’ goes on at every moment, one can know how to the process of ‘in-and-out breathing’ really is, such as it is long and short. Because of that we can observe how to vedanā really is, how to anger feeling is, by seeing it as in the present. At the same time one can focus how to mind really is, as it is a hating mind as hating (sadosa). And then one can contemplate how to the condition of anger, its arising, existing and passing away. This practice is Dhammānupassanā. At the end of the investigation, one can be sure that one has lost the momentum of that anger and therefore, has regained control over his or her otherwise unruly emotions. By practicing this fourfold contemplation simultaneously, anger will lose its power. Once the anger fades away, psychological problems of the anger character will also fade away. This is one of the great methods by which one escapes being overcome by anger and live a peaceful life.

CONCLUSION

Vipassanā meditation is the practice of becoming more introspective. Vipassanā meditation is a technique of self-observation, truth observation and self-exploration. It is a process of awakening one’s mind and thereby achieving automatic self-control. The practice of vipassanā meditation is to become more aware of physical changes, feelings and thoughts. It is directed at all aspects of one’s inner experiences. Therefore, by practicing self-control, it is very helpful for one to eliminate psychological problems that arise due to the presence of the anger character within oneself.

Therefore, vipassanā meditation is very helpful to eliminate psychological problems that arise due to anger. An uncontrollable anger character is in fact a disease of the mind that leads to psychological problems and problematic behavior. Awareness through practicing vipassanā meditation is the remedy. If anger is confronted with awareness, then anger disappears. The openness and awareness that unfolds through the practice of vipassanā meditation allows one to be more careful, intentional and precise about one’s emotions and behavior. As a result, one will be able to
live a peaceful life.

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BUDDHIST APPROACH TO SUSTAINABLE SOCIETIES THROUGH ANGER CONTROL METHODS

by Chin Yi Chun*

ABSTRACT

Disharmonious interpersonal relationships, deleterious effects on health, conflict at a workplace are some of the negative consequences of excessive anger. According to the Western Australia Council of Social Services, social sustainability happens when the formal and informal processes, systems, structures, and relationships actively support the capacity of present and future generations to create healthy and livable communities. Anger control is important in personal and social development by promoting emotional, physical and mental health, enhancing stronger and healthier relationships with others, and creating a harmonious and sustainable society. A sustainable society is one that could satisfy its needs without diminishing the chance of the present and future generations. This concept has evolved to a wider range of issues such as environment, social and economy. According to Buddhism, sustainability means establishing appropriate material wellbeing, non-harming in economic movement, and realizing the inner freedom from suffering. Buddhism has a contribution in shaping the ethical and moral concerns of people. This paper focuses on ways to apply anger control methods derived from the Buddhist teachings for a sustainable society. In order to achieve this objective, a methodology was set up in a framework of literature.

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review and textual analysis based on primary and secondary sources. It is revealed that, in Buddhist psychology, hate, ill-will, aversion or resentment are negative emotions sharing similar characteristics with anger. There are several positive emotions and controlling methods to Buddhism can provide to remedy these negative mental states. One can train to gradually heighten his or her awareness of negative mental states and restrict its expression by applying a meditative approach—being conscious, mindful, and regularly reflecting on one’s deeds, speech and thoughts. Moreover, one may reduce one’s anger effectively by repeatedly reflecting on the Buddhist doctrine of karma, disadvantages of anger, advantages of non-hatred, good qualities of the hostile person, rebirth principle, and three characteristics of existence. The development of the virtue of patience and four affective qualities of divine abiding is also recommendable as powerful antidotes against anger. This paper highlights various Buddhist approaches to conquer anger emotion, where one may use any method that will work best in different situations.

INTRODUCTION

Anger creates social issues

Anger is a complex human emotion. One may outburst his or her angry emotion when he or she has the feeling of being rejected, attacked or threatened, and frustrated or powerless. One could outburst his or her anger emotion in various forms ranging from mild irritation to verbal and physical aggression and violent rage. When one frequently expresses excessive anger towards others, it leads to various negative consequences, such as disharmonious interpersonal relationships, deleterious effects on health, conflict at workplaces, confrontation and violence. People tend to violate social norms and commit crime out of anger, resentment and aggression (Averill 1982, p. 101). Recently, anger and violence are increasing at an alarming rate in different settings of societies. Anger triggers daily incidents such as quarreling, fighting, road rage, domestic violence, and internet and computer rage. Furthermore, outburst anger extending to threaten human lives terribly. For example, tragedies of schools and public areas shootings, suicide
bombings, homicide, terrorists, and wars (DeFoore, 2004). These are the social problems that create a chaos society.

Importance of anger control

Anger control is important in personal and social development. If one can deal with different situations in manageable anger emotion, one may have a healthier life and stronger interpersonal relationships with others. Other than that, one who can manage angry emotion wisely will make one has lesser physical, physiological, and psychological symptoms which related to anger. When one has better emotional, physical and mental health, one will have a contribution in creating a harmonious society.

Nature of anger from the Buddhist perspective

Buddhism defines anger as originated from hatred and relates to other negative mental states, such as jealousy, envy and sense of inferiority (Silva 2005, p. 52). From the Buddhist perspective, greed, hatred and delusion are three evil roots and defense mechanisms of self (self-centeredness, self-importance, and deluded views), which lead one to bad consequences and bind beings in samsara\(^1\) (Harvey 2016, p. 47). Hatred is a reverse reflection of greed. When something or someone obstructing one from pursuing desirable things, one’s deluded mind with resentment will destroy things and harm the others (Ekman et al. 2005, p. 61). Anger is frequently defined as an adverse emotional response to perceived provocation (Berkout, et al. 2018, p. 3). From the Buddhist viewpoint, one should eliminate anger to lessen mental discomfort, avoid future negative karmic results, and prevent from harming others (Aronson 2005, p. 110).

Social sustainability

According to the Western Australia Council of Social Services, social sustainability happens when the formal and informal processes, systems, structures, and relationships actively support the capacity of present and future generations to create healthy and livable communities. A sustainable society is one that could satisfy

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1. Samsara: “round of rebirth”. Samsara is the unbroken chain of the five-fold \textit{khandha} combinations, which, constantly changing from moment to moment follow continuously one upon the other through inconceivable periods of time (Nyanatiloka & Nyanaponika 2002, p. 298).
its needs without diminishing the chance of the present and future generations. This concept has evolved to a broader range of issues such as environment, social and economy.

According to Buddhism, sustainability means establishing appropriate material wellbeing, non-harming in economic movement, and realizing the inner freedom from suffering. Buddhism has a contribution in shaping the ethical and moral concerns of people. Thus, this paper draws attention to the human dimension as the critical factor for sustainable development of societies. In order to achieve this objective, a methodology was set up in a framework of literature review and textual analysis based on primary and secondary sources. This paper classifies Buddhist approaches to control anger into three categories: 1) mindfulness; 2) wisdom; and 3) compassion. By cultivating these three qualities continuously, one may reduce anger emotions effectively and promote a sustainable society.

MINDFULNESS

Mindfulness is the most fundamental skill to work with anger emotion. Mindfulness facilitates one to know his or her present emotional state (Aronson 2005, p. 109). One can gradually heighten his or her awareness of negative mental states and restrict its expression by being conscious, mindful and regularly reflecting on one’s deeds, speech and thoughts (Kennedy 1985, p. 122). Sakyong (2004, p. 73) indicates that the process of breathing meditation is to recognise thoughts, let the thoughts rising and falling, and back to the breadth repeatedly. The gradual decline of thoughts and dissolve of subtle thoughts may decrease mental agitation, calm the mind, and create a peaceful experience. Mindfulness practitioners may develop an immune system or dismantle the emotions when they discover the operation of the mental process of anger (Ellinghausen 2006, p. 72). Thurman (2006, p. 9) advocates that dismantling things will destroy it in some sense, analyze it, see through it, and confront with its ultimate non-existence. A high level of self-awareness through practising mindfulness is probably allied with the healthy expression of emotions (Kennedy 1985, p. 51).
WISDOM

To effectively reduce one’s anger, one should regularly reflect on some Buddhist concepts. According to the Buddhist tradition, one may reduce his or her anger emotion by contemplating on the Buddhist doctrine of karma, disadvantages of anger, advantages of non-hatred, good qualities of the hostile person, rebirth principle, and three characteristics of existence. Through the contemplation of these Buddhist concepts, one may have some breakthrough in the understanding of the nature of things, especially the nature of anger.

1 Doctrine of karma

Under the doctrine of *karma*, skillful actions produce pleasant effects; and unskilful actions produce unpleasant effects. The Buddha advocates that there are painful outcomes by having corruption and unwholesome bodily, verbal and mental *karma* (A.V.292–7). Therefore, one should avoid unskilful actions which originated from unwholesome volitions of greed, hatred and delusion, but cultivate skillful actions such as generosity and renunciation, loving kindness and compassion, clarity of mind and wisdom which are based on non-greed, non-hatred and non-delusion respectively (Harvey 2003, p. 31; Kennedy 1985, p. 65). Hatred is an evil root which triggers unwholesome actions. Anger which is originated from hatred needs to be eliminated in order to free from suffering.

2 Disadvantages of anger and advantages of loving kindness

One suffers when anger arises due to merging with unpleasant feelings or unable to get what one desired. In *Aṅguttara Nikāya* (A.V.293), the Buddha says that one who has ill will and hate will have a thought: “May these beings be slain, slaughtered, cut off, destroyed, or annihilated!” The elimination of hatred from our minds is not an easy task. Thus, one may reduce anger by reminding oneself that people who are angry will have seven disadvantages: become ugly, unable to sleep well, mind constantly disturbed, poor, disreputable, no friends, and reborn in misery plane (A.IV.94, pp. 1066-7). One may also reduce anger by the cultivation of its antidote—loving kindness. Practising loving kindness has eleven advantages: sleep and awake in comfort without evil dream, dear to
human or non-human being, protected from celestial beings, free from harm (fire, poison, weapons), mind can concentrate instantly, bright and serene countenance mind, die with unconfused mind, and reborn in Brahma world after death (If he fails to attain arhatship) (A.V.342). By contemplating the disadvantages of anger and advantages of loving kindness, one may remind oneself that the importance of reducing anger emotion.

3 Positive qualities of a hostile person

Another method that helps in reducing anger is by focusing on the good qualities of the hostile person. Human in this world possesses both good and bad qualities: some people have abrasive deeds but a soft mind and well speech; some people speak deceptively but neither in their mind nor action; some possess unwholesome thoughts but behave well. One may take any good quality of action, verbal or thought of the hostile person as the subject of contemplation and cultivate one’s loving kindness. If it is hard to find any good side of that hostile person, then at least appropriate compassion by contemplating he or she must be in trouble and will suffer accordingly (Harvey 2016, p. 52). This reflection helps in softening one’s heart and directing attention away from bad qualities of the hostile person which will intensify one’s anger.

4 Parental love

Another useful strategy to reduce anger is by considering the principle of rebirth. In the Buddhist teaching, sentient being who does not yet attain liberation is subject to be reborn in different realms continuously and experiencing suffering infinitely. Every being must have met numerous parents and close family members who had been very good to one in incalculable existences (Harvey 2016, p. 52; S.II.189-90). Hence, according to this beginningless round of rebirth, one may reflect: this hostile person could be my mother in a particular past life—carried me for ten months in her womb, removed disgust (yellow sandalwood, excrement, urine, snot, spittle) from me, played with me and nourished me for decades. Also, this person would be my father in the past who always thought of earning a living to feed and nourish me by doing many difficult
things—pursuing the trade of merchant by goat paths, risking his life by going into battle or sailing on the great ocean. Otherwise, this person could be my brother, sister, son or daughter in the past, who gave me various help (Vis.IX.305). Therefore, pondering upon these thoughts will gradually diminish one’s anger; stimulate one’s compassion and positive regard for others regardless of their present roles or characters (Harvey 2003, p. 266).

5 Three characteristics of existence

The early Buddhist teaching declares three characteristics of existence as impermanence, suffering and non-self. According to this teaching, all existence is constantly changing and in an undesired way most of the time. Hence, all conditioned existence is subject to suffering without an autonomous true “self”. People suffer due to their delusive views and grasping of the five aggregates. Nonetheless, with the concept of impermanence, one should reason that even the evil one can change to become a better person. One should see changing and impermanence as reality, and not to identify only evil actions one once did (Harvey 2016, p. 52). One should also reflect that the mind is ever-changing, so ‘the person who annoyed me’ is no longer the same person (Harvey 2003, p. 280; Vism.301). Meanwhile, Mahayana Buddhism also introduces the concept of emptiness. Bodhisattva realises that all existence in this world is nothing but fluxes of ‘dharma’ which is devoid of an intrinsic identity (Batchelor 1997, p. 77). The angry person, the hostile person and even the emotion of angry are always changing and lacking any inherent existence. Thus, there is no reason for one to get angry if one possesses the wisdom to see ‘things as they really are’.

COMPASSION

The Buddhist teachings emphasize on understanding, practising and realizing dharma. To be free from mental afflictions, Buddhism has used various skillful means to help people in developing a calmer, more compassionate and integrated personality (Harvey 2003, p. 2). The development of the virtue of patience and four affective qualities of divine abiding are important in reducing anger emotions. Possessing of these qualities could help one to eliminate self-centeredness, and develop an aspiration for relieving the
suffering of others altruistically.

1 Virtue of forbearance

The supreme quality of the Buddha is his immeasurable compassion. One may overcome his or her anger by recollecting the Śakyamuni Buddha’s former lives as bodhisattvas. Śakyamuni Buddha sacrificed his bodies and lives for the sake of others in countless previous lives. For instance, when he was Prince Dhammapala (Jat.III.181) or Ascetic Khantivadi (Jat.III.39), he did not harbour ill-will even others harm his life. Patience or forbearance is the highest and most excellent virtue that should be cultivated in the heart of a bodhisattva who aspires to attain Buddhahood (Dhp.V.184). When bodhisattvas confront with difficult circumstances and hatred, they practice loving kindness and compassion towards their enemies. Thus, by calling to mind the virtues of patience and selfless service of those bodhisattvas regularly, it will subdue one’s anger and expand positive emotions—loving kindness and compassion toward all other beings.

2 Development of the four divine abiding

Negative emotions are seen as destructive if people perceive that the self is an independent, autonomous, and permanent entity. However, through meditation on the four affective qualities of divine abiding (loving kindness, compassion, sympathetic joy, and equanimity), people are more likely to promote calmness of mind, insight, and selfless care for others (Silva 2005, p. 59). These four positive emotions can be viewed as attributes that underlie the nonjudgmental feature of mindfulness (Hofmann 2011, p. 1128). The empathetic nature of the four divine abiding reminds the meditator of ‘inter-being’ or non-separateness with the world and all sentient beings. Subsequently, this has the effect of cultivating a right state of mind and allowing our hearts to be ‘radically opposed to our habitual experience of self-versus-world-and-other’ (Weber 2006, p.4). Contemplation of these four divine abiding can help one in developing virtues and weakening the attachment to ‘self’ (Harvey 2003, p. 278). Anger emotion arises because of self-defensive at most of the time. Anger emotion will be reduced when self-attachment is weakened.
2.1. **Loving kindness**

Loving kindness (Pali: mettā) also means ‘friendliness, benevolence, amity, goodwill, concord, fellowship, non-violence, and inoffensiveness’ (Harvey 2016, p. 53). Loving kindness is the aspiration for the welfare and happiness of others, extricated from mere friendliness that grounded on self-centeredness. Loving kindness is an unselfish, universal, and all-embracing love which acts as an antidote to ill-will and hatred. The meditator radiates loving kindness pervading all directions and to all beings, resembling a mother’s love for her child, but without affection, possessiveness and sentimentality (Harvey 2003, p. 279). Firstly, the meditator cultivates loving kindness towards oneself by wishing “may I be well and happy”, and then extending this genuine goodwill towards the dear person, the neutral person and finally to the hostile person (Buddhaghosa 1991, p. 301). By repeatedly practice it, barriers towards these four persons (oneself, dear person, neutral person, and enemy) will collapse, and the mental state of the meditator will become unbiased.

2.2. **Compassion**

Compassion is an aspiration which wishes all beings will be free from suffering and acts as the antidote to cruelty. When loving kindness matures into its fullness, it will develop into compassion naturally. Compassion and concern for others’ suffering will also be developed if one can fully understand the meaning of dukkha. Compassion is also appropriate towards evil people—who are without any positive quality and will suffer significantly in future lives, as a karmic result of their actions (Harvey 2003, p. 266; Vism.340). Compassion resembles the feeling of a mother who wishes to alleviate the suffering of her child but is directed toward all beings (Dalai 2001).

Mahayana tradition practices ‘exchange of self with other’ to cultivate compassion. Shantideva says that one should protect others equally as one protects oneself because all beings are the same in desiring happiness and disliking suffering. Furthermore, Shantideva argues that suffering is just suffering, due to its ultimate sense—suffering is ownerless and devoid of ‘self’, where there is no
difference between others’ or my suffering (Bca.VIII.90–96, cf. 103). Compassion and loving kindness are closely linked to the Buddhist concept that all beings are inextricably connected (Hofmann 2011, p. 1127). Hence, careful attention in protecting others through patience, harmlessness, loving kindness and sympathy also protects oneself. One who possesses a compassionate heart would not outburst his or her anger emotion toward others.

2.3. Sympathetic Joy

Sympathetic joy is a wholesome act of rejoicing in all sentient beings’ virtues and happiness. It is the antidote for jealousy and discontent. It assists in making people less self-centered and promotes an appreciation of others’ karmic fruitfulness (Harvey 2003, p. 279). When one always rejoicing others betterment, one will have a good and positive emotional attitude.

2.4. Equanimity

Equanimity is the neutral attitude regarding all beings and acts as an antidote for clinging and aversion. Equanimity is a quality of unruffled serenity and even-mindedness, which functions to see equality in beings. Equanimity is rooted in the profound understanding of the principle of karma—each action bear result, with a realization that suffering is an inevitable part of the life of one and others. A compassionate person who still has the feeling of anger, greed, and jealousy, can try to accept such emotions with equanimity and cultivates the mind—by letting such negative mental states arise and pass without identifying or acting upon them (Harvey 2003, p. 279). It allows one to look at the nature of existence and experience ‘as they really are’ without attachment or resentment (Weber 2006, p. 7).

These four divine abiding form the basis of Buddhist ethical system. People may pay present-moment experiences mindfully, gain insight, and free from mental suffering or distressing emotions through the cultivation of these four divine abiding. Otherwise, one would probably have a ruminative mind when he or she confronts with unpleasant or distressing anger emotions. Compassion mindfulness focuses attentiveness on the elimination of suffering of beings while loving kindness mindfulness focuses attentiveness
on the well-being of beings. People can practice mindfulness in any postures at any time. People may practice these feelings towards oneself, specific subjects or to all beings in all directions (Hofmann 2011, pp. 1127-8). These four types of divine abiding are altruistic mental capabilities that combine meditative approach and wisdom, which are important for spiritual development, and to live in harmony with all beings in the world.

CONCLUSION

In conclusion, cultivation of mindfulness, wisdom and compassion are the Buddhist approaches that can reduce the anger emotion effectively. The first Buddhist approach in controlling anger is through the cultivation of mindfulness. When focusing on breathing meditation, one may acknowledge his or her arising anger mental state, and then prevent the anger emotion from emerging into physical deeds. The second method in reducing aversion feelings is the cultivation of wisdom. One shall reflect on the doctrine of karma, disadvantages of anger, advantages of loving kindness, positive qualities of the hostile person, and the principle of rebirth. Ultimately, one understands that all existence is impermanent, suffering, and devoid of ‘self’. When one has the right understanding of dharma and possesses wisdom, delusive views and negative anger emotion will be eliminated gradually. The third Buddhist approach in controlling anger emotion is through the cultivation of compassion. When facing any adversity in life, one practises the forbearance virtue and learns the sacrificing spirit for the well-being of others. At last, practising the four divine abiding can help one to develop an unbiased mind and has an aspiration to free beings from suffering and gain happiness. Other than reducing anger or ill will, one also may eliminate other negative mental states, such as jealousy, cruelty, clinging and aversion through these Buddhist approaches. The main aims of practising the Buddhist path are to uproot the unwholesome mental states, cultivate wisdom and compassion to attain nirvana. Buddhist approaches in controlling anger will prove to be extremely useful in promoting emotional, physical and mental health, enhancing stronger relationships with others, and creating a sustainable and harmonious society. These Buddhist approaches of anger management offer the world a range of skillful means that
would suit well in many different situations.

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**ABBREVIATIONS**

A  Ānīguttara Nikāya

Bca  Bodhicaryāvatāra

D  Dīgha Nikāya

Dhp  *Dhammapada*

Jat  Jātaka

M  Majjhima Nikāya

S  Saṃyutta Nikāya

Vism  Visuddhimagga
EFFECT OF MINDFULNESS BASED COGNITIVE THERAPY ON EMOTIONAL WELL-BEING AMONG YOUNG ADULTS

by Dr. Anand Pratap Singh*
Jyoti Sharma**

ABSTRACT

Nothing is constant except time in this world so as the breath. Emotions which linger on inside of us with cognitions and memories are placed in a constant mode. We forget to accept the fact that just like breathe the emotion which we linger on to is also temporary. Emotions play a vital role throughout life in various shifts of a human in terms of age and career. Young adults now a days face challenges in terms of monitoring and regulating emotions within them especially when they foresee the world around them being realistic especially in terms of relations. Memories, cognitions and related emotions many a times lead to being stuck on to event, and cling on to emotions. If individual face difficulties in regulating emotions than the reaction towards these events could be denial, guilt, loneliness etc, which leads to distress and psychopathology in the longer run. Dealing with such deep feelings becomes a challenge and important goal. Being attentive and aware of deeper feelings associated with thoughts and learning how to manage them

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without getting tangled in them is inferred by mindfulness. This technique can help an individual to step out of the habitual mind and overwhelming emotions and not to get tangled and carried away to the fall of distress.

The present study was to investigate the effect of mindfulness based cognitive therapy on emotional well-being among young adults. A pre-post experimental design was utilized on a sample of 16 individuals who were also screened out for psychopathology. Wilcoxon signed rank test was applied to analyze the results obtained prior and after the intervention since the sample size consisted of only 16 participants. The findings of the study showed tremendous amount of change mindfulness attributes and decrement in Difficulties in emotion regulation in the findings were the significant difference was registered at .01 and .05 level. Majority of participants had significant differences after the intervention. The finding of the study affirms that the mindfulness intervention is effective and brings shifts in the regulation of emotions. The intervention decreased difficulties in emotion regulation depicting better emotional well-being.

*Keywords*: Mindfulness based cognitive therapy (MBCT), Emotional Well-being, Difficulties in emotion regulation, Young Adults.

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1. EMOTIONAL WELLBEING

Emotions can be defined as experiences with physiological and subjective component selected in for survival. People experience a wide range emotions and mood, which are basically expressed in forms of positive and negative attitudes. These attitudes, emotions are heavily influenced by the way emotions are regulated. The ability to identify, label, experience, express emotions is emotion regulation. These have important implication for individual and interpersonal functioning. Since emotions are experienced-
behaviorally, physiologically and experientially the emotion regulation becomes strategy that alters these processes of emotions (Bryant, 2015).

The way we express and feel plays vital role for our psychosocial and physical well-being i.e., promotes good physical and mental health, facilitate interpersonal interactions etc.

Thus, how well people regulate their emotions is tied to emotional wellbeing. Emotional wellbeing is relatively stable overtime an increase in emotional well-being increases over all well-being of an individual.

Emotional wellbeing (EW) is a wide term. Emotional wellbeing can be defined as the degree people report that they feel happy and or experience being free of worry or satisfaction in their lives, together with both extent and experience of clinically measured mental disorders (Baumgardner and Crother, 2009). The WHO reference to a “state of wellbeing” is reflected in measurement of emotional wellbeing (Keyes, 2013). It plays a vital role to the present quality of an individual’s lives and affects their experience and enjoyment of life and health, nevertheless it also has important implications for the future (Cusworth, 2009; Barker, 2013). Emotional wellbeing can operationally be defined as a positive sense of wellbeing, regulating emotions well which enables an individual to be able to function in society and meet demands of everyday life.

Emotional wellbeing may be thought as a composite of positive affect and negative affect along with the way how an individual regulates his/her emotions. These momentary states accumulate over time, and turn into a central characteristic level of emotional well-being (Eid and Larsen, 2008). Emotional wellbeing basically includes Mental, Cognitive, affective and psychological component (Cusworth, 2009).

2. MINDFULNESS BASED COGNITIVE THERAPY

Mindfulness interventions are currently investigated on different
sample along with different constructs. Among various intervention
Mindfulness based cognitive therapy (MBCT) is most widely in
use. MBCT aims at enhancing the ability to step out of the negative
thinking process (which leads to depressive symptoms, loneliness,
dissatisfaction of life, also anxiety) and diminish the clingingness
toward any negative thought or painful memories.

It focuses on observing oneself inside and out. It is a high level
state of awareness, a state of consciousness about oneself and what
is going on at present. This awareness not only involves monitoring
of external environment but also internal environment. According
to Kabat-Zinn in 1994 defined mindfulness as “paying attention to
oneself and the surrounding in a particular way, that is on purpose,
in the present moment and non judgmentally experience the
moment” (Bentley, 2007).

Mindfulness-Based Cognitive Therapy developed by Teasdale,
Segal, and Williams (1995), this therapy was created to help
preventing relapse of major depressive episodes (Segal, Williams and
Teasdale, 2012). The base of this therapy is information-processing
theory of depressive relapse which suggests that individuals who
have experienced major depressive episodes are vulnerable to
recurrences/ relapses to mild dysphoric states when encountered,
since these states might reactivate the negative thoughts and
depressive thinking patterns present during the previous episode,
or episodes, and may promote in precipitating a new episode.

Mindfulness-based cognitive therapy (MBCT) is a manualized,
Eight week group intervention (Segal, Williams, & Teasdale,
2012) based largely on Kabat-Zinn’s (1990) MBSR program. It
incorporates elements of Beck’s cognitive therapy that facilitate a
detached or centered view of one’s thoughts, including statements
such as “thoughts are not facts” and “I am not my thoughts”, watching
the thoughts as mental events. The techniques and centered
approach is applied to body sensations and emotions experienced.
MBCT is designed to help people who suffer repeated sessions of depression and chronic unhappiness. It combines the ideas of cognitive therapy with meditative practices and attitudes based on the cultivation of mindfulness. It developed on the basis of Interacting Cognitive subsystem (ICS) theory, by Bernard and Teasdale; ICS envision cognition as a network of subsystems each having its own memory and code (Segal, Williams and Teasdale in 2002).

It explains that mind consists of multiple modes which are responsible for receiving and processing of every cognition and emotion. The 2 main modes are being and doing. Being mode comprises of accepting and allowing what is coming in or towards self, were as doing mode comprising of a goal oriented state, where conflict occurs between how things are and how mind wishes things to be. Distress is caused when either of the modes blocked and person relies on just one mode. Thus, if the individual is able to move freely in between these modes the person will gain better mental health (Mayne and Bonanno, 2001).

3. REVIEW OF LITERATURE

Emotional health is as important as mental and physical health, in fact most important. We are surrounded by emotional events so much that every moment we are struggling with numerous stuck up feelings with are caught and tangled with thoughts as well. In a longer run these creates distress and the initial signs are of mood fluctuations and frustration. In today’s hectic world where individuals keep trying to multi-task and improve more and more they struggle deep down with these emotional issues, conflicts causing distress.

It has been studied via researches that mindfulness meditation (a mindfulness intervention), induces fundamental changes in the life events experienced and dealt with by individuals and it also alters the personality of an individual. Bring changes in the perception towards self and others around Van Den Hurk et al,
(2011), conducted such study to explore mindfulness meditation intervention relationship and to investigate its mediating role in mindfulness skills. For this study thirty-five (age ranging from 31-75 years) experienced mindfulness mediators were interviewed and assessed, who had a meditation experience of 25-35 years and thirty five individuals (age range from 27-63 years) without any meditation experience were taken in. The study was conducted to compare the meditators and non-meditators on mindfulness skills. The findings of the study indicated that continuous practice of mindfulness meditation leads to openness to experience and increase extroversion traits. The results also showed that it reduces neuroticism as measured by NEO PI. Concluding the outcomes of the study, it was suggested by the researchers that the practice of mindfulness meditation leads to higher levels of receptivity, and have a mind of curiosity towards new experiences and indulge and experience more of positive emotions. The findings also stated that mindfulness meditation as well as a trait it reduces the proneness of symptoms of anxiety or depression.

Mindfulness has also been studied in the areas of memory, attention, emotions, dysfunctional thoughts and pathological areas covering depression on a large scale, ADHD, addictive people, professionals (including psychologists) dealing with daily stress.

Dispositional mindfulness has been associated with higher levels of life satisfaction (Brown and Ryan, 2003), agreeableness, Conscientiousness, Sense of autonomy, competence, empathy, optimism (Brown and Ryan, 2003). There were negative correlation found between mindfulness and depression, neuroticism (Grossman, Niemann, Schmidt, Walach, 2004), absentmindedness, Rumination, Cognitive reactivity, difficulties in emotional regulation, social anxiety (Chadwick et al., 2008; Baer et al., 2008).

Brown and colleagues (2003) found that trait measures of mindfulness are correlated with a variety of cognitive and affective
indicators of mental health, including lower levels of emotional disturbance (e.g., depressive symptoms, anxiety, and stress) and higher levels of well-being (e.g., vitality, positive affect, satisfaction with life).

Mindfulness has been found successful in enhancing general well-being (e.g., Brown & Ryan, 2003). Specifically, studies show that it is related to neuroplasticity (Davidson et al., 2003); neural integration (Siegel, 2007); increased capacity to regulate emotions, improve negative thinking, and enrich interpersonal relationships (Siegel, 2007); enhanced bodily functioning, such as healing, immune response, physical well-being, mental clarity and reduction of body tension (Davidson et al., 2003).

Hargus et al., (2010), studied effect of MBCT on a group of 27 depressed patients with the history of suicidal ideation and behavior. It resulted in reduced depression severity, increased meta-awareness of and specificity of memory related to previous suicidal crisis.

Son et al., (2013), examined a randomized controlled trail study on 139 outpatients with (Type-1 and Type-2) Diabetes and low level of emotional well-being with an age range of 40-55. The results depicted decline in emotion related distress and increases in quality of life domains in patients suffering with diabetes and had poor emotional well-being, this improvement was noticed upon the implementation of the intervention.

Methodology

Aim of the study: The aim of this research is to study the effect of mindfulness based cognitive therapy on emotional well being among young adults.

Objective of the study: The objective of the study is to assess the effectiveness of mindfulness based cognitive therapy on emotional well being among young adults

Hypothesis: Mindfulness intervention will be proven effective
towards overcoming difficulties in emotion regulation and enhance emotional wellbeing

Research Design and Sample:

Experimental design is implemented in this research aiming to investigate the effectiveness of the mindfulness based cognitive therapy on emotional wellbeing among young adults who had difficulties in regulation of emotion. For this study young adults (college students) in between the age of 18-25 were taken into consideration from Greater Noida region. Individuals were interviewed on having any past psychiatric illness history/physical injury which might affect the therapy session later. Participants with such history were excluded from the study.

Simple random sample was used for the selection of sample and a total of 25 individuals were included in the study who had difficulties with regulation of emotion.

Measures

**The Difficulties in Emotion Regulation Scale (DERS)**

DERS is developed by Gratz & Roemer, (2004), it is a 36-item self-report measure of difficulties with various dimensions of emotion regulation. This scale is a 5 point likert scale, and some items have reversed scoring. That is if 1 has a score of 5 than in reversed scoring the 5 will be score as 1. The scale provides a total score, used in these studies as an indicator of broad difficulties in emotion regulation. Items assess lack of acceptance of emotions, inability to engage in goal-directed behavior when distressed, impulse control difficulties, limited access to strategies for effective regulation, lack of awareness of, and lack of clarity of emotions. The test has an internal consistency of .93, test-retest reliability of .88. Higher scores indicate greater difficulties in emotion regulation.

**Mindfulness: Five facets of mindfulness (FFMQ)**

The FFMQ (Baer et al., 2006) consists of 39 items that are rated
on a 5-point Likert-type scale (1 = never or very rarely true, 5 = very often or always true). Five facets are scored: Observing, Describing, and Acting with awareness, Non judgment, and Non reactivity. All of the five facets showed adequate to good internal consistency, with alpha values at .75 for Non reactivity, .83 for Observing, .87 for Act aware, .91 for Describing, and .87 for Non judging (Baer et al., 2006).

Procedure

Individuals included in this study were interviewed, their demographic details were obtained on the basis of inclusion criteria participants were taken in study and were assessed on DERS scale. The participants who scored and reported high level of difficulties in regulation of emotion were included for the study and were provided with mindfulness based cognitive therapy (eight week program, session conducted once in a week with a duration of 2-2 1/2 hours).

The slot of participants for intervention consisted of 8-12 participants. The study aimed not to exceed participants in one group more than 12 at a time.

The group received the intervention for 9 weeks. During mindfulness, participants were taught to observe the present moment, to notice and let go of thoughts and emotions as they arise, and reframe the judgments in non judgmental manner as well as in non reactive way. The whole intervention step by step focused on cognitions and emotion regulation throughout with different meditation practices both formal and informal. The intervention for the groups consisted of sharing of experiences and homework for 20-30 minutes and rest practices of the respective session. The individuals were given handouts for each session after completion of each session to brief out and summarize the session held and homework related to it. Audios for informal practices were distributed through Bluetooth, and Google drive shared links.

Results
The aim of the study was to illustrate effect of MBCT on emotional wellbeing of the young adults. Statistical analysis was performed with regard to the nature of the data and the assumptions required to be met for each analysis. The findings of the study were analyzed by applying descriptive statistics of mean and standard deviation, further Wilcoxon signed rank test (before and after intervention) was conducted since the sample selected for the study had drop out and the sample remained for study consisted of 16 participants. Thus, taking the sample size in consideration non parametric analysis was conducted for further findings of the study.

4. DESCRIPTIVE STATISTICS OF DIFFICULTIES IN EMOTION REGULATION (PRIOR AND AFTER INTERVENTION)

Descriptive statistics gives a glimpse of the mean and standard deviations obtained on DERS scale (Prior and after intervention showed in Table a and Table b).

Table 1. is showing that the minimum score obtained in the whole DERS scale (prior intervention) was 81 and the highest score obtained was 119 with a mean score of 103.06 with the standard deviation of 12.019.

The minimum score obtained on over all FFMQ scale was 62 and maximum score obtained was 134 with a mean score of 85 and standard deviation of 20.762.

Table 1.

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<tr>
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<td>119</td>
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</table>
EFFECT OF MINDFULNESS BASED COGNITIVE THERAPY ON EMOTIONAL

Table 2. is showing that the minimum score obtained in the whole DERS scale (after intervention) was 51 and the highest score obtained was 86 with a mean score of the 65.81 and standard deviation 10.068.

The minimum score obtained on overall FFMQ scale was 101 and maximum score obtained was 168 with a mean score of 135.88 and standard deviation of 19.152.

Table 2.

<table>
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<tr>
<td>POSTMFACTWITH-AWARENESS</td>
<td>29.75</td>
<td>5.209</td>
<td>23</td>
<td>41</td>
</tr>
<tr>
<td>POSTMFNONJUDGE</td>
<td>27.56</td>
<td>6.782</td>
<td>18</td>
<td>38</td>
</tr>
<tr>
<td>POSTNONREACT</td>
<td>22.94</td>
<td>4.683</td>
<td>15</td>
<td>32</td>
</tr>
<tr>
<td>POSTTOTALFFMQ</td>
<td>135.88</td>
<td>19.152</td>
<td>101</td>
<td>168</td>
</tr>
</tbody>
</table>

Table 3. Analysis and results of the group

All participants (N=16) relatively had difficulties with regulation
of emotion (indicating poor emotional wellbeing). The participants were provided MBCT intervention to deal with the difficulties they had in expressing, clarity and awareness of emotions which was causing them emotional distress.

The group had baseline assessment and consent forms were signed, and intervention was provided to each individual in groups (slots were made, and intervention was provided once in a week for 2 – 2 1/2 week). After intervention program (8 weeks) the individuals were assessed again to foresee the differences in difficulties of regulation of emotion as well as level of mindfulness. The data was analyzed with the help of Wilcoxon signed rank test (Non parametric test since the sample size was 16 of the sample size, the assumptions of the test were met prior and test was conducted further interpreted.

Table 3.1. **Ranks**

<table>
<thead>
<tr>
<th></th>
<th>N</th>
<th>Mean Rank</th>
<th>Sum of Ranks</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>POSTERNONAC - ERNONAC</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Negative Ranks</td>
<td>14</td>
<td>8.46</td>
<td>118.50</td>
</tr>
<tr>
<td>Positive Ranks</td>
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<td>1.50</td>
</tr>
<tr>
<td>Ties</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>POSTEROALS - ERGOALS</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Negative Ranks</td>
<td>14</td>
<td>7.50</td>
<td>105.00</td>
</tr>
<tr>
<td>Positive Ranks</td>
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<td>.00</td>
<td>.00</td>
</tr>
<tr>
<td>Ties</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>POSTIMPULSE - ERIMPULSE</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Negative Ranks</td>
<td>13</td>
<td>8.00</td>
<td>104.00</td>
</tr>
<tr>
<td>Positive Ranks</td>
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<td>1.00</td>
<td>1.00</td>
</tr>
<tr>
<td>Ties</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>POSTAWARENESS - ERAWARENESS</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Negative Ranks</td>
<td>14</td>
<td>7.50</td>
<td>105.00</td>
</tr>
<tr>
<td>Positive Ranks</td>
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<td>15.00</td>
<td>15.00</td>
</tr>
<tr>
<td>Ties</td>
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<td></td>
</tr>
<tr>
<td><strong>POSTSTRATEGIES - ERSTRATEGIES</strong></td>
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<td></td>
<td></td>
</tr>
<tr>
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<td>97.00</td>
</tr>
<tr>
<td>Positive Ranks</td>
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<td>4.00</td>
<td>8.00</td>
</tr>
<tr>
<td>Ties</td>
<td>2</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The analyzed data show that there was significant difference noted in pre and post test on difficulties in regulation of emotion. All showed significant difference at the level of .01 except awareness and strategies subscale which was statistically significant but at .05 level.

For almost all scale majority of participants showed significant differences as seen in negative ranks value showing the number individuals had significant changes after post test. The total DERS score was foreseen as less after the intervention for majority of participants (15 out of 16) as depicted in the table 3.1.

Table 3.2. Wilcoxon Sign Rank Test of difficulties in emotional regulation conducted on experimental group

<table>
<thead>
<tr>
<th>Test Statistics&lt;sup&gt;a&lt;/sup&gt;</th>
<th>POSTER- NONAC - ERNONAC</th>
<th>POSTEROALS - ERGOALS</th>
<th>POSTIM-PULSE - ERIM-PULSE</th>
<th>POST- AWARENESS - ERAWARENESS</th>
<th>POST- STRATEGIES - ERSTRATEGIES</th>
<th>POST- CLARITY - ERCLARITY</th>
<th>POSTTO-TALDERS - TOT-TALDERS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Z</td>
<td>-3.329&lt;sup&gt;b&lt;/sup&gt;</td>
<td>-3.299&lt;sup&gt;b&lt;/sup&gt;</td>
<td>-3.239&lt;sup&gt;b&lt;/sup&gt;</td>
<td>-2.564&lt;sup&gt;b&lt;/sup&gt;</td>
<td>-2.797&lt;sup&gt;b&lt;/sup&gt;</td>
<td>-3.304&lt;sup&gt;b&lt;/sup&gt;</td>
<td>-3.409&lt;sup&gt;b&lt;/sup&gt;</td>
</tr>
<tr>
<td>Asymp. Sig. (2-tailed)</td>
<td>.001</td>
<td>.001</td>
<td>.001</td>
<td>.010</td>
<td>.005</td>
<td>.001</td>
<td>.001</td>
</tr>
</tbody>
</table>

a. Wilcoxon Signed Ranks Test
b. Based on positive ranks.

Table 3.3. Ranks

<table>
<thead>
<tr>
<th>N</th>
<th>Mean Rank</th>
<th>Sum of Ranks</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
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</table>
Table 3.4. **Test Statistics**

<table>
<thead>
<tr>
<th></th>
<th>POSTMFOBserve - MFObserve</th>
<th>POSTMFDescribe - MFdescribe</th>
<th>POSTMFActWithAwareness - MFActWDAwareness</th>
<th>POSTMFNonJudge - MFNonJudge</th>
<th>POSTMNonReact - MFNonReact</th>
<th>POSTTOTAlFFMQ - TOtalFFMQ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Negative Ranks</td>
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<td>0&lt;sup&gt;d&lt;/sup&gt;</td>
<td>0&lt;sup&gt;h&lt;/sup&gt;</td>
<td>0&lt;sup&gt;m&lt;/sup&gt;</td>
<td>0&lt;sup&gt;p&lt;/sup&gt;</td>
<td>0&lt;sup&gt;p&lt;/sup&gt;</td>
</tr>
<tr>
<td>Positive Ranks</td>
<td>11&lt;sup&gt;b&lt;/sup&gt;</td>
<td>14&lt;sup&gt;e&lt;/sup&gt;</td>
<td>14&lt;sup&gt;e&lt;/sup&gt;</td>
<td>13&lt;sup&gt;k&lt;/sup&gt;</td>
<td>13&lt;sup&gt;n&lt;/sup&gt;</td>
<td>14&lt;sup&gt;q&lt;/sup&gt;</td>
</tr>
<tr>
<td>Ties</td>
<td>3&lt;sup&gt;c&lt;/sup&gt;</td>
<td>2&lt;sup&gt;f&lt;/sup&gt;</td>
<td>2&lt;sup&gt;f&lt;/sup&gt;</td>
<td>2&lt;sup&gt;f&lt;/sup&gt;</td>
<td>3&lt;sup&gt;a&lt;/sup&gt;</td>
<td>2&lt;sup&gt;f&lt;/sup&gt;</td>
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<tr>
<td>Total</td>
<td>16</td>
<td>16</td>
<td>16</td>
<td>16</td>
<td>16</td>
<td>16</td>
</tr>
</tbody>
</table>

| Z                        | -2.972<sup>b</sup>       | -3.298<sup>b</sup>         | -3.306<sup>b</sup>                      | -3.109<sup>b</sup>         | -3.187<sup>b</sup>         | -3.297<sup>b</sup>         |
| Asymp. Sig. (2-tailed)   | .003                      | .001                       | .001                                    | .002                       | .001                       | .001                      |

- a. Wilcoxon Signed Ranks Test
- b. Based on negative ranks.

The analyzed data show that there was significant difference noted in pre and post test on mindfulness and its subscales. All
showed significant difference at the level of .01 except observe scale and non judgment scale which was statistically significant but at .05 level. For almost all scale majority of participants showed significant differences as seen in negative ranks value showing the number individuals had significant changes after post test. The total Mindfulness score was foreseen as high after the intervention for majority of participants (14 out of 16) as depicted in the table 3.3.

5. DISCUSSION

In the present study it was hypothesized that the mindfulness therapy will be proven effective on emotional well-being (measured by difficulties in emotion regulation) among young adults.

It has been proven in the current research that mindfulness therapy had the potential to regulate, sustain and orient emotion in better way, better dealing. With formal and informal practices mindfulness therapy activates the attentional network and thus focuses on difference aspects of attention, regulation such as switching, orienting, alert and sustaining attention. The mindfulness therapy orients participant to observe the attention and assist the attention gently back into the present moment (breath or any body part that was focused in that moment). The regular and continuous practice of keeping track on attention and awareness strengthen the neural pathways. Researchers have stated that mindfulness/meditation training can be considered as a cognitive control exercise that enhances the ability to self regulates one’s internal distractions (Goleman, Boyatzis and Mckee, 2002). Mindfulness meditation also improves self control through better emotion regulation which enacts through plastic changes of mental and brain functions related to attention regulation, body awareness and emotion regulation and perspectives of self (Holzel et al., 2011; Tang, Posner, Rothbart and Volkow, 2015).

Researchers state that the psychological mechanism of emotion
regulation involved in mindfulness basically includes a change in acceptance, attention regulation, ethical practice and attachment or aversion understanding to feelings which lead to decreased rumination a mental proliferation (Grabovac et al, 2011).

Neuro-cognitive models states that mindfulness leads to changes in self processing, through the development of self awareness (meta awareness), self transcendence (prosocial characteristics), self regulation (modulation of behavior). The changes in these areas reflect modulation in neuro-cognitive networks related to intention and motivation, attention and emotion regulation, non attachment and decentering (Vago and Silbersweig, 2012).

The results of the present study showed significant changes in the regulation of emotion of young adults as well as increment in positive affect throughout session leading to better emotional well-being. The results indicated the effectiveness of mindfulness program reduces difficulties in observing and accepting the negative emotion, have clarity in thought and emotions expressing and labeling as well as changes in perception towards self, others

6. LIMITATIONS AND FURTHER DIRECTIONS FOR FUTURE RESEARCH

The sample size was very less thus the standardization of the study is limited as well as no gender difference was investigated along with no such parameter was taken in consideration if the individuals prior have any experience of meditation. It is essential to carry informal practices since homework is an important factor not completing it and not practicing may not lead to any major changes in well being spectrum. Thus, further direction for future research could be increasing the sample size and exploring the gender differences since females have a habit of expressing more emotions than males which releases the emotional tension (this might provide insight on effectiveness and working of mindfulness in inner psyche as well). The therapy is experiential in nature clinical usefulness is best to
be implemented. Thus, a detailed qualitative data may enquire and provide deeper insights in working mechanism of this therapy.

8. CONCLUSION

MBCT program is an effective intervention which untangles the deep nonts in inner psyche filled with conflicts and deep rooted distress especially emotional distress. Participants demonstrated significant changes after the intervention. They had fewer difficulties in regulation of emotions after the intervention. The habitual patterns were foreseen to be shifting slowly and creating space of compassion for self and others. The therapy is effective however, the practices needs to be carried out regularly for more effectiveness.
REFERENCES


of life, and HbA\textsubscript{1c} in outpatients with diabetes (DiaMind). *Diabetes Care*, 36 (4), 823-830


Psychotherapy is now used as an instrument for correctional and reintegration works for the inmates in prisons. The aim of this paper intends to deal with the mental problems of criminals according to the Buddhist perspective. Before all, it is necessary to know the definition of the ‘crime’, ‘criminal’ and the root causes of criminal behavior.

‘CRIME’, ‘CRIMINAL’ AND ITS CONSEQUENCES

1. Crime

Today, various kinds of unlawful deeds occur everywhere and every time, such as murder, assault, rape, robbery, burglary, arson, forgery, solicitation, conspiracy, drunk driving, and so forth. Such actions are called ‘crime’ and classified in many ways. Mostly, they are of twofold: violent and non-violent crimes; or may be of fourfold: personal, property, inchoate and statutory crimes and so on. This is the standpoint of worldly community.

In Buddhist eyes, there is no unique term denoting criminal action but some words also can be used on the same line, herein, akusala kamma is most used. In this term, the pāli word ‘kamma’ is interpreted as ‘action’, and akusala – unwholesome, evil. All actions done by human beings either good or bad are called kamma, good deed is called kusala kamma and bad deed is akusala kamma. The
later denote evil activities through body (kāya-kamma), speech (vacī-kamma), and thought (mano-kamma). Of these three types, the most important are the mental activities, for these always underlie the other two.¹ It means that mental actions lead the occurrence of bodily and verbal actions, or on the other words, they arise first and promote the doing of physical acts. Linking to the origin of kamma, the Buddha taught thus: “Volition - cetanā, monks, is what I call action”². Kamma does not mean past actions only but can be both past and present actions.³ Moreover, one point should be clear is that “unintentional actions do not create any kinds of kamma, because it lacks of volition – cetanā involved.”⁴

Following the definition of akusala kamma, the ten kinds of unwholesome courses of action are such as: 1. Killing living beings; 2. Taking what is not given; 3. Sexual misconduct; 4. False speech; 5. Slanderous speech; 6. Harsh speech; 7. Frivolous speech; 8. Covetousness; 9. Ill will; and 10. False view.⁵ Among them, the three first belong to bodily actions, three next four come from verbal actions, and the last three constitute mental actions. The first three bodily and four verbal actions, when being done, may cause criminal acts.

In regard with criteria for forming a crime, in worldly mean, a crime is measured by way of the three main approaches: official crime statistics, victim surveys and sell-report studies.⁶ Yet, from the Buddhist’s standpoint, the criteria for deciding the greatness of any offence depend on (1) size, (2) moral qualities of the victims, (3) the effort, and (4) the forces of defilements of offender. Again, Buddhist point of view emphasizes much on the cetanā - volition. Another knowledge related to volition is ‘manasikāra’ usually understood as ‘intention’. Wholesome actions due to wise intention – yonisomanasikāra, unwholesome actions are done due to wicked

². A. II. 358.
⁴. Ibid, 31
⁵. Abhi. II. 405
or unwise intention - *ayonisomanasikāra*. Wise or unwise intention may arise through the prompting of external factor, just as other person or unexpected situation. Actually, while performing a crime, both evil volition and unwise intention exist in one’s mind and make stronger each other. They have interrelation and mutual help each other to arise and to become so powerful that evil physical doings will happen. In some instances, because of stress, one feels uncomfortable and has volition to do something for calming down it, but does not determine yet which deed will be done. Later, he goes outside and meet another man who does small mistake with him, the intention to fight or kill that person arises in him, then, he begins to do that. In this case, volition comes first and intention appears later. In another case, a young man by being prompted by a friend, he comes to steal a whisky bottle in the super market although before he did not have volition to do that. It proves how unwise intention arises and makes appeared evil volition. These two mental states are always in the same nature when one perform either wholesome or unwholesome deed. Also, they exist in people’s mind even though they are not easy to be recognized by people themselves.

2. Criminal

For denoting the ‘criminal’, the Buddha had used many *pāḷi* words, but herein, the term ‘*bāla*’ is preferable. This word has large scope of meaning, not only for the people who already committed crimes but also for those who have improper behavior and attitude by way of non-matured mind. They are so-called ‘foolish’ ones because of not knowing what should be done and what should not be done.

Generally, it is said that *bāla* are those who do bad actions and possess bad nature, or personality or characteristic. In Buddhist view, that nature or personality is understood under the name *carita* – temperament. There are many classifications of temperament according to *pāḷi* commentaries, but the popular one mentioned is in the *Visuddhimagga* with six groups of temperament - *carita* based on the leading mind and mental states. These are: (1) the greedy-natured (*rāga-carita*), (2) the hate-natured (*dosa-carita*), (3) the stupid or dull-natured (*moha-carita*), (4) the faithful-natured...
(saddhā-carita), (5) the intelligent-natured (buddhi-carita), and (6) the ruminating-natured (vitakka-carita). Among them, the first three are positive and other three are negative. Those who endow with these negative temperaments have tendency to commit crime with higher rate than other types of people. Of course, not all people belong to such temperament will commit offences but those who already committed are certainly overwhelmed strongly by lobha, dosa and moha and they could not control themselves or not consider about the results of their acts in front of certain unexpected situations. Therefore, they are called as bāla.

Linking to the personal temperament, it is said that greedy temperament person one who possesses much greed than other mental states. It means that when doing something, his mind is led by lobha firstly and strongly. Of course, there is always the presence of moha in all his actions. Sometimes, dosa may arise but it is not stronger than moha. Likewise, hatred temperament ones endow with dosa, act aggressively in many cases, they cannot control their anger in front of unpleasant circumstances. And those of deluded temperament frequently do unwholesome deeds without realizing it and do not have clear determination or decision when doing things. If they are encouraged by evil ones, they will follow and create evil deed lacking of consideration of bad consequences in future. People of these characteristics can be recognized by multiple appearances through bodily postures or positions. Like the ‘criminal’ in worldly sense, the unwholesome temperament ones who commit evil deeds also receive bad results in present and future existences. That is inevitable even though people may recognize or not their offences.8

3. Consequences of crime

The thinking that evil deed should be punished has appeared and existed in human’s mind long time ago until today. In human society, powerful people give them the rights to punish the committers on behalf of justice. Many kinds of penalty have been created and executed imposing on the law-breaking ones. However,

8. M. III. 203.
no any compensation through penalty imposed by other people can recompense the suffering caused by criminal behaviors for the victims and for the criminals themselves. Moreover, there is no absolute fairness when comparing the proportion between the gravity of crimes and of the penalty imposed upon offenders. The usage of punishment forms like imprisonment or capital punishment seems not to be so effective in the purpose of prevention or contribution, which is announced in the promulgation of criminal law. Related to that issue, the Buddha points out that only the law of *kamma* is the best and fairest one because it does not bear any intervention of any personal individual, including God or Creator following others’ religious doctrine. The principle of *kamma’s* law is very simple: good action will receive good result and bad deed will bear bad consequences, and “Evil is done by oneself, by oneself is one defiles. Evil is left undone by oneself, by oneself is one cleansed. Purity and impurity are one’s own doing. No one purifies another. No another purifies one.”\(^9\) Therefore, each individual is responsible for their own action and their happiness or suffering depending on their action here and after. Of course, the full seeing and understanding of this law cannot be penetrated by ordinary people but only by the Buddha. To be clearer about this point, it is invited to study deeper the Buddha’s teaching. The main point here is that people should remind that whatever they do in their life will give them results either good or bad, and that how their life will become depending totally on their actions. Therefore, to get rid of unhappy life, people need to correct their view, their behavior following right and proper way. Especially for criminals, the work of changing their mind and behavior is nowadays known as psychotherapy.

**PSYCHOTHERAPY – COUNSELLING**

The chief aim of introduction and application of psychotherapy is to make criminals become better and less suffered because of the evil past kamma. Briefly say, ‘psychotherapy’ is given as ‘an application of psychological techniques to promote personality

and behavior change individuals who seek help from a professional psychotherapist for emotional problems, such as anxiety, depression, and other neurotic difficulties; an applied behavioral science’\textsuperscript{10}. In this case, the criminals are viewed as patients or clients. Knowledgeable psychotherapists select and recommend a treatment approach that is known to be well-suited for addressing a patient’s needs and concerns, and they tailor their procedures to fit each individual patient’s personality style and life circumstances.\textsuperscript{11}

Depending on the concrete situation of each patient, the process may take long or short duration, and the way of treatment is also different from each other as effective as possible. In general, there are two methods: counselling and practice.

‘Counselling’ or ‘counseling’ that is a form of verbal psychotherapy in which the counselor adopts a permissive and supportive role in enabling a client to solve his or her own problems\textsuperscript{12} or an organized field including a variety of guidance services that help people deal with personal, educational, and vocational problems.\textsuperscript{13} The Buddha stated that a good counselor should endow with talent skill and certain qualities: 1. Able, 2. Upright, 3. Perfectly upright, 4. Modest, 5. Gentle, 6. Humble, 7. Contented, 8. Easily supportable, 9. With few commitments, 10. Plain living, 11. Restrained in sense, 12. Discreet, 13. Non impudent, 14. Free from familial bonds, and 15. Abstained even from a slightest wrong that the wise would censure.\textsuperscript{14}

Furthermore, judging a person’s character is one technique that a counsellor should have, on account of providing suitable advices to clients. Hence, the Buddha clarified that one’s character is not merely his virtue or personality but is includes integrity, fortitude and wisdom as well. And it is also known after a long time, not by one who gives a passing thought or no thought at all, by a wise,


\textsuperscript{11} https://www.apa.org/ptsd-guideline/, accessed on 14/12/2018.


\textsuperscript{14} Kh. 10.
not by a fool. An example of an excellent therapist is the Gotama Buddha. The Dhamma taught by the Buddha are the best advices for people because His speech was always true, beneficial and on the time for different listeners, audiences. In fact, by means of His perfect wisdom, He knows all the mind and situation of all the listeners and with great loving-kindness, compassion, patience and skillful in using words, He offers the advices only to suitable people who really need and are capable to understand His speech thoroughly.

As for the practical aspect, in recent centuries, mostly in correctional centers, besides the usage of modern techniques, various meditation methods picked up from the Buddha’s teaching are introduced and practiced, such as: in-out breath, abdomen’s movement, mindfulness and compassion meditations and so forth. Incident of full Buddhist practice, there are two techniques: samatha bhāvana – tranquility development for getting concentration and vipassāna bhāvana – insight development for having insight wisdom. Firstly, for tranquility meditation, there are forty subjects in seven classes on what one should focus to establish concentration of mind, make it powerful and peaceful. On the other hand, the meditative objects taken by vipassāna is any present physical or mental phenomenon. Its goal is the achievement of insight knowledge that helps to discern the natural characteristics of conventional phenomena, the law of kamma, the Fourfold Noble Truths, and so on.

In practice, both techniques of meditation above can be practiced either separately or orderly. For the criminals, purifying and calming down from agitating states is needed in the beginning step. Once their mind is strongly concentrated, pure and tranquil enough, they will be ready for realizing the truths and changing. For that reason, samatha should be done to attain sufficient concentration before switching to vipassāna. In this case, the only momentary concentration is demanded, not absorption. Additionally, once

15. Ud. 65-66
concentration is well established, mindfulness will appear as follower, keeping mindfulness moment to moment is a basic for peace of mind. The means to develop mindfulness is the fourfold foundation: body, feelings, mind and dhamma. In many discourses, the Buddha gave instructions to achieve mindfulness in practical way, namely, Mahāsatipaṭṭhāna, Sati... Therein, He encourages practitioners to keep awareness or mindfulness at the present time while doing either small or big acts, such as walking, standing, lying down, sitting, or working, studying, sleeping, speaking, and so forth. Along with that habit, when they must decide to deal with others behavior, they consider what is proper, what is not proper to do in automatic way. In daily activities, the consideration with mindfulness and knowledge may occur with the help of following questions: ‘What is happening? Who does it? When? Where? What are the reasons leading to this problem? How is it? Is it necessary to do this or that? What is the benefit and disadvantage if doing like this or like that?’ and so forth. More mindfulness is firm more people are able to avoid wrong doings if they do not want to engage into the misery.

In principal, to have concentration, a greedy temperament one should focus on one of the eleven subjects, such as one of the ten signs of foulness - asubha bhāvanā or the recollection on the body’s parts or the nines cemetery contemplation to subdue lust and passion. Then, he dwells contemplating the origination factors in the body, or dissolution factors in the body, or both the origination and dissolution factors in the body. On deeper level, the Buddha pointed out the four reasons of arising of matter or body, namely ignorance in the past, craving in the past, kamma in the past and food to keep the body alive at present.17

On the same line, the tenfold foulness of body and the nine cemetery contemplations are also effective ways to reflect on the foulness of body. In practice, for criminals, it is not opportunity for them to go to cemetery to practice this object, but thanks for the guidance of skillful teachers, they can also practice this kind of

meditation. A fact should be known here is that avoiding to look at the same sex corpse is necessary too because lustful thought may arise in meditator’s mind during the contemplation if he or she does not have strong mindfulness. Nowadays, the meditation method for bones and skeleton seems the suitable and easier for meditators, then, it is used popularly in many meditation centers and institutions.

For a hating temperament the advised meditation objects are the four color kasiṇas: white – odāta kasiṇa, yellow – pīta kasiṇa, blue – nila kasiṇa and red - lohita kasiṇa and the four sublime abidings: loving kindness - mettā, compassion – karuṇā, sympathetic or altruistic joy– muditā, and equanimity – upekkhā. While contemplating on any of these kasiṇas, the important thing to do is not to give any idea or attention on the characteristic of colors, just focusing on the color to attain momentary concentration. After that, meditator change into vipassanā meditation in taking any present object occurring around him. About the four sublime abodes – brahmavihāra: mettā, karuṇā, muditā, and upekkhā, their object connects to the all living beings and their states including oneself, other human beings and non-humans like deities or ghosts, and animals as well. The four things to wish while developing loving-kindness is to wish all living beings be free from enmity, from mental suffering, from bodily pain and be well and happy. The radiating loving-kindness should be done from near area to far, orderly from oneself, next a dear people including respectable and adorable person, a neutral person, then lastly, enemy. It means that meditator needs to send it towards those who stay near by him, like co-residents, family’s members, neighbors, the non-human beings, etc., then towards others in far distances. If his concentration is not strong enough, radiating loving-kindness to enemies and to those of opposite sex is not encouraged in order to prevent from arising of hateful and lustful thoughts.

Next, to develop compassion – karuṇā, there are also some noted points. It is said that the first task to do for meditator is to review the danger in lacking of compassion and the advantage in
compassion. The object of compassion is people or living beings in physical or mental suffering, misery or under unlucky, unfortunate difficult situation, opposite sex and dead people do not include in this scope too. The compassion should be felt to unlucky person like thus: “This being has indeed been reduced to misery; if only he could be freed from this suffering!” Furthermore, another way to send compassion for a monk or nun to an evil-doing person who faces a punishment is thus: “Though this poor wretch is now happy, cheerful, enjoying his wealth, still for want of even one good deed done now in one of the three doors (of body, speech, and mind) he can come to experience untold suffering in the states of loss.” In this case, the great pity forwards all the sentient beings is because of seeing them tied in the net of unwholesome states and so on as they are the culprits or perpetrators of all evil actions. The first person should be sent compassion is the criminals themselves. It is not to deny their responsibility but to know how the defilements are dangerous if they do not be careful in front of them.

Thirdly, muditā – sympathetic joy refers to rejoicing and getting pleased with others happiness and prosperity. While seeing a good thing occurs, the gladness automatically arises as uttering: How good or fine it is! Again, with feeling of muditā, one more thinking occurs as: May all those people who are fully endowed with wealth and prosperity, be accomplish with their wealth that has been acquired, and be able to retain their wealth and prosperity as before, and continue to live in opulence with happiness as before. Then one should bring into his mind for all the people thus: May all beings who are rich, be as happy and prosperous as before. Naturally, those who are overwhelmed with the feeling of envy will not be desirous of seeing others happiness and gain. As

18. Ibid.
20. Ibid
22. Ibid, 254
23. Ibid, 255
24. Ibid, 255
said previously, envy or jealousy can become hidden factor causing evil actions, therefore, muditā is the way to prevent and stop these evils. In regard with criminals’ situation, developing muditā seems not to be so helpful.

Lastly, it is upekkhā - equanimity. Mahāsi Sayadaw states that the term ‘upekkhā’ conveys the sense denoting the feeling of indifference without being worried by rejecting or discarding all kinds of anxiety arose through development of mettā, karuṇā and muditā.25 But, it is often misunderstood that it is negative attitude on account of being neutral or indifferent or non-felling seeing others miseries or prosperities. On the contrary, after sending mettā and karuṇā as far as possible, if the situation does not permit to help others, one should stay calmly by the contemplation thus: ‘All beings are having their individual kamma, either good or bad, depending upon their own past and present actions which bring them happiness or misery.’26 In the instance of accused criminals, the equanimity attitude for them is to accept the penalty given to them by the Court Tribunal as consequence of their offence. Like that, their mind is free from unnecessary and unprofitable anger, anxiety, worry and sorrow because they are unable to change the situation, and that receiving penalty is due to the bad actions done by themselves, not brought by any other person.

Furthermore, the concentration based on the breath is the suitable subject for deluded temperament person as for noting mindfully in-breath and out-breath rhythmically can arrest one’s mind and calm down restlessness in him.27 For this kind of meditation, meditator just needs to focus the incoming and outgoing breath with mindfulness. Placing the attention on one fix area like nostril or abdomen to observe the appearance and disappearance of breath, then notice the short and long of breath mindfully, making clear the entire in-breath and out-breath, viz. the beginning, the middle and the end of each kind of breath. After that, along with the progress of meditator, the gross breath

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25. Ibid, 266
26. Ibid, 267
27. Dr. Mehm Tin Mon, The essence of Visuddhimagga, (Yangon: Mehm Tay Zar Mon, 2008), vol. 1, 104.
becomes calmer, subtler and more difficult till the point where it is hard to realize whether his breath still exists or not, at that time yogi should try to pay more attention to discern it. When meditator establishes mindfulness by this way on his breath, it is called the contemplation of the body in the body (of breath) internally. Being skillful with this, he may think of others breaths as well thus: 'Just as my breaths have beginning and an end, appear and disappear, so do the breaths of other people.'

28. It means that he dwells contemplating the origination factors and the dissolution factors or both factors of the breath body. Herein, for a breath, original factors are the three things, such as physical body, the nasal aperture and a mind. On the other hand, its dissolution factors are the absence of any one of these three things. While contemplating on just breath, meditator sees nothing else but breath, viz. there is only breath, no person, no being, no woman, no man, no I, no He, no She…there is only breath, but no one who is regulating the breath or who is giving orders to the breath, who creates the breath; just the breath.

29. That is the way he establishes mindfulness on the breath in correct way. Moreover, the remaining six kasīṇas can be used as meditation objects for them.

After establishing strong enough momentary concentration and mindfulness based on the four foundations (body, mind, feeling, and Dhamma), criminals should be guided to switch to insight meditation by taking the same object as samatha or any present object happens for realizing the true characteristics of conventional phenomena as anicca, dukkha, and anatta. By this way, craving, lust, hate and delusion will be subdued or eliminated from them. Consequently, wrong view, self-ego, conceit… will disappear. In parallel, the knowledge of kamma’s law (law of cause and effect) and the lokadhamma (8 kinds of vicissitude of life) is also needed to be explained to them as the nature of life for all living beings. Like thus, they will get a new lens for their life.

In practice, nowadays, the developing mindfulness based on the breath or inhalation or movement of abdomen together with the

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28. Venerable Mahāsi
29. Ibid, 35.
development of concentration is guided in many places. Their aim is to get the self-awareness, and the awareness of external phenomena, the self-compassion and loving-kindness through the developing mindfulness, the self-reflection. Such self-reflection does not aim to increase repentance for the past but to more understanding themselves and to consider on the new way to renew their mind and body then their life. A practice of ‘observing’ or ‘accepting’ or ‘letting go’ ...used by many psychologists or therapists, is no more than applicable practices of tranquility and insight meditations. The most important thing is to cultivate the inner good qualities, like as compassion, sympathy, loving-kindness, forgiveness, tolerance, and patience, etc. in them. By way of possessing such inner qualities, criminals will experience true inner peace by themselves and increase their inner powers so that they are capable to stay steady in whatever situation including their returning to the social life without any trouble. It is the success of the proper application of meditation in the reintegration of criminals as well as the rest life in prison for some criminals. In some aspect, it finds altruistic delight and comfort in relieving sufferings of others.\(^{30}\)

**DIFFICULTIES DURING THE THERAPEUTIC PROCESS**

For all that, nothing works perfectly by ordinary people who are imperfect in this complex world. In spite of great effort, the psychotherapy for criminals cannot get full success in all places because of various obstacles and unfavorable conditions. Typically, the difficulties encountered mostly come from the three main aspects: 1. Institutional conditions, 2. Staff services, and 3. Criminal themselves.

Firstly, concerning the institutions, the place where the psychotherapy process can be done must be separated from the prisons, where their cells are not locked, even the prisoners can also visit each other because the physical liberty for the inmates can bring refreshing on their mind and on the success of the therapy. However, the number of correctional institutions is less than the prisons too much, hence, certainly all inmates cannot

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receive the therapy fairly. The chosen offenders for the procedure must continue their sentence in the former place where there are full of non-practitioners who can impact negatively on unskillful practitioners. When their absorption of the new line is not firm enough, they easily to fall down into the old bad habits, especially for the juvenile delinquents.

Secondly, the number of psychotherapists who work in prisons is too little while the need is too much. Again, the correct guidance from both counseling and practical sides must be assured. Some guiders enter into the jails and give instructions according to their misunderstanding or incomplete knowledge about meditation practice. It is very dangerous for both guiders themselves and the patients for it may lead to inefficiency or opposite results. There is an analogue instance from Buddhist commentary about the story of five hundred monks committed the suicide by the misunderstanding of the preaching of the Buddha about the Asubhakathā – contemplation of the impure. Therefore, the crucial difficulties for the therapists are not only to find out suitable plan for each case but also the skill in practice, especially for mindfulness and compassion meditation development.

The last big obstacle for the therapists is the non-cooperation from the inmates. Not all offenders easily accept the psychological treatment at the beginning, it takes long time to get the real cooperation from the prisoners. According to certain prison therapists, the process of therapy needs unfixed duration of time, at least three years for each case to complete. So, the short terms of sentence for many inmates seems to become an obstruction in correctional work. There are some cases with them, therapy is pointless, especially the ideologues like the Nazis, radical Islamists, or even pedophiles. They cling to their own belief which is steady and unshakable until death, hence, it is no hope for them. In the Buddha’s lifespan, there are some people with them the Buddha could not advise due to their firm ignorance and stubbornness.

In the Dhammapada commentary, the story of Venerable Meghiya,

one of the attendants of the Buddha. One time, while following the Buddha to Jantu village near Cālika mountain, crossing a mango forest, he wanted to stay there and meditate alone by way of desire of staying in that forest. So, he did not continue the journey with the Buddha, although the Buddha advised him three times. Then, the Buddha went alone and let him do as he wished. But finally, he could not accomplish his practice because his mind is full of attachments and very rigid. Therefore, with those who have no willingness to change and opened mind, no plan does work with them.

CONCLUSION

In conclusion, the issue related to criminals or to the society at large is not simple one. The criminals, ultimately, are victims of lobha, dosa, moha and other evil mental states. They are not total bad, but in some instants, lacking of mindfulness and being overwhelmed by these evil states, the creation of unwholesome doings is inevitable. Therefore, they are more pity then blame-worthy and punishable. In many countries, the conditions of live of criminals in prisons are not well at all from the dwelling place, food, sanitary, health care... Moreover, the criminals are treated by official staffs and by other inmates in disrespectful manner. Is it fair for them to sustain such conditions in these ‘hell in the world’ because of their mistakes? Instead of putting all of them in small space as a kind of punishment, there are many ways to make them repay their offences in positive and helpful sense. It is also a mean to make them better and help their reintegration in future. In some places, this program is carried out and get certain successes, but it is not always the best way to attenuate the recidivism when the prisoners do not realize the correct way for remaining time of their live.

Actually, when an evil action is done either successful or not, there are definitive loss and damage either physical or mental for both victims and offenders. In all the cases, there is no absolute equality to compensate for loss or suffering. Again, there is no exact proportionality between the crime and its punishment because no one has rights to give punishment on others even though on behalf of justice. Only the working of the law of kamma is the fairest system because it does not bear any personal decision and regulation.
Thus, the understanding of this natural law is useful for human being escaping troubles and living more responsible for their live. Whatsoever type of punishment, it is better to consider about the humanity in the way of treating and to give a chance for mistaken doers to correct and recompense their mistakes by useful activities than imposing capital punishment or life-sentence on them.

Concerning the psychotherapeutic technique, in spite of being a part of correctional mechanism, psychotherapists have involved a significant contribution to the welfare of criminals. The psychotherapy either through modern technology or through traditional ways needs to be done for each patient accordingly to their situation, characteristics and temperament. For Buddhist perspective, once people live with mindfulness and clear comprehension through meditation, they can get rid of all unwholesome acts and maintain moral and peaceful live. Of courses, that achievement depends totally on their manner of practice, and effort, and patience, more they try harder more they obtain freedom and happiness.

Psychotherapy is one of the missionary work that all Buddhists can do for the welfare of all living beings, especially it is the responsible of monks and nuns. Learning, practicing following the Buddha’s teaching and bring the Dhamma’s light to others are their career. However, the cooperation and support of official and social authorities for attaining an effective result is very important for clergy’s work. In addition, not only in Buddhism but also in other religions like Christian, Hinduism…the work for helping criminals is also carried out and obtains certain significant success. The research for these activities may be performed in the further topic. One point should be noted here is that there is no critical comment or comparison between scientific, outside religions and Buddhist psychotherapy. Whatsoever that can make criminals and people better is appreciated and welcome. Connecting to the meditative methods for improving inner qualities and powers, like concentration, mindfulness, compassion, loving-kindness meditation, and so on, Buddhist meditation centers are the most suitable places to train the professional therapists. Nowadays, many psychologists teaching meditation come to meditation centers
to study and practice first, then, they apply what they absorbed experimentally to their job in effective and positive way. But, how to bring it to the prisons as a daily activity and nutrition is a key point in real application. Again, is it necessary to provide the same experiences of training to all staffs who work in all the departments of prisons? Since the staffs are the closest ones who contacts the criminals. Their attitude and treatment influence directly to inmates. A kind and compassionate manner from the staffs is also a positive ambient factor in helping inmates to stay peacefully during their sentence.

Moreover, the preventive and educational activities should be done in more active way to everybody, especially to the youth when they get in touch with technology too early without proper regularity. It is more important than solving the consequences of already problems. By the way, this work needs the cooperation of the whole society, not for any specific field, because it is the responsibility and for the welfare of the entire community.
MEDITATION-BASED THERAPIES IN MENTAL HEALTH FOR WELLBEING

by Ho Thi Thu Hang

ABSTRACT

Mental health is the third most burdensome topic in Australia that takes the highest proportion of non-fatal burden among nearly 200 diseases (Fig. 1). It is noteworthy to address the mental disease group that covers a wide range of conditions “including bipolar affective disorder, anxiety, substance use, behavioural and developmental disorders, schizophrenia and intellectual disability” (AIHW 2016, p. 149). In response to this health burden, there has been a huge interest in meditation-based techniques over recent decades (Shonin et al. 2014; 2014a; 2014b).

WHAT IS MEDITATION?

Meditation, as known as bhāvāna in the Pali or Sanskrit term, is recorded existent before written history throughout religious practices of dhyāna in ancient Eastern religions, originated in various forms from Hinduism, Jainism, Indian Buddhism to Daoism and Chinese Buddhism (Everly & Lating 2013, pp. 201-4). The Institute of Noetic Science (IONS n.d) identifies meditation “as one of the key practices for cultivating positive transformations in consciousness” based on their research and publications. In the meantime, Meditation Association of Australia (n.d) refers the significant aspect of Eastern philosophies that lead to the end of all sufferings. Strong (2015, p. 150) could not agree more by saying “right mindfulness and right concentration are two limbs of the eightfold path that are traditionally considered to be part of the training in meditation”. To comprehend the utmost goal in Buddhist
philosophy – Nirvana, he succinctly discerns the development of mindfulness (sati) and insight (vipassanā-bhāvanā) from calm-abiding practice (samatha-bhāvanā) in order to have a notion of “the wisdom that comes with knowing reality” (p. 153).

By means of mindfulness practice applied in psychotherapy as a healing modality as well as in clinical studies (Germer et al. 2005; Kabat-Zinn 1990; Didonna ed. 2008), insight meditation has become popular in the West since 1960s when early attentiveness in Eastern ideology spread (IONS n.d). Still, meditation approach also encompasses loving-kindness, compassion, sympathetic joy, equanimity, and other spiritual elements. In this respect, the paper will substantially review the scholarly literature on the potent modality of meditation in present-day clinical studies. Thereafter a succinct look at Buddhist values associated with meditation in untraditional, but conventional practices being surveyed within the current theme of Western approach. Last but not least, the author’s spiritual guide to perform this modality in everyday life will be concisely presented for future reference.

MEDITATION-BASED THERAPIES IN TODAY’S CLINICAL STUDIES

Mental Health is a “state of well-being in which every individual realizes his or her own potential, can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to her or his community”. As a matter of fact, not only 20% of the world’s children and adolescents have mental problems, but also 800,000 people in the 15-29 age range commit to suicide every year (WHO 2014). As a further matter, the mental disease group that covers a wide range of conditions “including bipolar affective disorder, anxiety, substance use, behavioural and developmental disorders, schizophrenia and intellectual disability” (AIHW 2016, p. 149). In response to this health burden, there has been a huge interest in mindfulness-based approaches in Western countries through recent decades (Shonin et al. 2014; 2014a), as well as other modes of spiritual practices to name separately loving-kindness meditation and compassion meditation (Shonin et al. 2014b). Further, the value of spiritual care has been early approached since 2001 by Puchalski
and recently re-appraised in the systematic review of Gonçalves’ research team (2015). The outcomes have unveiled some added benefits including reduction of anxiety in religious and spiritual interventions for mental illness treatments. In another respect, wellbeing consists of diverse factors like “physical vitality, mental alacrity, social satisfaction, a sense of accomplishment, and personal fulfillment” (Naci & Ioannidis 2015, p. 121). Meanwhile, to address Personal Well-being Index (PWI), the UK’s Office for National Statistics (ONS) measures five main domains compared with eight adopted in other 40 countries (Appendix).

A Huge Interest in Mindfulness Meditation Programme

From an Occidental viewpoint, Goto-Jones (2017) in his widely-known online course “De-mystifying Mindfulness” raised a concern whether “modern ‘construct mindfulness’ […] has been guided in its development by Buddhism” or “by the imperatives of operationalization and quantitative measurement”. Accordingly, he discussed ‘history’ and ‘reverence’ versus the counterterms ‘development’ and ‘modern science’, taking a Western stance on other religious or spiritual traditions originated from Asia such as Buddhism, Daoism, and Hinduism. Dating back to 1979, Kabat-Zinn integrated mindfulness meditation into his eight-week mindfulness-based stress reduction (MBSR) program, including the practice of loving-kindness in the seventh week. Since then, he has become the pioneer who first brought a religious-based Eastern practice into Western clinical studies and therapies. Meditation, however, rooted in 2,600-year-old Buddhism is distinctly perceived by those practicing Vipassanā (insight meditation). The term ‘Buddhist meditation’ is wholly defined with its final goal by means of traditional practices linked with the Satipatthāna sutta – the discourse on the four foundations of mindfulness in the ancient Buddhist scriptures.

Although Western psychotherapy “is quite new in comparison, and originated in a very different time and place” (Germer et al. 2005, p. 28), there comes a big trend to make use of this Buddhist deprived practice nowadays. Amongst other mindfulness-based interventions (MBIs), Mindfulness-Based Stress Reduction
(MBSR) and Mindfulness-Based Cognitive Therapy (MBCT) have been specifically reviewed in 24 studies from the findings of Fjorback and Walach (2012). “Evidence supports that MBSR improves mental health and MBCT prevents depressive relapse” (p. 1). The authors also found it appealing that “meditation based therapy programs are rapidly enjoying popularity”. In a previous context, the work of Ospina et al. in 2008 centering on characteristics and qualities of meditative practices provided a more circumstantial view of meditation in healthcare. Therein 400 clinical trials of meditation were enumerated, categorizing into five typically broad contemporary practices that were mantra meditation, mindfulness meditation, yoga, t’ai chi, and qigong. “Outcome measures of psychiatric and psychological symptoms dominate the outcomes of interest” (p. 1199) regardless of poor quality in research methodologies for the most part. Besides, the systematic review of Arias and his team (2006) indicating meditation for use in therapy found supportive efficacy and safety data in 82 identified records, which finalized 20 randomized control trials (RCTs) fulfilled criteria. Once again the results deduced positive impacts of meditation for certain mental illnesses, such as non-psychotic mood and anxiety disorders. Nevertheless, methodology demonstrated some shortcomings in quality that might require more rigorous designs and methodological advancements in future studies.

In another aspect, 47 records with 3,320 participants were included in the study of Goyal et al. (2014) to determine the effectiveness of contemporary mindfulness practices in improving stress-related results. The evidences expressed a moderate anxiety-reducing modality but humble proofs to enhance either mental health-related quality of life or positive mood and substance use. In consequence researchers advised clinicians to discuss the role of meditation with clients while addressing psychological stress. Conversely, the findings of Zgierska et al. in 2009, reviewing 25 studies on mindfulness meditation in addictive disorders treatment, gave an uncertain warranty in positive impacts. Meditation was nonetheless suggested to be specifically helpful because the aftermaths in some research had stayed efficacious over
the years. To some extent, a great heterogeneity of 24 studies in a systematic review of Zenner, Herrnleben-Kurz & Walach (2014) made the research setting stimulating, even though MBIs for schools - a nascent field - held promises in cognitive performance and resilience to stress.

For the time being we have briefly looked through a major view of mindfulness-based interventions (MBIs) on experimental treatments. In the next session, a focus on loving-kindness meditation in the scholarly clinical literature will bring another perspective on healing therapies for individual health and wellbeing.

Loving-kindness Meditation Opens Doors to Healing Therapy and Wellbeing

In 1970s, while Kabat-Zinn was introducing his 8-week MBSR to American hospitals, the New York Times best-selling author Sharon Salzberg also came back the US from traditional meditation practices. Her first written book has inspired many researchers to do clinical interventions of Loving-kindness and Compassion meditation (Salzberg 1995). Loving-kindness meditation has the Sanskrit term maitrī or mettā in ancient Pali language, connoting the selflessness of love in both mental- and bodily actions (Pandita 2006). To date, despite numerous studies on mindfulness meditation, interests into other Buddhist-derived interventions such as loving-kindness (LKM) and compassion meditation (CM) have been also growing throughout the last decade (Shonin et al. 2014b).

A systematic review of LKM and CM intervention studies by Shonin et al. (2014b) synthesized 20 records [that were] extracted from 342 journals. Therein, eight experiments with loving-kindness meditation in particular demonstrated significant benefits of LKM in positive emotions, self-motivation, life quality and pain/anxiety reduction (pp. 7-8). Yet LKM had been first experimented on patients with chronic back pain in 2005 through the work of Carson and his research team, then later in 2013 with post-traumatic stress disorder (PTSD) bearers (Kearney et al. 2013). Both quantitative studies included a multi-week intervention and three-month post treatment follow-up. Whereas the 8-week programme in the former findings “showed significant improvements in pain
and psychological distress” (Carson et al 2005, p. 287), LKM in the latter 12-week trial “appeared safe and acceptable and was associated with reduced symptoms of PTSD and depression” (Kearney et al. 2013, p. 426). A critical highlight in the study of Carson and colleagues delineated the continuous guidance in 90-minute sessions, accompanied by home-based practice. This method in fact follows closely to Buddhist traditions concerning religious principles, which treats patients as common meditators rather than sick individuals.

As a whole, there develops a small body of academic work that so far has served the purpose of therapeutic treatment for psychopathology in line with a paucity of clinical studies on LKM. “A wait-list randomized controlled trial of loving-kindness meditation programme for self-criticism” by Shahar and the research team in 2014 trialed an LKM intervention on 38 self-critical individuals. Results appeared a remarkable decrease “in self-criticism and depressive symptoms as well as significant increases in self-compassion and positive emotions” (p. 1), especially in the LKM group. These gains were reported to constantly last over three months after the intervention. Furthermore, the previous findings of Johnson and his colleagues published in the Journal of Clinical Psychology in 2009 promised an imperative method for clients afflicted with schizophrenia and other negative symptoms. This case study, albeit successfully, recommended future empirical support for LKM interventions to become a well-grounded healing treatment. Later in 2014, Seppala’s research team also reported an RCT testing LKM on 134 undergraduate meditators. Inferences suggested “that LKM may be a viable, practical, and time-effective solution for preventing burnout and promoting resilience in healthcare providers and for improving quality of care in patients” (p. 1). This was an initial surprising conclusion ensued from a shortly 10-minute intervention in practice. Indeed, future research has been advised to involve “time-intensive LKM courses”, as well as to discern “active ingredients of successful compassion induction” (p. 7). Particularly well-suited to psychotherapy, the Journal of Mental Health Counseling highlighted the use and implications of LKM in counseling, for it “entails directing caring feelings toward oneself and
then others and emphasizes both self-care and interconnectedness” (Leppma 2012, p. 197) – which is perhaps an ideal instrument for therapists to help their clients foster love, empathy, and positive emotions.

As a matter of fact, “effect of kindness-based meditation on health and well-being” studied over a decade was recapitulated in an empirical systematic review and meta-analysis (Galante et al. 2014). 22 out of 196 records were included in the review while eight were finally extracted for a meta-analysis, which resulted in “evidence of benefits for the health of individuals and communities through its effects on wellbeing and social interaction” (p. 2). Additionally, the Cochrane library in 2015 recorded an anew RCT on 25 freshmen (He et al. 2015) reckoning “that loving-kindness meditation can effectively improve positive emotions, interpersonal interactions, and complex understanding of others in college students”. Earlier in 2008, in the seven-week LKM workshop, Fredrickson and his team had also supported the hypothesis that “being skilled in LKM will, over time, increase people’s daily experiences of positive emotions, which, in turn, build a variety of personal resources that hold positive consequences for the person’s mental health and overall life satisfaction” via a randomized, longitudinal field experiment (p. 1045). Moreover, LKM and CM were considered as a potential in psychological therapy for those living with “depression, social anxiety, marital conflict, anger, and coping with the strains of long-term caregiving” in the literature review of Hofmann, Grossman & Hinton (2011).

In addition to today’s clinical studies, a meta-analytic review by Zeng’s research team published in late 2015, which surveyed 24 articles out of 1759 feasible studies, concluded that “LKM practice and interventions are effective in enhancing positive emotions” (p. 1). This review went further toward an analytical implication that “interventions focused on loving-kindness were more effective than interventions focused on compassion” (p. 13). More interestingly, there appears a handful of articles having tested both mindfulness meditation and loving-kindness meditation on participants. May and his research team in 2012 surveyed healthy adult sample of university students. Followed by a five-week intervention, positive changes continued to improve in the LKM group, but in concentration-
meditation group, the level of mindfulness decreased and there appeared no significant change in negative-affect reduction after the meditation training. For the record, the instructors seemingly misunderstood the calm-abiding practice (or its Pāli term *samatha*) and insight meditation (*vipassanā*). Both breath and loving-kindness can be selected subjects of *samatha* (Gethin 1998, p. 178) whereas sensation observation (*vedanānārupanā*) is one establishment of mindfulness that ultimately leads to insights and wisdom.

Notably, a thorough trial that was conducted in over eight months for 269 Indian university students, 24 full days of practices in total, analyzed self-reports in student mental health and subjective wellbeing (Rana 2015). This is a compelling, noteworthy study since the Indian author had reviewed *Ānāpānasati* (Mindfulness on breathing) and *Mettābhāvanā* (Lovingkindness meditation) under the basic lens of classical Buddhist psychology, aka. *Abhidhamma*, before moving forward on the implementation of these two momentous religious practices. Findings yielded important benefits for all participants, boosting re-perceiving process, rotation in consciousness, self-regulation and self-management, and values clarification & self-esteem. It will be now challenging to capture a succinct outlook on untraditional, but conventional meditation practices. A recapitulation is briefed as follows.

**MEDITATION IN CONVENTIONAL PRACTICES**

Scattering throughout the online search is an exciting overview of 23 types of meditation techniques coming from various spiritual traditions (Giovanni 2015). The collection of Giovanni can be grouped into five broad categories. (1) Buddhist meditation includes Zen or Dogen tradition and Chán of [Mahāyāna] Chinese Buddhism; *Vipassanā* and Mindfulness practices of Theravāda tradition, and Loving-kindness meditation (*mettā*) in Theravāda and Tibetan lineages. (2) Hindu practices comprise of Mantra Meditation, Transcendental Meditation, Yoga meditation and Self-enquiry meditation. (3) Chinese meditation, on the other hand, is discerned with Daoism/Taoism, Qigong and Tai-chi. In general, Eastern traditions aim at “transcending the mind and attaining enlightenment”. Whereas (4) Christian meditation centers on
“moral purification and deeper understanding of the Bible”, (5) Guided meditation is seen as a modern phenomenon that is like “cooking with a recipe”. Without a comprehension of core doctrines, newcomers may be completely lost in this ‘supermarket’ indeed. Which creates a difficult task for experienced practitioners over time in order to apply the right doctrine and method for pain treatment and wellness cultivation.

Particularly on the path to the cessation of stress, moral discipline (śīla) is always set prior to meditation traditionally mentioned in soteriological Buddhist philosophy (Strong 2015, p. 148). The goal to develop wisdom or insights in Buddhism cannot be separated from the doctrine of Dependent Origination (paṭiccasamuppāda), which is ultimately to see through the nature of all conditioned things (saṅkhāra) connected with three universal characteristics that are impermanence (anicca), suffering or dissatisfaction (dukkha), and not-self or the uncontrollable (anattā). In other words, it is Dhammā understanding which lies underneath the traditional practices of Buddhist meditation helps to cultivate positive transformations in consciousness – identified by the IONS above.

Adopting a Western mindset in academic settings, meditation is seen as a multifaceted practice that, of course, intrinsically has its absolute goal toward Nibbāna – the ultimate freedom from all sufferings. Meditation is either viewed in association with each culture where Buddhism has set foot in (Eifring ed. 2015), or typically engages in distinguished traditions embraced by each schools’ followers (Prebish & Tanaka ed. 1998; Jordt 2007). Dating back to the 1970s, both John Kabat-Zinn – who was mainly influenced by Zen tradition, and Sharon Salzberg – who spent several years with various Buddhist teachers including S. N Goenka, introduced the Eastern meditative techniques adjusted to American society. Also in those years, S.N Goenka (1924-2013), a renowned Indian successor of the lay Burmese guru U Ba Khin (1899-1971), came back India and re-constructed the today’s worldwide systematic Vipassana meditation courses mostly for lay practitioners – the closest to Theravada tradition meditative technique sacredly enacted by dedicated monastics over the centuries. Truth be told, Ingrid Jordt (2007) describes the “Burma’s
mass lay meditation movement” with regard to the phenomenology of Satipaṭṭhāna Vipassana meditation as well as the orthodox Burmese relations of power and authority. In Burmese Buddhist cosmology, “vipassanā is an epistemology-making engine, an existential premise that has repeatedly undercut competing world views that might underwrite the moral-political organization of society” (p. 210). On the other hand, the unexpectedly evolving Vipassana movement in the United States which has been taught in hospitals, clinics, prisons, and schools since 1980s as “non-Buddhist applications” has negligible relation with Theravada Buddhism; because it has rapidly absorbed and retained Western values and worldviews (Prebish & Tanaka ed. 1998, ch. 9). In this chapter, Gil Fronsdal portrays in detail the mainstream of the 25-year-old American vipassanā development by the late 1990s, with an effort to connote an inevitable adaptation of the merely religious practice. “Of the Western ‘inner practice’, the one that is the most significant impact on Buddhism and on all contemporary spiritual life is the understanding and practice of Western psychology” (p. 170). Given that, the present-day vipassanā movement is originally untraditional, albeit entirely religious when first arriving in the US – but conventional for the times.

Today Buddhism is present across over 177 (out of 195) countries (Fig. 2), including 10 nations with largest Buddhist populations, equivalent to 12% of worldwide Buddhists – origins are Asian. As mentioned earlier, meditation that is the most essential part of Buddhist practices has well adapted other cultural and indigenous elements of wherever Buddhism has been placed. Through the years from 148 to 170, the Ānāpānasati Sutta and the Satipaṭṭhāna Sutta – two main scriptures on mindfulness meditation – were available in China, which thenceforth had moderate influences on Chinese Buddhist practice as well as Daoism during the early Tang dynasty (618-907) (Eifring ed. 2015, pp. 11-23). Livia Kohn, the author of this journal, surveys different canonical texts, naming a handful of familiar Sanskrit terms like dhyāna, karma, vipasyana, samatha, smṛti, nirvana, bodhi and so on; at the same time explaining them under the Chinese canon. To date, Daoist practitioners still often regard themselves as Buddhist adapters. “The fundamental approach
of Daoist to reality as universal Dao and their ultimate goal of immortality remain unchanged, so that insight meditation and the various concepts of body, mind and world it brought along came to enrich but not essentially alter the Daoist tradition” (p. 23). Later in the Song period (960-1279), Chán – an early Chinese meditative practice – spread over East Asia and blossomed in various schools namely Zen, Sõn, and Thiền lineages (Eifring ed. 2015, pp. 56-75). Written by Robert Sharf, the ‘mindfulness’ notion of Chán not only covers corpse meditation and breathing exercises but also involves in repentance rituals and the recitation of the Buddhas’ names. It is interesting that the polemical counter-term ‘Chán mindlessness’ is expounded in this paper, implying some possibly biased attempts to bridge the gap between the theory and practices. Indeed, the author thoroughly relies on Chinese Buddhist canon that has given an extensive room for exegeses from Mahayana doctrines. Therefore, this leaves him unanswered queries when frivolously reaching the notions of contemporary mindfulness practices in Theravada tradition.

**HOW TO PRACTICE MEDITATION IN EVERYDAY LIFE?**

From the author’s spiritual point of view, the most important thing before trying a meditative method is to answer the first and foremost question: “What do I learn meditation for?” Followed by the scholarly literature, meditation is developed in response to human sufferings both in the Western search and Eastern traditions. For the record, mindfulness has been practising over 2,560 years in Buddhist traditions, and mainly implanted in Theravāda schools. So, how to simply approach this modality in everyday life?

Before trying to understand what Dhamma means in Buddhist meditation, a beginner is advised to respect and keep the five-precept observance even in a normal, busy life. As discussed in the above session, morality (sila) is always set before the traditional practice of meditation. Those five moral principles initially reflect on right action, right speech and right livelihood embedded in the wholly three dimensions of human activities, that are bodily action, speech or verbal action, and mind – the mental action (Strong 2015, p. 148).
Secondly, one is encouraged to accompany with a good teacher and good friends if s/he is interested in exploring the Dhamma in depth. Without good friendships, it is arduous to act accordingly to guidelines of the right [eightfold] path – which in actual fact establishes a precedence to the investigation of the Four Noble Truths.

Thirdly, perhaps there are up to 23 types of meditation techniques listed by Giovanni (2015) but the simplest and easiest meditation subject for any beginner is one’s own breaths. ‘Breath-meditation’ is considered to be safe and feasible to practice, an object so as to contemplate the relatedness between the internal physical body and the external world. Besides, breath meditation can be practised anytime and anywhere as long as being alerted in the mind. In fact, one will be diagnosed as the dead when stopping breathing. Hence, until the time of death it is also beneficial to notice the presence of every in-and-out breath, moment to moment. This consequently reminds oneself of the vitality of life, both physically and mentally.

Lastly, it is time and time again to uphold the daily practice for the purpose of making breath-meditation a healthy habit of the mind. As simple as it is – albeit uneasy to retain the right practice, this short guide will be definitely fruitful for any meditator to test among thousands of books teaching mindfulness meditation in recent times.

CONCLUSION

Mental illnesses have become a burdensome health area in the West over decades, which has urged contemporary practitioners to go back Eastern traditional practices searching for the answer. Nowadays it might be rare to deliberately join a meditation course without commercialized purpose. Yet many practitioners in Eastern traditions (such as Theravādin monastics and Goenka’s Dhamma network) are still maintaining this principle for the aim of pure Dhamma to be taught and experienced. This indeed is the most distinctive feature in comparison with the normative Western approach. On the other hand, meditation has been researched in clinical studies since 1990s and shown fabulous effects, which makes it now become a “billion-dollar business” (Wieczner 2016). Questions raised for self-introspection: Is health or wellbeing the
most potential business throughout the times? If yes, why does no one buy ‘Nirvana’ – the utmost antidote to ending all pains?

A Brief Bio:

Rev. Joticandā (aka. Quang Hang) practices in the Theravāda tradition since 2011 and was trained at Buu Quang Temple in Ho Chi Minh City, Vietnam (2013-2016). She has been travelling for meditation courses in Burma, Australia and Sri Lanka (2015-now). Currently she is a graduate student associated with Department of Health at Nan Tien Institute (NTI), New South Wales, Australia (2016-2019). At the same time, she registers as a research candidate (MPHIL Programme) at the University of Sri Jayewardenepura (USJP), Sri Lanka.

FIGURES

FIGURE 1: Proportion of non-fatal burden by disease groups and sex

Figure 1: Proportion of non-fatal burden by disease groups and sex.

Source: AIHW 2016
FIGURE 2: BUDDHISM SPREADING ALL OVER THE WORLD TODAY

Figure 2: Buddhism spreading all over the world today

APPENDIX: MULTI-DOMAINS OF PERSONAL WELLBEING

1. Personal Wellbeing Index (PWI)

8 Domains of Personal Wellbeing adopted in over 40 countries (Webb 2013)

2. Personal Wellbeing Measurement by UK's Office for National Statistics (ONS)

Includes individual's feelings of satisfaction with life, whether they feel the things they do in their life are worthwhile and their positive and negative emotions.

### Life Satisfaction

- Very high rating of satisfaction with their lives overall

<table>
<thead>
<tr>
<th>Year</th>
<th>2012</th>
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<td>%</td>
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In the year ending December 2017, 3 in 10 people aged 16 and over in the UK (30.1%) reported a very high rating of satisfaction with their lives overall (9 and 10 out of 10). While there was no overall change over the short term (29.6% in the year ending December 2016) there was an improvement over the long-term (26.2% in the year ending December 2012).

Updated: 17 May 2018

### Worthwhile

- Very high rating of how worthwhile the things they do are

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<thead>
<tr>
<th>Year</th>
<th>2012</th>
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In the year ending December 2017, 35.7% of people in the UK aged 16 and over reported a very high rating that the things they did were worthwhile (9 and 10 out of 10). This was an improvement for both the short-term (34.9% in the year ending December 2016) and the long-term (31.2% in the year ending December 2012).

Updated: 17 May 2018

### Happiness

- Rated their happiness yesterday as very high

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<tr>
<th>Year</th>
<th>2012</th>
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<td>%</td>
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</table>

In the year ending December 2017, 35.1% of people aged 16 and over in the UK reported their happiness yesterday as very high (9 and 10 out of 10). While there was no overall change on the previous year (34.6% in the year ending December 2016) there was an improvement over the long-term (31.5% in the year ending December 2012).

Updated: 17 May 2018

### Anxiety

- Rated how anxious they were yesterday as very low

<table>
<thead>
<tr>
<th>Year</th>
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<th>2015</th>
<th>2016</th>
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</table>

In the year ending December 2017, 40.2% of people aged 16 and over in the UK rated their anxiety as very low. While there was no overall change on the previous year (40.9% in the year ending December 2016) there was an improvement over the long-term (38.1% in the year ending December 2012).

Updated: 17 May 2018

### Mental well-being

- Average rating of mental well-being

<table>
<thead>
<tr>
<th>Year</th>
<th>2008</th>
<th>2009/10</th>
<th>2010/11</th>
<th>2011/12</th>
<th>2012/13</th>
<th>2013/14</th>
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<tr>
<td>Score out of 35</td>
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In 2015 to 2016, the average rating of positive mental well-being for people aged 16 and over in the UK was 25.2 out of 35. While there was an improvement over the short-term (24.6 out of 35 in 2012 to 2013), there was no overall change over the long-term (25.2 out of 35 in 2009 to 2010).

Updated: 25 April 2018

### Personal Wellbeing in the UK (ONS 2018)

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UTILITY OF BUDDHIST MEDITATION TO OVERCOME PHYSICAL INFIRMITY AND MENTAL DISORDERS BASED ON MODERN NEUROSCIENCE RESEARCHES

by Ven. Polgolle Kusaladhamma*

INTRODUCTION

Buddhist Meditation practices mainly focus to train the mind for overcoming the suffering, problems, especially negative forces in emotions that create mental unrest, unhappiness, fear, and frustration etc. which brings more problems and suffering. The negative emotions bring not only mental unrest, but also it is detrimental to physical health. The positive states of the mind bring inner strength, mental fortitude and, due to that beneficial to the physical health. The modern neuroscientist also explore about the brain mechanisms pertain of attention and emotion. Neuron system is the most complex organ system in the body. Neurons are cells specialized for communication. The neurons send information one neuron to another as electrical signals. These cells have the ability to communicate with other types of cells. The neuron electrically excitable cells that receives, processes and transmits information through electrical and chemical signals. The transmission occurs via synapses. Mainly neurons system consists with two components, the central nervous system and the peripheral nervous system.¹

Buddhist traditional Meditation practices associate with some philosophical and metaphysical concepts also. Therefore scientific

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¹ Wade, Nicholas.1999. p 234
research about the Meditation practices must distinguish the empirical aspects of the Buddhist teaching and other aspect of the Meditation practices. Neurologists prove the simple Meditation practices can make observable changes in the human neuron system.

**BUDDHIST MEDITATION AND NEUROSCIENCE RESEARCHES**

The Pali term *bhāvanā* has been translated into English as Meditation. The term *bhāvanā* has derived from the term “*bhāva*” which gives the meanings such as “emotion,” “sentiment,” and “state of mind.” The Pali term *bhāvanā* literally means “development,” “cultivating,” and “producing.” Pali Text Society’s Pali-English Dictionary has given the meaning for term *bhāvanā*, as producing, dwelling on something, putting one’s thoughts to, application, developing by means of thought or meditation, cultivation by mind, culture. The English term Meditation derived from the Latin term “*meditari.*” considering the state of consciousness in which the individual eliminates environmental stimuli from awareness. So that, the mind has a single focus for the relaxation and relief from stress. A wide variety of techniques are used to clear the mind of stressful outside interface.

Mosby’s medical Dictionary define Meditation as a practice of concentrated focus upon a sound, object, visualization, the breath, movement, or attention order to awareness of the present moment, reduce the stress, promote relaxation, and enhance personal and spiritual growth. Medical Dictionary for the Health Professions and Nursing defines Meditation as; any mental activity intended to keep the practitioner’s attention in the present; has been used for several thousand years to balance physical, emotional, and mental states; sometimes employed as part of overall therapy for diverse medical conditions (e.g. providing pain relief, lowering blood pressure).

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2. See Sutta - See on term Dhs. trsl 261 (240); Expos. I. 217 (DhsA. 163); Cpd. 207 n. 2. Cp. pari, vi, sam.Vin. I, 294 (indriya); D. III, 219 (three: kāya, citta, paññā), 221, 225, 285, 291; S. I, 48; Dh. 73, 301; J. I, 196 (mettā); III, 45 (id.); Nd 143 (saññā); Nett 91 (samatha-vipas-sanaṃ); Vbh. 12, 16 sq.99, 325; Vism. 130 (karaṇa, bhāvanā, rakkhaṇa; here bh. bringing out, keeping in existence), 314 (karuṇā), 317 (upekkhā); Miln. 25 (manuyuñjati); Sdhp. 15, 216, 233, 451.
Buddhist meditations divide into two categories as samatha and vipassana meditations. Pali Text Society’s Pali-English Dictionary imply Samatha as, Calm, quietude of heart, tranquility, serenity and cessation of the Sāṅkhāras. The Pali Term Vipassanā translated to English as “insight,” “clear seeing.” The Prefix “Vi” means special and the root “pas” means see. The term Vipassnā means “seeing deeply.” It define as,

“Looking into something with clarity and precision, seeing each component as distinct and separate, and piercing all the way through so as to perceive the most fundamental reality of that thing.”

The synonym for term Vipassanā is “paccakkha”; gives the means such as “before the eyes” or “direct experiential perception.” It rejects the knowledge derived from reasoning or arguments. In Tibatian Buddhism Pali term Vipassanā use as “ihagthong.” The term ihag means “higher,” “superior,” “greater,” the term “thong” means “view,” or “to see.” Thus, ihagthong gives the meaning “superior seeing,” “great vissioin,” “supreme wisdom,” “superior manner of seeing,” and “seeing that which the essential nature is.” It refers to insight into the tilakkhaṇa or three marks of existence such as impermanence, suffering, or unsatisfactoriness, and realization of non-self. (aniccata, dukkhatā, anattatā).

The Sabbāsava Sutta and the Satipaṭṭhāna Sutta mainly explain the way of free from all kind of unsatisfactoriness, unhappiness and unpleasantness. All the problems come to human beings according to Buddhism not mainly due to the external world. Buddhism emphasize that human mind is the main object which pertaining to suffer and happiness. Sabbāsava Sutta in Majjhima-Nikāya Buddha says,

“Monks, I will teach you the method of restraining the mind from all the desire or cankers.”

Then the Buddha proclaimed impotent of wise attention. “Yo niso manasikāra.” When people live with wise attention new defilements

3. PTS. M. I, 33; A. I, 61, 95; II, 140; III, 86 sq. (ceto), 116 sq., 449; IV, 360; V, 99; D. III, 54, 213, 273; DhA. II, 177; S. IV, 362; Dhs. 11, 15, 54.
4. Gunaratana, Henepola. 2011, P. 21
will not enter into the mind. The defilements exist in the mind can see clearly through wise attention and it is easy to eradicate from the mind. Buddhist meditation prescribe regard to the human temperaments or *carita*. The term *carita* derived from the “*car+ta*” which gives the meanings such as behavior, temperaments or the perfuming of charity. Pali canon use another synonyms “*cariya*” which gives the meaning behavior, practice, habit, familiarity, and temperament. According to the Visuddhimagga, *carita* means personal nature (*pakati*), and idiosyncrasy (*ussanna*) etc. There are six temperaments.

*Rāga carita* - greedy temperaments.

Psychic phenomena related to greedy temperaments are Deceit (*māyā*), hypocrisy (*sātheyya*), excessive wish (*mahicchāta*), evil wish (*pāpicchāta*), discontentment (*asantuṭṭhi*), persuasion (*saṅga*), avariciousness (*tintina*), discourteous living (*asabhāgavutti*), tedium (*arati*), apathy (*tandi*), restlessness (*vijambhīta*), after meal drowsiness (*bhattasammado*), sluggishness (*satasolīnattanī*), guile (*kuhanā*), insinuating talk (*lapanā*), and seeking profit by profit. (*lābeṇa lābaṃ nijiginsanatā*)

Abnormal Behaviors: Harming to others, Killing animals, Stealing, Sexual misconduct, taking intoxicant, frequently watching drama, wandering the streets at inappropriate times, associate with evil companions.

Treatment (Meditation): *Nilakasīṇa* (Blue kasīṇa), The ten Loathsome Objects (*asubha- kammaṭṭhāna*) Bloated corpse, Livid corpse, Festering corpse, Corpse cut open, Gnawed corpse, Scattered corpse, Hacked and scattered corpse, Bleeding corpse, Worm-infested corpse and Skeleton. And *Kayagatāsati*. (contemplation on body)

*Dosa Carita* - Anger Temperaments.

Psychic phenomena related to anger temperaments are anger (*kodha*), grudge (*upanāha*), ingratitude (*makkha*), disparaging (*palāsa*), jealousy (*issā*), meanness (*macchariya*), contumacy (*dovacassata*), and having evil friends (*pāpamittā*).

Abnormal Behaviors: Harming to others, Killing animals,
uncontrolled senses, self-mortification, malevolence, disobedient, Associate with evil companions, and engaged with war.

Treatment (Meditation): Nīla kasiṇa (blue kasiṇa), Pīta kasiṇa (Yellow kasiṇa), Lohita kasiṇa (red kasiṇa), Odāta kasiṇa (White kasiṇa), The four sublime abodes (Brahma vihāra); Loving-kindness meditation (mettā bhāvanā), Compassion meditation (karuṇā bhāvaā), meditation of sympathetic joy (muditā bhāvanā), and meditation of Equanimity (upekkhā bhāvanā).

Mohā Carita - Dull Temperaments

Psychic phenomena related to dull temperaments are sloth (thīna), restlessness (uddaccha), remorse (kukkucca), doubt (vicikicchā), dogma (adanaggāhi), difficulty in renouncing (duppaṭinissaggitā), un-mindfulness (muttahasacca), and absence of awareness (asampajañña).

Abnormal Behaviors: frivolous talk, false speech, talkative, laziness, confuse, admiring the evil doer, insulting to wise, delight on should not delight, non-delight on should delight, no his own opinion, and does not like to eliminate wrong views.

Treatment (Meditation): simple mediation practices such as Ānāpānasati Bhāvanā (mindfulness on breath).

Saddhā carita - faithful temperaments.

Psychic phenomena related to faithful temperaments are free generosity (muttacāga), desire to see a Noble person (ariyānadassana kāmatā), desire to hear doctrine of the Noble person (saddhammaṃ sotukāmatā), great gladness (pāmojjabahulatā), ingenuousness (asaṭṭa hatā), honesty (amāyāvitā), and faith in things of faith (pasādaniyesuṭhānesu pasādo), are frequently arising whole mental phenomena in faithful temperaments.

Behaviors: they have benevolence activities. Only they have improve their qualities. Patient, wisely talking, compassion, loving-kindness, like share knowledge, clean, gentle, generosity, not a opportunist, beloved to father, mother, sisters, brothers, wife and husband, faithful to religion, admiring other’s good qualities, like to development, practice the equanimity, doesn’t like give pain to others, like to calm environment, like to read books, and have wide vision.
However there is a chance to cheat them due to *amūlikā saddhā*.


*Buddhi Carita* - Intelligence temperaments.

Psychic phenomena related to intelligence temperaments; the person is easy to be admonished (*savacassatā*), possession of good friends (*kalyāna mittatā*), has moderation in diet (*bojane amattaññutā*), devotes to wakefulness and has sense of urgency at eight grounds for the sense of urgency (*saṁveganiyesu thanesu saṁvego*), and practices wisely by means of sense of urgency (*saṁviggassaca yoniso padhānam)*

Behaviors: keen knowledge, inheritably wise, improve the intellectual capacity, wise, easily understand, benevolence behaviors, associate with the good companions, mindful, have good memory power, and no indulge in foods. They have only develop their good qualities.

Mediation: *maraññanussati bhāvanā* (recollection of death), āharepaṭikūla saññā (Repulsiveness of Food), and *catudhātu-vavattṭhāna* (Analysis of the Four Elements).

*Vitakka Carita* - Speculative temperaments.

Psychic phenomena related to speculative temperaments; talkativeness (*bhassabahulata*), sociability (*ganaramatā*), boredom with devotion to the profitable (*rattindumayana*), and flaming by day (*divapajjalana*).

Abnormal Behaviors: Talkative, Frequenting public spectacle, does not like to meritorious deeds, live in dream world, constantly change the opinion, believe others, everything without any order, and like to dwell in impure environment.

Treatments: Ānāpānasati meditation, blue *Kasiṇa*.

IBMT did the experiment using two different groups of students. One group of students practiced the Meditation while
other practice relaxation. Before 5 days two groups were similar by, behavioural, endocrine, and immune. After 5 days Meditation training, control group showed significant improvement of attention and positive mood. They showed reduced of cortisol and secretion hormones, which pertaining to reducing the stress and increased immune reactivity. The scientists used new technologies such as physiological reaction in heart rate, respiratory amplitude and rate, skin conductance response (SCR), and brain imaging to monitor autonomic nervous system.

The Meditated group showed higher levels of self-regulation than relaxation group. The anterior cingulate cortex (ACC) and prefrontal cortex (PFC) of the brain show mechanism of self-regulation of attention and emotion. During the training, activity of the ACC and PFC increased more in the Meditation group than relaxation group.

Furthermore, scientists showed Meditation affiliated by physical changes such as oxygen consumption, heart rate, skin resistance etc. Especially the function of autonomic neuron system, including heart rate, skin resistance and conductance, respiratory amplitude rate and EEG frequencies. The Meditation group shows an increase of autonomic neuron system, especially parasympathetic neuron system than others. The Meditated group shows greater EEG power in the midline theta wave and the frontal midline theta rhythm will be positively correlated with high-frequency of heart rate. Major chemicals inside the brain that affect neural activity. Primary neurotransmitters and its effect to the body,

1. Glutamate - excites receiving neurons
2. GABA (Gama amino-butryric acid) - inhibits receiving neurons.

The main Neuromodulators (influence the neurotransmitters);

1. Serotonin - regulate mood, sleep, and digestion. Antidepressants increasing
2. Dopamine - involved with rewards and attention.
3. Norepinephrine - alerts and arouses
4. Acetylcholine - Promotes wakefulness and learning

5. Opioids - buffer stress, provide soothing, reduce pain, produce pleasure

6. Oxytocin - promotes nurturing behaviours toward children and bonding couples. Associate with blissful closeness and love.

7. Vasopressin - supports pair bonding. It may promote aggressiveness toward sexual rivals.

8. Cortisol - released by the adrenal glands during the stress response.

9. Estrogen - affect libido, mood, and memory

In human brain contains 100 billion neurons and 1000 synapses on each. If the person stuck on certain thoughts, he has problem with cingulate system. If trouble in focusing his attention, he has problem in Prefrontal cortex prescription. If increase the anxiety, the problem is in basal ganglia system. If it is difficult to connect meaningfully with others, the problem is in the deep limbic system. If cannot tame the temper, the problem is in the temporal lobes. According to estimate, human body can sense some 20 million bites of information per second. While conscious mind it is about 40 bits of information per second. The compassion and happiness for the infant helpful to enlargement of the brain during first few weeks.

John Denninger, a psychiatrist at Harvard Medical School, show how Meditation practices affect genes and brain activity. His latest work show how Meditation can switch on and off some genes linked to stress and immune function. Meditation makes free of all the neurotic behavior that results from the existence of a tortured. The Meditation certainly is the way to cure such neurosis and unhealthy emotional states.

The mind is immaterial. It is co-occurs and interrelated with material neural activity. What flows through the mind sculpts your brain. It makes physical changes such as,

1. Alterations brain waves

2. Consumption of oxygen and glucose
3. Ebbs and flows of neurochemicals
4. Increased blood/nutrient flow to active regions.
5. Altered epigenetics.
6. Increasing the excitability of active neurons.
7. Strengthening existing synapses.
8. Building new synapses; thickening cortex
9. Neuronal “pruning”
10. Thickness and strengthens the anterior (frontal) cingulate cortex and insula. Those area involved with controlled attention, empathy, and compassion. The Meditation can improve these functions.
11. Less cortical thinning with aging
12. Increase activation of the left frontal regions, which lifts moods.
13. Increases the power and reach of fast, gamma brainwaves.
14. Decreased stress-related cortisol
15. Stronger immune system

The activity in the frontal region of the brain reflects a person’s emotional state. Especially right frontal areas marks the fleeting positive mood. The negative emotions fade more quickly in people by more left-frontal activities. The Meditation on compassion showed greater shift toward left-frontal activation.

With the support of His Holiness Dalai Lama, Richard Davidson, a neuroscientist at the University of Wisconsin started an experiments on effects of Meditation on the brain. His results explained that long-term, or short-term practice of Meditation affect in different levels of activity in brain regions related to qualities such as attention, anxiety, depression, fear, and anger. He show body it-self has ability of healing.

Many doctors prescribing Meditation for blood pressure,
angina, and asthma breathe easier, relieve insomnia and stress. The experiments describe that deep relaxation changes our bodies on a genetic level. The researchers at Harvard Medical School discovered that, “disease-fighting genes” were active in long-term practitioners of Meditation more than others. They found genes that protect from affections such as pain, infertility, high blood pressure arthritis, stronger immunity, healthier hormone levels and lower blood pressure. The hypnotherapist at London’s Body Mind Medicine Centre report on their experiment and says,

“After two months, their bodies began to change, the genes that help fight inflammation, kill diseased cells and protect the body from cancer. All began to active.”

Fifteen minutes of Meditation can produce following health benefits,

1. Increased immunity - Researches at the Ohio State University found that Meditation increased immunity in recovering cancer patients. When it practices daily, reduce the risk of breast cancer recurrence. A month of mediation exercises boost natural killer cells, and giving them resistance to tumors and to viruses. Scientists at the University of Wisconsin reported meditators also showed a significant increase in immunity to the flu.

2. Increased Fertility – A research at the University of Western Australia found that women are more likely to conceive during periods when they are relaxed rather than stressed. A research at Trakya University, in Turkey, also found that stress reduces sperm count and motility, relaxation also boost male fertility.

3. Lower the blood pressure - Harvard Medical School and British Medical Journal report that Meditation lowered blood pressure by making the body less responsive to stress hormones.

4. Anti-inflammatory - The researchers at Emory University in the US say that Stress leads to inflammation, a state linked to heart disease, arthritis, asthma and skin conditions such as psoriasis, say Meditation can help prevent and treat such symptoms.
5. Relieves irritable bowel syndrome - The researchers at the State University of New York recommended Meditation twice a day as an effective treatment to irritable bowel syndrome.

6. Reduce the physical pain, anxiety and stress - A study published in Psychotherapy and Psychosomatics showed sustained benefits over a three year period in a group of women who had taken an eight-week course in Meditation.

7. Helps lower blood sugar - Researchers at Cedars-Sinai Medical Center in Los Angeles showed that patients were able to lower their blood pressure, blood sugar and insulin by practicing Meditation.

8. Donald K. Swearer has said: Meditation is also promoted in Thailand as a treatment for patients with AIDS. Beginning in 1989, a team of psychologists, social workers and nurses utilized Meditation techniques as part of a hospital training program to help care workers who treat HIV and drug dependent patients.

Meditation more helpful for various health problems such as anxiety, pain, depression, stress, insomnia etc. (Physical or emotional symptoms that may be associated with chronic illnesses (such as heart disease, HIV/AIDS, and cancer) and their treatment.)

Researches in 210 institutes including Harvard, and UCLA Medical School, in 33 countries show benefits of Meditation.

1. Reduced High Blood Pressure and Death Rates - American Journal of Cardiology
2. Reduced High Blood Pressure and Reduced Hypertension - American Journal of Hypertension
3. Reduced Atherosclerosis - American Journal of Cardiology
4. Reduced Thickening of Coronary Arteries - The American Heart Association’s Stroke
5. Reduced Blood Pressure - International Journal of Neuroscience
6. Slowing of Aging - International Journal of Neuroscience
7. Reduced Hospitalization Rates - American Journal of Managed Care
8. Increased Creativity - Journal of Creative Behavior
9. Decreased Anxiety - Journal of Clinical Psychology
10. Reduced Alcohol Abuse - American Journal of Psychiatry
11. Increased Productivity - Academy of Management Journal
12. Reduced Blood Pressure: Comparisons with Other Procedures - The American Heart Association's Hypertension

CONCLUSION

In first two years every single neuron has 2500 synapses and at age three grow into 15000 synapses per neuron. In average adult has half that number of synapses. The reason is some connections are strengthened while eliminated and some connections never used and die. It is known as synaptic purring. The Meditation practices influence to the human neuron system and body functions. Scientists investigate use of effective, preventative, and non-pharmacological options to treat the mental illnesses. The Meditation practices important to regulate emotions, mood, and stress. Short time period meditation practice makes people calm, less stressed, and relax. 20 minutes of Meditation leads to physical changes such as reduced blood pressure, lower the heart rate, deeper and calmer breathing, lower risk of heart attack, and treatment for chronic and acute pain.

Four days of Meditation show reduced of unpleasantness and intensity of the pain. The Meditation increases the function of the left hemisphere, orbito-frontal cortex and hippocampus regions which linked with positive mood, immune functions. While aging the people thins the cortex of the brain and it can be cause for dementia. Scientific experiments show around one hour Meditation for six years increased the cortical thickness.

Neurobiologist believed human brain grow during infancy and childhood until 1960. The brain plasticity means brain's ability of changing and adapt as a result of experiences. Modern neurobiologists believe the brain continues to create new neural pathways and learn new information and create new memories according to
neuron plasticity. The plasticity occur during the lifetime but more predominant during specific life ages. The plasticity involves brain cells other than neurons including glial and vascular cells. The plasticity occurs due to learning, experiences, memory formation, or damage to the brain. The environment and genetics influence to it.
Today’s fast-paced global culture focuses increasingly on materialism. Most individuals, in the desire for achieving ambitions, financial stability, material comfort and a seemingly perfect life, are compelled to pay a price often in the form of bearing excessive physical and mental stress. The frenzied pursuit of progress and prosperity has ironically become the root cause for lack of happiness, contentment, health and wellbeing.

Hectic work schedules, high competition, stress, negative emotions, etc, eat away at their wellbeing – mental, physical and spiritual. The technology around us is also getting smarter, becoming more addictive, seeping into all spheres of life and reducing human contact which also poses a threat to mental health.

Children and adolescents too are not untouched by mental pressures. The brunt of competition, performance pressure, decreased family bonding, swamp of gadgets & social media at an early stage, negative life experiences like discrimination or abuse may take the form of anxiety, negative emotions, depression, etc. Research shows that half of all lifetime cases of mental illness begin by age 14.¹ The effects of childhood disorders can be large and also hidden, disrupting education & early careers.

The family members, being primary caregivers, have to provide

emotional support to people with mental health problems as well as bear the financial expenditure of treatment. The extent of the burden of mental health problems on family members is difficult to assess and quantify, but cannot be ignored because it has a significant impact on the family’s quality of life.

More than 200 forms of mental illness have been recognized throughout the years of psychological research. Mental health problems affect & burden not just the individuals or their kin but also the society & economy as a whole. With 450 million people suffering from mental health related problems in the world, this hitherto neglected issue poses a major challenge to global development. The risk is higher among the poor, the homeless, the unemployed, the uneducated, the victims of violence, migrants & refugees, indigenous populations, children & adolescents, abused women and neglected elderly. The number of individuals with disorders is expected to increase in view of ageing population and other man-made conditions like worsening social problems, violence, civil unrest, etc. This growing burden amounts to a huge cost in terms of human misery, disability and also economic loss. The WHO has estimated the cost of mental health problems in developed nations between 3% and 4% of GNP. This economic loss amounts to several billion dollars in terms of expenditures incurred and loss of productivity both in developed as well as developing countries.

The external happenings which cause suffering as well as the demands of today’s life that gnaw away at mental energies of the youth, the elderly and the children alike, cannot be wished away. It becomes even more essential to bring our minds in harmony to be able to maintain our mental stability & health. Mental health is crucial to the overall wellbeing of individuals and, in turn, of societies & countries. Mental, physical and spiritual health are vital and complimentary to each other. Mental health and related issues need to be recognized and given equal measure of importance as physical health.

A WHO research defines mental health as “a state of wellbeing, enabling individuals to realize their abilities, cope with normal
stresses of life, work productively & fruitfully and make a contribution to their communities”.

The need of the hour is not only available & affordable medical treatment but also to look at alternative paradigms & approaches to mental health offered in the timeless teachings of the Buddha that become more relevant in the contemporary period. The objective of this paper is understanding mental health issues by investigating into Buddhist Principles.

Buddhism, a path of profound wisdom & realism, harmony & equanimity, welfare & enlightenment, is the way shown to us two & a half millennia ago. Buddhist Philosophy focuses on the mind in order to affect a change in human thinking that is the root of all our actions, to correct our misplaced reasoning of right and wrong, to examine the changing values and lifestyle and deal with the human ethical & moral crisis. There is a saying in Buddhism – “the Bodhisattvas fear causes, whereas ordinary people fear consequences”.

In order to understand the Buddhist concept of health and specifically mental health, it is pertinent to gain knowledge of the Buddhist world view and its various principles.

BUDDHIST WORLD VIEW

In the Buddhist world view, all existences are explained in terms of integrated factors. It is a law of interconnected becoming, of conditionality and relatedness, of causes and effects, known as the Principle of Dependent Origination. This causal nexus operates in the entire phenomena – physical, psychological and moral.

In the physical realm all the things in the universe are interrelated as causes and effects without having a beginning or an end, and the world is organically structured where all its parts are interdependent. Even in human society every component is interrelated. In the same way it works in the psycho-physical sphere, in which the mind (Nāma) and body (Rūpa) are not separate units

but interdependent parts of overall human system. The individual being is merely a complex unity of five aggregates (Pan- cakhandas) – Rūpa or material form, Vedanā – feeling, Saññā – perception, Saīkārā – Volitional formations, and Vinñāna – consciousness. There is no permanent, eternal or intrinsic self either within them or outside of them. A person’s existence depends upon processes of interdependent causal relationship under the natural law: the three characteristics (tilakhana) or dependent origination (Paticca Samuppāda). This whole complex interlocking web of events has no first cause in the form of one Supreme Reality as the Creator of this Universe. Usually it is believed that a chain of cause and effect needs a first cause, but for Buddhism there is no original beginning. The succession of causes and conditions has been occurring without any conceivable beginning, without any bounds or limits.

One of the exemplifications of dependent arising are the three marks existence: anicca (impermanence), dukkha (suffering) and anatta (containing no intrinsic self). Anicca – the mark of impermanence is characterized by transitoriness. It explains that whatever comes into existence must at some time pass away. This is evident in the cosmic process, in the course of history and in the course of our lives. The Buddha pointed out that there are no static entities but only dynamic processes which appear to us to be static and stable only because our perception is not sharp enough to sense the changes. The Being itself is really a process of becoming. This teaching of radical impermanence applies to all formation without exception, specially to the five aggregates of clinging, to our own personality. Dukkha – is both pain and suffering. It is the Universal truth and Universal characteristic of all conditioned existence. The pain and suffering to a great extent are rooted in impermanence. We crave for a world where we think whatever we


value and love will remain forever, but when we meet the inevitable changes we undergo suffering. The five aggregates in themselves are impermanent, but we take them to be permanent and try to dominate them with our will but when they escape our grasp we meet with suffering and pain.

**Anatta** – the universal characteristics of anatta explains that there is nothing that can be identified as Self i.e. a substantial ego or entity, a lasting subject existing at the core of the psychophysical personality as ‘I’ or ‘mine’, because as human beings we are compound beings made up of multiple physical & psychological processes and parts which are always in process of changing moment by moment.

The Buddhist world view also comprises a belief in Kamma. It is one of the natural laws that refers to the working of intention or volition. It is a correlation between deed and its subsequent results. In the moral realm this principle of Dependent Origination operates as law of Kamma stating its conditionality of this causal relationship. In essence it can be summarized as: good deeds bear good fruits and bad deeds bear bad fruits. Intention is the inducing force in all human karmas, therefore it is the actual essence as exhorted by the Buddha “cetaṇā aham Bhikkhave, kammam vadāmi” Bhikkhus! Intention I say, is kamma. For having willed we create kamma through our body, speech and mind (A.N. III, 415).

In the Buddhist view of kamma, our willed actions produce effects, both immediately willed psychological effects and effects of moral retribution. The working of kamma is not however mechanical. Kamma is a willed action therefore it allows much room for variation and improvement. It is not determinism. Since Buddhism does not believe in any Supreme Power that transcends Nature or attribute Karma to any luck or fate, nor that anything comes true by praying, but by intentional activities. Thus we ourselves should have intentions to do good and wholesome karmas. As stated by the Buddha in Dhammapad: Purity and impurity are personal responsibilities, no one else can make you pure (Dh.156).}

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THE GOAL OF HUMAN LIFE

Once there is an inner realization of nature of life characterized by suffering, impermanence and egolessness as well as of the nature of man’s greed and the futility of the means of getting them satisfied one attains a state of serenity, awareness and pure freedom in which all suffering ceases to exist. This stage is attained by complete eradication of all defiling factors such as Avijjā – being ignorant of the truth, seeing things as self and permanent; Taṃhā – wanting this imagined self to attain various desired objects or states; and Upādāna – clinging and attachment to these mistaken objects and ideas and all that they imply. The Noble Eight Fold Path or the Middle Path is the only way to reach this goal where in all suffering ceases to exist. Eight components are not eight different ways but related factors of one path. The path helps a person to develop his/her moral strength (Sīla) through the restraint of negative actions and cultivation of positive qualities conducive for mental and spiritual growth. The practice of mental culture (Bhāvanā) deepens the understanding of mind towards all human experience as well as the nature and characteristic of phenomena, life and the universe. In short this leads to wisdom (Paññā). As this wisdom grows so do love, compassion and joy. One develops greater awareness and insight into all forms of life and better understanding of one’s own thoughts feelings and motivations. This will lead to the attainment of enlightenment, his ultimate goal – ‘Nibbāna’ in this very life.

UNDERSTANDING OF HEALTH IN BUDDHISM

These important principles work as an underlying substratum in shaping our thoughts and actions. This perception of reality will help in knowing the ways of understanding our health. Knowledge and understanding of these principles will not only aid in determining the method of investigating the causes of illness but also help in providing a solution based on these basic beliefs. In short, these principles could shape a specific health belief and a health system.

Health has to be understood in a holistic manner. Health is an indication of harmony within the individual, in one’s relationships
as well as with one’s environment. The concept of health concerns the whole person i.e. his physical & mental aspects, social, familial & work relationships and the living environment to which he/she relates. Buddhism disagrees with the idea of viewing health or illness only with respect to an afflicted part of the human body. In the Buddhist holistic perspective, disease is the result of the disturbed harmony in one’s life. By manifestation of physical symptoms, it draws our attention. Buddhism suggests not merely symptomatic treatment but also prescribes healing in the form of a combined effort of mind & body to restore this harmony to overcome disease.

Besides this holistic view, Buddhism considers kamma as a significant contributing factor towards health & disease. Good health is the fruit of good kamma in the past and good kamma in the present will be the seed for good health in future. This highlights a direct relationship between morality and health. Health depends on the way we live, think, act & feel. Ill health results from unhealthy/unwholesome living while the practice of Sila (morality), Samādhi (mental discipline) and Paññā (wisdom) is an aide to achieving sound health.

MIND AND MENTAL HEALTH IN BUDDHISM

Buddhism views mind and body as fundamentally existing in interdependence. The normal function of the body results from harmony of mind and body. Physical health is regarded as equally important as it is considered as a means to intellectual enlightenment, as witnessed in the personal experience of Buddha during the time He was striving for enlightenment. Although Buddhism views mind and body as existing in interdependence, we find most of the teachings of Buddha are directed towards understanding, developing and controlling the mind, leading to perfect purity of conduct, perfect peace of mind and perfect wisdom. Peaceful mind helps in developing a healthy mental attitude resulting in a good state of health. As it has been stated in the Dhammapada that we are the result of our thoughts –

“We are what we think, all that we are arises with our thoughts, with our thoughts we make the world” (Dhammapada, Yamaka Vaggo, Verse no. 1 & 2)

Like all phenomena, mind is also a conditioned reality. Its
existence is interdependent on various factors. Although thoughts seem to arise of their own accord with no prompting direction, other mental and physical processes prepare for their arising. Following the Karmic principle, wholesome thoughts create the propensity for more wholesome thoughts; unwholesome thoughts set the stage for unwholesome thoughts. It is in this sense, at least we are responsible for what we think. While we may not be in conscious control of each and every thought, we can choose which thoughts to entertain and develop and which to disregard and release. Cultivating a discipline for the selection and fostering of thoughts increases our capacity to care for our thoughts with wisdom. The Vitakkasāṇṭhāna Sutta (M.N. 20) provides five very practical techniques for such a discipline. By following the regimen outlined in the Sutta, we are able to influence our thinking patterns and gradually cultivate mind that have greater tendency to generate thoughts more appropriate to wisdom and liberation. Buddha specifically speaks about one feature for the care of mind i.e. the elimination of unwholesome thoughts connected with greed, hatred and delusion. With abandoning them the practitioner’s mind becomes steadied internally, quieted, brought to singleness and concentrated. The practitioner is then called the ‘master of the courses of thought’. He will think whatever thought he wishes to think, he has severed craving, flung off fetters and with the complete penetration of conceit he has put an end to suffering. Hence it has been aptly said that the source of our happiness and unhappiness lies within us, within our power. Our thoughts aid in improving or weakening our mental and physical wellbeing, ennobling us or degrading us. There is a Buddhist precept also that teaches us that rust which comes from iron can corrode or destroy the very same iron. Human mind has the very same characteristic if it is trained to develop the positive emotions of compassion, forbearance, humility and equanimity it would be happy & peaceful and the physical body would be healthier. But if it nurtures the negative

feelings of greed, hatred, or aversion it will destroy a human being like rust on the iron.

Buddhism, thus, considers mental health as being of utmost importance and stresses the training of mind not only to attain the highest state of health but the achievement of the ultimate goal of life.

Since, all our actions originate in our mind, Buddhist principles & practices try to stimulate the human mind and in turn the actions, by transforming our negative, defiled, unwholesome mental formations to positive mental states of compassion, loving kindness, sympathetic joy and equanimity. Understanding of the Four Noble Truths not only helps us realize the root cause of our suffering i.e. ignorance, responsible for all unhealthy mental states but also offers us a way for gradually overcoming our negative thoughts and awakening our mind by having a correct world view.

Buddhism originated in search for an answer to Dukkha i.e. suffering, which emerges from the existential problems of life such as sickness, old age, death, etc. This search led Siddhartha to a spiritual journey which culminated in His Enlightenment. The insights which the Buddha gained from His Enlightenment underpin the Buddhist approach to mental health.

Buddha’s original concern with the sufferings involved in human life whether physical or mental became the focal point of His teachings and His core teachings are known as the Four Noble Truths.\(^9\) The Four Noble truths are the basic framework of the Buddha’s spiritual teachings which point the way to the cessation of all suffering by way of radical transformation of our thoughts, freeing them from defilements, making them healthy & pure.

The First Noble Truth is Dukkha, generally translated into English as ‘Suffering’. Suffering is a universal phenomenon experienced by all, having various sources such as stress, depression, interpersonal conflict, hatred, anger, greed, behavioural problems,

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etc. but in Buddhism, it is mainly classified into eight types: birth, old age, illness, death, separation from loved ones, association with people one hates, inability to obtain what one desires and clinging to five aggregates.

The Buddha added ‘whatever is felt is connected with Dukkha (yam kiñci vedayitam dukkhasmi (S.N. IV, 216)). According to Buddhist thought all conditional states of life are Dukkha. It also goes further to include the fundamental human dis-ease, our inability to be satisfied with life and our constant craving for more.

Hence, it can be inferred that the problem is not the suffering itself but our response towards it. In the context of mental health, it is a mental dysfunction which manifests in various kinds of mental illness due to the wrong perception of the real nature of things. Mental illness itself is not regarded as a ‘mental affliction’, but is rather a symptom of the underlying defilements of craving, hatred and ignorance. These defiling factors bear the characteristic of soiling the mind, resulting in unwholesome behaviour, which in turn gives rise to suffering for ourselves and others.

The Buddha recognized the connection of harmful mental states (unwholesome thoughts) with all painful characteristics of lifecycle when He stated – Birth is suffering, death is suffering, old age is suffering, illness is suffering, separation from loved ones and association with people one hates is suffering, inability to obtain what ones desires is suffering and clinging to five aggregates is suffering. Dukkha is not just suffering, but at a deeper level, vulnerability to suffering & pain emerging out of misapprehension of reality.

The Second Noble Truth concerns the cause of suffering, Dukkha Samudaya. Existence is suffering for individuals because the very basic mental attribute of tṛṣṇā (craving), which lies at the bottom of all desires. It is never satisfying and a individual always finds himself in discontentment because of this. It is a cause of rebirth in Buddhism and is of three types - Kāma tṛṣṇā - desire for sensual objects, Bhava tṛṣṇā - desire for continued existence and Vibhava tṛṣṇā - desire for non-existence. But at the behest of this lies our Avidyā (ignorance) i.e. the absence of the knowledge of the true nature of all things. It is the synonym of Moha and the root
cause of all evils. It clouds one’s mental eye and prevents one from seeing the true nature of things – anicca (impermanence), anatta (egolessness) and dukkha (suffering). Not knowing the reality of things, we react to desire & craving which further leads to aversion, hatred & ill will. Hence, lobha (greed or attachment), dosa (hatred or illwill) and moha (delusion or ignorance) are three taproots responsible for defiling the human mind. A famous quotation of the Buddha from Anguttara Nikaya makes it clearer:–

O Bhikkhus! There are two kinds of illness, what are those two? physical illness and mental illness. There seem to be people who enjoy freedom from physical illness even for a year or two... even for a hundred years or more. But, O Bhikkhus, rare in this world are those who enjoy freedom from mental illness even for a moment, except for those who are free from mental defilements. (A.N. II,143).(A.N. V, 157)

According to His analysis in this saying, as long as our actions are influenced by three evil roots of greed, hatred and ignorance, we all suffer from mental illness i.e. a mind not healthy, whether we are aware of it or not.

The Buddha compared these three taproots with bamboo plant and its fruits. He said that they appear in one’s mind and destroy one’s life, like bamboo reed and banana plant are destroyed by their fruits (S.N. I, 3)

Thus, if we could rid ourselves of this ignorance and craving responsible for soiling our mind we would be mentally happy & peaceful.

The Third Noble Truth, Dukkha Nirodha, the extinction of suffering concerns the elimination of ignorance and craving. This state is called ‘Nirvāṇa’ because the mind is free from all fetters and defilements of ignorance and craving. A person is first partially freed through understanding which comes from right view and right thought (prajñā vimukti). Following this, all the defilements are eradicated and the mind is entirely freed – a stage called ‘emancipation of mind’ (ceto vimukti). In this state, the mind operates with complete freedom unaffected by lobha, dosa or moha. Correct wisdom is manifested through the realization of the true nature of all things. Mind reaches its perfect state of peace and
tranquility - Nirvāṇa, the ultimate goal.

The Third Noble Truth is supported by a hope that people can transform themselves by affecting a change in their thinking pattern and develop a healthy mind so that their daily life experience will be constituted of wisdom & compassion.

The Fourth Noble Truth, Dukkha Nirodhagāmini Paṭipadā, is a path carved out by the Buddha wherein the practical aspect of His teachings takes a concrete form. If one wants to achieve the goal held out in the Third Noble Truth, then the Fourth Noble Truth offers a set of practices to be followed. It explains through the Eightfold Path about developing a right view for correct understanding of the Buddhist principles and following the right attitudes & practices which aids in achieving a perfect mental state – free from all defiling formations. Made up of eight components, its practices fall into three categories of moral self-discipline known as Tisikkhā. The first of these threefold practice is Śīla which comprises of Right Speech, Right Action and Right Livelihood. Mental self-discipline includes Right Effort, Right Mindfulness and Right Concentration. Wisdom is constituted of Right Understanding and Right Thought. These are not sequentially practised, rather they are mutually supportive & interactive and one practices them more or less simultaneously.

Śīla serves as the foundation for the cultivation of the healthy mental states. The practice begins by developing the virtuous qualities as laid out in the Sallekha Sutta of Majjhima Nikāya which comprises of the practice of the five precepts, Eightfold Path and other virtues immanent in the stream of our consciousness in the form of wholesome psychic factors (Kusala Cetasika). Cultivation of these positive virtues helps in cleansing the mind from all sorts of evil thoughts and unwholesome mental formations. This cultivation of morality benefits the mind immensely at the psychological level. The mind is enriched by various positive emotions like generosity, compassion, loving kindness & fellow feeling.

The inner healthy state of mind is manifested in various outwardly positive behaviours such as gentleness in speech & bodily actions,

non-aggressiveness, concern for others, etc.

Right Concentration (Sammā Samādhi), the final factor in the path means firmly establishing the one-point attention of the mind (Cittassa ekaggatā) or focusing the mind on a single mental object, stable and not distracted. The concentration of the mind is carried out with unfailing effort. This concentration of the mind which precedes the attainment of the four rūpa jhānas is the result of a process of continuous development starting with moral virtue (Sīla) proceeding towards restraint of sense faculties (indriyasamvara) and mental & intellectual alertness (satisampajañña). This development enables the meditator to affect an inward purity cleanse his mind of five hindrances (nirvanas)\(^\text{11}\). This concentration (citta ekaggatā) of the mind is divided into two interrelated systems, namely – Samatha (calm) and Vipassanā (insight).

Samatha meditation is aimed at reaching the states of consciousness characterized by progressively greater level of tranquility and stillness. It has two aspects: a) achievement of the highest degree of concentration and b) progressive calming of all mental processes. By focusing on one single object, the mind withdraws from all external & internal stimuli and finally attains the states of pure & undistracted consciousness.

Vipassanā or insight meditation also starts with concentration exercises using appropriate objects on which one focuses. The objects of this contemplation are classified as fourfold: Kāyānupassanā, vedanānupassanā, cittānupassanā and dhammānupassanā i.e. various moral and intellectual subjects. The procedure is, once a certain level of concentration is achieved, one goes on to examine with steady careful attention and in great detail all sensory and mental processes. Through this contemplation one becomes a detached observer of one’s own activity. The aim is to achieve total & immediate awareness of mindfulness. This eventually leads to the

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full and clear perception of impermanence of all things.\textsuperscript{12} (M.N. I, S.N. V)

The Viśuddhimagga recommends that both meditations should be experienced in order to achieve insight, to understand the impermanence of all phenomena.

The mind reaches a state of equanimity where it is free from defilements & desires and proceeds to see clearly all things having a common nature of anicca, anatta and dukkha. In relation to vedanā this state is equated with adukkhamasukkhaka i.e. a feeling of neither pleasantness nor unpleasantness.

In Buddhism, wisdom is the key to realization of the goal of the religion. Right Understanding and Right Thought constitute wisdom. Right Understanding can be said to mean ‘seeing things as they really are’ – understanding the real truth about things rather than simply seeing them as they appear to be. In practical terms it means insight or penetrative understanding.

Wisdom is the antonym of ignorance. When there is dawn of wisdom there is no ignorance. To understand wisdom it is essential to know what ignorance denotes in Buddhism. Ignorance is the idea of a permanent, independent personality or self. The idea of a permanent self constructs the notion of ‘I’. It is this idea of a permanent self which gives rise to the various harmful emotions of attachment, greed, ill will, hatred, aversion, jealousy, anger, etc. and breeds suffering. It is ignorance of the fact that the so called ‘I’ is just an illusion of the ever-changing, interdependent factors which lie at the bottom of all emotional turmoil.

Through Right Understanding we come to realize our own true nature as well as the true nature of the world that everything is caused & conditioned, whatever is caused is impermanent in character and that impermanence has a characteristic of non-substantiality and suffering. Realizing this, the mind becomes free from clinging to the ego, free from selfish desires & motives.

Right Understanding gets perfection only when it is coupled with Right Thought. Ignorance, craving and aversion are said to be the causes of suffering. While Right Understanding removes ignorance, Right Thought removes attachment and aversion. Therefore, Right Understanding and Right Thought together remove the causes of suffering. To remove attachment or greed we must cultivate renunciation and to remove aversion we must cultivate love & compassion. With Right Understanding and Right Thought, the mind develops non-attachment to the ego, stimuli driven pain & pleasures and all mental formations, spiritual, emotional, intellectual, etc. The mind at this stage is tranquil & liberated with pure awareness and calmed. This is the Right Practice, the path leading to purity of mind and a harmonious mind.

Thus, according to Buddhism, for the mind to be in harmony it is necessary to have a correct view of ourselves and the world with respect to the knowledge of the reality of things as they truly are: Anicca (Impermanence), Dukkha (Suffering) and Anatta (non-substantiality) – the three linked characteristics of life in the phenomenal world. The adoption of wrong views makes us see the transitory as permanent, the painful as happy and what is not self as self (some permanent eternal substance within our body). This belief that ‘I’ am a separate self gives rise to attachment, fulfilling endless desires, craving & clinging which is the root cause of all suffering as detailed in the second Noble Truth. Awareness of these realities as they truly exist (anicca, anatta and dukkha) reduces desire & attachment and the mind no longer chases impulses nor clings to the desired objects. In the absence of any thoughts that tend to defile the mind (lobha, dosa and moha) it becomes peaceful, leading to good mental health. Besides changing our thoughts & perception and adopting a correct view of ourselves and the world, our mental health is also dependent on our power to restrain and eradicate the negative emotions as well as our possessive & aggressive tendencies for various mental illnesses. Such control can be achieved by practising morality and meditation. All the Buddhist precepts and meditation practices aim at controlling the senses & impulses and eliminating the unwholesome thoughts, thereby making the mind peaceful, happy and healthy. As the mind gets
purified so do actions. The actions which spring from this healthy mind are also good & wholesome, conducive to our mental health.

In recent times, studies have revealed the decisive influence of people’s states of mind, emotions, attitudes and beliefs on how they get sick and how they stay well. Setbacks or distresses to the mind such as separation from loved ones, death, professional failures, financial worries, violence, illness, alienation, obsessions, etc. directly impact the immune system. Buddhism focuses energy inward on training the mind to understand the mental states of happiness as discussed in paper above, to identify and defuse sources of negative emotions and cultivate emotional states like metta, mudita, karuna and upekkha, to bring harmony within ourselves and in our interaction with the world around us.

ABBREVIATIONS

A.N. – Anguttara Nikāya
M.N. – Majjhima Nikāya
S.N. – Samyutta Nikāya

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BUDDHIST PSYCHOLOGY:
RELATING BUDDHISM TO MODERN
PSYCHOLOGICAL TECHNIQUES

by Jyoti Gaur *

ABSTRACT

Psychology was not considered as a scientific discipline before 1800. It is considered that Wilhelm Wundt and William James were the founding fathers of the psychology. They opened the first psychological labs for their elaborated experiments to understand how human brain works which leads to varieties of thoughts and acts.

But the credit of psychological theories also goes to Siddhartha Gautama who was when exposed to the types and realities of life, that is, old age, sickness and death, started studying the inner functions of his own mind 2500 years ago, long before Wilhelm Wundt and William James.

His painful six years journey of self observation and analysis to study the various levels of psychological functioning and understanding. He did not get an opportunity to test his theories and scientifically prove the human conduct and propagate his experiments, but he managed to record his words of wisdom which are still read, explored and being proven meticulously all over the world, which shows that he had great understanding of human brain and behavior.

This can be proven by an episode in William James life who was the owner of a great intellectual power himself. Once he offered his own seat to a Buddhist monk, who had come to hear his lecture.

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“Take my chair. Yours is the psychology, everyone will be studying 21 years from now”, he said to the monk.

Buddha’s unparalleled knowledge of human psychology and brain shall be illuminated in this paper. Buddhist theories and practices as prescribed by Lord Buddha shall be compared to the latest modern techniques of psychology to prove, that, the Buddha will always remain the topmost illustrious psychologist. The theories of most prominent psychologists, like William James, Ivan Pavlov, Freud and many others, shall be compared with the theories of Buddha.

The paper will also prove the Buddhist knowledge and similarities about today’s latest psychological techniques and therapies i.e. Cognitive Behavior Therapy (CBT), Default Mode Network (DMN) and various other therapies, applicable for all the age groups, that is, childhood, adulthood and old age, in all the phases and situations of life.

Psychology was not considered as a scientific discipline before 1800. It is considered that Wilhelm Wundt and William James were the founding fathers of the psychology (Sam, G., Dana, P., Jack, A., 2015). They opened the first psychological labs for their elaborated experiments to understand how human brain works which leads to varieties of thoughts and acts.

But the credit of psychological theories also goes to Siddhartha Gautama who was when exposed to the types and realities of life, that is, old age, sickness and death, started studying the inner functions of his own mind 2500 years ago (Richard, H. Robinson, Willard, L. Johnson, 2004), long before Wilhelm Wundt and William James. He became restless and decided to search for the path that will lead to cessation from all the sufferings. Although he made queries to many learned persons and religious leaders of his era, but no one could satisfy him enough. Through the practice of great austerities and meditation, after making his mind free of all the disturbances in the life, leaving the comforts of the life he walked on the rough road, to know more about the path of the miseries. After a lot of devotion and hardships, he was enlightened and lead the foundation of Buddhism and Buddhist philosophy, to give the message of peace and happiness through his practices.
His painful six years journey of self observation and analysis to study the various levels of psychological functioning and human behavior lead showed us the right path. He did not get an opportunity to test his theories and scientifically prove the human conduct and propagate his experiments, but he managed to record his words of wisdom which are still read, explored and are now being proven meticulously all over the world, which shows that he had great understanding of human brain and behavior, proving him to be a great psychologist.

It is well accepted by the great psychologists in the world. This can be proven by an episode in William James life, who was the owner of a great intellectual power himself. Once he offered his own seat to a Buddhist monk, who had come to listen to his lecture. “Take my chair. Yours is the psychology, everyone will be studying 21 years from now”, he said to the monk, the words which became the truth (Tapas Kumar Aich, 2013).

The Buddha will always remain the topmost illustrious psychologist, today and forever. Buddha’s unparalleled knowledge of human psychology and brain, Buddhist theories and practices as prescribed by lord Buddha can be compared to the latest modern techniques of psychology. To prove that, the theories of most popular psychologists, like William James, Ivan Pavlov, Freud and many others, can be compared with the theories of the Buddha. The three baskets of teachings of Gautama Buddha in Tripitikas, which is the main source of his teachings i.e. Abhidhamma Pitika, a basket that consist of all the philosophical, psychological and ethical thoughts of the Buddha, that if followed, may lead to liberation.

Buddhism is not only the humanistic psychology, cognitive psychology, psychoanalysis and existential psychology but as mentioned by orientalist Alan Watts, it is the combination of all, which is very much like psychotherapy of today, that has always been accepted in the past and will always be accepted in the future too. It was British Indologist Rhys Davids, who translated Abhidhamma Pitaka from Pali and Sanskrit text, somewhere in 1900 and spread the information through his book, “Buddhist Manual of Psychological Ethics in West” and “Buddhist Psychology : An Enquiry into Analysis and Theory of mind (Rhys Davids, C.A., 1924).
The Buddhist knowledge of psychology and similarities about today’s latest psychological techniques and therapies i.e. Cognitive Behaviour Therapy (CBT), default mode network (DMN) and various other therapies, applicable for all the age groups, that is, childhood, adulthood and old age, in all the phases and situations of life are as follows

**Gestalt therapy:** In Gestalt therapy, the techniques focus mainly on the immediate phenomenological and experiential reality of now and here in all realms like physical, emotional and mental. It states that therapy should work with the whole person, to develop the wisdom of right understanding. Zen Buddhism, specially, is popular for using this approach which is becoming conventional and is the feeder of Gestalt therapy

**Mindfulness and Stress Reduction:** Buddhism and psychology are quite similar in theory and practice. Mindfulness and stress reduction has a negative correlation in the patients of depression and anxiety disorders and has proven to be beneficial in treatment. Mindfulness, as we know is the basic concept of Buddhism.

**Rational Emotive Psychotherapy:** According to Dr. Albert Ellis, the theory of Rational Emotive Psychotherapy has originally been stated thousands of years ago by the Buddhist thinkers (Ellis, A., 1991).

**Cognitive Behaviour Therapy:** Cognitive behavioral therapy works on the feelings and thoughts. It removes irrational thoughts. According to CBT unrealistic expectations are the cause of our suffering so one has to be realistic and rational. Instead of Expectations, Buddhism talks about Desire. It talks about impermanence, cause and effect, conditions, sufferings and realistic beliefs, which is very similar to the CBT. Just like Buddhist philosophy, Cognitive Behaviour Therapy says that anger and evil-will is the main obstacle in the spiritual development of an individual. For example, in order to reduce anger, according to Buddhist thinkers, the thought of anger have to be reduced, have to be replaced by the loving thoughts (Ellis, A., 1997). The noble eightfold path focuses on the right thinking and right mindfulness. Similarly cognitive behavioral therapy also focuses on visualisation and positive self-talk to reduce assumptions, fears, phobias and
beliefs (Jayatunge, R.M., 2012).

**Default Mode Network**- is a large scale brain network of interacting brain regions known to have activity highly correlated with each other and distinct from other networks in the brain. It was initially assumed that the default mode network was most commonly active when a person is not focused on the outside world and the brain is at wakeful rest, such as during daydreaming and mind-wandering. However, it is now known that it can contribute to elements of experience that are related to external task performance (Sormaz, *et al.*, 2018). It is also active when the individual is thinking about others, thinking about themselves, remembering the past, and planning for the future (Lieberman, Matthew, 2016). Meditation improves the attentional skills in the practitioners and brings tranquility and happiness in the lives. The Buddhist monks and the experienced meditators developed the ability to keep both the neural networks active during the meditation and this has been shown in the studies where the Buddhist monks brains have been scanned during the meditation (Matt Danzico, 2011).

**Psychotherapy**: It is the field that focuses on human potentials and not on human Pathology. Buddhist psychotherapy is somewhat ahead of it. It observes sufferings in the life as an opportunity for growth, change and developing the human potential.

**Psychoanalysis**: Psychoanalysis is a popular concept of Sigmund Freud and Carl Jung. it works on the buried complexes and memories and to uncover them for the therapeutic purpose and bringing them to the conscious level. This helps in removing the problems from the root. Buddhism believes in right meditation and right understanding. It also works on unconscious and dealing the problem through the direct methods and practices to uncover unconscious and this is very similar to psychoanalysis.

**Behaviorism**: the school was particularly associated with Ivan Pavlov and his dogs and B.F. Skinner, which works on the principles of behavior which can be manipulated to create the positive effects in the life of the person. The approach of exhortations to right action, right speech and right livelihood in Buddhism is very similar to behaviorism theory.
Solution-focused Therapy: as the name suggests, it encourages the person to reach one’s personal narratives, revise the personal ideals and set the goals and prospects. Hence the right thought and right understanding is the only application which can be the therapeutic intervention successful.

Rogerian therapy: it is a person-centered therapy, according to Buddha the empathetic listening, reflection and validation of the thoughts and emotions helps the patients to bring about the positive changes. Unconditional consideration and genuineness of the therapist can help the sufferer grow and evolve. Hence person centered therapy has become the basic component of the modern psychotherapy.

Dialectical Behavioral Therapy (DBT): Dialectic behavioral therapy was developed by Marsha Linehan, which teaches emotional regulation and tolerance to the persons with borderline personality disorders. The foundation of the therapy is mindfulness in two broad categories, that is, what and how. What can be defined as observation, description and participation. How can be described as being now nonjudgmental, one mindful and effective. This therapy is already a part of Zen Buddhism and hence, has its roots in Buddhism.

Similarly, there are umpteenth comparisons on the basis of which we can easily keep psychology and Buddhism on the same platform. The two fields can be said as the two sides of the same coin. But, there is a great need to establish Buddhist theory and practices as scientific approach. This requires lots of researches and knowledge sharing by the academicians especially, so as to bring about the changes in academic and research policies.
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ABSTRACT

There are a lot of ideas in Buddhism that deal with the human mind and suffering. Buddhism addresses questions like why do we suffer? Why do we feel anxiety? Why do we get overwhelmed by sadness? Why do people act unkindly? How to cope with hurtful behaviour, setbacks or failures? Though these are some of the questions formulated centuries earlier but not only do they speak to the modern world but form a common core of the different forms of Buddhism across regions. Through this paper, I seek to explore the solutions offered by Buddhism, particularly meditation, to change the way mind works in order to cope with stress, strife and unhappiness, the three ailments of modern humans.

The foundation of the paper comprise the meditation techniques formulated in Buddhism with special emphasis on mindfulness meditation and how it has the potential for inner peace at individual level and a harmonious system at social level. The second step is to investigate the results of mindfulness meditation at some Buddhist retreats and in clinical psychotherapy. The case is made for integrating Buddhist philosophy with meditation practice to make it more efficacious and its positive outcomes more durable. A holistic approach is proposed through the paper.

The Buddhist ideas like illusory thinking, mind changing
the reality for us are subjected to scientific evaluation as done in modern psychology examining through the twin principles of natural selection and evolution. William James, the great American psychologist said that the animating essence of religion is the belief that there is an unseen order and that our supreme good lies in harmoniously adjusting ourselves to it. Buddhism too postulates the existence of an unseen order that we should adjust ourselves to which is not a reference to some mystic cosmic plan. The unseen order is the truth about the way things work. The truth comprises of the structure of reality, of the truth about human beings, or the truth about self. According to Buddhism, these truths often go unseen because the human mind contains certain built-in distortions. We don’t see the world clearly and our vision and understanding is marred by illusions. Buddhism explains that our supreme good lies in harmoniously adjusting ourselves to this normally hidden truth and lays a path for the harmonious adjustment.

This paper largely investigates whether the Buddhist diagnosis of the human predicament and suffering is valid and whether the prescription is powerful and effective.

There are a lot of ideas in Buddhism that deal with the human mind and suffering. Buddhism addresses questions like why do we suffer? Why do we feel anxiety? Why do we get overwhelmed by sadness? Why do people act unkindly? How to cope with hurtful behaviour, setbacks or failures? Though these are some of the questions formulated centuries earlier but not only do they speak to the modern world but form a common core of the different forms of Buddhism across regions. It is worthwhile to explore the solutions offered by Buddhism, particularly meditation, to change the way mind works in order to cope with stress, strife and unhappiness, the three ailments of modern humans and to test the logic behind Buddhist diagnosis and prescription to establish its validity for the modern world.

The foundation of the paper comprise the foundational teachings of Buddhism, four noble truths and no-self that form the core of Buddhist psychological formulations of human predicament and its solution which are also examined through the prism of evolutionary psychology. The meditation techniques formulated in Buddhism
with special emphasis on mindfulness meditation are examined in view of their potential for inner peace at individual level and a harmonious system at social level. The efficacy of meditation is established through psychological studies on modular theory of mind and default mind function. The case is made for integrating Buddhist philosophy with meditation practice to make it more efficacious and its positive outcomes more durable. A holistic approach by integrating researches of modern psychology forms the core of the paper.

The Buddhist ideas like illusory thinking, mind changing the reality for us are subjected to scientific evaluation as done in modern psychology examining through the twin principles of natural selection and evolution. According to Buddhism the human mind contains certain built-in distortions. Our vision and understanding of the world is flawed by false impressions. Buddhism seeks to enable a harmonious adjustment to the actual truth. The study postulates that Buddhist meditation practices are said to be conducive to a heightened awareness and a clearer vision of reality but we need to examine if such a concept is supported by modern science. Thus, the paper largely investigates whether the Buddhist diagnosis of the human predicament and suffering is valid and whether the prescription is powerful and effective in view of modern day challenges.

BUDDHIST DIAGNOSIS OF DUKKHA / MODERN SCIENCE OF STRESS-REDUCTION

The starting point of Buddhist teachings is suffering. It begins by acknowledging and accepting mankind’s predicament and attempts to lessen the influence of self-imposed sources of distress such as harmful behavioural habits (karma), unrealistic cognitive tendencies (samskara), and affective emotional reactions (klesha). The conscious disarming of these habits extinguishes the fire of suffering. In the same way, modern research has revealed that the causal sequence-negative appraisal, adverse emotions and sympathetic activation can be intentionally intervened, regulated, and reversed. (Apply and Trumbull 1967; Goldberger and Breznitz 1982; Loizzo 2000) Buddhist psychology shifts the blame as
well as the responsibility of the human predicament away from environmental influences that presuppose external agents towards internal dynamics that require reflective analysis, self-regulation and self-correction which is supported by modern psychotherapy too. (De Silva 2000; Loizzo 2006)

The core of Buddhist doctrine of suffering is contained in a four-fold framework – the disease, the cure, the cause, the medicine. The first truth exposes the pervasiveness of dukkha. Rich in meaning and nuance, the word Dukkha in literal sense may mean physical pain or mental anguish but it alludes to a general feeling of unsatisfactory, a nagging unease with the state of things. This corresponds to the state of eerie disenchantment and unexplained discomfort that modern life is also marred with. On one hand, the world is scaling new heights of development; on the other hand the people are facing acute stress. The researchers are exploring new frontiers of scientific investigation and medicinal breakthroughs, yet, there is a sharp increase in number of deadly diseases, mental illnesses and suicide rates. Carl Jung captured the dilemma of modern times in his phrase, ‘modern man in search of a soul’. Young men and women are clamouring to get high paying jobs and soon reaching a saturation point and feeling disenchanted fall into depression and anxiety. Alarmingly, the suicide rates amongst young population have reached epidemic proportion in Europe and are on the rise in most Asian countries. Carl Jung, the founder of analytical psychology, encouraged his patients to have a spiritual aspect to their lives. Buddhist outlook can be one of the ways to deal effectively with onslaughts of problems arising in modern lives. Charles Byrne, an Irish psychiatrist writes, “As I read more about Buddhism, I came to understand that it represents a profound understanding of humanity and human psyche.” (Value Creation, 2008) Buddhist psychology creates an understanding about the nature of suffering without which it is not possible to overcome it.

In Majjhima Nikaya (i.140), Buddha states that he has always made known just two things, namely suffering and the cessation of suffering. This is an expression of the basic orientation of Buddhism for all times and all places. Dukkha can be analysed in Buddhist thought in three ways or as three kinds: Suffering as pain,
as change, as conditions. (Visuddhimagga xvi. 34-35; Digha Nikaya iii. 216; Samyutta Nikaya iv. 259, v. 56; Nettippakarana 12) The bodily pain or psychological anguish can be easily discerned, but a pleasurable condition is also bound to end in due course and will ultimately bring suffering through change. All reality is subject to change and therefore, our condition of existence itself is flawed with changefulness and inherently prone to suffering. The psychological unease is an inevitable state but only if we understand the reality, we can make progress to resolve it.

“Buddhism regards itself as presenting a system of training in conduct, meditation and understanding that constitutes a path leading to cessation of suffering. Everything is to be subordinated to that goal.” (Gethin 1998: 65) This suggests the fundamental goal of Buddhist theory and practice. It urges us to see the reality in a new light. Our preconceived and conditioned ideas about the ultimate nature of the world and our place in it need to be redefined not because it will make us a Buddhist but because the erroneous beliefs hinder our progress on the path of happiness. The premise that pleasure is short-lived yet we revel in it needs to be first comprehended more deeply. The question arises as to why it is that pleasure always evaporates in time and yet we have so much trouble reckoning with that. The modern psychologists also inquire that although the brain is built in such a way that pleasure is fleeting. Even then it focuses more on the pleasure than the fleetingness of it. The source of dukkha, suffering and unsatisfactoriness lies in our attempt to hang onto impermanent things that include pleasure. So, the cause of suffering is the clinging to the erroneous belief that the gratification is going to last forever. This is called craving, cause of suffering, as described in the second noble truth.

Modern science agrees to the pleasure-seeking tendency of brain and that the feeling of gratification lessens or vanishes with time. It looks at parts of the brain that are relevant to the failure of gratification to last forever. One experiment was conducted through the neurotransmitter dopamine. It has become pretty much common knowledge that dopamine is a pleasure chemical, the reward chemical. It is interesting to look at data from a study in which the neurons in monkeys that are involved in the release
of dopamine were precisely monitored. (Yoshimi et al. 2015) In this experiment, they gave a little fruit juice to a monkey and measured his dopamine levels. The dopamine spike lasted about a third of a second. So assuming that, in this monkey, dopamine is correlated with pleasure, that’s pretty brief pleasure. The monkey condition is very much like the human condition where pleasures are impermanent

**BUDDHISM: AGAINST CRAVING/ NATURAL SELECTION: FOR CRAVING**

The word craving has been used by the translators to convey the meaning of the Pali term ‘tanha’. (The Book of Kindred Sayings, V, p. 357; The Book of Discipline, IV, p. 16). In the Buddhist sense it stands for thirst which is given in the doctrine of four noble truths as the cause (samudaya) of suffering. (Samyutta Nikaya V, p. 421; Vinaya Pitaka I, p. 10) For this reason, The Buddhist goal of Nirvana is referred to as the extinction of suffering (tanakkhaya). Dhammapada states that craving begets grief – tanhaya jayati sokho (v. 216) and that eradication or extinction of craving makes one triumph over all grief – tanhakkhayo sabbam dukkham jinati. (v. 354) This makes it very clear that the resultant pleasure derived from fulfilling a craving evaporates very quickly.

Therefore, the question arises as why is not inbuilt in our natural instincts in everyday lives that the pleasure is going to rapidly dissipate. Why did natural selection design our brains in a way that we veer towards short term gratifications? Cosmides and Tooby elucidate “Natural Selection does not work “for the good of the species”, as many people think….it is a process in which a phenotypic design feature causes its own spread through a population (which can happen even in cases where this leads to the extinction of the species). (1997: 5-6) Not just biological but social status is also related to the design of natural selection. With humans and nonhuman primates, things like elevating their social status helps them to spread their genes, because it seems to be the case that in primates and some other parts of the animal kingdom, social status is correlated with getting genes into the next generation. Therefore, first function of natural selection (a part of which is our blindness to
fleeting nature of pleasures) is to perpetuate the species but it also reflects the evolutionary adaptations of a species. Simply put, the reason we have one set of brain circuits rather than another is that they are better at solving problems that our ancestors faced during our species’ evolutionary history, (Cosmides and Tooby 1997: 6) The only kind of problems that natural selection can design for solving are adaptive problems – how an organism makes its living, what it eats, what eats it, who it mates with, who it socializes with, how it communicates and so on. Therefore, natural selection creates craving to foster the species.

Buddha said pleasure doesn’t last, leaves us unsatisfied, evolution seems to explain why. Buddha says we focus on pleasure and not on the fleetingness of pleasure, evolution seems to explain why. It is not the agenda of natural selection whether we see the world clearly nor is it the goal of natural selection that we are happy. From natural selection’s point of view, happiness is just a tool. On the other hand, Buddhism wants us to see the world clearly all the time, and aspires to end our suffering. Buddhism has a specific strategy for realizing these goals of ending suffering, and helping us to see the world clearly. The third and fourth noble truths comprise of Buddhist prescription for the human predicament. The third noble truth tells us what the cure is. It is the abandonment of craving and of clinging. The fourth noble truth spells out the path you have to follow if you’re going to attain full liberation. And it turns out that it is an Eightfold Path. There are eight things that you have to master if you want to be liberated. So it starts with right view, which is to say getting a proper understanding of the Buddhist teaching.

ANCIENT BUDDHISM: TIMELESS PHILOSOPHY/ MODERN SKULLS: STONE AGE MIND

Natural selection, the process that designed our brain, takes a long time to design a circuit of any complexity. The time it takes to build circuits that are suited to a given environment is so slow it is hard to even imagine -- it’s like a stone being sculpted by wind-blown sand. Even relatively simple changes can take tens of thousands of years. The environment that humans -- and, therefore, human minds -- evolved in was very different from our modern environment. Our
ancestors spent well over 99% of our species’ evolutionary history living in hunter-gatherer societies. Generation after generation, for 10 million years, natural selection slowly sculpted the human brain, favoring circuitry that was good at solving the day-to-day problems of our hunter-gatherer ancestors -- problems like finding mates, hunting animals, gathering plant foods, negotiating with friends, defending ourselves against aggression, raising children, choosing a good habitat, and so on. Those whose circuits were better designed for solving these problems left more children, and we are descended from them.

Our species lived as hunter-gatherers 1000 times longer than as anything else. The world that seems so familiar, a world with roads, schools, grocery stores, factories, farms, and nation-states, has lasted for only an eye-blink of time when compared to our entire evolutionary history. The computer age is only a little older than the typical college student, and the industrial revolution is a mere 200 years old. Agriculture first appeared on earth only 10,000 years ago, and it wasn’t until about 5,000 years ago that as many as half of the human population engaged in farming rather than hunting and gathering. Natural selection is a slow process, and there just haven’t been enough generations for it to design circuits that are well-adapted to our post-industrial life. In other words, “our modern skulls house a stone-age mind”. (Cosmides and Tooby, p. 11-12).

The key to understanding how the modern mind works is to realize that its circuits were not designed to solve the day-to-day problems of a modern world -- they were designed to solve the day-to-day problems of our hunter-gatherer ancestors In saying that our modern skulls house a stone age mind, we do not mean to imply that our minds are unsophisticated. Quite the contrary: they are very sophisticated computers, whose circuits are elegantly designed to solve the kinds of problems our ancestors routinely faced. Cognitive mechanisms that exist because they solved problems efficiently in the past will not necessarily generate adaptive behavior in the present. (See Symonds 1990; Tooby J. and Cosmides L. 1990).

Buddhism, on the other hand, deals first with cognitive aspect leading to adaptive aspect. It seeks to provide us tools to navigate the reality, be it the reality of hunter-gatherer society or modern day
challenges. The aim is to undo unsatisfactoriness, acknowledging the impermanence of reality, by developing awareness beyond evolutionary ingrained interests. Buddhist teachings have some sort of timeless value as psychological pay-offs. Donald T. Campbell, in an address to American Psychological Association, spoke, “the possible sources of validity in recipes for living that have been evolved, tested, winnowed through hundreds of generations of human history. On purely scientific grounds, these recipes for living might be regarded as better tested than the best of psychology’s and psychiatry’s speculation on how lives should be lived.” (Wright 1994: 366).

The Buddhist wisdom urges digging up the “root of thirst”, which is not necessarily abstinence but cultivation of a general austere attitude towards material things. *Dhammapada* guides, “Cut down the whole forests of desires, not a tree only!” (v. 283) Herein, lies the greater wisdom regarding both the addictiveness and ephemerality of pleasure. There are scattered clues in ancient philosophy that human striving after pleasure is yoked to self-deception. In this day and age of self-centeredness, egotism and individualism, words of Buddha seem to hit the nail on its head, “The fault of others is easily perceived, but that of one’s self is difficult to perceive.” (Dhammapada 252) “We do not realize that “normal” behavior needs to be explained at all. This “instinct blindness” makes the study of psychology difficult. To get past this problem, William James (1890) suggested that we try to make the “natural seem strange”.” (Cosmides, Leda and Tooby John *Evolutionary Psychology: A Primer*, p. 1) Buddhist critique of the notion of ‘self’ is fundamental to its explanation about individual experience of the world, of consciousness and its workings that challenges the established, accepted presumptions.

**BUDDHA’S NEGATION OF NOTION OF SELF/EVOLUTIONARY PSYCHOLOGY AND DECEPTION OF SELF**

Buddha’s critique of the notion of self is rooted in a specific historical context and initially directed towards particular understandings. In negating existence of ‘self’ in the complex flow of physical and mental phenomena of an individual, Buddha points
to lack of certain attributes. These attributes, therefore, describe the self that Buddha says does not exist. If there is a self, it should be (i) constant – an unchanging phenomenon, (ii) inner controller – having ultimate control. This notion of self was common to the Brahmanical theories regarding the ultimate nature of individual and his destiny in the fifth century BCE around the time of origin and rise of Buddhism. (Gethin, The Foundations of Buddhism, p. 133) This unchanging self was assumed to be the immortal element on which individual identity rests. Buddha negates the existence of an unchanging element in an individual. He takes us to this conclusion through logical deductions about a person’s existence and its constituent elements, which are shown to have no fixed or permanent nature. He proceeds very systematically to refute the notion of self.

In the Anattalakkanasutta Buddha explains that all individuals are made of physical and mental formations. These are further listed in the form of five aggregates – form, feelings, perceptions, mental formations and consciousness. Then he asked the monks, who were listening to the sermons, if any of these elements had permanent nature. He pointed to each aggregate and posed questions like whether our physical form remained constant or our feelings never changed and so on. The monks agreed with him that none of these five aggregates were permanent and therefore cannot be the self.

Then Buddha deals with the power of control assumed to be vested in the self. The first argument is that these five aggregates cannot be subjected to control. Instead of dealing first with their controlling power, he analyses them as rather ‘out of control’. For example, we cannot will our form to be a certain, specific kind or the body will age, it will bear sickness, however hard we may will otherwise.

So, any of the aggregates, which are the sum of our existence, cannot collectively or individually be called self as they are impermanent and over them we have no control.

The first argument that everything is in a flux can be applied even today. Our physical forms, emotions, understandings, views are evolving and changing. Sometimes we behave differently in a formal setting and change within minutes when with friends or
family. We play different roles in the same slice of time and definitely evolve and change over longer durations. Comprehension of the impermanent nature of existence, can help to develop equanimity, detachment. The evolutionary psychologists hit at the ‘reality’ of ‘self’ and do a Buddhist stance without that agenda.

The playing field of the principle of natural selection displays the victory of genetic interest over truth where organisms practice deception widely for self-promotion. For example, some female fireflies in the genus *Photuris* mimic the mating flash of the genus *Phitinus* and then, having attracted *Photinus* male, eat him. (Taken from a study by James E. Lloyd, Department of Entomology, Cornell University, Ithaca, New York) Some harmless snakes develop the colouration of poisonous snake to garner undeserved awe and fear. Evolutionary psychology tells us that people are no different.

In *The Presentation of Self in Everyday Life*, a 1956 sociology book by Erving Goffman, the author uses the imagery of the theatre in order to portray the importance of human social interaction; this would become known as Goffman’s dramaturgical analysis approach. He stressed that when an individual comes in contact with other people, that individual will attempt to control or guide the impression that others might make of him by changing or fixing his or her setting, appearance and manner. “In social interaction, as in theatrical performance, there is a front region where the performers (individuals) are on stage in front of the audiences. This is where the positive aspect of the idea of self and desired impressions are highlighted. There is also a back region, where individuals can prepare for or set aside their role.” (Ritzman 2008: 372) But there is a difference between people and other members of the animal kingdom. Human beings can be fully taken in by their own act. Goffman marveled that a person could be “sincerely convinced that the impression of reality which he stages is the real reality.” (Ritzman 2008: 17-18) Robert Wright confirms that accurate depiction of reality is not high on natural selection’s list. “The new paradigm helps us map the terrain of human deception and self-deception, if at a low level of resolution.” (1194: 265).

An ingenious experiment has shown how deeply the truth about ourselves can be buried. In seeking to demonstrate the
paradoxical character of self-deception, Gur and Sackeim (1979) adapted a voice-recognition task that had been developed about a half-century earlier. In this task, after making recordings of samples of their own voice, subjects were asked to judge whether each of a series of played-back samples was or was not their own voice. The critical evidence comes from examining the relationship between occurrences of galvanic skin response (GSR) and overt verbal identification responses to the voice stimuli. The GSR is assumed to indicate unconscious own-voice recognition, whereas verbal identification indicates conscious recognition. Self-deception is judged to occur when the GSR occurs on an own-voice trial, yet the subject fails to identify the voice as self. Surprisingly, the subjects on hearing their own voice show high GSR but ‘fail’ to identify it as their own voice more often after self esteem is lowered. When self esteem is higher they recognize their own voice with the same tally of GSR. Somewhere the information was recognized within as manifested by the high GSR. Robert Trivers writes of this experiment that “it is as if we expand ourselves... when succeeding, and shrink our presentation of self when failing, yet we are largely unconscious of this process.” (1985: 417) The range of egocentric bias is from minor to epic making one prone to inflate the virtues and shroud the vices. Buddha specifically recognizes that much delusion grows out of the human penchant for one-upmanship. In warning his followers against dogmatic squabbling, he said, “The senses evidence, and works, inspire such scorn for others, and such smug conviction he is right, that all his rivals ranks as “sorry”, brainless fools.” (Suttanipata, v. 887).

This grasp of our naturally skewed perspective is bound up with the path to correct the distortion. The Eightfold path leads to right mindfulness and right concentration; which point us to meditation. Meditation helps us to correct the biases built into us by natural selection. Without emphasize this distinction between the therapeutic and the spiritual nature of the path, the agenda is to curb the selfishness and move towards “an all embracing love for the entire universe...unmarred by hate within, not rousing enmity.” (Suttanipata, Mettasutta) The Mettasutta (Poem on Loving Kindness) concludes;
Standing, walking, sitting or reclining, as long as he is awake, let him develop this mindfulness. This, they say, is ‘Noble Living’ here.

Not falling into wrong views — being virtuous, endowed with insight, lust in the senses discarded — verily never again will he return to conceive in a womb.” (Suttanipata, I. 8).

BUDDHIST VIEW OF MIND/MODULAR VIEW OF MIND

Meditation is primarily progressive stages of mental culture culminating in the attainment of the emancipation of mind from all unwholesome emotions that defile it and produce unending misery for the individual. Liberating knowledge is considered in Buddhist traditions as consisting of understanding mind or mind and matter in accordance with the principles governing dependent arising and existence. The crucial factors that condition delusion and craving are mental. Liberation occurs through insight and riddance of unwholesome emotions – punnavimutti and cetovimutti. IN the Pali scriptures three terms are frequently used to refer to mind – citta, mano, vinnana. Citto and Mano are considered as psychological constitution of personality that can be developed and cultivated. Vinnana denotes the psychological remnants that have continued from past in the present realm. “From the Buddhist point of view, the observable physiological activity is preceded by mental processes….Thus, in dealing with the nature of the body-mind relationship, Buddhism adopted a principle of dependent arising, according to which both mental and physical existences are viewed as being mutually dependent.” (Malasekara 2003:5) It is maintained that there is nothing else in the world that conduces to the greater well-being of a person than a well-cultivated mind.

Evidence for the modularity of mind hypothesis comes from studies of patients with brain damage. If the human mind were a general all-purpose problem-solver we would expect damage to the brain to affect all cognitive capacities more or less equally. But this is not what we find. On the contrary, brain damage often impairs some cognitive capacities but leaves other untouched. This view argues that the human mind contains a number of subsystems or modules – each of which is designed to perform a very limited number of tasks and cannot do anything else. Some of the most
compelling evidence for the modularity of mind hypothesis comes from studies of patients with brain damage. If the human mind were a general all-purpose problem-solver we would expect damage to the brain to affect all cognitive capacities more or less equally. But this is not what we find. On the contrary, brain damage often impairs some cognitive capacities but leaves other untouched. It means no single thing, is doing the job. Rather, there are a number of these things called modules, and they kind of take turns exerting decisive influence on our thought, our feelings, our behavior. And there’s no conscious self kind of picking the module that gets to be in charge at a given moment.

There is no conscious self directing our behavior and thoughts but the modules are taking control as a self-organizing system. These modules express themselves to us through feelings like jealousy, fear, depression, elation etc. The modular view of the mind has some illuminating links with Buddhist meditation. It can help explain the role of modules in vying for attention when people meditate. When one understands these feelings as just a bunch of modules and not core consciousness, it becomes easier to escape their grip. Thus, mind is freed from the affective shackles as desired by Buddhism.

**BUDDHIST MEDITATION/MODERN PSYCHOLOGY**

“Mind precedes all mental states. Mind is their chief; they are all mind-wrought. If with an impure mind a person speaks or acts, suffering follows him like the wheel that follows the foot of the ox.

Mind precedes all mental states. Mind is their chief; they are all mind-wrought. If with a pure mind a person speaks or acts happiness follows him like his never-departing shadow.” (Dhammapada v. 1-2).

Buddhist philosophy and the Buddhist meditation are so enmeshed together that the understanding of one is not possible without the other. The classical interpretation of Buddhist meditation does not entail merely plucking the references towards it from the canonical and other scriptural texts. It has to be contextualized within the larger corpus of Buddhist teachings. Embedding the practice of meditation within the larger ethical
The framework of Buddhism is what constitutes its complete and correct understanding. The application of meditation in clinical regimen does not necessarily require faith in Buddhism as a religion yet knowledge of the seminal beliefs from which it originates is desirable. Although the goal of Buddhism is liberation from the cycle of birth and death, but even if one just reduces stress, the world can be seen a little more clearly and emerge happier. There are many forms of Buddhist meditation but they can be studied under the main forms of concentration and mindfulness.

Concentration meditation involves focusing on something very intently. It could be a mantra, breathing, a visual image on which the practitioner focuses single-mindedly, get completely absorbed and reach a blissful state. Mindfulness meditation is a method of giving ‘close attention’ or ‘bare attention’ to experience mental purity. The Pali word for mindfulness, satipaṭṭhana, literally translates as “keeping awareness of the present”. Mindfulness is a meditation technique in Buddhist psychology in which attention is systematically expanded to encompass any physical or mental activity from moment-to-moment with an attitude of detachment and acceptance. Buddhist practice of mindfulness meditation describes four applications of contemplating – the body, feelings, mind and phenomena. (Satipaṭṭhasutta, Majjhima Nikaya)

Contemplation of the body proceeds from mindfulness of breathing, of postures, various activities, its anatomical parts to a corpse in decay as final destination. Mindfulness of breathing is the foundation of mental calm and inward attention towards a process we take for granted. The contemplation on death and decay bring about the impermanence of being as an antidote to conceit and avarice. The second contemplation is concerned with feelings. Awareness about feelings is enhanced by training oneself to distinguish between their pleasant (sukkha), unpleasant (dukkha), and neutral (adukkamsukkha) affective qualities. They are to be further distinguished between worldly (samisa) feelings arising out of carnal experiences and unworldly (niramisa) feelings arising out of a deeper spiritual experience. Contemplation of mind is aimed at recognizing the various states of the mind – the lustful, angry, deluded, and the distracted. These states are
the underlying motivation of a particular train of thought. By recognizing them, the practitioner can understand the mechanism of the rise of unwholesome states of mind and move towards higher states of tranquility. The practice leads to the removal of hindrances (nivaraṇa) that obstruct the proper functioning of the mind. The culmination of mindfulness practice is reached with the contemplation of the four noble truths which can be undertaken “by either contemplating dukkha and its arising, or be directing mindfulness to the cessation of dukkha and the path leading thereto” (Dvayatanupassanasutta, Suttanipata) According to Bhiku Bodhi, ordinarily the faculty of attention is used as an instrument for serving our purposes, our biological and psychological needs. But mindfulness is a kind of attention which operates independently of all ulterior aims and purposes. It is attention that aspires towards a pure objectivity, an awareness which reflects the nature of objects exactly as they are, without adding to them, without elaborating upon them, without interpreting through the screens of subjective evaluation and commentary.

The part of the brain called the default mode network gets active when a person is not engaged in any other mental activity. Brain scans have shown that when people meditate, the default mode network gets quieter, less active. (Brewer, Worhunsky et al) Ultimately, it is in the nature of an individual’s experience of the world, in mind and its perceptions, nature of mind itself that description of Buddhist analysis of Dukkha can be understood. Evolutionary psychology helps to discover and understand the design of human mind. The Buddhist ideas like illusory thinking, mind changing the reality for us are subjected to scientific evaluation in modern psychology through the twin principles of natural selection and evolution. According to Evolutionary Psychology Primer “The brain circuits are designed to generate behavior that is appropriate to your environmental circumstances…. the conscious experience is just the tip of the iceberg.” Modern science concedes that most of what goes on in your mind is hidden from you. Many studies have shown the preference for mates with biologically better parameters for fertility without the subjects being aware of any such conscious bias. They think they are in the hallowed act of falling in love.
Therefore, the notion that feelings of pain and pleasure are true reality is debunked by modern science which is exactly the basic premise of Buddhist meditation. It is a quest to create awareness about actual reality.

CONCLUSION

The sense of dissatisfaction is regarded as an essential prerequisite for progress on the Buddhist path. Pain remains painful unless something is done to alleviate it, while pleasure will naturally turn into pain. The most subtle form of suffering of all is one to which the unenlightened are said to be oblivious: that our minds and bodies are so conditioned that we are always subject to suffering in the next moment.

Buddhism presented a radical challenge to the way we see the world. That the path that we think will lead us to happiness leads instead to sorrow. That what we believe is true is instead false. That what we imagine to be real is unreal. Robert Wright says, “As we said, you view your feelings with less attachment and they may not get the same kind of traction with you. They may not have the same kind of power to drag your mind in a particular direction.” Buddhist assertion is that if you see the world clearly, you respond appropriately to it. You do align yourself with moral truth by embracing universal love over material and sensory gains. Meditation is the most helpful tool to aid the mental cultivation conducive to a happier, altruistic self in harmony with the environment.

Natural selection tends to create various distortions in perception, in cognition and certainly, in moral judgment with a strong intent of self promotion. Richard Alexander has stressed the evolutionary importance of moral self advertisement. (The Biology of Moral Systems) Campbell suggested some ideas parasitize brain and appeal to myopic cravings. We all have regrets of some such succumbing to temptation. One study proves that there is no willful control of brain as we imagine. In reality, brain works to justify our actions even when not aware of its purpose, Buddhism starts from this premise that the feelings and ensuing reality are delusional which is supported by modern science. Meditation definitely has self help benefits at individual level but its moral validity is not that
easy to establish. Natural selection focuses on self promotion even when it portrays oneself altruistic whereas Buddhism addresses basic human delusion of moral bias towards self. Buddhism is the path to correct moral biases built into us by natural selection and modern science also shows that natural selection is not perennially beneficial therefore moral validity of Buddhist meditation is at least partially supported by modern science. Therefore, Buddhism has great potential for self help and harmonious living. Buddhism says that we discover and harmoniously align ourselves with the hidden reality of the world, then we will in some sense realize our supreme good. And if we do not see ourselves attaining that loft goal, we shall definitely find and spread happiness.
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**Note:** All the Pali sources refer to the Pali Text Society editions.
USING SATIPATṬHĀNA BHĀVANĀ TO HELP IMPROVE THE MENTAL WELLNESS OF LGBTQ PEOPLE

by Zhong Haoqin*

ABSTRACT

Nowadays, the population of the sexual minority, who are identified as lesbian, gay, bisexual, transgender or queer (LGBTQ for short), keeps growing. It is reported that in 2005, 8 million, or 3.5% of the USA population claim to be LGBTQ (Fritzges 2008). Accordingly, in China, the figure of male homosexuals in 2002 was assessed to be about 20 million, while the figure of female homosexuals about 10 million (BAO 2012).

LGBTQ people are now more accepted by the society than ever before. However, that does not automatically make all LGBTQ people accept their own identities, instead, they would experience shame and guilty related to internalized homophobia, which will deleteriously affect their mental health and overall wellness. The LGBTQ suicide epidemic continues. Hence, it remains a challenge for the contemporary society to attend the emotional and psychological needs of LGBTQ people. The research on psychological treatments for improving the wellness of LGBTQ people, helping them to fully accept their minority sexual orientation identity, is now in the ascendant. Buddhist-derived practices have also been generally introduced to help the wellness of LGBTQ people.

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people, for example, mindfulness and loving-kindness meditation (Fritzges 2008), though there remains a paucity of detailed and well-directed studies.

This essay will introduce traditional Buddhist meditation, *Satipaṭṭhāna bhāvanā*, especially, the mindfulness on the body, *Kāyānupassanā*, as a potential supportive, healing practice for LGBTQ people. *Kāyānupassanā* will not only serve as psychological treatment, but also a religious practice to affect the mental health of LGBTQ individuals positively. A detailed analysis on *Kāyānupassanā* would be given. The procedures on how such meditation could be done to improve the perception of self-esteem of LGBTQ people, and to mitigate the negative feelings such as shame and guilty of them would also be discussed.

1. WHAT IS LGBTQ AND *SATIPAṬṬHĀNA BHĀVANĀ*

1.1. Definition for LGBTQ

The definitions for LGBTQ are listed as follows:

Lesbian: “A female with romantic, emotional, and sexual attraction to females.”

Gay: “A male with romantic, emotional, and sexual attraction to males.”

Bisexual: “a person with romantic, emotional, sexual attracted to both men and women.”

Transgender: “a person whose sense of personal identity and gender does not correspond with his birth sex.”

Queer: “An umbrella term used to refer to the entire LGBTQ community.” (Bieschke, Perez, and DeBord 2007).

2.2. Satipaṭṭhāna bhāvanā and Kāyānupassanā bhāvanā

2.2.1. Satipaṭṭhāna bhāvanā

The word ‘*satipaṭṭhāna*’, a Buddhist Pāli term, is derived from the combination of two words as: ‘*sati+upatṭhāna*’, which means attending closely to the mindfulness or awareness. In addition, the meaning of *sati* can be listed as “memory, recognition, consciousness, intentness of mind, wakefulness of mind, mindfulness alertness, etc.” (Davids 1993). And the word ‘*upatṭhāna*’ refers to attendance,
waiting on, looking after, service, care, ministering, etc. (Davids 1993). Hence satipatthāna literally can be understood and translated as attending to the mindfulness.

The general English translation of Bhāvanā is ‘meditation’. However, the term ‘bhāvana’ has a wider and a more comprehensive implication than ‘meditation’. The term bhāvana is derived from the root √bhū, of which the verbal form of is bhavati and bhāveti. While bhavati refers to become, bhāveti means to cultivate or develop within, as the commentary explains: “bhāveti akusala dhamme āsevati vaḍḍheti etāyati bhāvanā” (cultivate the wholesome dhammas, associate it and increase or develop it, by this mean it is bhāvanā). Furthermore, it is also defined as the arising, cultivating and developing of wholesome deeds: “bhāveti ti janeti uppādeti, vaḍḍheta ayami tāva idha bhāvanāya attho”.

In the Satipaṭṭhāna sutta, Buddha emphasized ‘satipaṭṭhāna bhāvanā’ as the direct and only path (ekāyanam maggo) for the liberation.

2.2.2. Kāyānupassanā bhāvanā

Kāyānupassanā refers to the contemplation of the body that comprises six sections (pabba), namely:

- Awareness of breathing (Ānāpānāsati),
- Awareness of bodily posture (Iriyāpatha sati),
- Clear knowledge regarding bodily activities (Sampajañña),
- Analyzing the body into anatomical parts (Paṭikkūlamanasikāra),
- Analyzing the body into four elementary qualities (Dhātumanasikāra)
- Contemplating the nine stages of decay of a dead body (Navasīvatika).

According to the Satipaṭṭhāna Sutta, only a person who can dwell with full awareness of his body, he is ardent, cautious and can handle greed and distress mindfully: “ye kāyānupassi viharati ātāpi sampajāno satimā vineyya loke abhijjā domanassam”. 


3. WHY APPLY SATIPAṬṬHĀNA BHĀVANĀ TO IMPROVE THE MENTAL HEALTH OF LGBTQ

3.1. Mental Health of LGBTQ people

Although the society generally shows more tolerance towards diverse people nowadays compared with the past, there are still some challenges with a minority sexual orientation identity. The challenges include self-esteem, interpersonal relationship, and prejudice and judgment from the society (Kuyper and Fokkema 2011). When LGBTQ people cannot fit into certain social norms, they would tend to internalize the message as they are wrong, sick, unhealthy and even defective (Bieschke, Perez, and DeBord 2007).

Hence, it is understandable that LGBTQ people face more minority stress and social isolation than common heterosexual, and therefore are at higher risk of deleterious effects of untreated mental health conditions (Michael King et al. 2008), most obviously, depression, which is directly related to substance abuse, self-injury, suicide, and other negative consequences. Therefore, the mental health of LGBTQ people calls for more attention and care by the society than that of the common heterosexual people.

3.2. LGBTQ and Religiosity

In the modern culture, with the society’s values shifting from survival to self-expression, and with the development of economic and political systems, religious attitudes have a greater effect on public opinion (Adamczyk and Pitt 2009). Religion plays a more role in people’s daily life and spirituality, which are often interpreted with synonymous meanings (Chickering 2006, Johnson 2013).

Religion belief and counseling have a common goal in providing approaches of coping with all kinds of stresses. Research has proved that religiosity would be a coping mechanism against mental distress and even physical disease for generally healthy people (Kocet and Curry 2013). Engagement in religion is always found to reduce depressive symptoms (Gattis, Woodford, and Han 2014) and to improve self-esteem, optimism, and the sense of empowerment (Johnson 2013); therefore affect health, mental health and subjective well-being positively (White 2007, Lease, Horne, and
However, when it comes to the LGBTQ community, the situation is quite complicated. On one hand, there is a great spiritual hunger in the LGBTQ community (Ratigan 2001), and they are reported as more often seeking personal authenticity and opportunities related to spirituality and religion, to make meaning of their sexual identity (Johnson 2013). On the other, Gattis notes that, for LGBTQ, religion can be protective or risky relying on the denomination’s position toward homosexuality (Gattis et al., 2014). The process of LGBTQ identity development requires introspection and self-analysis (Lease, Horne, and Noffsinger-Frazier 2005). If a religion is gay-affirming, it can be a defense mechanism against depression triggered by prejudice and discrimination; however, if the religious setting is unfriendly to LGBTQ people, it would be the strongest factor influencing the mental health of them, making them feel rejection and disapproval.

In fact, some religions require conformity to a strict set of rules and guidelines regarding sexual identity, and non-conformity to these principles intriguers punishment and even ostracism. To make things worse, most of them show less tolerance to LGBTQ positions, for example, Christian, Islam and Judaism. In such religious settings, LGBTQ individuals would frequently experience judgment, shame, and rejection (Super and Jacobson 2011). Nowadays, with the society’s values shifting from survival to self-expression, and with the development of economic and political systems, religious attitudes have a greater effect on public opinion (Adamczyk and Pitt 2009). Religion plays a more pivotal role in people’s daily life and spiritual life. However, sexual orientation is equally vital. When the two crush, great stress is generated, accompanied with self-hatred, self-judgment, self-harm, self-denial (Yang 2010); and it would be detrimental to the psychological wellness of them. Finding a spiritual community to belong to, and finding a refuge and safety in a religious environment are not so easy for LGBTQ people.

Fortunately, unlike some religions, sometimes provoking homophobia, Buddhism is so benevolently non-judgmental about gender issues, and therefore is perceived to be a baggage-free refuge for those religiously dispossessed, unmoored, but still huger for
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religious experience (O’Neal 1998). No wonder, LGBTQ people are among the most committed and passionate members for the Buddhist community in western countries (O’Neal 1998). The religious experience in Buddhism for LGBTQ people, including spiritual practice and spiritual faith, will improve their overall mental health, with the former calming down their body and brain, and the latter satisfying their religious need to seek a sense of personal authenticity (Lindholm and Astin 2006), and to experience something greater than one’s own limitation (Yang 2010).

The next chapter will discuss the openness of Buddhism towards gender issues in detail.

3.3. Queer Essence of Buddhism

Queer Theologists argue that gender and desire are not stable, and “gender is not expressive of some inner nature but performative”. The spirit of Queer theory is that “there is no essential sexuality or gender” (Stuart 1999). Just as Queer Theology in Christian, Buddhology also could be queered. Queer, applied here regarding religion, is used as an umbrella term, a transgressive action, and most important, as “erasing all the boundaries” (Cheng 2012).

The ‘queering’ of Buddhism should give much credit to feminist Buddhologists. Rita Gross, one of the feminist Buddhologists, holds that “the identification of men and women as male or female in their essence is merely a mental fabrication” from unskillful mind, as “there is no such a thing called inherent femaleness or inherent maleness”, according to Buddhist teaching (Gross 1993). Queer scholars put things a bit further. Roger Corless holds that, queer consciousness replaces dualistic thinking with non-dual consciousness, and that after all, the Buddha Nature is queer without dualism (Corless 2007). There is no gender in the values of wisdom, compassion, and generosity.

A convincing evidence to the friendliness of Buddhism towards LGBTQ lies in its core idea of Bodhisattva, which is related to transgender and homosexuality (Conner, Sparks, and Sparks 1996). In Buddhism, Hoben (方便法門), the expedient means, allows a bodhisattva to manifest as any form, including a homoerotic lover, which will nurture enlightenment. Such acceptance of LGBTQ is
Though the essence of Buddhism could be interpreted as queer, the Buddhist precept about sexual misconduct has been interpreted bit hostile towards LGBTQ people in certain circumstances, for example, in some Chinese Mahayana scripts. However, it is well-known that Buddhist scripts have always been modified by mainstream social and culture standards in the society. The aversion to LGBTQ shown in Chinese Mahayana scripts could be explained away by the influence of Chinese culture. In fact, the Buddha never give out any specific explanation on what could be defined as “sexual misconducts” in the Pali suttas. The Buddha only emphasized that, “above all, do no harm to others or to oneself” (BAO 2012). Therefore, following this logic, we could infer that sexual misconduct defined by the Buddha is the sexual behavior harming others or oneself (BAO 2012). Since LGBTQ relationship never harms both partner, it should not be categorized as “sexual misconduct”.

In all, LGBTQ never violates the core teaching of Buddhism; and different schools or sects of Buddhism generally show much acceptance towards LGBTQ individuals. **Theravada Buddhism** emphasizes much on the monastic tradition, in which sex, including both homosexuality and heterosexuality, is forbidden. In the *Vinaya’s* listings of prescribed activities, sex between monks and women, hermaphrodites, transvestites, men, dead bodies, animals and inanimate objects are described in equivalent terms (Jackson 1995), none being described as more morally reprehensible. However, this rule is for the monastics only, and homosexuality in laymen are not mentioned. **Mahayana Zen Buddhism** criticizes both hedonism and ascetic masochism as violating of the “Middle Path.” However, the love between LGBTQ is valued as it is “a mutually loving and supportive relationship”(Knox and Groves 2006). Ample evidence could be found in Zen tradition, especially Japanese Zen tradition, where such relationship is encouraged and appreciated. And such relationships unquestionably did and do occur in a great number of sects of Japanese Buddhism, among which the most noticeable were Tendai, Hokke-shu, and Shingon(Conner, Sparks, and Sparks 1996). As far as **Tibetan Buddhism** is concerned, nowadays, the
positions of Dalai Lama could represent the attitudes of Tibetan Buddhism towards LGBTQ mainly. Dalai Lama has criticized publicly violence against LGBTQ people and has said, “If the two people have taken no vows [of chastity], and neither is harmed why should it not be acceptable?” (Knox and Groves 2006) The discourse of Dalai Lama reflects the core Buddhist teaching discussed above. If the relationship is mutual-loving and supportive, and does no harm to others, it should be cherished. No matter it is homosexual or heterosexual oriented.

To put things in a nutshell, in Buddhism, it is encouraged to transcend all forms of sexual activities and profane desire in order to attain the final goal of Nibbāna. In the context of Buddhism’s general ascetic attitude, though homosexual behavior is never advocated, it is never singled out for special condemnation. As Buddha nature is neither homosexual or heterosexual, the acceptance of queer-identified person in a Buddhist community is well-noted.

3.4. Benefits of Satipaṭṭhāna and Kāyānupassanā

Buddhist principles, which emphasize disrupting speculative thoughts and redirecting awareness to the present moment, offer a way to increase positive mental factors, including “acceptance, forgiveness, and letting go etc.” (Leppma and Young 2016). The efficiency of some Buddhist practices has been valued for thousands of years, and is still advocated by Buddhist nowadays who strive for a balanced life, and their final goal of enlightenment.

Among all the Buddhist practices, Buddhist meditation has been studied by much scholarship for its broad applicability and usefulness. Currently, mindfulness practices, a secular derivative of traditional Buddhist meditation, which emphasize focusing on the present moment, are confirmed for their effectiveness in ameliorating the suffering and improving positive feelings in a variety of populations (Rapgay and Bystrisky 2010). Jessica L. Fritzges has well explained how meditation could reduce the side effects of stress by using the stress model of Lazarus and Folkman (Fritzges 2008).

What is more, the study of Jessica L. Fritzges (Fritzges 2008) also suggests that Buddhist meditation practices are also beneficial
to the LGBTQ community. In this study, brief mindfulness and loving-kindness exercises are utilized, and short-term changes did occur in participants’ mental status.

However, the exercise utilized in Fritzges’ work is just watching some ten-minute online video about compassion and love instead of orthodoxy Buddhist meditation. As discussed above, Buddhism satisfies the religious needs of LGBTQ. When Buddhist-derived psychosocial practice is helpful to the mental health of LGBTQ people, it is natural to put things a bit further by utilizing orthodoxy Buddhist meditation to improve the mental health of LGBTQ people. With religious ideas empowering the community, Buddhist meditation would be expected to be more effective than mere Buddhist-derived psychosocial practice introduced in past studies.

Therefore, a more detailed Buddhist method of meditation, Satipaṭṭhāna and Kāyānupassanā is introduced in this essay, aiming to help improve the mental health of LGBTQ people for a long run. The benefits of Satipaṭṭhāna and Kāyānupassanā bhāvanā will be introduced in the following.

Satipaṭṭhāna, an express path for the ultimate liberation (ekāyanam ayam bhikkhave maggo), has five purposes or benefits of cultivating mindfulness in Satipaṭṭhāna Sutta (Trenckner 1979):

- **Sattānam visuddhiya**: for purification, meaning that purifying the impurity of defilement of lusts, etc. and purifying the sub-defilements of covetousness, etc.
- **Sokapariddavānam samatikkamāya**: for triumphing lamentation
- **Dukkhadomanassānam atthagamāya**: for overcoming pain and woe by surmounting physical - mental suffering and displeasure.
- **Ñāyassa adhigamāya**: for attaining of the real path, referring to understanding of eight nobles with knowledge
- **Nibbānassa sacchikiriyāya**: for realizing Nibbāna.

It is quite clear that Satipaṭṭhāna will help eradicate the unhealthy feeling of shame, guilty and suffering caused by minority
stress, as its five goals include overcoming mental suffering and surmounting lamentation.

Among different types of Satipatthana, Kayanupassana is especially recommended to LGBTQ people, as the latter aims to realize that a body is nothing other than a product of conditions (Anālayo 2000). If the body is merely a product of conditions, the desire towards same gender is also a product of conditions. If LGBTQ individuals view bodies and desire just as bodies and desire conditioned by all the conditions, there will not arise internalized homophobia, which leads to unhealthy mental state.

The benefits of Kayanupassana are also detailed in the sutras. Kāyagatāsati Sutta and Jhānavagga in Āguttara Niyaka (Richard 1976) reference that it helps one to attain four jhāna and then the three immaterial states, the super mundane paths and finally the threefold knowledge which includes the higher knowledge ‘āsavakkhaya’ leading to ultimate liberation. Furthermore, the sutras mention ten benefits of contemplating the body as following:

- He conquers happiness and unhappiness.
- He conquers fear and anxiety.
- He is resistant to ... abusive, hurtful language; he can endure bodily feelings ... painful, distasteful, or deadly...
- He attains the four jnanas.
- He has supernormal powers.
- He has divine ear.
- He knows the thoughts of others.
- He recollects his own past lives.
- He has divine eyes.
- He remains free from awareness. (M III) (Chalmers 1977)

The 4th to 10th benefits of Kayanupassana are super-normal attainments, which seem quite difficult for normal people to attain. However, the 1st to 3rd are important to cultivate mental health for all the people, especially LGBTQ. Mindfulness of body is mentioned to be source of joy: “amatam te bhikkhave paribhunjante
ye kāyagatāsatim paribhūjantīti”, (A I) (Richard 1976) If they can conquer displeasure, fear, dread and abusive language etc. caused by the cumulative effects of interpersonal and institutional stress in their lives judgment from the society, they will have the ability to live in peace with kindness in heart and wisdom in mind, no matter how difficult are the external conditions of the world. Their mental health will surely be in a great condition.

4. HOW TO PRACTICE KĀYĀNUPASSANĀ BHĀVANĀ TO IMPROVE THE MENTAL HEALTH OF LGBTQ

4.1. Mindfulness of breathing (Ānāpānāsati)

According to the Satipaṭṭhāna sutta, there are four steps to practice Ānāpānāsati bhāvanā. Meanwhile, Ānāpānāsati Sutta adds another twelve steps. Therefore, there are 16 steps in all.

The four steps in Satipaṭṭhāna sutta are listed as follows:

“Dīgham vā assasanto: dīgham assasāmīti pajānāti, dīgham vā passasanto: dīgham passasāmīti pajānāti”. (He knows that he breathes in long while doing so; and he knows that he breathes out long while doing so).

“Rassam vā assasanto rassam assasāmīti pajānāti, rassam vā passasanto: rassam passasāmīti pajānāti” (He knows that he breathes in short while doing so; and he knows that he breathes out short while doing so).

“Sabbakāyapaṭṭisanivedi assasissāmīti sikkhati, sabbakāyapaṭṭisanivedi passasissāmīti sikkhati” (He trains himself to breathe in and out experiencing the whole body)

“Passambhayam kāyasāṅkhāram assasissāmīti sikkhati, passambhayam kāyasāṅkhāram passasissāmīti sikkhati.” (He trains himself to breathe in and out calming the body). (M I) (Trenckner 1979)

It is said that when one achieves the fourth step, his body and breath are so calmed, that it is difficult to see the breath beyond his nostril. If LGBTQ people could make their bodies so peaceful and calm, no bad emotions would harm their mental health.

The twelve stages of breathing meditation mentioned in Ānāpānāsati sutta are listed as such:
Pītipaṭisaṁvedi assasissāmīti sikkhati; Pītipaṭisaṁvedi passasissāmīti sikkhati. (He trains himself to breathe in and out with a focus on rapture.)

Sukapaṭisaṁvedi assasissāmīti sikkhati; Sukapaṭisaṁvedi passasissāmīti sikkhati. (He trains himself to breathe in and out with a focus on pleasure).

Cittasaṁkhārapaṭisaṁvedi assasissāmīti sikkhati; Cittasaṁkhārapaṭisaṁvedi passasissāmīti sikkhati. (He trains himself to breathe in and out with a focus on mental fabrication).

Passambhayāni cittasaṁkhāramassasissāmīti sikkhati; Passambhayāni cittasaṁkhāramassasissāmīti sikkhati (He trains himself to breathe in and out with a focus on calming mental fabrication).

Cittapaṭisaṁvedi assasissāmīti sikkhati; Cittapaṭisaṁvedi passasissāmīti sikkhati. (He trains himself to breathe in and out with a focus on the mind).

Abhippamodayāni cittiassasissāmīti sikkhati; abhippamodayāni cittiassasissāmīti sikkhati. (He trains himself to breathe in and out with a focus on nourishing the mind.)

Samādahāni cittiassasissāmīti sikkhati; Samādahāni cittiassasissāmīti sikkhati. (He trains himself to breathe in and out with a focus on calming the mind)

Vimocayāni cittiassasissāmīti sikkhati; Vimocayāni cittiassasissāmīti sikkhati (He trains himself to breathe in and out with a focus on emancipating the mind)

Aniccānupassi assasissāmīti sikkhati; Aniccānupassi passasissāmīti sikkhati. (He trains himself to breathe in and out with a focus on impermanance).

Virāgānupassi assasissāmīti sikkhati; Virāgānupassi passasissāmīti sikkhati (He trains himself to breathe in and out with a focus on dispassion).

Nirodhānupasi assasissāmīti sikkhati; Nirodhānupasi passasissāmīti sikkhati. (He trains himself to breathe in and out with a focus on cessation).

Paṭinissaggānupassī assasissāmīti sikkhati; Paṭinissaggānupassī passasissāmīti sikkhati. (He trains himself to breathe in and out with...
with a focus on relinquishment). (M III) (Chalmers 1977).

The significant of breathing meditation is that one can also practice the rest three mindfulness meditations (vedanānupassanā, Cittānupassanā, dhammānupassanā) together with this. For instance, the first four stages here regard bodily awareness (kāyānupassanā). From the fifth to eighth stages, they are awareness of feeling (vedanānupassanā). From the ninth to twelve stages, they are awareness of mind (Cittānupassanā). And from thirteen to sixteen stages, they regard awareness of dhammas (dhammānupassanā) (Anālayo 2000). When a trained person aware of body, feeling and dhamma, he will not be interfered by judgement from the society, and therefore overall balanced body and good mental health.

4.2. Mindfulness of Postures

Satipaṭṭhāna Sutta mentions that one should be aware of the fourfold postures and should wisely know the changing of postures. The fourfold posture is thus:

Gacchanto va: gacchāṃti pajānāti: while walking, he knows that he is walking.

Thito va: thito mhīti pajānāti: while standing, he knows that he is standing.

Nisinno va: nisinno ’mhīti pajānāti: while sitting, he knows that he is sitting.

Sayāno va: sayāno ’hīti pajānāti: while lying down, he knows that he is lying down. (M I) (Trenckner 1979)

The four postures mentioned above imply doing something. Hence, this suggests being aware of every activity. Being aware of his activity and paying more attention for the present moment, LGBTQ people will pay less time on mental fabrication about their difference from heterosexual people, and therefore be happier surely.

4.3. Mindfulness and clearly knowing (Satisampajañña)

When one has become fully aware of four postures, he can turn to the next step, ‘satisampajañña’, being mindful and clearly knowing bodily activities. This step covers all the bodily activities, movements, and motions as the sutras says:
Abhikkante patikkante sampajānakāri hoti: he knows what he is doing while going forwards and backwards.

Ālokite vilokite sampajānakāri hoti: He knows what he is doing while looking forwards and backwards.

Samiñjite pasārite sampajānakāri hoti: he knows what he is doing while folding and stretching his limbs.

Sarighātipattacīvaradhāranė sampajānakāri hoti: he knows what he is doing while wearing a robe and carrying a bowl.

Asite pite khāyite sāyite sampajānakāri hoti: he knows what he is doing while eating and drinking.

Uccāraassāvakamme sampajānakāri hoti: he knows what he is doing while excreting.

Gate thite nisinne sutte jāgarite bhāsite tunhibhāve sampajānakāri hoti he knows what he is doing while walking, sitting, sleeping, awake, talking, and keeping silent. (M I) (Trenckner 1979)

This step regards full-time awareness of every activities and motions. Hence, by practicing this, LGBTQ people can conquer unwholesome thoughts like shame, guilty, inferior and internalized homophobia.

4.4. Contemplating the anatomical constitution of the body (Paṭikkūla manasikāra)

Contemplating the actual nature of body from top to toe covered by skin, as a collection of impurity is the meditation of ‘paṭikkūla manasikāra’. In the sutra, thirty-two anatomical parts are described, with the first twenty parts related to earth element (paṭhavi dhātu) and the rest twelve related to water element (āpo dhātu). The sutta shows the way to contemplate the thirty-two facts inside body including head-hairs, body-hairs, nails, teeth…etc. (M I) (Trenckner 1979).

Just as a surgeon can see the inside of a body while he is doing a surgery, a meditator who contemplates these thirty-two anatomic constitutions sees every part of body through the mental cognition.
When he sees these through mental cognition, he will realize that body is not made of single unit, but some anatomic elements. And when he sees impurity of his own body through his mind, he will not take any body as a beautiful, attractive, arousing phenomenon and therefore be free of extreme attraction of a body. However, this contemplation has another meaning for LGBTQ people. As everyone’s body is made up of thirty-two anatomic parts, there is no difference between LGBTQ and common heterosexual people. Since all the bodies are impure, why should LGBTQ people feel inferior for their sexual orientation?

4.5. Contemplating the elements (Dhātumanasikāra)

Seeing the four great elements within his own body is called ‘Dhātumanasikāra’. The sutta explains ‘Dhātumanasikāra’ as thus: “imam eva kāyani yathāḥhitani yathāpaniḥhitani dhātusu paccavekkhati: atthi imasmim kāye paṭhavidhātu āpodhātu tejodhātu vāyodhātūti”. (M I)(Trenckner 1979) (He views the body as consisted by four elements, namely the earth element, the fire element, the water element, and the air element, no matter how this body is placed or disposed,)

Same as Paṭikkūlamanasikāra, when one is skillful in Dhātumanasikāra, he sees the body more analytically and therefore will be capable to be free of ignorance and bodily attachment. And for LGBTQ people, just as Paṭikkūlamanasikāra, Dhātumanasikāra has other significance. Firstly, they will be aware that all the bodies are constituted of four elements without exception. To this extent, all people are born equal. Secondly, with different dispose of the four elements, different bodies have different characters including sexual orientation. Homosexuality might arise because of certain dispose of the four elements, therefore, homosexuality is merely a conditioned phenomenon, which should not receive moral judgment.

4.6. Corpse in decay and meditation on death (Navasīvathika)

This meditation practice is to contemplate on corpse in decay and meditate on death (navasīvathika) as such:

“Puna ca parami bhikkhave Bhikkhu seyyathi pi passeyya sarīrani sivathikāya chaḍditani ekāhamatani vaa dvihamatani vā
To put in a nutshell, the sutra here requires the practice of visualizing the gradual decay of dead body. And the actioner should compare his own body with the corpse, and think this way: this body has a same nature as the corpse and it will decay like that corpse. There is no exemption.

This method is used for arising revulsion of one’s own body (Anālayo 2000). However, for LGBTQ people, visualizing the gradual decay of the body will not only provoke revulsion of his own body, but also all the bodies, including normal heterosexual people. As all the bodies are conditioned and doomed to be dead and decay, such equality would put the mind of LGBTQ people to a broad vision, and prevent them from differentiating their different sexual orientation.

5. CONCLUSION

Though the society generally shows more tolerance towards a minority sexual orientation identity, some rigid religious settings and cultures sill put LGBTQ people under minority stress. Therefore, LGBTQ people are at higher risk of deleterious effects of untreated mental health conditions. The mental health needs of LGBTQ people remain urgent.

With religion helping people cope with stress, a religion with aversion to LGBTQ, would cause internal homophobia, shame and guilty in them. Therefore, a LGBTQ-friendly religion- Buddhism is of great help to LGBTQ people, who are eager for religious experience and more positive mental state. Hence, it is undoubtedly logical to introduce orthodoxy Buddhist meditation practice to LGBTQ people to improve their self-esteem and mitigate their negative feelings. In this essay, Satipaṭṭhāna bhāvana, especially, Kāyānupassanā, are introduced in detail as a potential supportive, healing practice for LGBTQ people. With a faith in Buddhism bringing a sense of being part of the dharma family, with dharma
practices cultivating inner peace and wisdom, the mental health of LGBTQ people will be much improved.

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BUDDHIST PSYCHOTHERAPY TO BUILD MENTAL HEALTH

by Asep Yusup Indaviriyo*

ABSTRACT

Mental health is the main aspect which plays an important role in human life. It is considered can give a big effect to the human achievement that is success and happiness in this life here and thereafter. It, However, will be difficult to be realized as long as we do not know what is the reality of our identity and the cause of our problems. For that purpose, we have to know what are Buddhist methods of Psychotherapy used to build mental health. The main focus of all these things to know the appropriate methods used for the different characters of people. Library survey based on a large number of Buddha’s instruction in the suttas as the primary sources and from the experts will be taken into consideration to prove this research. Generally, health can be divided into two i.e. physical health and mental health. This two kind of health cannot be separated because of them having mutual connection to one another. Mental health has a very significant aspect of human behavior due to happiness and suffering. Nevertheless, the latent defilements such as greed, hatred, and delusion make them suffering gain and again. The proper selection of meditation techniques along with its subject based on the human characters can be very useful in order to relieve even to eliminate the mental issues of people. As happiness cannot be measured by property which possessed, but the essence of happiness is the health that arising from the mental and impact to the body. Therefore, Buddhist Psychotherapy paved

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the path for the people to get out from their problems especially due to the mental stress that commonly occurs in modern time and it is still relevant as the perfect solution to build the mental health.

1. INTRODUCTION

The health is the main aspect which plays an important role in human life. The health considered can give a big effect to the human achievement in order to realize the main goal that is success and happiness in this life and hereafter. With the health, all activities were able to be implemented according to the goal which is expected. Generally, the health can be divided into two i.e. the Psychological Health and Physical health. These two kinds of healthy cannot be separated because they have a mutual connection with each other. Psychological health has a very significant aspect of human behavior due to happiness and suffering. Especially happiness cannot be measured by property which possessed, but the essence of happiness is the healthy which arose from the mental and impact to the physical. Clearly, Buddha says “possessing the healthy is the highest boon in life” {Arogyaparama lābhā} (Dh. XV.204, trans. Narada, 2006: 177). In this brief essay, I will show the Buddhist perspective toward suffering concern with the mental issues, the main causes of the mental illness, and what are the techniques of the Buddhist Psychotherapy to treat the mental issues.

2. DISCUSSION

2.1. The Buddhist Perspective On Mental Disorder

Suffering (Dukkha) was reality and inseparable part of the human life. It is the first of Four Noble Truth as the fundamental teaching of Buddhism. It does not mean Buddhism as a pessimistic religion which has hopeless to realize from the suffering. However, Buddha not only teaches concerning with the suffering but also how to rid from it as it is mentioned in Bhayabheravasutta (M.I.23, trans. Nāṇamoli, and Bodhi, 1995:106). Buddhist teaching points out that in all aspects of human life consist of suffering or unsatisfactoriness. Even inside of happiness itself still has unsatisfactoriness in it because it will change and vanish soon or later (Gnanarama, 2000: 44-45). Saṅgitisutta shows three kinds of
distinguishable suffering. Since we were born, a certain amount of pain has been experienced physically as well as mentally viz. sick, old age, and death which generally accepted as the universal suffering (Dukkha-dukkha). All these phenomena are the only process of arising and cessation and have no substance, essence, self, and not my mine. Why, because it happens in all of the existences (Saṅkhāradukkha) and they unable to stop the process of change. Further, the people fell down into sorrow, lamentation, and despair because they do not like to accept the ever-changing of condition (vipariṇāmadukkha) (D.III.216, trans. Maurice, 2012: 484).

All Beings will experience sickness both mentally and physically as long as they are living in the circle of Samsara and have not eliminated yet completely all defilements. All of the impurities thought to abide in the human mind viz. endless desire to get much more exceed what is needed, malice, jealousy, anger, ill-will, fear, afraid, anxiety, doubt, etc are psychological issues which create series suffering to the man. Easy to detect and remedy for the physical illness, but not so in the mental illness. Actually the mental illnesses, therefore, much more dangerous and create more miserable, and suffering rather than physical illnesses (Dh. III.42, trans. Narada, 2006: 44).

2.2. Causes Of Mental Issues

Buddhism supposes that life as a stream of arising and ceasing which was conditioned by many factors both internal and external causes. Freud argued that mental disorders come into existence because of certain traumatic factors in the past buried in the unconsciousness mind of man (Padmasiri, 1973: 24-25). Dr. Rajitha Puspakumara (2016: 78) pointed out that human behavior can be known through his behavior. Their behavior either good or bad are influenced by various factors and causes i.e. culture education, social norms, genetic, etc. it means the physical characteristics of people are almost entirely to heredity, while the personality characteristics such as behavior and temperament come into existence from the interaction of the environment (Keerthi, 2012: 9).

Generally, the causes of problematic behaviors and Psychiatric disorders can arise because two sources, that is from the internal
and external. In the twentieth chapters of Visuddhimagga (The Path of Purification). It said there are different kinds of influences for the problematic behaviors and Psychiatric disorders such as Psychological influence, physical influence, karmic influence and temperature influence (Vism. XX.614-617, trans.Nāṇamoli, 2010: 631-665). They are briefly introduced as follows:

2.2.1. Internal Sources

Psychological influence; Akusalamūlasutta mentioned that there are the root causes, which give influence to the existence of abnormal human behavior are called “Akusalamūla”. Threefold root causes, such as Lobha (Desire), Dosa (hatred), and Moha (delusion) (A.I.201-202, trans.Bodhi, 2012: 291). The characteristic of three roots i.e:

Desire (Loba), human ambition is to obtain pleasant things can be known as desire. It is the first pollutant of mind which is considered as the worst, unlimited its scope and can survive in a long period of time. It is insatiable, having fulfilled one wish, it will jump to the next desire, endless, nonstop, therefore it was difficult to control it. Simply, it is easy to arise but difficult to be eliminated.

Hatred (Dosa). Avoiding unpleasant things can be known as hatred. Although hatred, anger, ill-will etc, were able to harm others. It, however, occurs in short time, limited in its scope and easier to control it.

Delusion (Moha). Non-understanding of above two matters and the reality of life are called delusion. It is considered the most powerful latent pollutant of mind that enwrap greed and hatred and it has the ability to maintain the human mind permanently in the ignorance state (Madawala, 2009: 322-327).

Dhammacakkappavattanasutta clarifies these three inspirations within one word namely craving (Tanha) which is known as “thirst”. The thirst for the sensual pleasure (Kamattha), the thirst for rebecoming repeatedly in various kinds of existences (Bhavattha), and thirst to reject strongly any re-becoming (Vibhavattha) (S.V.421, trans.Bodhi, 2000: 1844). Craving is the chief root of suffering and of the endless continuing cycle of rebirths. In Buddhist
canonical texts, these root causes are elucidated as the foremost inner inspiration of the individuals (Nyanaponika, 2008: 27).

Besides that, the people were suffering because of their mind live in fantasy and imagination of past and future events. If the past moment was pleasant, they would like to repeat it again and again. On the contrary, if it is a tragic event, they want to escape from them. Actually, we grow up from these two illusions the past and the future. Buddha said that the past has gone and future has not come yet, uncertain things (M.III.187, trans. Nāṇamoli, and Bodhi, 1995: 1039)1

We fall sad because of our past memory, longing for pleasant things or hate unpleasant things in the past and we will fear or afraid of the uncertain things in the future. As the result, the mind and body always burn by the fire of craving, the fire of lust, hatred, and delusion thus Buddha says in Ādittapariyāyasutta (S.IV.19, trans. Bodhi, 2000: 1143). These fire exist in the mind that caused suffering of beings. Moreover, Vipallāsasutta points out that our mind has a tendency to held wrong views that distortion to the unreal things in the world. Buddha said that all things are impermanent but we considered them as permanent (Anicca-Nicca), unsatisfactoriness as satisfactoriness (Dukkha-Sukha), non-substantial as substantial (Anatta-Atta), and foulness as beautiful (Asubha-Subha) (A.II.52, trans. Bodhi, 2012: 438)).

Karmic influence: besides three root causes, previous karmic also belongs to inherent sources. It is concerned here as a central element that can affect present physical and mental performance. The karmic influences can be found in the story of Chakkuphala, Moggalana story (Dh.A. I.19, III.64, trans. Eugene Watson: 158, 306-307 ), even the Buddha himself got some unpleasantness during his life (Ap. I.299-300, trans. Ānandajoti, 2012: 10-66 ).

2.2.2 External Sources

In Madhava Nidana of the Ayurvedic treatise (Nissanka, 2005: 29) added that imbalance of the four great elements as well as rheumatics (Vāta), bile (Pitta), phlegm, (Seṃha) etc will give significant effect causes to problematic behavior and psychiatric disorder of the body of individuals.

Sociological influence, in Siṅgālasutta Buddha, advised his followers both the monks and lay people to avoid to make relation with the bad friends (Papamitta). Because from associate with them we will follow their habit and behavior (D.III.183, trans.Maurich Walshe, 2012: 463, Sugathamuni, 2014: 23-27).

Cultural and economic influence, the mental disorder and abnormal behavior also influenced by their cultural and the difficult condition in economic scope.

2.3. The Techniques Of Buddhist Psychotherapy

Unlike the Western Psychotherapy to treat the mental disorder using chemicals, electric shocks, brain operation, using drugs, etc (Nissanka, 2005: 7-8). Actually, there is no exact of medical approach for the psychological health of people. Because of medicines unable to produce the same effect to a different patient, although all the people who used it possesses the same illness. The medicine might effective for somebody but ineffective for others, and even might dangerous. Buddha, therefore, gave simile about three kinds of patients i.e the firstly a patient who will certainly fail and dying although he took special treatment. This group of people belongs to Padaparama. The secondly a patient who will certainly recover from his illness whether he gained good treatment or not (Uggantitaññu), and then thirdly a patient who will recover if he takes the right treatment, but he will die and fail if he takes the wrong medicine or treatment (Neyya) (A.I.120-121, trans.Bodhi, 2012: 217, Ledi, 2007: 124).

Buddhist techniques to the mental illnesses can be done through two kinds of treatment namely the Psychological Counseling and meditation to build up their awareness.

2.3.1. The Psychological Counseling

The patient will be carried from the condition know toward the
unknown. It means the patients actually know their suffering but they do not know the cause of their suffering, they do not know the reality of life even do not want to accept what is going on. Through the comparison with others’ life, they will be showed to the reality of life. In this way “know to unknown” will bring all memories which stored in the unconscious of the patient leading to the conscious condition. In many Buddha’s discourses, Buddha used psychological counseling to treat the mental issues of the people such as Kisagotami, Patacara, Culapanthaka.

2.3.2 Mindfulness Meditation

The Buddha gives the solution to resolve mental issues through series ways of meditation based on the human characters. Two kinds of Buddhist meditation namely Samatha Bhavana (tranquility) and Vipassanā (insight) are very important methods in order to create mental health. Samatha Bhavana has the capability to press the power of defilements to build up concentration and one-pointedness. On the other hand, Vipassana Bhavana is practiced to develop understanding and wisdom regards to all impermanence of formations (Encyclopedia of Buddhism, 2011: 673-674). Besides that, there are six characters of man i.e desired character (Rāga Carita), hatred character (Dosa Carita), deluded character (Moha Carita), faithful character (Saddhā Carita), intelligent character (Buddhi Carita), and speculation character (Vitakka Carita). This six kinds of characters can be distinguished due to their different types of postures, actions, eating patterns, modes of seeing and with their various mental states (Vism.III.101, trans.Ñāṇamoli, 2010: 96-98).

In order to get the satisfying result of meditation, people should choose the appropriate meditation subject according to their characters. Visuddhimagga mentioned forty meditation subjects which have the capability to eliminate the bad character gradually (Vism. III.110, trans.Ñāṇamoli, 2010: 104).² For instance, the

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² cattālīsa kammaṭṭhānāni dasa kasinā, dasa asubhā, dasa anussatiyo, cattāro brahmavihārā, cattāro āruppā, eka saññā, ekaṃ vavatthānanti – Ten kasinas, ten kinds of foulness, ten recollections, four divine abidings, four immaterial states, one perception, and one defining respectively. (Cattālisakammaṭṭhānaṇanā Kammaṭṭhānagahaṇaniddesa of the Visud-
meditation subjects of the four sublime abodes (Brahma Vihara) such as loving-kindness (Mettā), compassion (Karunā), altruistic joy (Muditā) and Equanimity (Upekkhā) and contemplation to the Four kinds of colors (Kasiṇā) is the suitable meditation subject for the people who have hatred character. It can be used to eliminate anger, ill-will, cruelty, envy, jealousy, aversion, etc (Ediriweera, 2007: 38). The people who have the greed character should contemplation toward impurities of body or the ten kinds of foulness (Dasa Asubhā) (Vism. III.110, trans.Ñāṇamoli, 2010: 105)3 and the deluded person was suggested to practice the mindfulness of in and out breathing (Ānāpānasati).

There are a number of discourses of Majjhima Nikaya which are very important as the method of Buddhist meditation concept to treat mental issues such as Satipaṭṭhānasutta Vitakkasāntānasutta, Sabbāsavasutta, Dvedhāvitakkasutta, etc. All of these suttas emphasize to develop mindfulness.

Satipaṭṭhāna Sutta of the Majjhima Nikaya is one of most important Buddha’s discourses concerning the treatment of mental issues, it was considered as the only one path and the direct path for the purification of beings that is the four foundation of mindfulness (M.I.55, trans. Ñāṇamoli, and Bodhi, 1995: 145).4 It is practice to develop mindfulness toward body, mind, feeling and mind-objects (Kaya, Citta, Vedana and Dhamma respectively). Seeing things as they have come to be (Yathābhūtañāna-dassana) namely body as body, mind as mind, feeling as feeling and mind objects as mind object without any attachment toward them.

According to Sabbasavasutta, defilement can be eliminated by using the seven methods namely by seeing or understanding on defilements (Dassanā), by restraining mind and body (Samvarā), by using four kinds of requisites without attachment toward them (Paṭisevanā), by cultivating the patient from all kinds of pain and uncomfortable (Adhivāsanā), by keeping away from the people

3. Ten kinds of foulness (Dasa asubhās): bloated, livid, festering, cut-up, gnawed, scattered, hacked and scattered, bleeding, worm infested and skeleton.

4. Ekāyano ayaṁ, bhikkhave, maggo sattānam visuddhiyā” (Mahāsatipaṭṭhānasutta {pts.I.55} Mūlapariyāyavagga Mūlapaṇṇasa of the Majjhimanikaya.
or place that can be caused increasing of taints (Parivajjanā), by removing all intoxicate of mind (Vinodanā), and some of the defilement should be eliminated by meditates (Bhavana) of the mindfulness enlightenment factors (M.I.7, trans. Ānāmoli, and Bodhi, 1995: 96). 5

In Vitakkasaṅtanatasutta mentioned the five approaches or ways to remove distracting thoughts as follows: When the mind has filled with greed, hatred or delusion, he should replace the bad thought with a good thought, reflect on the consequences of unwholesome thought or examine its danger, not give attention or forget them, stilling or remove the source of unskillful thoughts, if all failed with clenched teeth and the tongue pressing on the palate, crush mind with mind (M.I.118-122, trans. Ānāmoli, and Bodhi, 1995: 211-213).

Buddha talks about 2 kinds of thoughts in the Dvedhāvitakkasutta, firstly is the unskillful thought (Akusalavitakkā) i.e thoughts of sensuality (Kāmavitakka), thoughts of ill will (Byāpādavitakka), thoughts of harm (Vihiṃsāavitakka) which lead to the affliction of oneself, to others and to the affliction of both. It obstructs insight, causes disturbances, and does not lead to Enlightenment. The second is the skillful thought (Kusalavitakkā) i.e thoughts of Non-sensuality (Nekkhammavitakka), thoughts of loving-kindness (Abyāpādavitakka), and thoughts of compassion (avihiṃsāavitakka) which leads neither to the affliction of oneself, nor to the others, nor to of both. It guides toward understanding, gets rid of obstacles, and leads to the Supreme bliss. When the unskillful thoughts arise, one should reflect on the danger of these thoughts and get rid of them. On one hand one should give up the unskillful thought and the other hand he should cultivate the skillful thought (M.I.114, trans. Ānāmoli, and Bodhi, 1995: 207-209).

There are many benefits can be felt in practicing of meditation. For instance, it mentioned in the Mettāsutta that there are eleven benefits will be obtained such as sleep well, happy, have nice dreams, his facial complexion is peaceful and fair, etc (A.V.342, trans. Bodhi, 2012: 1573)

5. The 7 Factors of Enlightenment, are: Mindfulness (Sati-sambojjhāṅga), investigation of the law (dhamma-vicaya), energy (viriya), rapture (pīti), tranquillity (passaddhi), concentration (samādhi), and equanimity (upekkhā-sambojjhāṅga)
3. CONCLUSION

Beings are a combination of Psychology and Physiology aspects. Especially, Human being was beyond of all being in the Universe, because of their own mind. Human life is subject of change, so called it as conditioned and all unconditioned are un-satisfactoriness and it does not come from the eternal entity like God but it comes from themselves. The attachment (Tanha) associates with the greed, hatred, and delusion in which they are the unwholesome roots as the main causes which deep-rooted in the human conscious and their behavior as well. As its result, the endless desire, lust, anger, conceit, foolishness, etc produce various kind of illness both physically and mentally issues in human life.

Buddhism was the religion based on human-center. It is the only religion in the world emphasizes the significance of the human mind. With their own mind, the men have the capability to create both happiness and suffering for themselves. Most of the Buddha’s discourses teach how to rid from suffering and attain happiness. Counseling and a number of Meditation methods along with its aspects were to be used as an alternative treatment to recover the mental issues of mankind. The highest aim of meditation is to attain the perfect mental health and pure happiness here in this life even the ultimate happiness (Nibbana). But as long as the people have not destroyed defilement yet completely in their mind so the mental issues will exist even it can develop quickly and the peace of Nibbana cannot be realized.

Mental health is the realization of stability between psychological functions and created self-adaptation between himself and his environment. The health person psychologically is one who has the ability to control his mind and behavior and has a responsibility toward his own fate. The most important is we must practice to be aware in every moment and live in the present moment viz. neither live in the past nor in the future, because memorize the past events will create sorrow and the imagination of the future will make our life full with anxious. Therefore, through the mental culture, the understanding of reality can be realized and mental health can be attained here in this very life.
ABBREVIATION

Ab.s : Abhidhammatthasaṅgaha
Ap : Apadāna
D : Dighā Nikāya
Dh : Dhammapada
Dh.A : Dhammapada-Aṭṭhakathā
M : Majjhima Nikāya
S : Saṃyutta Nikāya
Vism : Visuddhimagga

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EFFECT OF BUDDHIST PSYCHOLOGICAL HEALING SYSTEMS FOR THE TORTUROUS PEOPLE IN SRI LANKA: A CASE STUDY OF NĀGĀNANDA BUDDHIST ĀYURVEDIC HOSPITAL

by Lisa Tanaya*

ABSTRACT

Mind-ill-health has always become a popular topic and existed even in ancient time was recognized as an illness and the roots have been studied throughout human history. The Buddha who was the Enlightened One recognized two kinds of illness: disease of the body and disease of the mind (dve āyam kāyika ca cetasika ca). Even though mental illness manifests itself through the mind, it does not exclude the existence of physiological conditions among mental illnesses, but the defining characteristic of a mental illness is the manifestation of mental defilements. People with mental illnesses for a long period may have the different causes by several factors which produce tension, frustration and harassment at a level that often approach the beginning of toleration like war, crime, revolt of youth, drug use, sex problems, crowding, genetic inheritance, brain chemistry, through either genetic or environmental sensitivities, marital breakdown, crises at home, at work, social unrest, political, burden of taxes and religious extreme. Bear in mind that in the absence of conditions, there have no symptoms. Accordingly, the

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Buddha coined the term *dukkha* that primarily has been utilized in the Buddhists context in order to denote the physical sufferings experienced by the people. Even though, there are greater modern equipment designed for mental disorders in the world, but still have in current decade torturous people exist and the numbers become more increased. The ways that conduce to overcome mental diseases seemed not enough to recover. Therefore, this project mainly focuses on the systems how the Buddhist psychotherapy and counseling had been applied successfully to heal the psychological issues of the clients within a short period in this psycho clinic. This study conducted with a sample of fifty respondents in accordance with the random stratified sampling method based on gender, age, district, ethnicity, mental disorder and employment. In this research used a doctrinal part and discussing with the experts to get support for the verification and gaining practical understanding. Data gathered through the using questionnaire, interviews and analysis.

**INTRODUCTION**

All religions since the Vedic period, three thousand and five hundred years back, had focused their attention on eradicating human suffering. Gradual the time of the Buddha in the sixth century B.C., he coined the term ‘*dukkha*’ which is translated as suffering, pain, misery, agony, unhappy, dissatisfaction, sorrow, anxiety and unease. In the final analysis, Buddhism understands three forms of mental illnesses: mental illnesses caused by psychological reasons, by physical reasons and as cosmic suffering. The noble and compassionate attitude of the Buddha has been brought to light with textual data for better appreciation of the Buddha’s dedication and commitment to serving humanity.

Today, in Asian Buddhist countries, especially the different traditions from India, Sri Lanka, Myanmar, Thailand, China, Korea and Japan; have given rise to a rich variety of cultures, healing rituals and artifacts that help to make a meaning of physical world and helps people who have psychological sufferings. In this paper, I selected Sri Lanka because of considering as an origin Theravāda Buddhist country where the majority of population is Buddhist and the deep root of culture, education and social dimensions of Ceylon
developed dramatically with the introduction of Buddhism. Before going further to the discussion, firstly, I display the background of Sri Lanka in brief.

BACKGROUND OF SRI LANKA

Sri Lanka is an island in the Indian Ocean situated in South Asia. The Democratic Socialist Republic of Sri Lanka, known as Ceylon up to nineteen and seventy two, is multi-ethnic and multi-religious society with a population of twenty-one million. The majority of the Sri Lankan population belongs to Sinhala ethnic group is Buddhist. The other ethnic groups are the Tamils, the Muslims and the Burghers. Ceylon was colonized by the Portuguese, the Dutch and the British from 1505 to 1948 and became an independent country in 1948. Buddhism was introduced to Ceylon in the third century B.C. from India. There are over ten thousand Buddhist temples in Sri Lanka. The Buddhist temples have programs to teach the Dhamma to all who are interested. Monastic education has been conducted in larger temples from the time of introduction of Buddhism to Sri Lanka to date with ups and down in its long history.

Issue

Although the deep root of culture, education and social dimensions of Ceylon developed dramatically with the introduction of Buddhism, but the psychological professional practice has not developed significantly in some places and it is a pity to know that young generation of the Sri Lankan in this new era thinks that there is one and the only way to cure the mental illness, it is Western healing system. Numbers of high-tech equipment for recovering the psychological disorders have been designed by modern system, but still, the numbers of people with mental illnesses become increased. Remind to the mission of the Buddha that to obtain a peaceful of mind is not only beneficial after life, but for well-beings in this very life. Hence, it is an opportunity for me to promote the Buddhist psychological healing system that based on research questions are: “Does Buddhist psychological healing system on human life present a better treatment than modern healing system? How adequate? How long is it lasting? Which degrees can be applied?”
Methodology

1. A textual research is by gathering the knowledge from the primary and secondary sources; also by discussing with the experts.

2. A field research through questionnaire and interviews.

Limitation

A field research was carried out in the psycho clinic of Nāgānanda Buddhist Āyurvedic Hospital, an outpatient department (OPD), Kelaniya, Sri Lanka, with the participation of fifty patients in accordance with the random stratified sampling of gender, age, district, ethnicity, mental disorder and employment through the questionnaire and interviews.

Finding Results

In spite of human beings live in a technologically advanced age, in fact, the contemporary lifestyle has made those problems more complex and complicated such as human conflicts and post-war issues. According to the analysis of data reported that there were thirty-one males [62%] and nineteen females [38%].

A. Age Related Analysis

<table>
<thead>
<tr>
<th>Age</th>
<th>Male (%)</th>
<th>Female (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-10</td>
<td>3.2</td>
<td>0.0</td>
</tr>
<tr>
<td>11-20</td>
<td>29.0</td>
<td>21.1</td>
</tr>
<tr>
<td>21-30</td>
<td>22.6</td>
<td>15.8</td>
</tr>
<tr>
<td>31-40</td>
<td>9.7</td>
<td>26.3</td>
</tr>
<tr>
<td>41-50</td>
<td>9.7</td>
<td>10.5</td>
</tr>
<tr>
<td>51-60</td>
<td>16.1</td>
<td>10.5</td>
</tr>
<tr>
<td>61-70</td>
<td>6.5</td>
<td>15.8</td>
</tr>
<tr>
<td>71-80</td>
<td>0.0</td>
<td>0.0</td>
</tr>
<tr>
<td>81-90</td>
<td>3.2</td>
<td>0.0</td>
</tr>
</tbody>
</table>

A child’s health status is influenced by parental factors, such as low family income can adversely affect the health, education and
self-esteem of children. Hyperactivity and autism are included in the category of behavior disorder have been seriously developed in early childhood. In this table shows 3.2% male had the behavior disorder, however it was a good aid to detect and early treatment was required. Most of males [29%] who were twenty years of age and below possessed the highest mental sickness. It was shown that the present condition parental in Sri Lanka forcing the teenagers to live without love and guidance of the parents who obsessed with work. As a result of disputing between parents-children, family dissolution, antisocial peer group and poor academic performance. The traumatic life since childhood arose in the early twenties where the young adults at the first time left their parents’ house to go to college or began a job. This change was enough stressful, potentially presenting as mental illness. In the early thirties, 26.3% female were more appointed to housewife occupation. Officially, it indicates that between these ages, the traumatic life since childhood emerged, their partners who had a full-time working could not help totally and the children were schooling. The mental symptoms such as isolation or being a loner, antisocial behavior, delusions, suicidal thoughts, change in sleep patterns, impulsive behavior. The physical and physiological changes that occur with middle life period from forty-one to fifty years of age often require adjustment of self-image. They, both male [9.7%] and female [10.5%] were fear of being older, health problem and the retirement. As people reach old age fifty-one to sixty years, they become emotionally distanced and detached from loved ones. The response rates were shown 16.1% male and 10.5% female had similarity symptoms of social networks narrow, sensory losses strain conversations and physiological functioning was regulated less well. Older men who live with no children at any point during their life are twice as likely to experience cognitive declines as those who live with others. The majority of older adults aged sixty-one to seventy years old were more women than men. In fact, women are twice as likely to develop the neurotic and psychogenic depressions as men. It causes feelings of sadness, hopelessness, helplessness and worthlessness. A recent research has proven that depression in old age follows physical health problems in 15.8% female suffered from inescapable depression for over than ten years and 6.5% male was the same.
B. Questions Analysis of Client Case History

Before came to this psycho clinic at Nāgānanda Buddhist Āyurvedic Hospital, the clients had seen several modern psychiatrists [61.3% male and 52.63% female] at general hospitals in Sri Lanka. Those who had a serious degree of mental illness like psychotic and psychogenic patients had experienced more than three times to be treated through Electro Convulsive Therapy and taken high doses of psychotic drugs [83.9% male and 68.4% female]. Some clients became a traumatic feeling to hand this kind of treatment down by modern psychiatrists. And those who had mild mental illnesses, had been given low doses of psychotic drugs that raised the satisfactory in sleep and removed the symptoms. However, this solution could be never ended the illness with response rates of both male and female were 50:50. Hence, they sought another better places where facilitated with friendly treatments. Most of the patients were recommended mouth by mouth to come to this psycho clinic.

<table>
<thead>
<tr>
<th>Questions</th>
<th>Male</th>
<th>Female</th>
<th>Percentage “Yes” (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Yes</td>
<td>No</td>
<td>Yes</td>
</tr>
<tr>
<td>Mental disorder before</td>
<td>20</td>
<td>11</td>
<td>10</td>
</tr>
<tr>
<td>Western medication</td>
<td>26</td>
<td>5</td>
<td>13</td>
</tr>
<tr>
<td>Western medication useful</td>
<td>15</td>
<td>13</td>
<td>8</td>
</tr>
<tr>
<td>Discouraged of life</td>
<td>4</td>
<td>27</td>
<td>3</td>
</tr>
<tr>
<td>Psychiatrist in the last 12 months</td>
<td>19</td>
<td>12</td>
<td>10</td>
</tr>
<tr>
<td>Sadness, grief, or depression</td>
<td>21</td>
<td>10</td>
<td>16</td>
</tr>
<tr>
<td>Anxiety, panic, or phobia</td>
<td>23</td>
<td>8</td>
<td>10</td>
</tr>
<tr>
<td>Chronic pain</td>
<td>16</td>
<td>15</td>
<td>12</td>
</tr>
</tbody>
</table>
C. Methods of Psychotherapy and Counseling

Psychotherapy is a form of treatment which depends on verbal interchanges between client and psychiatrist. It is talking therapy. For certain disorders, psychotherapy indeed most medical remedies involve educational and supportive elements which are considered to be elements of psychotherapy.

Having collected the above data of the client case history, a map of psychotherapy and counseling for the mental clients such as Buddhist educational approach, meditation exercise, family system therapy, cognitive behavioral treatment, Āyurvedic medication of pañcha-karma with medicinal oils and balancing natural nutrition was prescribed by the doctor with the basis of Buddhist doctrine in this psycho clinic of Nāgānanda Buddhist Āyurvedic Hospital. It will be discussed as follows:

1. Buddhist Educational Approach

The Buddha once explains very comprehensively that how mental illness is very serious and complicated more than physical illness.¹

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¹ (i) Dve’me bhikkhave rogā. Katame dve? Kāyiko ca rogo cetasiko ca rogo. Dissanti bhikkhave sattā yikena rogena ekaṃ pi vassaṃ ārogyaṃ patijānamānā, dve pi vassāni ārogyaṃ patijānamānā, tini pi...cottāri pi...pañca pi...dasa pi...cottārisaṃ pi paññāsampo vassāni ārogyaṃ patijānamānā, vassa tāṣa ārogyaṃ patijānamānā. Te bhikkhave sattā dullabhā
Action and Result

The client should think and understand the working of kamma and vipaka according to the Cūḷakammavibhaṅga Sutta, everyone has his / her own previous karma in past lives. In the Buddhist teaching of habitual action [Pāli: ācīṇaka or bahulakamma] in the context of psychopathology is understood as the linkage which is conducive to bring some sorts of psychological human problem from previous, present and future samsāra. The idea of countless of rebirth depends on what kinds of morality that a person had done in the former existences. For instance, in the counseling of a married worker in his middle life was shaken by the loss of three dearly people that caused him an immense of psychological pain for eighteen years. He also had armed broken at work and seen several modern psychiatrists for the last couple of years. To oppose the defilements in his mind, doctor said that he still had a chance to have a better condition in this very life by performing positive emotions religious activity and continually practicing mindfulness exercise.

Theory of Psychoanalysis

According to Visuddhimagga, various mental illnesses that could be ordered under the Kāma-ummāda are i) Hallucinatory habits [māyā], ii) Fraudulent desires [machicchatā], iii) Dissatisfaction [asantutthitā], iv) Deep rooted defilement in very action [siṅga], v) Vacillation in duties [cāpalya], vi) Not fearing any sinful actions [anottappa], vii) Shamefulness at any sinful action [ahirika], viii) Infatuated mood in any functions [mado], ix) Unconscious mind [pamāda]. For the clients with mental disorders of schizophrenia, neurosis, psychosomatic phobia, anxiety, depression, psychogenic and obsessive compulsive disorders; the lecture of Abhidhamma

lokasmīm ye cetasikena rogena muttaṃ pi ārogyaṃ patijānanti aṅñatra kināsavehi - A.iv,157

(ii) Monks, there are two kinds of diseases. What are the two? Disease of the body and disease of the mind. monks, there to be seen beings who can be claimed to be physically healthy for a year...two years...four years...five years...ten years...twenty years...thirty years...forty years...and fifty years...who can claim to be healthy for a hundred years. But monks, hard to find those beings who can claim to be mentally healthy for even a moment except for those (Arahants) whose mental cankers are they stored.

2. M.iii.203

3. A.3.40; Vsm.104-105. Saṃsāra is whoever is born here, dies here and is born elsewhere. Having born there they die and are born somewhere else.
was delivered – when the faculty organ contacts with an object respectively as a result faculty consciousness arises. In this context, eye contacts form, shape, or color and eye consciousness arises; ear contacts sound and ear consciousness arises and so on.\footnote{4} For instance, a female at age of thirties was frightened to stay alone at home; the voice of the death mother in law was annoyed. The psychological forms of fear are recognized in the early Buddhist discourse of the Bhayabherava Sutta.\footnote{5} Mentally sick people generally act on their emotions and impulses, they are not aware with the present feelings, thus the Vitakkasanṭhāna Sutta was explained to remove the negative emotions that based on \textit{lobha, dosa} and \textit{moha}.\footnote{6} Further, the concept of Self in Buddhism is the prime consequence of ignorance. The Jātaka Tales provide the illustrative some psychological case study materials in different characteristics and healing systems were used at the Buddha’s time. The nature of human mind is geared to hold on to pleasurable experiences, it is a self-centered type of desire, the arising of suffering.

\textbf{Right Countering System}

Wrong perception makes a person mentally sick, Buddhist therapy is concerned with relief and cure of hatred and the attainment of compassion. It aims to oppose the wrong view of the patient into the right view that is sure of gaining cure. For the client who was with psychosomatic-mania,\footnote{7} the countering system was recommended. Such negative feelings as jealousy, dislike and delusion were possessed by the clients for a long term could enroot the symptoms of forgetfulness, bodily phlegm, unfocused of mind. The symptoms appeared not because of the external factor. A youth employee in the early twenties had suffered in mentality since childhood, lost his mother at the sixth month age. He erroneously believed that his mother died as a result of poisoned by the step

\footnotetext[4]{4. M.iii.280.}
\footnotetext[5]{5. Mi, 20-21}
\footnotetext[6]{6. Mi.119-122}
\footnotetext[7]{7. For a disorder to be labeled psychosomatic, the psychological factor and physical effect must be closely connected in time and repeatedly related. Just as a physical reaction (such as crying) may be due to emotion, so unpleasant events can cause physical illness – Sreevani, R, \textit{A Guide to Mental Health and Psychiatric Nursing}, p.840.}
mother. His relative accounted me through questionnaire affirmed that there was a high development during these weeks therapy. The patient had a self-worth and was disciplined in following the advisement of doctor. By building the loving kindness up via religious activities, the positive cells in the body will increase and all the symptoms are disappeared.

2. Creating Religious Emotional Activity

Performing the emotional spiritual activity is valid for the client with all types of mental disorder. The Buddhist spiritual activities like observe and practice the five precepts, listening the Dhamma sermons, offering flowers to the Buddha image, offering alms for the sangha members, transferring merits and recite parittas in front of the Buddha. It aimed to calm the mind and build the loving-kindness for the patient himself and invisible beings. For instance, an older adult of housewife had dreamt of her died son for about twenty years, felt grief and had abnormal behavior. She was suggested to do the spiritual activities for helping her son to be reborn at a happier state, rather than cried. As stated in the Visuddhimagga, the commentary of the Buddhist scriptures, virtue should be understood to have the nature of stopping misconduct in the sense of action and a blameless nature in the sense of achievement (*sīla rakkhitena duccaritato sucitam kātum sakka*)⁸ - its ability to cease the abnormal behavior of the patient.

3. Meditation with Aroma Therapy

Meditation has a special place in the Buddha’s teaching. The main purpose is to gain the intellectual understanding of the universal truth. There are many objects of meditation in Buddhism, but among these techniques which are given more priority to the patients in this psycho clinic are the ānāpānasati⁹ (the deep-breathing) and *kasina* (a circle color of blue, yellow, white, or red).¹⁰ The Buddha praised highly the method of breathing in the

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⁸ Sīla prospers physical attitude and verbal, *samādhi* evolves the concentration, internal activity of mind, and *paññā* flourishes the knowledge which leads to the wholesome deeds and brushes off the unwholesome activities. Vsm., pp. 11-12
⁹ M.118 PTS: M.iii.78; S.54.13 PTS: S.v.328
¹⁰ M.149 PTS: M.iii.287
Ānāpānasati Sutta to eliminate such bad thoughts and to improve concentration through mindfulness. With the noble goal of healing the deluded patients, applying the ānāpānasati was to strengthen the concentration and awareness properly (yonisomanasikāra). When the nerves of the body are relaxed, it was easy to reach the sati, as a result the patient was able to build a positive thought and eliminate the abnormal behavior pattern. Aroma therapy, externally in the forms of incense flower essences and medicinal oils, works on a more subtle level, healing through the mind, senses and the absorption of subtle impressions. This meditation exercise took for entire session thirty to forty-five minutes for all clients whom under the guidance of psychiatrist. For instance, a little boy who was under aged ten years had been diagnosed as a hyperactivity disorder by modern psychiatrist. He liked practicing the deep-breathing exercise continually at home before and after bed daily for the duration of forty-five minutes per session. His progression was great which was glad reported by Nāgānanda psychiatrist and parents. Generally, meditation also helps physical ailments of the heart, chronic asthma, blood pressure and circulation.

4. Balancing the Elements of Nutrition

The expert acknowledged that on account of Āyurveda, nutrition can be divided into three categories. The nutrition is Rājasika, Tamasika and Shatvika. (i) Rājasika-nutriment is to develop the aggressive and violent mind, includes red meats, fish with artificial flavors, alcohol and tobacco. It builds the unwholesome behavioral pattern; (ii) Tamasika-nutriment is to create a lazy mind, includes rice, bread, hoppers, noodles, sweet potatoes, cassava, breadfruit, jackfruit, milk and curd; (iii) Shatvika-nutriment is to tranquilize the mind and develop the mental immunity, includes grains, fresh

11. M.i.119-122; M.118 PTS: M.iii.78 – “He who sees with the discernment the abandoning of greed and distress is one who watches carefully with equanimity, which is why the monk on that occasion remains focused on mental qualities in and of themselves – ardent, alert and mindful – putting aside greed and distress with reference to the world. This is how mindfulness of in-out breathing is developed and pursued so as to bring the four frames of reference to their culmination.”

12. Pañca-viññāṇa or nerves of each faculty (eye, ear, nose, tongue and skin) became clearly.

13. Bhesajjamañjusa, PTS, pp. 365-66
salad and fruits. Among these three types of menu, the Shatvika-nutritment is highly recommended to consume in daily. Thus, the clients should take it for developing immunity system and increasing low blood pressure. When the immunity of brain was high, they were definitely healthy of both physical and mental, had a self-confidence, a positive thought and good appetite.

5. Pañcha-karma with Medicinal Oils

Nāgānanda Hospital focuses on Āyurveda’s main therapy is herbal, with a secondary emphasis on good or nutrition. The Aṣṭāṅga Hṛdayam, one of the classical Āyurvedic texts, suggests abhyāṅga (oil application) be given on a daily basis to prevent and heal illness. Other aspects of pañcha-karma¹⁴ include hot oil flowed on the head [Skt: śhirodhārā]¹⁵ is also recommended psychotherapy for the schizophrenic patient, anxiety disorder, addictive patient of alcohol, cannabis, battle-leaf, or tobacco. The oil must be heated and poured on the middle of forehead with a mild massage is one of the most divine. The duration of this therapy was average for ten to twenty minutes relied upon the volume of illness experience. It promotes calm excess mental activity, heals and prevents nervous system disorders, promotes good vision, nourishes the body, creates an electrochemical balance in the body, thus strengthening the immune system and reducing stress. The other main benefit of Śhirodhārā was said in behalf the client not to depend on the chemical medication for a long term that would have side-effects in the future.

¹⁴. Pañcha-karma permanently eliminates toxins from the body, allowing healing and restoration of the tissues, channels, digestion and mental function. The therapeutic categories are (1) reducing the body, making it light, (2) nourishing the body by adding corpulence, (3) drying or producing roughness in the body, (4) applying oil to the body creates softness, fluidity and moistness, (5) sudation, or sweating, removes stiffness, heaviness and coldness, (6) astringent balances the flow of bodily fluids and prevents mobility – Tirtha, S, The Āyurveda Encyclopedia, p.169

¹⁵. General method: the client lies on a massage table or a specially built oil table which drains the excess oil. The oil is held in a quart-sized traditional bowl. Inside the bowl, half a coconut shell was placed open-side down. It too had a hole at its base. A string, about six finger-widths long was placed through the hole and tied to a stick. The other end of the string was threaded through the hole in the bottom of the bowl and hung 2 to 3 inches above the person’s forehead. The bowl is filled with enough warm oil to continue the flow for an entire session 20 to 45 minutes. Ibid., pp. 238-239
6. Family System Therapy

A harmony family with its duties is an important frame for the clients who have conflicts within members for a long period at home. The Sigalovāda Sutta discusses the responsibilities of parents-children, husband-wife, teacher-student, master-employee, etc. in detail to solve the case. This therapy purposed to interpret through different opinion within them and unspoken problems. For instance, a patient aged eighteen years, who had a negative thought and the characters of selfishness, power hugeness, bravery and cruelty, willed to kill his mother. He was counseled to do respect to parents every morning before school and reminded whose mother delivered in such of pain and grew him safely to become an educated person. In another cases of patient who did the adultery, the evidence of venerable Arahant Bhikkhuṇī Sundarī in Jātaka Tales was a good inspiration; to the patient who lost the dearly ones, the story of lady Paṭācārā and Kisāgotamī were delivered. These evidences inspired the patients to have self-confidence and power how to solve their difficulties that had happened at the Buddha’s time.

7. Listening Therapy

Listening regards with eye-contacts and a feedback for clarification. In the case of the Kalama Sutta where people were confused about the different doctrines of the wandering ascetics, the Buddha was listening then solved their problems in detail. The same case in the psycho clinic of Nāgānanda Hospital, some patients experienced social loneliness as well as emotional loneliness with no children. In solving their problems during the counseling session, they needed merely attention to share, hence their mental stress was released and the mind became relaxed.

8. Cognitive Behavior Therapy

Giving an understanding for the patients with suicidal ideation, the statement of the Vesala Sutta says that one becomes a Brahmin not because of his wealthy family background, but he is performing the wholesome actions in this very life. Some clients were upset to their life conditions whether they had been born in unfortunate families, unharmonious parents, or family mental history problems; made them became hopeless life. On account of Buddhist point of
view, suffering is not caused by external, traumatic events, but by qualities of mind which shape the perceptions and responses to events.\textsuperscript{16} For instance, a single lady in early thirties years had suffered from mental illness since childhood. She lives with unharmonious parents, at the last previous years, she had the often symptoms of difficulty breathing, high heart beating, chronic headache and a suicidal ideation to end life was often occurred in mind. The counseling was told her to do much practice the \textit{ānāpānasati} in daily before and after bed to cultivate a positive thinking, concentration and ignore her suicidal feeling. Despite of this, she had talented in arts, well spoken in foreign languages and was supported to open the art gallery for fostering her ability.

The recovery process of the clients was from one and a half month to three months. As a result of gaining recovery of the mental ill-health within a short period, all of them were delightful, satisfied and some returned to the further progression of therapy by participating the Buddhist class programme of mind which was conducted by doctor after the clinic time.

CONCLUSION

The three specific primary sources, the \textit{Visuddhimagga}, \textit{Mādhava Nidāna} and \textit{Charaka Saṃhita}, are adopted in this conclusion which relate to the cause and solution of the mental ill-health. The \textit{Mādhava Nidāna} deals with the classification of diseases and the three roots of defilements: greed, hatred and delusion [\textit{Pāli}: \textit{lobha}, \textit{dosa} and \textit{moha}]. On one hand, when these three roots of defilements got in a higher level without the genetic factors, it is named the psychogenic mental disorder. On the other hand, when the psychogenic disorder became stronger with the influence of the genetic factors, it is called the psychotic mental disorder, or can be illustrated in the Buddhist terms of \textit{kāmacchanda} (attachment to sensual pleasure), \textit{vyāpāda} (ill-will) and \textit{micchādiṭṭhi} (heresy).

Not all types of mental disorders could be released through only performing the threefold Buddhist aspect of \textit{sīla}, \textit{samādhi} and \textit{paññā} that are explained in the \textit{Visuddhimagga}. The mild forms

\textsuperscript{16} S.7.11; Sn.1.4
of depression such as anxiety disorders including phobias and obsessive compulsive behavior; and dissociative disorder could be healed only through Buddhist religious activity performance. But, the serious degree of mental disorders such as schizophrenia, psychotic-depressants, bipolar affective disorder and chronic anxiety must be healed by Western psychotic drug combines with Buddhist Āyurvedic psychotherapy and counseling.

As a result of this therapy, the patients would have a powerful to the right opposition way and build up a good behavior with the successful mind. Therefore, Buddhist Āyurvedic counseling and healing methods have an ability to heal the variety of mental illnesses in modern world.

*** May all living beings be well and happy ***

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Meditation and Other Buddhist Approaches to Care and Healing

SPIRITUAL CARE AS AN EMBODIMENT OF BUDDHIST LOVING-KINDNESS AND COMPASSION TEACHINGS: A BUDDHIST CHAPLAIN’S PERSPECTIVE

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ABSTRACT

Spirituality is a person’s relationship with something larger than her/himself that provides meaning in that person’s life. Patients who visit or stay in a medical institution often experience spiritual pain, such as the suffering of losing personal freedom, fear of death, and questions of faith when facing serious diagnoses. Spiritual care is regarded as an important part of medical care alongside physical and psychosocial care. Especially in palliative care for terminal patients, spiritual care is an essential element of a holistic approach.

A chaplain sits with a person in spiritual and emotional crisis, creating a safe space for her/him to open her/his heart and supporting her/him to face and ease their pain. Listening attentively to what patients have to say and acknowledging what

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they share is the core of this ministry. When requested, rituals such as prayers appropriate to their faith tradition are also offered. Non-anxious, non-judgmental presence is the key attitude of a chaplain. The chaplain remains in the here and now. There is no agenda and nothing to fix when meeting with a suffering person. A chaplain sees and accepts the situation of the patient, the chaplain's own experience, and the environment as it is, gently embracing all of these elements in her/his heart.

Buddhist interfaith chaplaincy is gradually growing in Japan, the U.S. and elsewhere. The Buddhist teachings of prajñā (wisdom), maitrī (loving-kindness), and karuṇā (compassion), central to Mahāyāna Buddhism, support the practice of chaplaincy, placing caring for others and wishing them to be happy and free from suffering at the heart of the chaplain's practice. In the Vimalakīrti Sūtra, Vimalakīrti experienced suffering because of the suffering of other sentient beings. In the Bodhicaryāvatāra, Śantideva emphasized the inseparability of self and others. Saichō, the founder of the Japanese Tendai School of Buddhism, taught his students, “forget self and benefit others.” These pure, altruistic examples, free from attachment, serve as role models for chaplains.

For a chaplain, being fully present in a non-anxious and non-judgmental fashion provides a model of being that is free from attachment. When facing a suffering person, a chaplain receives and accepts that person's pain, while also acknowledging the chaplain's own pains. Seeing things as they are becomes a practice of internal transformation, or of developing prajñā, which is inseparable from loving-kindness and compassion. In this way, chaplaincy is a model of the bodhisattva path. Meditation practice, such as mindfulness, The Four Immeasurables or tonglen, can help prepare a chaplain to be ready to meet with suffering people and to deepen their own faith.

The spiritual care offered by the Buddhist chaplains can be regarded as an embodiment of Buddhist loving-kindness and compassion teachings.

PERSONAL SPIRITUAL HISTORY AND MOTIVATION FOR THIS RESEARCH

I was born and raised in a lay family in Japan where Buddhism is
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embedded in various aspects of culture and life. I have been interested in Buddhism since my youth, and I started studying it seriously after I turned fifty through an online undergraduate program in Japan while still working as an engineer. One day, while walking in a park in downtown Tokyo, I was contemplating my favorite phrase from the *Avatāṃsaka Sūtra*, “一単一切、一切単一、一入一切、一切入一,” which means: “one world is unspeakably many worlds, unspeakably many worlds are one world, one world enters unspeakably many worlds, unspeakably many worlds enter one world.” (Cleary, 1984, p. 406) This is one instance of similar expressions that repeatedly appear in the sūtra to depict the worldview of Indra’s Net, in which every aspect of existence is interconnected. A jewel at each knot emits its light to all the other jewels and each jewel reflects the lights from all the other jewels. The above phrase can be simply restated as “One is all. All is one.” Suddenly, I had an epiphany. I realized that “one is all” means that each existence, or dharma, is interconnected and interacting not only in boundless space but also in time without beginning and ending. An existence is a knot in a net, spun in limitless time and space. I am alive here and now as a knot thanks to connections with innumerable other existences in their knots in the past, and I will continue to receive influences from others while moving to another knot. On the other hand, “all is one” means that I have been influencing others, and I will continue to do so even after my death. I felt as if I was a part of the eternal, harmonious cosmos. At that instant, I thought that I achieved a glimpse of the Buddha’s reality of emptiness. I was embarrassed that tears would not stop flowing from my eyes. This auspicious experience inspired me to seek a second career as a chaplain, which is a lived practice of Buddhist loving-kindness and compassion.

Several months after this experience, I quit my engineering job and came to the U.S. to enroll in the Master of Divinity (MDiv) program at Naropa University in Boulder, CO. In this program I studied the basics of Buddhist teachings and spiritual care based on Buddhist wisdom, loving-kindness, and compassion. After getting an MDiv degree, I started chaplaincy trainings in CPE (Clinical Pastoral Education) programs under certified supervisors in renowned hospitals in the U.S.: Kuawkinishi Hospital in Honolulu,
HI, The Johns Hopkins Hospital in Baltimore, MD and Hospital of the University of the Pennsylvania (HUP) in Philadelphia, PA. Currently I am a staff chaplain at HUP serving patients, families, and staff at various medical units, including the intensive care units.

During this training, I formally started training for the priesthood in the Tendai Buddhist School under the supervision of the abbot of my home temple in Yokohama, Japan, with additional support from other leading teachers in the tradition, both in Japan and the U.S. In 2014 I had the honor of being ordained as a Tendai priest at the headquarters in Mt. Hiei near Kyoto, Japan.

While serving people’s spiritual needs as a chaplain, I continued to reflect on the verse, “One is all. All is one.” It has become a Koan for me. I have been reflecting on how I can be a Buddhist and a spiritual caregiver at the same time. I have been contemplating how the Buddhist teachings and practice might support me in chaplaincy, and how the practice of chaplaincy might help me deepen my understanding of Buddhist teachings and my faith. Gradually I have come to an understanding that chaplaincy is a bodhisattva path for me. It motivated me to conduct this research to study the relationship between the Buddhist teachings and chaplaincy, and to clarify that spiritual care is an enactment of Buddhist loving-kindness and compassion.

RESEARCH METHODOLOGY

1. Literature review (1)

Books and writings on the thoughts and activities of the leaders of Buddhist chaplaincy in Japan and the U.S. were reviewed, including anthologies of their articles published in Japan (Watts, J. and Tomatsu, Y. ed., 2012) and in the U.S. (Gilles, C.A. and Miller, W.B. ed., 2012) The other publications by these leaders were referenced in this research too.

2. Literature review (2)

Some of the major Mahāyāna Sūtras, and their commentaries by the historical Buddhist teachers and researchers, were reviewed to identify the teachings that guide chaplains to offer spiritual support to people in need. Loving-kindness
and compassion are the key teachings for chaplaincy. I chose a character in a major Mahāyāna Sūtra and two historical Buddhist figures as the role models for the spiritual caregiver. They serve as examples of the pure altruism that is required for chaplains.

3. Interviews

I met some of the leading Buddhist chaplains in Japan and the U.S. and interviewed them about their motivation to become a chaplain, their attitude to meet with the care-receivers, the Buddhist teachings and beliefs that support them, and their strategies for self-care. Each of these people shared that they regard chaplaincy as their Buddhist path.

4. Personal experience and reflection

Buddhism and chaplaincy are not separate for me, but a unified path. By reflecting on the experiences of meeting with suffering people, I have repeatedly come back to the study and contemplation on the teachings of Buddhism and chaplaincy. This has helped me deepen my understanding and faith in the religion and the calling. I was honored to write an article about my experience and reflection on chaplaincy for The Japanese Journal of Hospice and Palliative Care. (Komura, 2016). I gave presentations at the seminars organized by The Institute of Engaged Buddhism in Tokyo, and at a conference for The International Association of Buddhist Universities (Komura, 2017) Additionally, I gave poster presentations at the Association of Professional Chaplains annual conferences in the U.S. These were auspicious opportunities that motivated me to continue my current research.

STATUS OF BUDDHIST CHAPLAINCY IN JAPAN AND THE U.S.

Japan (Komura, 2014, pp.15-26)

In Japan there have been only a few chaplains in hospitals associated with Christian churches. About twenty years ago a small number of young Buddhist practitioners took trainings of CPE or its equivalent, and started serving hospitals in several cities in Japan. (Taniyama, 2008) Chaplains were not welcomed by the medical institutions due to the policy of the separation of religion and
government, including hospitals. The general public thought the role of Buddhist priests was to offer funerals and memorial services, not to serve sick people. The situation has drastically changed after The East Japan Earthquake and Tsunami of 2011. Many religious ministers, including Buddhists, rushed to the disaster site to help thousands of afflicted people. They offered various forms of support, including spiritual care. Their activities have been widely reported on TV and in newspapers, signaling a change in the attitude of the Japanese mass media to discuss religion and spirituality openly. Historically, such topics have been taboo.

A college level program was started by Prof. Y. Taniyama and others in response to the growing need for chaplains in Tohoku University in 2012. Hoping to train people from various religions to become interfaith chaplains, this program has attracted many students and has been transferred to other Buddhist universities in Japan. Rev. H. Jin of The Institute of Engaged Buddhism in Tokyo is running a program aimed at training young Buddhists. (The Institute of Engaged Buddhism, 2013) He is also collaborating with Buddhist chaplains in Taiwan. Grief care for the survivors of deceased family members has become an important role for the Buddhist priests. (Takagi, 2012)

**The U.S.**

The Master of Divinity program at Naropa University is one of the oldest among graduate level Buddhist trainings for chaplains in the U.S. Similar three year education programs based on the Buddhist teachings have spread to other universities in the country, and there are a growing number of certified CPE supervisors who are Buddhist. New York Zen Center for Contemplative Care (Ellison, 2016) and Upaya Zen Center in New Mexico are famous for offering training based on the Dharma and meditation. The core is to develop loving-kindness and compassion to care for oneself and others. This is called contemplative care. These Buddhist education and training programs attract students from both Buddhist and non-Buddhist faith traditions. As Rev. Koshin, supervisor of New York Zen Center, said, “Buddhism is for chaplaincy.” Buddhist chaplains are welcomed as interfaith spiritual caregivers by numerous institutions and by the care-receivers. This is because the U.S. is a
society that generally accepts diverse religions and spirituality.

**Spiritual Care and Chaplaincy**

Spirituality is a person’s relationship with something larger than her/himself that provides meaning in that person’s life.

Spiritual care is for a care provider to take in the spirituality of the client, who is in her/his existential crisis, that is expressed in various forms and confirm it. It does not include any advising. Spiritual care is centered at the worldview of the client. The provider works together with the client in her/his searching of realizing her/his deeper identity or something that supports her/him. What is provided is a field/space where the search is performed. It is an atmosphere and a relationship between the giver and the client. Spiritual care does not matter even if the pain is not removed. It is not a central goal. Spiritual care is support for the client to live by confirming the above realization of deeper self. (Taniyama, 2009, p.28)

Patients who visit or stay in a medical institution often experience spiritual pain, such as the suffering of losing personal freedom, fear of death, and questions of faith, when facing serious diagnoses. Spiritual care is regarded as an important part of holistic health care alongside physical, social and emotional care. (Roberts, Donovan and Handzo, 2012, p.63) Especially in palliative care for terminal patients, spiritual care is an essential element of a comprehensive approach.

In the U.S. a chaplain who provides spiritual care usually holds a Master of Divinity degree and is endorsed by a religious institution. In contemporary settings, interfaith chaplains serve people regardless of those patients’ religious or spiritual beliefs, even supporting those people who are non-spiritual. Families and the medical staff who care for patients often suffer from their own spiritual pains, and chaplains support those people as well. In addition to the medical institutions, chaplains serve people in various organizations, such as the military, universities, corporations, and professional sport teams. Chaplains are dispatched to disaster sites to support afflicted people too. (Marino, 2012, pp.235-236)

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1. English translation by the current author.
A chaplain sits with a person in spiritual and emotional crisis, creating a safe space for her/him to open her/his heart and supports her/him to face and ease their pain. Listening attentively to what patients have to say and acknowledging what they share is the core of this ministry. A chaplain is often called to attend a meeting where the doctor and the family meet to decide on the withdrawal of treatment of a patient. When a patient is dying, a chaplain is called to attend her/him and the family. The chaplain stands by the patient’s bed side and offers a compassionate presence for them. When requested, rituals such as prayers appropriate to the patient’s faith tradition are also offered. Non-anxious, non-judgmental presence is the key attitude of a chaplain. The chaplain remains in the here and now. There is no agenda and nothing to fix when meeting with a suffering person. A chaplain sees and accepts the situation of the patient, the chaplain’s own experience, and the environment as it is, gently embracing all of these elements in her/his heart.

Through the experiences of CPE training and practicing chaplaincy, I have identified the following core values or beliefs to realize the ministry of spiritual care: 1) Non-anxious, non-judgmental presence, 2) Be gentle to yourself, 3) Do not fix it. Support, rather than solve a problem, 4) Willingness/curiosity to know/learn the unknown, 5) Listen rather than talk.

The core principle of CPE is the Action-Reflection-Action learning model shown below. (Wikipedia, 2019) By reflecting on the experiences of the actual practice of serving people in spiritual or emotional need, a chaplain can learn and grow. It is a process of professional development and improvement, and it supports the spiritual growth of the caregiver as well. “The religious professional must undergo an inner transformation in becoming a chaplain.” (Jin and Watts, 2016, p.11) Rev. D. Okochi who is a Jodo Shu priest and one of the leading educators of chaplains in Japan said, “I enter the patient’s room to meet with Amitabha Buddha.” Being a chaplain is a path of deepening one’s own faith.

2. Patsy Barnes, a teacher of ethics in Master of Divinity program at Naropa University repeated this phrase at the beginning of each class as a reminder for a chaplain.
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The Buddhist Teachings of Loving-Kindness/Compassion that Guide Chaplaincy

It is said that the teaching of Buddhism is wisdom (prajñā), loving-kindness (maitrī), and compassion (karuṇā). Wisdom is enlightenment that frees oneself from suffering. Loving-kindness is wishing others be happy, and compassion is wishing them to be free from suffering. For seven weeks after the Buddha achieved his liberation from attachment under the Bodhi Tree, he kept sitting on the spot to think back over his enlightenment. During that period, the deity Brahmā came and implored him to teach other people the way to attain enlightenment. The Buddha accepted Brahmā’s request, and stood up. It was the beginning of the First Turning of the Dharma Wheel. (Strong, 2001, p.81) He could have kept his wisdom to himself and gone to immediate complete extinction. Instead, he intentionally chose to save ordinary people who are caught in samsāra, the endless cycle of worldly desires. It can be said that the Buddha’s enlightenment included loving-kindness and compassion. The Buddha’s wisdom and loving-kindness and compassion are inseparable. Since then, the Buddha taught the sangha loving-kindness and compassion as a virtue to be practiced. The practice is to renounce ego-clinging, to unite with others, and to benefit them. (Nakamura, 2010, p.100)

In the Mahāyāna, the Buddha’s essence is his mahāmaitrī and mahākaruṇā, or absolute loving-kindness and compassion, to care for and save all sentient beings. The ideal Mahāyāna practitioner is a bodhisattva, or a person who seeks enlightenment. S/he
intentionally stays in saṃsāra rather than entering into nirvāṇa, continuing to serve all sentient beings until they are liberated. (Hirakawa, 2004, p. 330) The root of the Mahāyāna’s loving-kindness and compassion is the non-duality of self and other. From the view of emptiness, or śūnyatā, the foundations of self and other are denied. There is no distinction or conflict of self and other. This is demonstrated in the *Avatāṃsaka Sūtra’s* statement, “One is all, All is one,” as I saw.

The core practice of a bodhisattva is the six pāramitās. Among them, the first virtuous act is dāna, or generosity. This is the primary practice of loving-kindness and compassion. The three dānas are discussed in “大智度論,” which is the Chinese translation by Kumārajīva of Nagārjuna’s *Mahāprajñāpāramitāupadeśa*. It is a commentary on “大般若波羅密多經,” or the *Mahāprajñāpāramitā Sūtra*.

First is material dāna. …. Second is dharma dāna. …. Third is dāna of no fear: All the sentient being are afraid of death. Those who can keep śīla should not have a mind of harming others. Instead, let them free from fear. This is called dāna of no fear. (Komura, 2014, P. 30)

From the viewpoint of emptiness, the threefold emptiness (三輪體空), or the threefold purity (三輪清淨), of the giver, the recipient, and the gift is shown in the *Mahāprajñāpāramitā Sūtra*.

Śāriputra said, “What is called dāna pāramitā of non-mundane world?” Subhūti replied, “It is just like the three fold purity of the dāna practiced by a bodhisattva mahāsattva. First is non-attachment to oneself as a giver. Second is non-attachment to the other as a recipient. Third is non-attachment to giving and the result of giving. These constitute the threefold purity of dāna practiced by a bodhisattva mahāsattva.” (Komura, 2014, p.31)

These ideas of three kinds of dāna and its threefold purity give us a guideline for the Buddhist spiritual care. A chaplain sits with a person who suffers from spiritual or emotional pain and supports her/him to find a way to become free from agony. A chaplain does not give anything other than her/his warm heart and compassionate ears. Neither does s/he preach for the patient. This is an offering of no fear. A chaplain has no attachment to the act of offering or the results of what s/he offers. This is an act of pure generosity and it
actualizes the chaplain’s non-judgmental, non-anxious presence.

ROLE MODELS OF CHAPLAINS IN BUDDHIST HISTORY AND LITERATURE (KOMURA, 2014, PP.33-38)

Vimalakirti Sutra Chapter 5

The Vimalakirti Sutra is well known among Mahayana Buddhists. Vimalakirti is a great lay bodhisattva. The senior disciples of the Buddha, who are symbols of the First Turning practitioners, visited Vimalakirti, but lost their debates with him. In the fifth chapter of the scripture, the Bodhisattva Mahasattva Manjusri was sent by the Buddha to see Vimalakirti in his sick bed. Manjusri asked him why he was sick.

Vimalakirti replied, “Manjusri, my sickness comes from ignorance and the thirst for existence and it will last as long as do the sickness of all living beings. Were all living beings to be free from sickness, I also would not be sick. Why? Manjusri, for the bodhisattva, the world consists only of living beings, and sickness is inherent in living in the world. Were all living beings free of sickness, the bodhisattva also would be free of sickness.” (Thurman, 2003, p.43)

When a bodhisattva sees sentient beings who are confused and suffering, s/he intentionally jumps into the world of samsara. S/he takes others’ suffering as her/his own and becomes sick. It is just like parents who suffer when their only child becomes sick. “The sicknesses of the bodhisattvas arise from the great compassion” (Thurman, 2003, p.43) The great compassion, or mahakaruna, is supported by wisdom, or emptiness. A bodhisattva throws away her/his own life and body to unite with suffering beings. Bodhisattvas and sentient beings experience their sickness together. This way s/he sees the true nature of their sickness as empty. The cause of the sickness of ordinary beings is attachment to self, and the cause of the sickness of bodhisattvas is the great compassion. For Vimalakirti, a being who understood this truth was a true bodhisattva. (Kamata, 1990, p.139)

SANTIDEVA’S BODHICARYAVATARA CHAPTER 8: TAKE THE SUFFERING OF OTHERS AS MY OWN

Santideva was a great Indian scholar and practitioner of
Madhyamaka in the seventh and eighth centuries. (Hirakawa, 2004, p.204) His masterpiece, the Bodhicaryāvatāra, is a well written guidebook for the bodhisattva path, especially for the meditation practice to develop and nurture bodhicitta. In the eighth chapter, the way to relate to others as a caregiver is shown in the fusion of self and other. One shares others’ joy and sorrow as one’s own because each one of us is interdependent just like parts of a human body. People are obsessed with the beliefs and concepts of the duality of self and other. It is the cause of suffering. (Chödrön, 2005, p.310) Śantideva emphasizes in the Verse 8.136 that the compassion of the Mahāyāna is altruism, or benefiting others, and at the same time, benefiting self as it liberates self from ego clinging.

To free myself from harm
And others from their sufferings,
Let me give myself away
And cherish others as I love myself.3 (Chödrön, 2005, p.322)

SAICHŌ (767—822 CE)

In the early eighth century, Saichō founded the Japanese Tendai School after studying Tiantai, Esoteric Buddhism, Zen, and the Mahāyāna vināya in China. He intended to form a perfect teaching of Buddhism, inclusively integrating the above four courses. At the core of the teaching was a bodhisattva spirit to save all the sentient beings. At a monastery in Mt. Hiei, he instructed his students in a twelve year program to build spiritual practitioners who could serve to benefit others. Saichō’s instruction was to “forget self and benefit others (忘己利他).” Saichō authored a document that defines the rules for his disciples to follow, called Sange-gakushōshiki (山家學生式). The preamble states:

What is a national treasure? The treasure is bodhicitta, or the aspiration for enlightenment. A person with bodhicitta is named a national treasure. Lighting a corner of the world is the national treasure. … Forget yourself and benefit others. This is the ultimate loving-kindness and compassion. (Komura, 2014, p.37)

3. This verse reminds me of Saicho’s motto of “forget self and benefit others.”
All of Vimalakirti, Śantideva and Saichō emphasized non-distinction of self and others. It is another expression of the *Avatamsaka Sūtra*’s teaching, “One is all, All is one.” The person who actualizes this idea as pure altruism is the Mahāyānist bodhisattva. These three characters demonstrated it and they serve as role models for chaplains.

**CHAPLAINCY AS A BODHISATTVA PATH**

For a chaplain, being fully present in a non-anxious and non-judgmental fashion provides a model of being that is free from attachment. When facing a suffering person, a chaplain receives and accepts that person’s pain, while also acknowledging the chaplain’s own pains. To see things as they are becomes a practice of internal transformation, or of developing prajñā, which is inseparable from loving-kindness and compassion. In this way, chaplaincy is a model of the bodhisattva path.

The diagram above is a model of spiritual care based on my experiences. When I sit in front of a person having spiritual or emotional suffering, I sense and receive it, wishing the person to be free from suffering (karuṇā). Then I send loving-kindness from my heart back to her/him (maitrī). Often, I notice the appreciation of the person in her/his eyes (sympathetic joy, or muditā). Then
a chaplain’s heart is connected with the other person’s heart (equanimity, or upeksā). The safe space becomes a sacred space. This is a practice of meditation of The Four Immeasurables, or Brahma Vihāra, (Johnson, 2012, p.310) on the spot. An American Zen master and chaplain educator expressed the ideal attitude of a Buddhist chaplain as “Strong back, soft front.” (Halifax, 2008, p.142) I have faith in Buddhism and the core values or beliefs that are held in my backbone, which are not visible to others. I open and show my soft heart of loving-kindness and compassion, supported by that backbone. This creates a safe space for the people I meet, and opens their ailing hearts. I have made this phrase my motto.

In addition to the Four Immeasurables, a meditation practice, such as tonglen (Chödrön, 2001) or mindfulness will help prepare a chaplain to be ready to meet, and be fully present with suffering people. Mindfulness is defined as “paying attention in a particular way: on purpose in the present moment, and non-judgmentally.” (Kabat-Zinn, 2005, p.4) Paying close attention to 1) State of the mind and body of the other 2) State of the mind and body of oneself and 3) The room atmosphere enables a chaplain to be fully present in front of the person who is in spiritual or emotional crisis. This realizes the non-anxious, non-judgmental presence that is the first of the core values of chaplaincy as shown before. Only with such attention on the part of the chaplain can the other person open her/his heart in peace. (Komura, 2017, p.337) I am glad to hear from a patient or family that they felt peace just by my presence. Mindfulness prepares a ground for me to meet with patients and families as is shown in the following examples of encounters.

Encounter 1

I was visiting a psychiatric patient regularly to listen to her life story. One day I sat in front of her without words for a while. I received her pain into my heart just by silently looking at her eyes. Then, I could sense her appreciation for my care for her feeling in her eyes. I couldn’t help but cry when I sensed that my heart and her heart were connected.

Encounter 2

One day I was paged to see a middle-aged female patient with
metastatic cancer. She was alert and asked me, “How can I find a person on Earth who can answer my question of why this happened to me?” My first response was to be shocked by this hard question for which I did not have an answer. I centered my attention to my vulnerability and her painful anxiety in order to make myself fully present. She was concerned about her prognosis, as well as the future of her teenage child. I looked at her eyes and sent my heart to her, wishing her to have an opportunity to encounter the Lord’s mercy and to be embraced with it. I geared up my courage and replied to her, “The person is you.” She looked puzzled and said, “I will think of it.” Afterexcusing myself I could not stop tears falling from my eyes.

When I meet a suffering person as a chaplain, my worries disappear and I feel like my heart is cleansed. I am reflecting on my helplessness and rereading Buddhist teachings in addition to sitting in 止觀 (Shikan, śamatha-vipaśyanā) meditation every day. The traditional Western model of a chaplain’s learning is “Action-Reflection-Action,” as shown before. My learning and practicing both Buddhism and chaplaincy in parallel through this cycle helps prepare me as a chaplain and, at the same time, serving as a chaplain provides me an opportunity to deepen my faith.

Now it has become clearer for me that “One is all” means wisdom to save myself from suffering and “All is one” means loving-kindness and compassion to save others from their suffering. I feel in my mind and body that these two are connected and inseparable from each other. I am glad that this phrase has become a slogan that guides me in chaplaincy. I am appreciative for an auspicious encounter with this phrase and the calling of chaplaincy. As the supervisor of my first CPE training said to me, “There is neither a novice chaplain, nor a veteran chaplain.” I am determined to walk this bodhisattva path of chaplaincy for the rest of my life.

CONCLUSION

Spiritual care is to offer support to people who suffer from spiritual pains, such as fear of losing personal freedom or family,
fear of death and questions of faith. Chaplains are the professional spiritual caregivers who are priests or ministers from various faith traditions. The number of Buddhist chaplains is gradually growing in Japan, the U.S. and elsewhere.

A chaplain sits with a person in spiritual and emotional crisis and creates a safe space for her/him to open her/his heart. Attentive listening to what the person has to say and acknowledging it is the core of this ministry. Non-anxious, non-judgmental presence is the key attitude of a chaplain. There is no agenda and nothing to fix when meeting with a suffering person. A chaplain sees and accepts the situation of the person, the chaplain’s own emotions, and the environment as it is, gently embracing all of these elements in her/his heart.

The Buddhist teachings of maitrī (loving-kindness) and karuṇā (compassion) support the practice of chaplaincy. It is the act of wishing others to be happy and free from suffering. The ideas of dāna of no fear discussed in Mahāprajñāpāramitāupadeśa and the threefold purity of the giver, the recipient, and the gift shown in the Mahāprajñāpāramitā Sūtra provide a guiding principle for a chaplain to be fully present with no attachment to the results in front of a suffering person. In the Vimalakīrti Sūtra, Vimalakīrti experienced suffering because other sentient beings suffered. In the Bodhicaryāvatāra, Śantideva emphasized the non-duality of self and others. Saichō, the founder of the Japanese Tendai School of Buddhism, taught his students, “forget self and benefit others.” These characters who have pure altruistic hearts serve as role models for chaplains.

For a chaplain, when facing a suffering person, being fully present is to receive and accept that person’s pain, while acknowledging the chaplain’s own pains, without any judgment. Seeing things as they are becomes a practice of internal transformation, or of developing wisdom (prajñā), which is inseparable from loving-kindness and compassion. In this way, chaplaincy becomes a bodhisattva path. Meditation practice, such as mindfulness, The Four Immeasurables or tonglen, can help prepare a chaplain to be ready to meet with suffering people and to deepen her/his own faith. The spiritual care offered by the Buddhist chaplains can be regarded as an embodiment of Buddhist loving-kindness and compassion teachings.
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WHO CARES FOR THE RESPONDER

by John M. Scorsine, Esq.*

The pager beeps, the klaxon sounds, or the smart phone rings; and, out of the comfort and warmth of their bed a volunteer first responder (i.e. firefighter, paramedic, emergency medical technician, or search and rescue team member) is rudely awaken. Hearing the 911\(^1\) dispatch information from the radio; the responder pulls on their jump suit\(^2\), laces up their boots, and reaches over to kiss their spouse goodbye. It is a kiss they both know, but refuse to consider, may be their last memory of their loved one. And, with that, the responder heads out in the dark, cold, rainy night to meet their fate.

In the next moments of this early morning, they may be headed to the heat of a fire; the chill of an avalanche; the devastation left in the wake of a tsunami or a tornado; or, the bedside of a child unable to breath. They share within themselves the altruism of

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1. 911 is the emergency dispatch network in the United States. It is analogous to 999 in Hong Kong, 115 in Vietnam, or 112 in many other countries. (As this paper is being presented to an international audience that may not be familiar with the “jargon” of a first responder in the U.S., explanations will be extended where appropriate.)

2. A “jump suit” is a specially designed coverall, often made of flame resistant/retardant fabric.
the Bodhisattva ideal; but they also share the shock, horror and
grief of the dismembered body, the lifeless infant, the elder whose
last breath has been expelled, and the suffering of those near and
approaching death due to illness or trauma.

We often consider the patient, who has succumbed to illness;
or, the homeowner that has lost all that they treasured. But, how
often do we consider the physical and psychological toll that their
altruism takes upon the first responder. This paper is merely a brief
survey of the need for care for the first responder – whether they
be in a career/paid position or in a volunteer capacity. However,
this exploration will focus more pointedly on the volunteer first
responder and how the principles of Buddhism and mindfulness
are making inroads in the care and resiliency of these heroes found
in every community of our World.

In the United States, 69% of firefighters are volunteers and some
50% emergency medical providers are as well. These numbers
increase to well over 90% in predominantly rural areas. Generally,
they are trained to the same standards as their career or paid
colleagues. While their call volume is far less and often times, they
are responding not to some unknown patient or victim of a tragic
accident; but they are headed to aid a neighbor, friend or relative –
such is life and death in a small town. In many ways, it is this factor
which magnifies the impact of events they observe and respond to
in exercising their duty.

The repercussions of their selfless service to the community
is reflected in alarming statistics and rates. In the United States,
more firefighters and police officers during 2017 died at their own
hand, than perished in fires or altercations. (Heyman, 2008) It is
hard to imagine that this is different than the experience in other
countries. Often times, departments and communities focus on the
psychological toll a high-profile incident – a terror attack, a school
shooting, a bombing at a café – takes upon responders and civilians
alike; but what is lost in the discussion of that “CNN Moment” is
the suffering, pain, and anguish witnessed by a first responder on a
daily basis.

3. National Fire Protection Association
According to a survey by the University of Phoenix, 34% of first responder personnel report being formally diagnosed with post-traumatic stress disorder (PTSD), as compared to a lifetime risk among all adults of developing the disorder of just 3.5%. “PTSD is marked by unusually strong, and often difficult to control, feelings of anger, guilt, anxiety, fear, or shock. These symptoms create significant difficulty in conducting standard daily activities. Common co-occurring conditions also include: Alcoholism or substance addiction; Anxiety disorders; Personality disorders; Adjustment disorders; and, Depression or bipolar disorder.”

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5. https://blog.grahammedical.com/blog/ems-ptsd-statistics
The symptoms of PTSD in the first responder, however, follow no particular pattern. Just as the coping mechanisms individuals engage in times of stress are highly individualized, so is the manifestation of PTSD related afflictions. Most commonly, the symptomatology falls into three categories, which can be manifested singularly or in conjunction: intrusive memories, avoidance behaviors, and the effects of hyper-arousal. Each manifestation carries with it its own set of impacts upon the professional and personal lives of the afflicted.

As the frequency and intensity of disasters increase, whether a result of climate change or human strife, one can only imagine the adverse effect that an ever-increasing operational tempo will have upon the physiological and psychological health of the first responder community.

Understanding the problems faced by first responders only provides framing to the true issue.

Recognition needs to be made that reactive support to first responders, with services such as critical incident stress debriefing, while certainly of benefit to those afflicted by witnessing or participating in traumatizing events, is nothing more than a panacea. It is a valiant effort at attempting to harness the beast, after it has left the barn. The true remedy for the mental health crisis afflicting first responders is recognition of a need for proactive support.

It is in the basic academy training of first responders that they must be provided the tools with which to cope throughout their years of service, whether volunteer or career (compensated). It is here that seeds for immunity, the vaccination if you will, must be administered to provide to first responders the resiliency required to perform their mission. It is here that the Great Physician and the Dhamma provide exactly the medicine which is sought by so many.

In speaking to monks in the Simsapa Forest, it is said that the Buddha instructed about stress.

“And what have I taught? ‘This is stress... This is the origination of stress... This is the cessation of stress... This is the path of practice leading to the cessation of stress’: This is what I have taught. And why
have I taught these things? Because they are connected with the goal, relate to the rudiments of the holy life, and lead to disenchantment, to dispassion, to cessation, to calm, to direct knowledge, to self-awakening, to Unbinding. This is why I have taught them.

“Therefore, your duty is the contemplation, ‘This is stress... This is the origination of stress... This is the cessation of stress.’ Your duty is the contemplation, ‘This is the path of practice leading to the cessation of stress.’”

With such specific teachings, it is not unexpected that the thoughts of the Buddha would be reflected in various approaches and modalities advanced both for the teaching of resiliency and for the treatment of PTSD.

The beauty and elegance of Buddhism is that it is at once a religion, a philosophy, and a science of the mind. Perhaps this is the greatest gift bestowed upon us by the Buddha. The Dhamma together with the practices and teachings to be derived from it, provide all responders with the jump-kit needed for self-care and the care of our colleagues. To use these tools and interventions does not require one to be Buddhist; nor, does it necessarily have to conflict or challenge the belief system or wisdom path one has chosen.

The Buddha and those that have followed his teachings for all these last few millennia, have provided a wealth of tools to be used to serve the first responder. In the brief format of this essay, it is impossible to address each practice and its various variants. But, by way solely of illustration, the briefest of explorations is offered.

Before the first call a fledging responder is dispatched to, while learning the techniques of fire suppression, cardiopulmonary resuscitation, or the use of force, we must teach and emphasize self-care. The practice of mindfulness is uniquely suited for developing the individual resiliency required to devote oneself to public service.

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7. SN 56.31

8. A “jump-kit” is an easily carried medical bag used by first responders containing both basic and advanced life support equipment and medications. The author’s kit contains splints, bandages, airways, medications, intravenous fluids, diagnostic equipment and equipment for emergency intubation, chest decompression, and cricothyrotomy.
Of course, today, mindfulness is marketed, packaged and is “in vogue”; it is the new, best thing. It is a phenomenon that has exploded upon the popular culture. Many that practice mindfulness do so with little understanding or connection to its underlying teachings. That said, what is it really? Mindfulness, for the purpose of this essay, is reduced to its simplest and most secular form. It is simply that awareness which arises from purposely paying attention to the World around you at this present moment, without judgment, expectation or bias.

A Canadian firm, MindWell U, markets mindfulness training to various professionals. In 2017, they provided an online mindfulness training program to 178 first responders. After 30 days, the participants self-reported that:

- 95% feeling better about their health and wellbeing
- 93% managing stress better
- 92% practicing greater self-care
- 92% focusing better on tasks
- 91% engaging more with work
- 91% managing conflict better
- 89% treating others more kindly
- 88% communicating better
- 83% experiencing improved leadership skills
- 81% collaborating better with others
- 80% managing time better

The survey is certainly not able to withstand scientific rigor; but, as an anecdotal point of reference it does demonstrate the potential for real benefit. More scientific studies confirm these results. (Smith, 2011)

9. No endorsement of the products or services of MindWell U is either expressed nor implied by the author. It is merely offered for its illustrative purpose of the beneficial secularization of mindfulness training.

For example, the Smith study of firefighters and PTSD found that, “mindfulness was associated with fewer PTSD symptoms, depressive symptoms, physical symptoms, and alcohol problems when controlling for the other study variables. Personal mastery and social support were also related to fewer depressive symptoms, firefighter stress was related to more PTSD symptoms and alcohol problems, and years as a firefighter were related to fewer alcohol problems.” (Smith, 2011) Beyond first responders, resiliency is of critical importance to members of the armed forces. The use of mindfulness in increasing the resiliency of the military has also been the subject of study. (Rice, 2013)

Our educators, whether in the fire service, EMS or law enforcement, are highly skilled and successful in teaching young men and women how to execute their mission. We impart upon our students the skills and training to protect property, save lives, and defend the innocent. In the course of their training, they learn how to physically survive the encounters their calling forces upon them. Yet, we do very little to equip them to survive psychologically. If only mental wellness was considered as seriously as physical prowess in the training academy, with perhaps only moments of each day devoted to the fitness of the mind; the individual cost of being a first responder could be forestalled.

Yet, even with prophylactic training in mindfulness, the most resilient of those among us can reach the point at which we are overwhelmed. Whether through the cumulative impact of a career of service, or a singular incident the horror of which overwhelms the mind; each responder is susceptible to needing tools to aid in their recovery of balance and harmony.

Here again Buddhist practices have been stripped of their religious underpinnings, secularized, and used to aid in the recovery of the responder. The Veteran’s Administration in the United States deals extensively with service members that have returned from conflicts with profound symptoms of PTSD. Many of the facilities they operate offer instruction in practices which many Buddhists will recognize, though secularized. Predominantly, these are mindfulness meditation and meditations on a mantra or the breath.
Though devoid of the religious aspects, the practices taught to those that suffer from PTSD are entirely consistent with Buddhist thought and philosophy. Why wouldn’t they be? The Buddha taught that we suffer due to our futile attempts to escape conflict and negative experiences. He taught that through our practice we can open our hearts and clarify our minds. Mindfulness teaches us to be present in the moment. Meditation, when reduced to its essence, is about mindfulness and concentration. It is a perfect tool to be used in aiding others overcome the anguish of PTSD. Research has proven mindfulness practices to be effective and empowering.

This really brings into clear focus the fact that it is us, the practitioners of mediation, who have a critical role to play in caring for our community’s first responders. While we should never seek to proselytize or alter one’s faith tradition; those among us with the confidence and skill to teach mediation and to lead others in the exploration of their mind, should do so. Our first responders deserve to be given the training needed for self-care at the outset of their adventure in public service. And when the invisible wounds of that service afflict them, they need to be offered the tools to alleviate their own suffering, just as they have done for the suffering of so many others.

Ultimately, the one that must care for the responder; is the responder themselves. However, that care need not be a solitary journey; as neither is the injury.

The calling of a first responder takes a toll not only on the responder, but on the family as well. Returning to our opening vignette, the spouse and children of that responder called out into the dark of the night are not unaffected. They, too, suffer from the trauma of separation. Whether it is the uncertainty of not knowing; or, perhaps, even more difficult, the monitoring of the call on a home radio the family suffers along side the responder.

Moreover, imagine the horror a family experiences if they monitor the radio traffic of a structure fire, knowing their loved one is on the scene, only to hear the radio crackle, “May Day, May Day, May Day…man down, medics respond to Truck 158.” There are a
host of services and seemingly endless news coverage on the plight of
the responder afflicted with PTSD; but despite being miles
removed from the immediate danger, the family suffers too.

Whether it is styled as compassion fatigue or secondary trauma,
the children and spouse are impacted by the strain the life of a
first responder places upon them. After the tragic terrorist attack
on September 11, 2001, some limited studies were conducted.
One study involved children of first responders in New York City
and revealed that children in families with emergency medical
technician parents had a statistically significant higher incident of
probable PTSD symptomatology. (Duran, 2006)

This strain has been studied in the literature, though it seems
devoid from the popular press. The earliest commentary in the
popular literature is from an evangelical Christian organization in
2008. There, Focus on the Family, recognized that the marriages in
first responder households were at risk due to a number of stressors
unique to the marriage. The long shifts and odd hours of career
personnel; the unexpected and unplanned interruptions of family
life for the volunteer; the singular focus of responders to their calling;
the intensity of the adrenalin rush the responder experiences in
going from calm to emergency operations in nanoseconds; and, the
financial strain that can accompany either underpaid governmental
service or the economic cost of volunteering all are present and

Counseling programs for the children of first responder
families is only recently being explored; but its benefit cannot be

As early as 2002 parenting guides to assist EMS
families were developed to aid in explaining the rigors of the first
responder life to children. (Vogel, 2005) However, their distribution
and publication has been limited and sparse.

The first responder has at least two independent support networks:
their family and their colleagues. Unlike their colleagues with whom
they share a common core of experiences; their family members lack that advantage. They either under-estimate the impacts the calling places upon their first responder; or, perhaps more injurious, the family may overly worry about the safety and security of their loved one. All too often, the only time the suffering of the first responder family is considered, is when a chief officer and chaplain make that mournful walk to the door of the responder’s residence to inform the survivors of their loved one’s loss in the line of duty.

Children are especially vulnerable; as they are insightful often beyond their years. They innately pick up on the stress level in the home; their hearing acuity often exceeds their parents’ expectations, hearing what was not intended for their consumption. Yet, they lack the coping mechanism and understanding to effectively process the stressors. This often will manifest itself in behaviors that are undesirable and with which the parents lack understanding. The result is an ever-escalating tension and level of dysfunction in the family.

Once again, it is submitted that the various practices of mindfulness meditation can be successfully brought to bear to aid the family of the first responder as well. They are truly silent victims. It does little to focus on the wellness of the responder; if in the process the responder’s entire family support network disintegrates. We must provide the same levels of prophylactic training in mindfulness and development of resilience to the family as we do to the responder themselves; and, its provision may even be more critical.

The Buddhist approach to mindfulness, whether practiced in the context of its religious underpinnings or stripped of its religiosity and presented in a secular context, is fundamental to the development of harmonious families in the presence of a family member that is a first responder. Our first responders provide healthcare to the community under the most taxing, arduous and austere conditions. For us to sustain that level of emergency services our communities and society desire, we must be the ones that care for the responder.
REFERENCES


ABSTRACT

The Buddhist aspects of ritual healing performed by local shamanistic practitioners can be explained in the terms of two traditions that form the cultural structures given by the Robert Redfield. The first one is the great tradition which is a literate tradition and a universal concept and can be found in larger dimensions. The second one is a little tradition which is found in the villages and it can be described as illiterate tradition where the practitioners are local, there are folk songs, oral tradition and the beliefs are mostly prevalent among the villagers. So, the Buddhist rituals of the western Himalayas can be categorized in the little tradition where there are the traditional healers categorized as oracles, shamanistic practitioners, and the monks who deal with the daily lives as well as the rites of passage of the local people.

Himalayan art of healing is millennia old, unique, traditional and is still being followed by the peoples. Local people solely depended upon the healers for their physical as well as mental illness i.e. psychosomatic problems. Healers perform specific rituals meant to stop the negative energy which they believe is the cause of all problems and to cure the ailments. Thus, to maintain the peace in the families and the valley, the rituals is performed by the shamans who are messenger of lha/lhamo (God/Goddesses) by which the sick

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person got relief. Esoteric Buddhism is the practice in vogue in the Himalaya region and they are best-known to perform the rituals and oral healings through magic spells (mantras) and prayers. There are Buddhist shamans who are perhaps called Ihaba in local language. Ihaba being the practitioners of Tibetan ethno-medical system have high social respect and social status among the trans-Himalayan Buddhist communities. Even after the introduction of modern therapy & medicine in the valley with the support of government the age old system based on shamanistic tradition is prevalent in the Himalayas. Due to strong socio-cultural background, local still go hand in hand with traditional ritual healing with harmony. Shamanistic tradition is still the same and effective enough with time and successfully performed from one generation to next. But the oracles who were also another form of healing follows another system and here the god or demigod decide to whom the oracle will be done. There powers to heal the others only depend open their pure mind. Oracle can be anyone then the village, it can be son after father or it can be outside of the family who is pure hatred and spiritual. According to an old saying, oracles and shamans are connected with demigod (lha) and goddesses (lhamo) and predict the future and treat the illness by performing the rituals. They also perform other rituals for family wealth and welfare. This paper will deal with the traditional and cultural values of healing in the Himalayan region. Here healing is not only defined in terms to cure the physical illness but also to cure the mental and family issues. The researcher is tried to explain the Buddhist monks who perform shamanism in the western Himalayas.

This paper deals with the traditional and cultural values of healing in the Buddhist healing prominent Himalayan region. Here healing is not only defined in terms of merely curing the physical illnesses but also providing reliable cures to the mental and psychologically binding issues of everyday life. Thus, the researcher has tried to explain the deep rooted faith of the Buddhist monks who perform various rituals of shamanism that has been practiced in the remote areas of the western Himalayas.

The oracles from the fountain head of a totally different aspect of healing. Their curative approach follows another system. There
is a strong belief that gods or demi gods decide to inhabit the body of someone and designate them as an oracle. These powers to heal are given to these selected few. And this depends upon their pure mind. An oracle can be anyone from the village a man, women or even a child. It can be a son or father or it can even be anyone outside the family who is pure hearted and spiritual. According to the age old belief systems the oracles and shamans are connected with the demigods (lha) and goddesses (lhamo). These oracles are enabled to predict the future and treat the illnesses by performing certain ordained rituals. They also perform several other rituals for promoting the family wealth and welfare.

Various aspects of Buddhist ritual healing performed by local shamanistic practitioners can be understood through the theoretical constructs of two traditions that form the cultural structures reported by Robert Redfield as the ‘Great Tradition’ that exists in the larger dimensions of societal existence and the ‘Little Tradition’ that has its own avenues of preservation and dispersal like word of mouth, folk songs, oral tradition and the beliefs that are mostly prevalent among close knit village societies. The Buddhist rituals of the western Himalayas can be categorized into the little tradition that constitutes all aspects of life. A large part is the huge aspect of ritual healing. The traditional healers among the Buddhists of the Western Himalayas have been categorized as oracles, shamanistic practitioners, and the monks who deal with the daily lives as well as the rites de passage of the local people and specially the Buddhist communities.

1. SOUL OF BUDDHIST HEALING: DEEP ROOTED BELIEF

The Buddhist art of healing is centuries old. Unique and traditional in its approach it continues to being followed by the hill peoples dwelling in the Himalayas. Local people of Himachal Pradesh who live in Indo-Tibetan niches and concentrations are solely dependent upon their culturally ordained healers for their physical as well as mental well being. These Buddhist healers perform specific rituals meant to stop the negative energy which they believe is at the root of all problems and which can be defeated by the infusion of positive energies to cure all the ailments. The peaceful existence of the individuals their families and the entire
valley is ensured by the rituals performed by the ‘shamans’ or healers who are messengers of the *lha* or *lhamo* (Gods and Goddesses). The deep belief in their existence is what empowers the sick person to get relief.

Esoteric Buddhism is the practice in vogue in the Himalaya region and they are best-known to perform the rituals and oral healings through magic spells ‘mantras’ and prayers. There are Buddhist shamans who are addressed as the *Ihaba* in the local language. The *Ihaba* have been the practitioners of the Tibetan ethno-medical system. They have high social respect and social status among the trans-Himalayan Buddhist communities. Even after the introduction of modern therapy and medicine in the valley with the support of the government, the age old system of cure based on *shamanistic* traditions continues to be prevalent in the Himalayas.

Due to strong socio-cultural background links the locals still have faith in their healing systems where traditional ritual healing is adopted with the modern systems as well. The Shamanistic tradition remains the same and effective enough through time and is successfully performed from one generation to the next.

The authors (Gupta, Sharma and Sharma, 2014) introduce Himalayan healing traditions as an indigenous complex of medicine untouched virtually by the Western sciences. Folk “medicine” has been accepted as a formalized healing approach that forms the ‘little’ tradition incorporating all forms of practices including chiropracty, naturopathy, osteopathy and a whole range of other rules, sanctions and restrictions that bound an individual to a particular treatment seeking behaviour. It follows the emergence of a unique and effective healing knowledge open to absorb components from other practices.

A Professor of Buddhist Studies at Harvard University, Janet Gyatso authored ‘Being Human in a Buddhist World’, which opens with a sequence of gorgeous medical illustrations in early modern Tibet. It serves as a gateway to the complex, sometime counter-intuitive relationship between Buddhism and medicine in Tibet, the Fifth Dalai Lama (seventeenth century) and his regent, Desi
Sangye Gyatso, show the long history of interaction and mutual influence in Tibetan medicine between the knowledge of the body and professional medical ethics on the one side and religious values and sensibilities about the human body on the other.

Gyatso attempts to reshape the classic idea that Buddhism permeated every aspect of Tibetan society, including medicine and that; as a consequence, tantric anatomy coincided with medical anatomy.

2. SURVIVAL OF HIMALAYAN CURE SYSTEMS: HISTORICAL PERSPECTIVE

Several studies in India were carried out in areas where Western medicine did not find easy acceptance among natives. Some of these studies [Marriott: 1955; Carstairs: 1955; and Gould: 1957] described how status of the healing seeker played a discriminatory role in the acceptance of any form of cure or system of healing. Most studies of folk illnesses have given primary consideration to psychiatric processes and there has been a general tendency to underplay the role of organic factors. Even when organic symptoms and diagnostic features were clearly discernible and disease was manifested in purely physical terms, the folk healers, physicians and social scientists payed greater attention to the influence of psyche over social existence of an individual. Ari Kiev [1968], Horatio Fabrega [1974], Richard Noll [1983, 1985] and S.S. Hunter [1985] studied the problem in this context. They attempted to isolate the physical, social and psychological variables and then collect information on the influence of each.

J.G. Kennedy [1973], however, reported that “most modern scholars tend toward the opinion that these exotic maladies are not clinically distinct syndromes, but are simply the old familiar psychiatric syndromes of the West called by different names and shaped by different cultures”. A verdict based on such a clinical approach, however, cannot ignore the presence and prevalence of “culture-bound syndromes” [Klienman: 1977 and Lewis: 1987]. Whereas, Singer arrives at the conclusion that “phenomenological distinctiveness of ‘culture-bound syndromes’ is mostly an artifact of problems of language and the interpretation of alien behavioural symbols. It is noteworthy that purposed differences in prevalence
and manifestations of mental disorder decrease with increasing sophistication of investigation” [Singer: 1977].

The socio-psychological approach that has been largely used by workers in this field was found to be conducive to the study of concepts of disease and cure in various societies. The “nature-culture dialectic” was observed to work at both levels, of the society as a whole, on the one hand and the individual members of a society, on the other. Each society constructed and propagated its concepts and understanding of various forms of manifestation of disease and evolved its latent and apparent theories of diagnosis, cure and follow-up therapy. Each society also laid down its rules of perception of disease and the related, acceptable role-set i.e. “sick role” [Klienman: 1980], “healers’ role”, “sympathizers’ role” and in some cases even “afflicter’s role”.

Consequently, “this socially constructed ethnomedical culture guides societal members [e.g. patients and healers] in their perception and responses to environmental conditions; the consequent responses in turn fundamentally shape this environment by distributing societal members in time and space, as well as activity. Society, thus, both ‘constructs’ understandings and ‘produces’ the events of disease / illness and of healing” [Hahn and Klienman: 1983].

Thus, we can see that social scientists were becoming increasingly aware of the health sciences as a productive field of applied research.

The herbal theory of disease causation has another facet in the “root work” carried out in South America. The “root work system”, described by Matthews [1987] is an “empiric tradition stressing the natural causation of illness with cures by herbs and medicines”. The practitioners of this system are known as “root doctors” probably because they used dried and preserved roots and other remedies for curing “folk” disease categories.

3. PRACTICING BUDDHIST MEDICINE

Lama Zopa Rinpoche Nga Wang Lasang Tenpa Gyattsan (2013) talks of the seven Medicine Buddhas that are the basis of a deep seated curative and healing belief system. The entire genesis of the
healing system is to “believe and it is attained”.

This is embodied in the following advice, “Visualize the medicine in a bowl in front of you and above it a moon disk. Standing on the moon disk is the blue seed-syllable OM surrounded by the syllables of the Medicine Buddha mantra in a clockwise direction. As you recite the mantra, nectars flow from all the syllables, absorbing into the medicine. The syllables and the moon then dissolve into the medicine, which becomes extremely powerful and are able to cure all physical diseases and afflictions caused by spirits together with their causes, negative karma and mental obscurations of sentient beings. If you are treating a serious disease such as cancer, visualize that the medicine has the power to cure this particular disease. The stronger one’s faith and the more mantras one recites, the greater will be the power of the medicine.” This is a nutshell is the crux of the healing practitioners or the shaman’s repertoire of cures.

The eighties saw a spate in the studies conducted on ethno-pharmacopoeaic categories relevant to practitioners of indigenous medicine. These studies in India and abroad were: Sudipta Bhattacharya’s [1983] study on the concept of disease among the Birhor of Purulia; S. K. Jain’s [1983] evaluation of ethnobotany and traditional medicine; J. C. Kurien and B. V. Bhanu’s [1980] work on the ethnomedicine of the nomadic Vaidu of Maharashtra; and P. C. Joshi’s [1977] account of the Kashimiri Muslims in an “ethnomedical setup”.

4. VARIOUS APPROACHES TO HEALING

Wilbert [1987] discusses the herbalist theory or what he prefers to call the “pneumatic theory of female Warao herbalists”. He talks of the herbalist theory as a “theory of supernatural causation of illness mystically brought about by contagion”. He elaborates that the “pneumatic theory” attributes pathogenesis to odoriferous agents that invade the body regions like the head, the thorax and the abdomen of the victim. These agents “expand in the form of fetid gas, producing clinical symptoms by affecting the organs and the soul of a particular region”. This herbalist theory proposes the causative features as well as the curative modes. He explained that the treatment of disease by herbal medicine is such that on ingestion
the medicine is converted into an aromatic gas which is denser, more powerful and displaces the pathogenic air within the patient. A cure is brought about when both gases leave the patient’s body.

In the indigenous systems of medicine the healer attributes disease causation to a number of factors ranging from the natural to the supernatural.

Indigenous medicinal systems have herbalists who consider plants as teachers of the human health and cure system. L. E. Luna [1984] informs that some of the practitioners of indigenous medicine, among Mestizo shamans of Iquitos in North-eastern Peru are called “vegetalistas or plant specialists”. These ‘vegetalistas’ use a series of plants which are called ‘doctors’ or ‘plant teachers’. “It is their belief that if they fulfill certain conditions of isolation and follow a prescribed diet these plants are able to ‘teach’ them how to diagnose and cure illnesses”.

A number of surveys of indigenous medicines that depended largely on herbal cures were carried out. Among these the earlier ones were Steggerda and Korsch’s [1943] survey of remedies for diseases as prescribed by Maya Indian herb-doctors”; Morris Carstairs [1955] work on rural Rajasthan; Mckim Marriott’s [1955] study on a North Indian village, Kishangarhi; Harvey and Armitage [1961] worked on herbal remedies of Nyanga of Matabeleland; Garfinkel’s [1976] work on ethnomethodology; Leonard Glick [1967] studied the medicines of the Gimi of New Guinea Highlands and Huard [1969] attempted a comparison of western medicine and Afro-Asian ethic medicine.

In India queries were raised on the efficacy of herbal remedies which were being consistently used by traditional healers and practitioners of indigenous medicine. S. B. Vohora [1986] carried out one such study on Unani ‘Joshandah’ drugs for common cold, catarrh, cough and associated fevers.

5. CAUSE, EFFECT AND TREATMENT SEEKING BEHAVIOUR

Disease causation due to natural causes has been and continues to be of compelling interest as can be seen in various studies. B. Morris [1986] examined the pluralistic and complex nature of
African Medical system. He reported on the contemporaneous existence of herbalism and divination in southern Malawi. Petkov [1986] studied the use of medicinal plant in Bulgarian traditional medicine in the middle ages and modern times. His investigations were a source of ideas for phytopharmacological investigation into ‘Folk’ or indigenous systems of healing.

Similar studies were carried out in Italy [Romanucci: 1986], Mozambique [Verzah: 1986], Ukraine and East Russia [Moskalenko: 1987], California [Encarnacion et al: 1987], [Ladinsky, Volk and Robinson: 1987] and Bulandshahr district of northern India [M. Alam and M. Anis: 1987].

D. Grindley and T. Reynolds had conducted a study on the efficacious uses of Aloe Vera, a succulent plant that yields a sticky gel, said to be used for a host of curative purposes. In India too, belief has it that the gel of Aloe Vera is helpful in relieving stomach cramps and in regulating menstrual cycle. It is claimed as a laxative with purgative effects. The report by Grindley and Reynolds was inconclusive as most of the tests they examined “suffered from poor experimental design and insufficiently large test samples” [1986].

These earlier studies laid down the theory that, in the words of W. C. Cockerham [1978], can be stated as “Regardless of a society’s level of medical knowledge and technology the structure of medical science still functions within the context of the attitudes, values and beliefs of the people comprising the society”. Thus, even up till the 20th century, reports of shamanism and shamanistic procedures observed by researchers kept pouring in, they added to a better understanding of the interrelationship between magic, religion and healing. The importance of faith and the diversification in magic and ritual ranging from benevolent to malevolent were important parameters. It became imperative to observe, analyse and interpret these values in the negative idiom as well as the larger global perspective. Clyde Kluckhohn [1944] studied Navaho witchcraft, Mircea Eliade [1946] observed shamanism and called the phenomenon “archaic techniques of ecstasy”; S. F Nadel [1946] studied shamanism in the Nuba mountains; Bronislaw Malinowski [1951] contributed a study of magic, science and religion while a similar study was attempted by Paul Fejor [1959].
To sum up, we have seen the progress and evolution in the concepts of disease causation, diagnosis and the herbalists approach to cure. We have also traced the studies of various medical anthropologists who observed societies all over the world and recorded their assumptions and interpretations. From these stemmed the studies that again took the herbalist’s approach but molded it in the context of an alternative system of medicine. N. A. Scotch concludes “… religion, philosophy, education, social and economic conditions – whatever determines a man’s attitude to life will also exert great influence on his individual disposition to disease and the importance of these cultural factors is still more evident when we consider the environmental causes of disease” [Scotch: 1976].

6. AURA AND HOLD OF THE BUDDHIST SHAMAN – FAITH AND BELIEF OVER MATTER


Till the early 70s, the trend of observing and reporting shamans all over the world continued. But the turn of the decade saw a better understanding of the role of the shaman emerging. He was being considered more as a curer or healer rather than a sorceror or magician who’s stock in trade was a lot of mumbo-jumbo. He was recognized, however, as an influential member of the community, yet, here too there was the misconception that he held sway over his fellowmen through a region of terror. Slowly the comprehension emerged that the shaman enjoyed deep-seated respect, affection and “accepted authority” [Mead: 1968] among members of their society.

In India Sowa-Rigpa has been popularly practiced in Ladakh, Himachal Pradesh, Arunachal Pradesh, Sikkim, Darjeeling and in Tibetan settlements all over India. Sowa-Rigpa is based on Jung-
wa-lna (Panch Mahabhuta /five elements) and Nespa gSum (Tridosh/ three humours) theories. According to these all animate and inanimate phenomena of the universe are composed of Jung-wa-lna (five elements). It is on the theory of five basic elements that the science of physiology, pathology and pharmacology is established.

The essence of the Sowa-Rigpa or Amchi or Tibetan medicine is one of the oldest surviving and well-documented medical traditions of the world. Being popularly practiced in Tibet, Mongolia, Bhutan, some parts of China, Nepal, Himalayan regions of India and few parts of former Soviet Union till data it has a tremendous hold over these varied populations and is a major part of this treat met seeking behavior. Scholars believe that it originated in India but some say China or Tibet are the country of origin. However, Bon a pre-Buddhism religion of Tibet, folk medicine system was prevalent in Tibet. And yet on examining close it is observed that the theory and practice of Sowa-Rigpa are almost the same as Ayurveda the Indian medical system. It seems to have permeated to a few Chinese principals and the prevailing Tibetan folklore. With the advent of Buddhism in Tibet in the 7th century Ayurveda made its advent into the Tibetan territory.

Sowa-Rigpa is popularly known as Amchi medicine in derived from the Mongolian word “Am-rjay” meaning superior to all. The practitioners of this medicine are known as Amchis. Till early 1960s Amchi medicine used to be the only health care facility for the people of these regions and even after the introduction of modern medicine. Amchis have both social respects as spiritual respect being as the representatives of Sangyas-smanla (Medicine Buddha) and their services for the ailing are priceless.

Every village has been having an Amchi of its own since ages. Besides treating the patients as doctor of the village Amchis are most learned and resourceful persons of the village. It was therefore being an Amchi has been a matter of great dignity in the Ladakhi society.

It takes several years to become a skillful Amchi. In most of Himalayan regions Amchis are trained through rgudpa (lineage) system in families (Father to son). After finishing their training the new Amchi has to give an examination in front of entire community
in the presence of few experts.

The relation between Amchi and patients is always cordial due to strong religious background and social systems. Amchis never ask for cost of their medicine and services; whatever the patients wish or afford they can offer and most of the time the treatment is given free. The villagers offer crops during harvesting time and free labour every year to the Amchi family for their services. Modernity is rapidly changing the ancient way of practicing Amchi medicine and it is being replaced with modern formal clinics and.

Sowa-Rigpa is based on the principles of Jung-wa-lna (English - five elements, Sanskrit - Panch-mahabhuta) and Nespa gsum (English - three humours, Sanskrit - Tri-dosh). All animate and inanimate phenomena of this universe are composed of Jung-wa-lna; namely:

- Sa
- Chu
- Mai
- Rlung
- Nam mkha

Roughly translated as earth, water, fire, air and space, Sanskrit — Dharti, Jal, Agni, Vayu and Akash).

The science of physiology, pathology and pharmacology of this system is established on these theories. The basic premise of this healing system is that our body is composed of these five cosmophysical elements of Jung-wa-lna; when the ratio of these elements becomes imbalanced in our body, disorders result. The medicine and diet used for the treatment of disorders are also composed of the same five basic elements. Sowa-Rigpa is a rich accumulation of science, art and philosophy with history of more than 2500 years. It is a science because it is based on a systematic and logical framework of understanding the body, disease and its relationship to the environment. The correlations between body, disease and its treatments are well explained under the theory of Jung-wa-lna.
7. A LITTLE TRADITION ON THE BRINK OF VANISHING

This ancient art of healing has been sustained due to its efficacy and strong socio-cultural basis in most part of Indian Himalayas. But since last two three decades the system is on decline in these regions due to lack of support from Government, national and international organizations and continuous incline of people's interest in allopathy.

The biggest setback for the survival of this tradition in the coming generations is the lack of interest among young educated people in absence of good Government job opportunities. Most of the ancient Amchi families have already lost their family tradition and are only left with their family names. Therefore an appropriate action from Government, national and international organizations is required to save this age-old healing system for the next generation. There is tremendous scope for in depth research in this region to understand the functional nexus of the indigenous system of the Buddhist curative complexes that have impacted deeply on the generations of mountain dwellers.

This paper is the harbinger of tremendous research opportunities in this field.

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BUDDHIST HEALTH-CARE FROM AN ANTHROPOLOGICAL PERSPECTIVE

by Huynh Thi Kim Hong*
Anjali Kurane**

ABSTRACT

Maintenance of health and control of disease has been age-old problem for all societies. Traditionally, to tackle the problem, societies all over the world have developed health care systems. Prior to the advent of modern medicine, diver's societies have their own notions and concepts of health, disease, and forms of treatments. Today the WHO definition that identified physical, mental, and social and later on the fourth dimension of spiritual of health is universally accepted. Yet today both people and medical practitioners seem to be preoccupied with curative aspects of health rather than holistic well-being. Equally important are the preventive and promotive aspects of health. In the above context this paper seeks to highlight the insights of Buddhism not only in maintaining physical health but also on promoting well-being along the health dimensions stated by W.H.O.

The study of old dispersed Buddhist writings, particularly, in The Vinaya Pitaka and The Sutta-Pitaka helps to understand the Buddhist perspective and practices to healthy living. Buddha was keen on the prosperity of the people in each stage of life. One of life’s most focal concerns is great wellbeing. Buddhism greatly emphasized the importance of mental or psychological health as

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the ultimate goal of human society and towards this end, expected everyone to address the issues of attachment (moha), anger (rga) and delusion (dosa), which cause psychological suffering.

Even today, in the Indian subcontinent, people link non-comunicable diseases to psychological and temperament and turn to meditation and other age-old practices. The Buddhist teachings are culturally rooted in the Indian subcontinent. They are of relevance today and are in practice. People take recourse to formal and professional centers for meditation and Vipashana.

1. INTRODUCTION

Sickness and healing are the core in the picture of the literature that grew up around Buddha. It was the impermanence of the life and awareness of the universal nature of sickness, old age and death that is said to have prompted the young prince Siddhartha to reject the pleasures of the palace to seek a way out of the painful cycle of rebirth. That journey finished with the snapshot of his Enlightenment, an occasion so phenomenal that the debilitated were wonderfully restored and the visually impaired could see. Shakyamuni the Buddha, though not a doctor himself, was typically known as “the nice medication king”. Through contemplation he came to the conclusion that enlightenment, or Buddha hood, is that the final medication, through which we tend to draw forth the innate knowledge and vitality necessary to cure our physical and mental ills. Therefore, the chief aim of Buddhist medication is to assist people develop their natural self – healing powers by cultivating enlightenment within themselves (Salguero, 2017).

The preamble to the World Health Organization charter reads; “health could be a state of complete physical, mental, and social well-being and not just the absence of unwellness of frailness” (web version). In Buddhist tradition one of the most important aspects is to help people to recognize the truth of suffering, impermanence and egoless-ness and that is meditation. Practicing of Buddhist meditation contributes to numerous aspects like keeping kindness and caring for people, perspective to and treatment of the plants, place of humanity in nature, non-harming of animals, positive-aspects of human temperament. Therefore, learning aspects of health
care which facilitate and influence human issues, to resolve social pollution, and to bring true happiness in human life.

In the above context the present research article aims:

To understand Buddhist perspective on the concept of health & disease and interrelationships between physical health and mental/psychological state

To discuss teaching of classical Vipassanā meditation

To document present day perception and practice of Vipassanā meditation in the context of developing mindfulness and its application in maintaining health to control disease.

2. RESEARCH METHOD

The study is based both on secondary and primary data. Secondary data were obtained to understand classical approach to Vipassanā meditation. The primary data are of two types:

Case Study of Vipassanā Meditation Center and

People’s Perceptions and practices in relation to Vipassanā Meditation.

For the case study the material was collected from vipassana meditation centers. The methodology incorporates physical health care and mental psychological health care, theoretical and methodological approaches to the practice of meditation, in addition the technique of vipassana meditation reconstruction, structural and practical ways, philosophical and system analysis of the revealed sutta were applied for contextual analysis.

To study people’s perceptions and practices in relation to Vipassanā Meditation data were collected from Dharamsala, New Delhi, Bihar, Aurangabad, Pune in India and Lumbini in Nepal. People who came to India from 30 different countries were interviewed through participant observation, unstructured interview schedule.

3. VIPASSANA: CLASSICAL APPROACH

What is Vipassanā? We find the dictionary meaning of the word Vipassanā is inward vision, insight institution or introspection
(Stede, 1959). Origin of Vipassanā and technique? Vipassanā means to see things as they are: to see things in their true perspective, in their true nature. In other words, Vipassanā is a technique of self observation and the cultivation of such potentialities to perfection and the development of the precepts.

3.1 The primary source of our knowledge of Vipassanā meditation

(Meshram, 2003) mentions that: “In Dhamma Cakka Pavattana Sutta of Samyutta Nikāya Vol. IV and Vinaya Mahāvaggo. Vol. 1. While addressing the Pañavaggiya Bhikkhus in Migadāya Vana at Varanasi the Enlightened One, the Buddha said, “there is a Middle Path, O Bhikkhus, avoiding these two extremes, discovered by the Tathāgata – a path which opens the eyes and bestows understanding, which lead to peace of mind, to the higher wisdom, to full Enlightenment, to Nibbāna. That is to say, Sammā - Diṭṭhi, Sammā - Sañkappo, Sammā - Vācā, Sammā - Kammanto, Sammā - ājīvo, Sammā - Vāyāmo, Sammā - Sati, Sammā - Sammādhi” (Meshram, 2003). The Buddhist meditation has long gone beyond the standard Buddhist act and lately it has come to be a world phenomenon. The study of old dispersed Buddhist writings, particularly, in The Vinaya Pitaka and The Sutta-Pitaka help to understand the Buddhist perspective and practices to healthy living. Buddha was keen on the prosperity of the people in each stage of life. One of life’s most focal concerns is great wellbeing. Buddhism greatly emphasized the importance of mental or psychological health as the ultimate goal of human society and towards this end, expected everyone to address the issues of attachment (lobha), anger (dosa) and delusion (moha), which cause psychological suffering.

As we find in the Majjhima Nikaya the Buddha taught in the Satipaṭṭhāna Sutta the foundations of Mindfulness. This is one of the fullest and most important suttas by the Buddha dealing with meditation, with particular emphasis on the development of insight. The Buddha begins by declaring the four foundations of mindfulness to be the direct path for the realization of Nibbāna, then gives detailed instructions on the four foundations: the contemplation of the body, feelings, mind and mind – objects (Bodhi, 1995: 62). And the Sutta describes the application of mindfulness as follows:
“This is the only way, monks, for the purification of beings, for the overcoming of sorrow and misery, for the destruction of pain and grief, for gaining the knowledge, for attainment of Nibbāna, the four arousing of mindfulness”.

3.2 How Vipassanā helps to maintain health?

We may feel proud that the Viapssanā form of meditation is a distinct contribution to health care, vipassanā is now, as ever has been, woven into the pattern of life. We find here in brief what vipassanā is. Then only we shall be able to assess its quantum of influence in our life and the role it plays in purifying our life. The word vipassanā is composed of prefix vi and root pas which means to see, vipassanā thus means seeing in a special manner. If one practices vipassanā he develops special power in him to see things as they are without reacting to them which we do in ignorance. By practicing vipassanā we develop, (non –attachment) and purify our mind which is polluted by our desire for the various objects of the world.

3.3 What is the Buddhist health care perspective from the standpoint of anthropology

Comparative perspective and evolutionary perspective; the branch of anthropology studies phenomena from the past to present. So Vipassanā came during the Buddha’s time around 2600 years ago. From then to now it continues, but certain aspects are changed. Why they changed, what is the nature today? From an evolutionary perspective, medical anthropology studies the health care system of tribal societies and even modern health care system practiced by people from different cultural backgrounds. Even the people who are following modern health care system go for traditional medicine. Cultural perception and mechanism work on how this health care system got modernized. For each and every health related problem the physician suggests medicine. But in the process they forget the root of mind and culture perception. Today the followers of modern medical systems forget about the mental health.

Now the question arises how Vipassanā helps to add to the health aspect? Health is both physical and mental. Vipassana
meditation in general is for mental health. In his teachings the Buddha said that: “These two conditions lead to knowledge Samatha and Vipassana”. If cultivated, what benefit does Samatha confer? The mind is cultivated. What benefit we get from a cultivated mind? All lust is abandoned. Monks, if Vipassana is to cultivate the Insight is cultivated insight would be cultivated. What benefit does it confer? All ignorance is abandoned. A mind defiled by lust, monks, is not set free; nor can insight defiled by ignorance be cultivated. Indeed, monks, the freedom from lust leads to release of the tranquility of mind, the freedom ignorance leads to the release of the insight” (Kashyap, 1960). The purpose of Samatha is to induce concentration in the mind and free it from all distraction. The essence of Vipassana is to see the truth as it is. The two jointly act as a single harmonious entity as the way to Nibbana (Kashyap, 1960:25). Now the question arises how is it practiced? First of all, a man, selects the object of meditation or Vipassana, and then selects a place for practice of the Vipassana. The texts has mentioned that the suitable places for the purpose of Vipassana are the secluded dwellings, a forests, the foot of a tree, a mountain, an open sky and the heap of straw. (Kashyap, 1960: 61).

3.4. How do we practice it?

Chaudhary, (2003:165) said that “in the beginning a moral foundation is laid. The practitioner takes a vow to abstain from killing, stealing, sexual misconduct, lying, and using intoxicants “In a ten day workshop concentration is sharpened during the first three days through sustained observation of our breath going in and coming out which in words of Acaryā S.N. Goenka provides ‘a bridge between known and unknown’. First of all we take a small area below our nostril and observe pressure, pain, lightness, number of sensations which cause desires in us. The third that comes a little later when insight dawns on us is that we lose our temper our brows are arched, our first are closed, our teeth are set, our eyes become red and we are full of tensions. A chain of reactions set in causing us incalculable harm. All of this can be stopped if we develop equanimity through Vipassana” (Chaudhary, 2003:165).

This technique of purifying mind and realizing Nibbana, this
A unique technique of purifying oneself was completely in India, its reintroduction to the land of its origin has a very interesting story: “Sri S.N. Goenka, a business magnate of Burma, suffered terribly from migraine and had to use morphine to kill the pain he suffered from but that also he could do temporarily. He consulted practically all the best doctors of the world, spent a huge amount of money but he was not rescued. Then he was advised by one of his friends to go to U Ba Khin, a Vipassanācarya who also worked as Accountant General in Burma. Uba - khin taught him to practice Vipassanā which had a miraculous effect on him. The monstrous migraine was gone. He was then convinced of the efficacy of this form of meditation. Setting aside his material business of crones of rupees, he took to the spiritual business of imparting this technique to all people belonging to all races and religions and it is he who brought this technique from Burma to India in its pristine form. Vipassanā (insight meditation) goes a long way in removing the heaps of impurities dumped in our mind in our several previous lives due to our own actions and free us of our mental tensions and cures us of our psychosomatic diseases. In the words of Vipassanacarya Goenka: “Meditation is an art of living. We must train our minds not to run away from problems but to go to the depths, to find their causes and then eradicate them. The mind has accumulated so much negativity, anger, hatred, aversion, fear, jealousy and passions. We have to free ourselves of these” (Chaudhary, 2003).

3.5 When to use Vipassanā?

This form of meditation can be practiced anywhere and everywhere in all situations of life and anybody can practice it. Its growing popularity is an indication of the fact that Vipassanā is a distinct contribution of Buddhism to world health care. Buddhist meditation has gone beyond the traditional Buddhist practice and today it has become a world phenomenon.

4. Vipassanā: Perception and Practice in the Present-Day World

Primary meditation: health care happiness attained through fulfillment of such selfish desires is happiness in narrow sense. In a wider sense happiness is to love and to be loved. It is not to be
attained through self gratification, but through fidelity to a worth purpose, by giving it to someone else. Nowadays, many people want to Vipassanā meditation to reduce sickness contribution to health care to help people overcome of suffering. (Analayo, 2011) claims the approach to the development of vipassanā taught by the Burmese monk Mahasi Sayadaw (1904-1982) who follows the commentarial notion of dry insight, in that it dispenses with the formal development of samatha. The vipassanā taught by the Indian S.N. Goenka (1942 - 2013), a disciple of the Burmese meditation teacher U Ba Khin (1899 – 1971), centres on observation of Vedanā. The method taught by the Burmese monk Pa Auk Sayadaw (1934) gives considerable room to the development of concentration; in fact ideally a practitioner should develop all four jhānas with the help of each of the meditation subjects listed in the Visuddhimagga.

4.1 Vipassana centre: Case study

Name of the Vipassanā centre: - Name: Dhamma Ānanda (Dhammānanda) Pune Riverside Maharashtra, India Vipassanā Centre, the Vipassanā Centre was established in March 1997.

Location: the situated on the bank of the Indrayani River, about one hour drive from the heart of Poona city. That is opposed Nehru Stadium near Anand Mangal Karyalaya, Pune, Maharashtra 411002.

Course instructions are given in the following language (s): Hindi/ Marathi/ English.
Nowadays, there are many centers for Vipassanā meditation in the world such as Pune Vipassanā Meditation center and it opens two or three courses in a month. There are many options for any people who are interested in Vipassanā meditation such as the course for Teenagers’ and Children’s Courses, for women, for men, for service people. Before enrolling into the course, we don’t need to pay anything, they don’t take any money, and they give everything for free even food. We just offer what we want after finishing the course.

Anyone can attend the meditation course at the Pune center. Depending upon Centre and the nature of the course it may take three days or ten days, and during the course we should follow the rules such as everyone should keep noble silence, no use of phone, eating on time, wake up on time and sleep on time also. It takes around 14 hours per day for meditation as per the time schedule of the Vipassanā center which is given below.

4:00 a.m. Morning wake up bell.

<table>
<thead>
<tr>
<th>№</th>
<th>Name of course</th>
<th>Duration</th>
<th>Medium of instruction</th>
<th>Participant</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Long course</td>
<td>10-days</td>
<td>Hindi/ Marathi/ English</td>
<td>For any students</td>
</tr>
<tr>
<td>2</td>
<td>Satipatthana courses</td>
<td>8-days</td>
<td></td>
<td>For old students</td>
</tr>
<tr>
<td>3</td>
<td>Short course</td>
<td>3 days</td>
<td></td>
<td>For old students</td>
</tr>
<tr>
<td>4</td>
<td>Teenagers’ Course</td>
<td>1-day Every Month Second Thursday and Fourth Sunday 8:30 am to 4:30 pm</td>
<td></td>
<td>(Boys) - (Girls)</td>
</tr>
<tr>
<td>5</td>
<td>Children Course</td>
<td>Every Month first Sunday (8 am to 3 pm)</td>
<td></td>
<td>Children</td>
</tr>
</tbody>
</table>
4:30 – 6:30 Meditation in hall or residence
6:30 – 8:00 breakfast break
8:00 – 9:00 Group Meditation in hall
9:00 – 11:00 Meditation in hall or residence, as per instructions of the teacher.
11:00 – 12:00 Lunch
12:30 – 1:00 Rest
1:00 – 2:30 Group Meditation in hall or residence
2:30 – 3:30 Meditation in hall or residence, as per instructions of the Teacher.
3:30 – 5:00
5:00 – 6:00 Tea break
6:00 – 7:00 Group meditation in hall
7:00 – 8:30 Teacher’s discourse in hall
8:30 – 9:00 Group meditation in hall
9:00 – 9:30 question time in hall
9:30 Retire to own room, Light out:

4.2 Interview of the teacher:

Why people come to do meditation? I asked one teacher and she said that: “because of suffering, from communities, from people introduced, from internet” other people said that, they want to be happy. They wanted to be peaceful. And there were one story: “she suffered because of her husband has other girl and her husband did not take care for her, earlier, her husband love her a lot and anyway she walks her husband follows her. Since then, her friend introduced her enrolled Vipassana centre to attend one course. Beginning the course she was very suffering and cries a lot because of leg pain and missing her husband but after completing two-three course, she was very happy and her mind is at peace and she comeback to introduce her friend attend to Vipassana course and now she feels thankful to her husband because of leaving him, she could achieve freedom and
has time to attend Vipassana meditation course forever.”. Other one said that: “she was suffering about her friend and she came here to find peace, happiness and confidence.”

4.3 Interview of vipassana practitioners

4.3.1. Common people

My professor and me visited many Buddhist places in India, and Vipassana centres and I interviewed the participants and asked them why did they want to do meditation, All (100%) respondents said that meditation make them free, less worry, less stress and could develop concentration, compassion, kindness, found it easy to forget other’s mistakes and feels less sickness also. And most of them practice meditation two times a day even just for 10 minutes.

Case narrative: An Indian girl named Manisha said: “Meditation changed her life and she explains that “We just have to stick with it. Slowly but surely it will calm down our mind and help us realize how we add so much stress to our life through maladaptive thoughts and beliefs. If we meditate we will begin to notice how our thoughts create all our emotions. If we feel anxiety for example, and meditate, gradually it will calm our mind down and allow us to abandon the thoughts that cause anxiety in our life. There are lots of different meditations we can do to gradually rewire our mind (neuroplasticity). Just stick with it”

Interview with Nuns: Two Nuns narrated their individual experiences. One Vietnamese nun said that when she meditated, her whole body was hot and reduces all bad smell from her body. Some time she felt cold, some time she felt bad smell and at some time cool and hot.

Nun Sila said that: she did Vipassana to observe all the feelings between mind and body. She observes breath in and breath out. She felt peace, happy and light. Before entering into monastery, she felt sleepy, lazy and stressed. But after becoming a nun, she meditated for an hour a day and is feeling more concentrated, comfortable and relaxed. Now she feels new awareness and feels less stressed and sleepy, good and strong. And she talks that earlier her nose was
running and she was suffering from cough but after concentrating her mid through meditation, her nose has stopped running and she felt very happy and as if she is in peace and found new strength. Other example she said that when she practice concentration, her body became hot and after some time running nose was stop and she being stronger. One more example that she gave is, when she was in Myanmar, she was having high fever and she did concentrated her mind by meditation after some time her fever reduced and she was fine.

Nun Pannha said that: “in present time, we could not see our mind and we did meditation because, every day our life is controlled by five hindrances such as Sensory desire, Ill-will, Sloth-and-torpor, Restlessness-and-worry, Doubt, the mental factors that hinder progress in our daily live. Why the fruit that is ready to eat comes down? Because whatever is placed high will automatically come down. If she eats, she will know how to eat otherwise we will eat by lust, when she talks, she will know what to talk, and otherwise we will talk by hatred and delusion. By observing meditation, the breath lust, hatred and delusion may be overcome and we can easily control our actions.

4.3.2. Information from youtube

According to one of the preaching of Dr.Oz. in Youtube, Meditation help us to handle stress in a meaningful way even if we manage to practice it for 5 minutes a day.

Aspired by ancient Buddhist practice of mediation American doctors in the 1970s developed a secular version of meditation to combat stress called “mindfulness meditation”.

Anybody can practice meditation because of all have mental as well as physical health related concerns.

Meditation also helps us looking for more clarity and presence in our life and to look forward to come home after a long day of work and to just actually be home instead riding the momentum of the day and worrying about all the email that we have to take care of and how does it materially impact on stress etc.

So when we look at what causes stress, it’s when our perceived
demands in any given moment are greater than our personal and social resources to meet those demands.

5. CONCLUSION

India has a long history and heritage of traditional medical systems (Ashok D. B. Vaiday, 2005:44). The Ayurveda, Yoga and Siddha, which are a few thousand years old, originated in India. Ayurveda, Siddha Unani and Homeopathy use medicines or drug for treatment whereas Yoga and Vipassana meditation are drugless therapies. Traditional medicine (TM) is a comprehensive term which refers to such medical systems as the traditional Chinese medical system, Indian Ayurveda and Arabic Unani systems as well as; to various forms of indigenous medicine, (WHO Traditional medicine Strategy-2002-2005). In countries where the dominant health care system is based on allopathic or modern medicine, or where traditional medicine has not been incorporated into the national health care system, traditional medicine is often termed as “complementary” and “alternative” or CAM. Vipassana meditation comes under drugless therapy and can be considered as complementary. It is also used exclusively as prevent disorders and promote health. Since the last decade and half there is a renewed focus on traditional medicine. Policy perspectives and recommendations at international levels, such as ‘Health for All by 2000’, urge governments to accord high priority to utilization of traditional medical practitioners and traditional birth attendants. In this context the present study focused Vipassana meditation.

Cultural Anthropology particularly from the perspective of medical anthropology has a focus area dealing with the medical systems of different societies from comparative and evolutionary perspective. Charles Leslie a medical anthropologist has extensively studies Asian medical systems and has documented professionalization of traditional medicine. Since the last few decades there is a renewed focus on Vipassana meditation. However the practice of Vipassana meditation today is at based on modern professional mode and not the classical system.

Professionalization of Tradition

The case study of the Vipassana meditation center
demonstrates the professionalization that has taken place. Today it is characterized by:

- Formal institutions of teaching and practice
- Syllabus and theory and practical courses for trainers and teachers
- Customized courses for different age groups and gender
- Well defined and preplanned practice sessions
- Duration and timing of sessions are worked out to suit the requirement of people
- Voluntary fee payment
- Use of media and audio-visual aids

Thus in tune with time the traditional system has become more formal and professional. At the same time it seeks to maintain the core of the classical tradition.

**Health seeking behavior of people**

The World Health Organization (2001:2-3), has noted that there is growing acceptance of traditional medicine as ‘alternative approach to health care’, and ‘appropriateness and effectiveness of traditional medicine in the developed countries have contributed to the resurgence of traditional medicine. Various studies show that people may use modern bio-medicine or and traditional medicine exclusively depending on perceive health problem or a combination of both or purely traditional medicine which may be drugless system. Thus for example a person suffering from acidity may take allopathic (bio-medicine) medicine to immediately control the problem. But knowing the temporary nature of relief he/she may approach traditional medicine for permanent cure. Similarly a person suffering from heart ailment may seek help of modern allopathic doctor and also engage in Yoga or Vipassana meditation as a preventive and promotive measure to reduce mental tension associated with health ailment. General everyday life is full of strain and stress and Vipassana meditation is seen as an answer, at least in part, by a growing number of people in India and abroad.

Scientific literature has proven association between non-com-
municable diseases to psychological causes and temperament. More and more people are turning to meditation and other age-old practices. The Buddhist teachings are culturally rooted in the Indian subcontinent. They are of relevance today and are in practice. People take recourse to formal and professional centers for meditation and Vipassanā.

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BUDDHIST CHAPLAINCY AS A MEANS OF
BUDDHIST EDUCATION, PRACTICE, AND
SERVICE FOR THE YOUTH

by Priya Rakkhit Sraman*

ABSTRACT

Service to others is an integral part of Buddhist spiritual practice. Since its inception Buddhism has always emphasized service, as attested by the Buddha’s admonition to the first sixty arahants to go individual ways to help others. Today, monastics across Buddhist societies are actively engaged in different forms of social service such as promoting education, health, or mental development. University chaplaincy is one such form of service that many Buddhist practitioners in the West have been actively engaged in. Through this, Buddhist chaplains provide care to university communities with the help of Buddhist teachings and practices. As the Buddhist chaplain at Tufts University (Massachusetts, USA) since 2016 I have been teaching Buddhist meditative practices, moral principles, doctrinal issues, rituals and other aspects of Buddhist spirituality to the Tufts community. In this paper I will discuss how I have incorporated Buddhist teachings and practices into my chaplaincy work. In doing so I will address the various challenges that have come up in my interactions with students and colleagues. I will also show that Buddhist chaplaincy is a useful way to teach Buddhism to the youth. Unlike a class on Buddhism, the chaplaincy allows students to engage with Buddhist philosophy,

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principles, meditative practices and rituals all at the same time while making these part of their personal lifestyle. Most importantly, the students come to such activities not to fulfill class requirements, but because these Buddhist practices sustain their spiritual and mental well being. Many of them share them with their families as well.

My paper will also talk about the multi-faith setting in the secular university in which I work as a Theravada Buddhist monk. In serving the communities at this university, I have also been growing in important ways. Thus my chaplaincy work fulfills both my own spiritual needs and the needs of others.

“Monks, there are these four kinds of persons found existing in the world. What four? (1) One who is practicing neither for his own welfare nor for the welfare of others; (2) one who is practicing for the welfare of others but not for his own welfare; (3) one who is practicing for his own welfare but not for the welfare of others; and (4) one who is practicing both for his own welfare and for the welfare of others”.

“… The person practicing both for his own welfare and for the welfare of others is the foremost, the best, the preeminent, the supreme, and the finest of these four persons.” Anguttara Nikāya, 4:95.¹

Here, the entire humanity is categorized into four types of persons simply based on the impact of their practice. The best of them all is the person, irrespective of their social identity, who is practicing both for his own welfare and the welfare of others.

This categorization allows for some interesting thoughts on Buddhist practice in relation to ministry. When it glorifies anyone who is working for their own welfare as well as for the welfare of others as the supreme kind of person, it clearly emphasizes the high regard that Buddhism has for a life of service towards all, oneself included in it. This means that one’s Buddhist practice has to aim at uplifting oneself and others in order to keep it in line with the Buddhist ideal of the supreme person as per the above categorization. Buddhist ministry, chaplaincy included in it, is one of the ways of doing this practice.

That Buddhist practice is geared towards personal and social welfare is visible since the beginning of the history of the Buddhist community. We see this clearly in the Buddha’s admonition to the first sixty disciples as he tells each of them to take up separate paths in order to help others for their wellbeing, happiness, and prosperity out of compassion for them. In fact this practice of striving to benefit others while helping oneself is visible in the spiritual pursuit of the Buddha himself. The Pali term “Buddha” is defined in the Pali commentary as “one who understood and realized the four truths as well as made them comprehensible to others”. The Buddha is so called because he understood the truth as well as taught it to others. The idea of it being that all the work for enlightenment is not only to achieve something for himself alone, but for benefiting others at the same time. Thus when he became enlightened, he did not only gain insight into the reality of things in order to liberate himself from ignorance, but also the ability to enlighten others so that they also can be liberated. The rest of Buddha’s life shows us how this was in practice. Even in his deathbed, the Buddha was eager to listen to people’s concerns and curiosities, and he helped them as much as he could.

The Buddha was a leader who taught by example. By his own examples of caring for others through his spirituality he showed how the best kind of person lives and practices. Hence it is perhaps not an exaggeration to claim that his admonition to the disciples was also to live a life directed towards caring for others through their spirituality. We can perhaps say that the admonition to the sixty disciples to tread on separate ways for helping others is an indication of his vision for the Buddhist community and its spiritual

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2. “caratha, bhikkhave, cārikam bahujanahitāya bahujanasukhāya lokānukampāya attāya hitāya devamanussānam. mā ekena dve agamiṭṭha” (Vinaya Pitaka, Mahāvagga, Mahākhandhaka, Mārakathā). tipitaka.org. Pali Tipitaka based on Vipassana research Institute’s Chatthasangayana. Available at: https://tipitaka.org/romn/cscd/vin02m2.mul0.xml. [Accessed 5 February. 2019.]. translation provided by me.

life that was there from the very beginning of the Buddhist history. Perhaps we can call that the start of the establishment of Buddhist ministry, and of Buddhist chaplaincy.

Before deciding on that, let us have a clearer understanding of what Buddhist chaplaincy is.

**WHAT IS BUDDHIST CHAPLAINCY**

Buddhist chaplaincy is a form of care directed to different sectors in the society for the wellbeing of its members in terms of their psycho-physical health. As such there are Buddhist teachers and practitioners serving as Buddhist chaplains to people in universities, colleges, prisons, hospitals and hospices. BuddhistChaplains.org, an online resource center for and about Buddhist chaplaincy, developed by Jennifer Block in consultation with several of her chaplain colleagues informs that Buddhist chaplaincy aims at caring for others in times of difficulty, loss, old-age, sickness, and stress to assist them in understanding their conditions properly and/or to decrease the suffering. Such caring happens in various ways such as by “being a good listener, an encouraging companion, an intelligent guide, or a piercing truth-teller.” Some of the ways that spiritual support can be given in such situations, as the site informs, are as follows:

- Willingness to bear witness
- Willingness to help others discover their own truth
- Willingness to sit and listen to stories that have meaning and value
- Helping another to face life directly
- Welcoming paradox and ambiguity into care — and trusting that these will emerge into some degree of awakening
- Creating opportunities for the people to awaken to their True Nature.

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Although this site has not yet included university chaplaincy as one of the avenues of Buddhist chaplaincy, I can say from my own experience of working in the university setting as a Buddhist chaplain that the above points are some of the most essential skills that help my work.

To add just a little more to what Buddhist chaplaincy may look like, or to just summarize what has been mentioned above, I would just say that it is one way of offering oneself as a spiritual friend (kalyānamitta) to others.

BUDDHIST CHAPLAINCY AT TUFTS UNIVERSITY

Although there are some cases of Buddhist chaplains working in hospitals, prisons and hospice centers, it is not as common in university settings. Tufts University, located in the state of Massachusetts, is one of the few universities that has an active Buddhist chaplaincy position, myself being the first one to occupy it technically. Although I am the first Buddhist chaplain at Tufts, I have not been the first to offer such service to the Tufts community. Before joining as the Buddhist chaplain I had joined Tufts as a replacement to my own brother Venerable Upali Sramon who was serving in the Buddhist in Residence position for two years during his masters in Harvard Divinity School which is not far from Tufts.

Reverend Gregory W. McGonigle, the Tufts University Chaplain since 2013, felt the need for enhancing the Buddhist religious and spiritual life to help the community of students who were looking for Buddhist practices. Due to his association with Harvard Divinity School, as he studied for a Master of Divinity there, was aware of the Buddhist Ministry Initiative (BMI) program there. The BMI at Harvard Divinity School, which is the first of its kind at a divinity school within a research university, focuses on training future Buddhist religious professional in terms appropriate to modern, global conditions, offering them various useful skills in Buddhist thought, practice, language, and other arts of ministry that enable them to take up positions in various sectors in the society such as in educational institutions, healthcare, leadership and etc. When Reverend McGonigle contacted BMI about enriching the Buddhist
life at Tufts, Venerable Upali Sramon who was then doing his Master of Divinity there decided to join Tufts as the first Buddhist in Resident in 2014. After two years of his wonderful service and graduation from Harvard Divinity School, Venerable Upali Sramon left for his PhD in Atlanta. Thus the Buddhist in Residence position has been left empty. In the meantime, I was a third year Master of Divinity student at Harvard Divinity School looking for a place to do my field education. Thus the timing was perfect for me to join Tufts as the second Buddhist in Resident in 2016. Needless to say that it provided me great opportunity to utilize my learnings in service of others by means of educating them about Buddhist teachings and practices. Thus, even after my graduation from Harvard Divinity School I have continued to serve the Tufts community. The most noticeable thing to have changed is my title — now the Tufts Buddhist chaplain.

As the Buddhist chaplain at Tufts, I continue to provide Buddhist religious and spiritual guidance to the community, most of which consists of the undergraduate students, in various different forms. With great help from the Tufts Chaplaincy office and the Tufts Buddhist Mindfulness Sangha — also known as Tufts Sangha is the Tufts Buddhist club run by students — with whom I collaborate closely, I help to enrich the practice of Buddhist life on campus as much as possible. This is done in many different ways as given below.

3. THE ACTIVITIES OF THE TUFTS SANGHA

As I collaborate with the Tufts Sangha in planning, organizing and accomplishing most of the Buddhist activities at Tufts, I am going to refer the activities as “our activities” and will be using “we” instead of “I” to refer to the Buddhist community as opposed to making myself the only agent behind the many activities that are done. Most of the activities to be discussed below are collaborations between the Buddhist chaplaincy and the Tufts Sangha. To give a very general example of our collaboration, the Sangha helps with

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6. Field education is an assignment that the Master of Divinity students have to fulfill in order to complete the degree. It has to be related to their arts of ministry. I chose to develop the arts of pastoral care, administration, and counseling as my arts of ministry through my field education at Tufts.
a lot of the planning and logistics, while I - the Buddhist chaplain - help with mostly leading the events. Although there is a lot of overlapping pertaining to particular activities.

Perhaps this is a good place to also explain what is understood by "Tufts Sangha". By the term "Sangha" we mean the community of members who are practicing Buddhism and working to make such practice possible at Tufts. It includes local and international, traditional and non-traditional, religious and non-religious, and even non-Buddhist-identifying students. Despite so many differences what is emphasized here is the unity among the members in their shared desire to learn about and from Buddhist teachings and practices in order to help oneself and others. Thus it is a harmonious and healthy community always keen on learning and practicing together.

Some of the most regular and impactful ways that sustain Buddhist life at Tufts are as follows:

**Meditation:** Twice every week, on Monday and Friday, we meet at noon in the university’s multi-faith chapel. We start our practice with group meditation. Our meditation practice is mostly focused on developing mindfulness, concentration, and loving kindness. Sitting, walking, eating, and loving kindness meditations are some of the most common practices that we do. Our meditation usually goes on for about thirty to thirty-five minutes. At the end of the meditation we all recite the Karanīyametta Sutta - “Discourse on Loving-friendliness” - as translated by Bhante Henepola Gunaratana.

The group meditation session is an important opportunity for spiritual practice for the students. In the group meditation session students associate with a feeling of ease and assurance as they see their friends and classmates practicing together. Furthermore, practicing together in this manner creates a kind of wholesome spiritual friendship among them that continues even outside of the meditation sessions.

**Dharma Discussion:** After each meditation session there is a dharma discussion session. In this session we read some Buddhist and spiritual texts on different Buddhist teachings and essential
values such as gratitude, inter-being, noble eight-fold path, precepts, justice, care. We then engage with the text, and with each other, in the process of understanding the practical import of the contents. These discussions arouse many important questions which we all try to think and discuss together. They provide students the opportunity to engage with each other more actively.

Our discussion sessions allow students to express their ideas and critical thinking without any pressure of being judged by any means. As it is not part of their academic curriculum there is no fear of having to give the perfect answer in order to get high marks. With the freedom to be themselves they then open up and interact with each other in an honest and genuine manner. Furthermore, I usually guide the discussion in a way to get the most out of it in terms of understanding the Buddhist teachings and values. In such ways, the dharma discussions are occasions where we learn with and from each other.

**Full Moon Celebration:** Another important event that we organize is the celebration of the full moons during the academic year. This event is mainly for educating the community about the significant events in Buddha’s life connected to the different full moon days. As most of the participating students have had no previous knowledge of Buddhism, this helps them to learn it little by little along with the traditional customs of chanting, offering flowers, incense and etc. Most of the students who have participated in the Buddhist events have shown great interest in the Buddhist chants. Although it is hard for them to pronounce the Pali words, they have never stepped back from reciting it. They usually follow after me to chant the regular Pali recitations of the qualities of the triple gem, the offering of flowers, the offering of incense, the five precepts, asking for forgiveness, and the Karaniyametta sutta.

**Retreat:** We organize an off-campus retreat every semester. I lead the retreat for the students who are about ten to fifteen in each group. The retreat is a combined experience of all the previous activities mentioned above — meditation, chanting, discussion, reflection. This is also when the students spend almost all of their time together — sharing a dorm room, eating daily meals and meditating, discussing. There is a big section of the retreat time for practicing
complete silence. During this practice students do not communicate in any way. They are very much in the practice — mindfully attending to their current experience. Thus even if they are together, they are still able to be attentive to their individual experiences.

The rationale behind creating this silent practice is manifold. One aim is to give the students a chance to quietly listen to their thoughts, feelings, emotions, and any other experiences that they are going through. This is very different from their usual time on campus when they are extremely busy attending to school works, projects, readings, clubs or other interests. As a result the silent practice allows them to explore themselves, and perhaps even to re-discover parts of their being. On the other hand, silence allows them to observe the world around them with more attention. It arouses critical thoughts and concerns that are then essential content for the discussion when the discussion time comes. The discussion is another favorite part of the retreat for the students.

Important Buddhist teachings such as interdependence, impermanence, caring, sharing, diligence are some of the core topics for the discussion exercise. In these exercises students are given the time to reflect on these teachings based on specific Buddhist quotes from the Buddhist Canon before sharing their understanding with everyone. This practice allows for deeply attending to one’s own thinking process, listening to another’s thoughts and reflecting on the importance of the teachings to learn from them.

Apart from serious practices the retreat also provides an opportunity to have fun through activities like making origami, drawing, poetry, stories, and etc. Almost all the activities during the retreat are done in groups — all together. Hence there is a strong wholesome connection among the students by the end of it.

Field Trips and Guest Speakers: Boston has several Buddhist centers practicing different Buddhist traditions such as Tibetan, Taiwanese, Zen, Korean, Insight. We go to these local Buddhist centers during special events. It gives us the chance to experience different Buddhist practices and customs from the different Buddhist traditions. It also allows the students to see the variety in Buddhist practices.
We also invite local Buddhist practitioners from these centers to the Tufts Sangha. Listening to their unique experiences, practices, and spiritual pursuits provide valuable knowledge, inspiration, and motivation to us.

At the end of each academic year we organize the Buddha Day event to commemorate the birth, enlightenment and passing away of the Buddha. Many Buddhist monastics, teachers, and practitioners are invited to this event to chant, meditate, and eat together.

**Interfaith activities:** Apart from having events centered solely on Buddhist practices and for the Buddhist community we also collaborate with other spiritual groups on campus to hold events. Such occasions create interfaith friendship and understanding of each other.

**Pastoral Care and Counseling:** I also provide personal counseling and pastoral care to those who seek such guidance. I meet with students one on one to talk about their personal situations. I have realized that these meetings are important to the students as they face numerous challenges that they want to discuss with someone trustworthy. Sometimes even listening to them is big help for them.

**4. THE SANGHA - A TRANSFORMATIVE EXPERIENCE**

We have seen how and what things are done in the Tufts Sangha. In this section I will talk about the various ways those activities continue to benefit the participants and to sustain their spiritual growth. What follows is a result of my direct experience being in the middle of all things and from what the students have reported to me about their experiences.

As seen above, most of our activities in the Tufts Sangha are done in groups. This in itself is an essential practice for the students. This is not to say that only the Sangha provides group activities throughout the entire campus. But the Sangha maybe the only place where the students come together to spend time in complete silence — sometimes half an hour, sometimes several hours. This silence is not because people are trying to avoid each other, but instead a result of their attempt at trying to reconnect
with themselves and with one another — just being themselves, attending to themselves without putting forth any judgement. It allows them to acknowledge and appreciate each other’s presence wholeheartedly.

Part of the reason for silent practice is to enable ourselves to be focused on the development of mindfulness, of loving-kindness, of compassion, of joy, of equanimity, of gratitude, and other wholesome virtues. Even if we are verbally quiet we are still creating wholesome thoughts towards ourselves and each other when we are practicing loving-kindness meditation. Thus our practice helps us to become more accepting of one another and more understanding towards each other.

Silence is only one of the practices that we do together. Just as silence is helpful in the process of understanding, so is proper communication. A lot of mutual care happens in our discussion sessions. In those sessions we do not only talk about doctrinal principles, but also share personal difficulties. It is a space where vulnerability is wholeheartedly welcomed. It is a place where we acknowledge everyone’s situation and if possible also offer helpful responses. I have witnessed as senior students provided useful information to their juniors on campus life, on academic matters, on study-abroad programs. I have noticed how new students are excited to be a part of the Sangha because their friends have recommended it to them. I have also seen how those with differing opinions are comfortably listening to each other, in case they could learn something of value from the other.

Furthermore, the experience goes beyond the group. For many of them, the Sangha is probably the first ever space to practice and learn Buddhism. Hence they want to make good use of the opportunity and maximize its benefits. As they continue to find benefits in their practices, they want to share it with others. In our group discussions, and in one on one meetings, the students share issues that they have had with people in their respective families, relatives or friends. We talk about helpful ways of dealing with those issues through Buddhist practices and teachings in order to have better relationships in their families and friend circles. This helps them to take their practices with them when they meet their
relatives. They share their learnings and practices with their family and friends in the hope of creating a wholesome relationship. They even invited their family to some of our events.

Graduating students ask me for ways to continue their Buddhist practices when the leave from Tufts. Whenever they get a chance they make sure to visit us to reconnect and practice one more time.

Thus, the Buddhist practice that happens in the Tufts Sangha is not only transforming the lives of the students who are practicing, but in some way it is also having positive effects on several others such as their families and friends. It is one of the essential things that sustain the students during their challenging times on campus. It is one of the good things that they remember and take with them when they leave Tufts.

5. HOW BUDDHIST CHAPLAINCY IS A SUSTAINABLE MEANS OF EDUCATION AND SERVICE FOR THE YOUTH

As we have seen, the existence of a community that engages with Buddhist spiritual practices on a regular basis is immensely helpful to the formation of the students’ continuous spiritual growth. It is no doubt that the presence of a fully ordained monastic such as myself, who has been in the tradition for more than sixteen years, with experiences in both monastic as well as academic world of Buddhism, has been an enriching factor for the Tufts Sangha. On the other hand, the opportunity to directly meet with a Buddhist teacher to discuss about Buddhism is a wonderful opportunity for the students. The Buddhist chaplaincy provides that opportunity to them.

I have made myself useful in the advancement of the Tufts Sangha’s Buddhist life through constant supervision in their Buddhist activities — meditation, study, retreat — giving them helpful direction both in practice and thought to study and understand Buddhist teachings. My attempt has been to provide an enriched experience of Buddhism to the students in terms of its various traditions and practices. I do this by means of giving them the opportunities to have direct experience through practice, through interactions with other Buddhist practitioners/teachers, and through meaningful discussions/investigation.
Through the various Buddhist activities and events organized throughout the semester, students get a broader and holistic understanding of Buddhism. The intellectual and practical aspects are kept in balance so as not to lose sight of the other, but to develop both at the same time. As there is no specific requirement that needs to be fulfilled in our sessions, we in the Tufts Sangha have the freedom to choose texts that are relevant to our practical concerns. In other words we study texts that have a practical significance in our lives, so that we can find ways to implement the teachings in our personal practice instead of leaving them in our conceptual world only.

An other benefit of Buddhist chaplaincy in the university is that it creates such Buddhist programs that are continuous throughout the whole academic year, not limited to just one particular semester. This means that interested students can continue to study and practice Buddhism for the entirety of their stay in the university. On the other hand, even if they miss a particular semester because of class schedules, study-abroad programs, or other reasons, they can always resume their connection with the Buddhist practices anytime later. Furthermore, for those who stay connected to the group and have a continuous practice for the entirety of their college life, it is a wonderful opportunity to concretize their relationship with the practice that they can take away with them upon graduation. Thus it not only sustains them during the college, but even afterwards.

In an international university setting mostly everyone is discussing, critiquing, challenging, and investigating different ideas, information, theories, and practices in relation to local as well as global issues. Buddhist teachings and practices that are relevant to global issues of modern times have a lot to offer to such institutions to make a positive impact. It only makes more sense to create the conditions for such interactions between Buddhism and universities in relation to the important issues. Buddhist chaplaincy allows for enriching those interactions.

When such interactions do take place it is not only the case that the communities in the university are learning from Buddhism, but that perhaps Buddhists are also learning from the university communities. In order to interact with students engaged in modern ways of thinking Buddhism also has to learn how to converse in
their ways and language. To do that, we have to listen to them first. Listening can inform us about things that the young students are desiring to know. It can help us to investigate the implications of Buddhist teachings in order to respond to their queries appropriately. In this way Buddhist chaplaincy does not only help university communities to benefit from Buddhist teachings, but in the process of doing so it also urges Buddhists to become adept practitioners and thinkers. It is a journey of continuous growth.

Thus Buddhist chaplaincy becomes an important means of educating others about Buddhist teachings and practices. In the process of this service it helps to educate us Buddhists about discovering new ways of serving. Thus the whole process becomes a practice of caring for ourselves as well as for others.

6. CONCLUSION

In his admonition to the first sixty disciples Buddha tells them each to go on separate routes so as for each disciple to encounter and benefit more beings — “two of you do not go by the same [road] (mā ekena dve agamittha).” If we pause for a bit to reflect on this important piece of advice by Buddha we can see more in it than a simple suggestion to go by different roads. Perhaps one useful way to reflect on this advice is to see that the Buddha is actually suggesting us to find out different skillful means of utilizing our learnings and practices in the interest of helping more beings. The implication of it would then be for us to see how else we can benefit the various sectors of the society; perhaps even to ask ourselves: are we doing enough to respond to the needs of others? What can we do to benefit others and how? Perhaps with such questions we can discover ways to improve ourselves while also helping others. And that is a useful understanding of the Buddha’s advice of taking separate routes. It is not just separate roads, but separate tasks, skills, services.

Buddhist chaplaincy in universities is such a service that can benefit people in the universities. These people who are too busy to

7. Vinaya Pitaka, Mahāvagga-pāli, Mahākhandhaka, Mārakathā. tipitaka.org. Pali Tipitaka based on Vipassana research Institute’s Chatthasangayana. Available at: https://tipitaka.org/romn/cscd/vin02m2.mul0.xml. [Accessed 5 February. 2019.]. translation provided by me.
commit to other forms of Buddhist practices in other locations can gain a lot by the presence of Buddhist spiritual teachers on campus.

If we are to provide such services in universities we must first actively work on ourselves in order to prepare our skills. Perhaps that would motivate us to be interested in our own learning and practice even more. But is that not what the Buddha categorized as what makes one supreme - “practicing for one’s own welfare and the welfare of others”?

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A COMPARATIVE STUDY ON COACHING IN BUDDHIST AND WESTERN PSYCHOLOGY TO CREATE A SUSTAINABLE SOCIETY

by Ven. Raniswala Sunanda*

ABSTRACT

The objective of this research is to make a comparative analysis on coaching presented in Buddhism and Western Psychology with the aim to provide guidance to create a sustainable society. Coaching means helping someone to help oneself by way of finding solutions to one’s own problems and thereby helping to be aware of oneself. Coaching is a form of development in which a person called a coach supports a learner or client in achieving a specific personal or professional goal by providing training and guidance. The learner is sometimes called a coachee.

The Buddha was capable of using more intuitive and insightful knowledge of coaching. His compassionate words have been significant in helping to achieve the individual aims of a person and He has shown the secure place for a better life. Buddhist coaching is not limited to the time of the Buddha but His Disciplinary Codes provide guidance to the whole mankind for a sustainable society. The self-coaching system of Buddhism is very fruitful for the entire mankind.

According to Western Psychology, self-centred listening, emphatic listening and intuitive listening help in entering into the

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mind of people who have obstacles to reach to the expected goal of life by using four organs ear, eye, heart and head. The coach can direct coachee's inner world.

There are many similarities and differences in coaching between the Buddhist and Western Psychology. They will be analysed in this research in order to identify the ways of proper coaching to create a sustainable society in the present globe.

INTRODUCTION

The purpose of this article is to make a comparative study between Western Psychology coaching and Buddhist Psychology coaching to create a sustainable society. Psychology which is combined with coaching practice leads to analytical mind status of the coachee and to guide Coach to understand variety of individuals. According to Western Psychology, deep listening, Emphatic listening and Intuitive listening help in entering into the mind of a person who has obstacles reaching an expected goal in life. This is also known as Corporate Coach Academy (CCA, 2015 p.18) Through the four channels of the Ear (through listening skill i.e. tone, voice), the Eye (overall body language) the Heart and the Head (not merely understand the presenting issue but the root cause challenge i.e. iceberg view – the emotional needs), hence, the coach can attempt to direct the Coachee's inner world (CCA, 2015 p.7).

Buddhist psychology teaches how to use various methods for the deep calmness, sereneness and clarity through the practice of meditation deep mindfulness and awareness (sati) that allow direct insight and clear knowledge in coaching others. Loving kindness (mettā) and compassionate (karunā) words used by the Buddha in various occasions significantly applicable to modern psychology teachings. The Buddha was very careful in helping to achieve the individual aims of the many who came to him and He has shown the secure place for a better life. Buddhist coaching is not only limited to the life-time of the Buddha, but His Suttās (one part of Buddha's Teaching) and Disciplinary Codes continue to provide guidance to the whole of mankind for a sustainable society since. Therefore, both teachings Buddhist and western psychology collectively contribute much guidelines for a better world by creating perfect
individuals. Within this context special attention will be paying to illuminate psychological coaching methods used in Buddhism 2500 over years before. Findings of this study, considerably will improve modern coaching methods.

WHAT IS SUSTAINABLE SOCIETY?

Sustainable society is one of the eminent topics discussed in the socio-economic field in the world today. The term sustainable society is defined by Wikipedia as one that possesses the following characteristics:

An ecologically literate society, which has the ability to understand the natural systems that make life on earth possible, guided by the understanding the principles of organization of ecological communities (i.e. ecosystems) and using those principles for creating sustainable human communities.

A society rooted in environmentalism, non-violence, social justice, and grassroots, an aim of green politics defined as a political ideology that aims to create an ecologically sustainable society rooted in environmentalism, nonviolence, social justice and grassroots democracy.

A society striving for sustainability where sustainability is the process of maintaining change in a balanced environment, in which the exploitation of resources, the direction of investments, the orientation of technological development and institutional change are all in harmony and enhance both current and future potential to meet human needs and aspirations (Wikipedia).

SIGNIFICANCE OF THIS PAPER

The findings and information on the effectiveness of coaching in the fields of Western Psychology and Buddhist Psychology in the creation of a sustainable society are very important taking into consideration that coaching represents an essential step in learning. This paper therefore highlights how the benefits of effective coaching can be harnessed and integrated into the Western and Buddhist psychology in the creation of a sustainable society which in turn benefits people as a whole. Since there is a lack of research with findings on the role of coaching in both Western Psychology and
Buddhist Psychology in the creation of a sustainable society, this research outcome will provide much support for the modern scholars for further studies.

WHAT IS THE MEANING OF COACHING?

According to the description given in Wikipedia, coaching is a form of development in which a person called a Coach supports a learner or client in achieving a specific personal or professional goal by providing training and guidance. The learner is sometimes called a Coachee. Occasionally, coaching may mean an informal relationship between two people, of whom one has more experience and expertise than the other and offers advice and guidance as the latter learns; but coaching differs from mentoring in focusing on specific tasks or objectives, as opposed to more general goals or overall development. Generally, Coaching is defined as “A deep learning partnership that supports people to achieve their goals in the most fulfilling way through raising their self-awareness to gain courage, commitment and capabilities” (CCA, 2015p.7).

According to the definitions given on the concept of coaching, coaching itself cannot be explained in a brief way. This field of study highly supports people to achieve their goals, in the most fulfilling way, through their own self-awareness to gain courage, commitment and capabilities. As such, for a bitter person, once successfully coached, the positive results are limitless. It is clear therefore, that the coaching system does not depend on theoretical background but its total power comes out from the mind of the person (knowledge and experience) who seeks to reach the bigger purpose of his or her life. It is not an issue for the outer mind - it’s an inner game.

Coaching is discipline that has been deployed for more than 200 years to boost the extraordinary performance of people in sports where they can tap into their hidden potentials to attain break through results of even higher levels of performance, all in the face of fierce competition and challenges. In the late 90’s, coaching has broken into the non-sports activities worldwide, and has since become available to support anyone in any facet of their lives including Corporate Coach Academy. (CCA, 2015 p.6).
A coach needs to have emotional competencies in order to have the ability to understand and manage his own deep-seated emotions, thoughts, ideas, motives, perception and judgments. Other coaching competencies include establishing trust with clients, establish coaching presence, have good listening and sensing skills, impactful questioning techniques, direct communication and managing conflict skills, critical thinking skills, action learning, goal oriented, managing process and accountability. (Low, J. Y. F. and Arthayukit 2007. P. 17).

The coach works on finding ways to raise a positive inner voices of the coachee through the use of affirmation, acknowledging the emotions, assurances and challenging their beliefs system, perception and assumptions. The coach exceeds when the coachee is able to remove her informal behaviours or negative feelings and practices. Coaching is known to be a more powerful tool in accelerating people to achieve their goal. In fact, other interventions do not seem to make as much improvements on mental reforming.

Although, the coach can help a coachee in many ways, he should never try to achieve this by controlling, taking advantage or compelling on him/her to another level of the mind. Modern psychologists have tried their level best in brooding the inner power of a person who needs helping hand and correct guideline to avoid breaching the professional ethical values.

**BUDDHIST PSYCHOLOGY COACHING**

The Buddha was not only a religious teacher but also a greatest Psychologist, Psychotherapist, Counselor and Coach. He had consoled many individuals from every walk of life - normal and abnormal persons. His teachings provide prominent guidelines for the full contentment for the whole of mankind. Its teaching can be divided into two:

The Philosophy of Lifestyle. \(\text{(Jīvanadassana)}\)

The Emancipation from all Types of Suffering. \(\text{(Vimuttidassana)}\) (Sunanda. R.1995, p.76)

The Buddha’s duty was to help people to eradicate their all problems, barriers, hindrances, difficulties or whatever they feel as
negative emotions. Buddhism arose in the world in the 6th century BC. At that time, there were no English terms like coaching, counseling etc. The Pali equivalent terms for coaching and counseling can be ‘upadisati, (Davids Rhys 1921, p. 161) anusāsati, (Davids Rhys 1921, p.52) mantanāti, (Davids Rhys 1921, p. 581) ovadati.’ (Davids Rhys 1921, p. 580) These terms give almost same meaning as ‘giving instruction, counseling or coaching.’ Although there are many explanations of the term ‘coaching’, but the aim of both - the secular and Buddhist coaching are to help people overcome their problems. The self-coaching system of Buddhism is clearly included in teaching of the Buddha. Modern psychology term “Client” is the equal in Pāli term Yogāvacara which means, one who practices spiritual exercise. (Davids Rhys 1921, p. 621). The modern psychologists tried to interpret the ancient popular techniques in different words and terms from their own. But the method the Buddha used is still relevant to all challenges and problems that the modern confused man faces today in this confused society.

The final goal of Buddha’s teaching is to be free from the sphere of existence or eliminate the suffering. Human beings must undergo practices following the correct way of thinking, understanding and practicing. This is the moral observation of all Buddhist followers. Buddhist attitude on psychology depends on the whole behaviour of the mind. When the mind runs astray, the individual life of a person begins to deteriorate. Buddhist psychology teaches how to understand the shortcomings of the mind through a person’s self-analyzing power.

Furthermore, Buddhist teachings show how the Buddha continued his coaching system within the 45 years of his spiritual voyage. Some of his followers came to him in the most difficult hours of their lives. Some of them wanted to find the person who can make them totally free from all types of suffering and loss.

Coaching system followed by the Buddha to guide with correct path to Kisāgotami, (Gnānobhāsa M. 2008 p.236) Anguliumāla, (Gnānobhāsa M. 2008 p. 359) Patācārā, (Gnānobhāsa M. 2008 p.233) Culla Pantaka Thero (Gnānobhāsa M. 2008 p.48) show how they benefited by the Buddha with his more intuitive and
insightful knowledge of coaching. The Buddha used many kind words without any compelling to achieve the individual aims of a person, but he has always shown the clear path to a secure place/or a better life.

Buddhist coaching is not limited to the time of the Buddha; it continues till today with the emphasis of Buddha, Dharma and Sangha where Sangha and the co-disciples are mutually supportive to enable the continued learning of Buddha teaching. His disciplinary codes (vinaya) can guide the whole of mankind forever.

WHY IS BUDDHIST PSYCHOLOGY COACHING IMPORTANT IN CREATING A SUSTAINABLE SOCIETY?

Buddhist way of psychology coaching depends on four types of basic teachings. (Sunanda. Rev.2017, p6).

Reflecting and knowing one’s own weak points (through mindfulness and self-reflection)

Understanding the main reason caused for the issue (the condition that resulted the “cause and effect”)

Realizing that there is a solution for the problem or Buddhist way of problem solving skill (the Four Noble Truth – have the insight of understanding the following (i) Dukkha – the truth of suffering = Problem; (ii) Samudaya – the origin of suffering = what is the root cause of the problem; (iii) Nirodha – Cessation of suffering = by understand the root cause of the problem, we are able to resolve them and to achieve our set goals; (iv) Magga – the path to the cessation of suffering = by understand the root cause of the problem, we are able to find other alternatives and solutions towards the problem).

Gradual practice to achieve the final goal – the importance of Mindfulness training where this training allows us to “check-in” to our body and understand how our breathing changes in conjunction with the emotional change. This practice allows greater awareness of ourselves and how our thoughts, the dynamic and engagement with the external environment and challenges triggers the change in our emotions.

The excellent coaching skills of the Buddha in creating a
sustainable society are evident in the Pāli Canon, where the Buddha provided inspiring Dhamma talks and coaching to lay people, the monastics and the devas on ways to live harmoniously with good moral values and virtues, through avoiding evil, practising generosity, supported by right livelihood, respect for elders and family members, supporting one’s family, and to cultivate positive traits such as humility and being grateful. Such excellent qualities taught by the Buddha through his wonderful coaching skills are essential and integral in creating a society that is orderly, peaceful, economically self-sufficient supported by good moral values and the eradication of evil actions.

In this regard, the Buddha’s excellent coaching and teaching can be evidenced from the Mangala Sutta in Khuddaka nikāya with Buddha’s utterance is summarized as follows, where the Buddha taught and coached a deva on how one should live in order to generate the greatest blessings:

“All to associate with the foolish, but to associate with the wise; and to honor those who are worthy of honor, to reside in a suitable locality to have done meritorious actions in the past and to set oneself in the right course, to have much learning, to be skillful in handicraft, well-trained in discipline, to be of good speech, to support mother and father, to cherish wife and children, and to be engaged in peaceful occupation, to be generous in giving, to be righteous in conduct, to help one’s relatives, to be blameless in action, to loathe more evil and abstain from it, to refrain from intoxicants, to be steadfast in virtue, to be respectful, humble, contented and grateful; and to listen to the Dhamma on due occasions, to be patient and obedient, to associate with monks and to have religious discussions on due occasions, Self-restraint, a holy and chaste life, the perception of the Noble Truths and the realization of Nibbana, a mind unruffled by the vagaries of fortune, from sorrow freed, from defilements cleansed, from fear liberated, those who thus abide, ever remain invincible, in happiness established. These are the greatest blessings” (Khuddaka nikaya, 2006 p.8).

The excellent coaching skills of the Buddha are further evident in sutta where the Buddha advised and coached rulers and kings on the virtues that should be possessed by rulers and kings in order to govern righteously and successfully. This is evident from the
Dasavidha-rājadhamma found in the Cakkavatti sihanāda sutta (Dighanikāya 3, p. 96) where the Buddha enumerated ten qualities and virtues that a righteous king or ruler should cultivate as follows:

**Dāna** (charity) — being prepared to sacrifice one’s own pleasure for the well-being of the public, such as giving away one’s belongings or other things to support or assist others, including giving knowledge and serving public interest.

**Sīla** (morality) — practicing physical and mental morals, and being a good example of others

**Pariccāga** (altruism), being generous and avoiding selfishness, practicing altruism.

**Ājjava** (honesty) — being honest and sincere towards self and others, performing one’s duties with loyalty and sincerity to others.

**Maddava** (gentleness) — having gentle temperament, avoiding arrogance and never defaming others.

**Tapa** (self-controlling) — destroying passion and performing duties without indolence. Ascetic practice/torment

**Akkodha** (non-anger) — being free from hatred and remaining calm in the midst of confusion.

**Avihimsā** (non-violence) — exercising non-violence, not being vengeful.

**Khanti** (forbearance) — practicing patience, and trembling to serve public interests.

**Avirodhana** (uprightness) — respecting opinions of other persons, avoiding prejudice and promoting public peace and order.

The Buddha’s wonderful and remarkable coaching skills are not confined to merely kings and righteous living; they also extend to the domain of the environment. This is evident from the Vanaropa Sutta. Discourse on the Merit Gained in Planting Groves found in the which the Buddha coached a deva that one who has concerns and cares for the environment by planting orchards, gardens and groves is one who generates great merits by day and by night. The Buddha’s coaching of the deva is illustrated below:
“They who plant orchards and gardens, who plant groves, who build bridges, who set up sheds by the roadside with drinking water for the travelers, who sink wells or build reservoirs, who put up various forms of shelter for the public, are those in whom merit grows by day and by night. They are the people that are established in the Dhamma, that are endowed with morality and that are bound for the deva realms.” (Sumyutta Nikāya 2006, p.60).

The enormous contributions of the Buddha in the creation of a sustainable society are further evident from the discourses given by the Buddha in which the wonderful benefits of cultivating and radiating loving kindness were emphasized in *sutta* found in various sections of the Pali Canon. The cultivation of loving kindness is indeed integral and essential in the creation of a sustainable society where people are moved by genuine concerns for the welfare and happiness not just for our family members and friends, but to all beings in the world and in the universe. The Buddha highlighted the eleven wonderful benefits that can be reaped by one who constantly cultivates loving kindness:

“If, O Bhikkhus, the liberation of the mind through loving-kindness is practised, developed, made much of, made one’s vehicle and foundation, firmly established, consolidated, and thoroughly undertaken, eleven benefits are to be expected.

(i). One sleeps in comfort; (ii). One wakes in comfort; (iii). One has no bad dreams; (iv). One is dear to human beings; (v). One is dear to non-human beings; (vi). One is protected by deities; (vii). One is not harmed by fire, poison and weapon; (viii). One can concentrate easily; (ix). One’s facial complexion is calm and serene; (x). One dies unconfused; (xi). If one does not attain anything higher, one will be reborn in the Brahma world after death.” (The Great Protection book, 2015. P 7).

The Buddha’s wonderful and excellent teachings further encompass down to the details on how society should behave and relate to each other depending on the functional roles one plays in the society, through fulfilling the roles and responsibilities that each societal group has to others. The excellent teaching of the Buddha in this regard is evident in the *sutta* where the Buddha on one early
morning met a young Brahmin named Sigāla who was paying respect to the six directions as instructed by his father without understanding the real meaning of such a ritual. The Buddha upon seeing this then gave a wonderful discourse and coached the young Brahmin on the significant of paying respect of the six directions. (Dīghanikāya 3, 2013, p. 28)

“My father, Lord, while dying, said to me: The six quarters, dear son, you shall worship. And I, Lord, respecting, revering, reverencing and honoring my father’s word, rise early in the morning, and leaving Rājagaha, with wet clothes and wet hair, worship with joined hands, these six quarters.”

“It is not thus, young householder, the six quarters should be worshiped in the discipline of the noble.”

“How then, Lord, should the six quarters be worshiped in the discipline of the noble? It is well, Lord, if the Exalted One would teach the doctrine to me showing how the six quarters should be worshiped in the discipline of the noble.”

The Buddha then expounded that by paying respect to the:

Eastern direction: The children and parents fulfill their duties and responsibilities.

Southern direction: The pupils and teachers fulfill their duties and responsibilities.

Western direction: The wives and husbands fulfill their duties and responsibilities.

Northern direction: Friends husbands fulfill their duties and responsibilities.

Nadir direction: Servants and masters fulfill their duties and responsibilities.

Zenith direction: Householders and ascetics fulfill their duties and responsibilities.

**HOW IS BUDDHIST PSYCHOLOGY COACHING PERFORMED TO CREATE A SUSTAINABLE SOCIETY?**

The Buddha was very pragmatic and humanistic. He didn’t
philosophize about “the nature of reality”. He gives us simple, basic guidelines about how we can and manage the challenges and difficulties in our lives. The Buddha started with the basic human condition – ‘people often suffer’. One very important element in Buddha coaching is to encourage enquiry (ehipassiko) (The Great protection book, 2015 p3) and never imposed his thoughts and values. He encourages his coachee to question his teaching and test his teaching in their daily life instead of forcing them to believe him. This has enabled the coachee to really experience life and learned from their life experience.

Suffering can take many forms, anxiety, tension, stress, grief, fear, dissatisfaction and so on. He emphasized that suffering is workable, that we can engage with our suffering in such a way as to be freed from it.

He described five faculties that we need to develop to do so, confidence (faith), effort, mindfulness, concentration and discernment (wisdom). These five qualities are present in varying degrees in almost every activity. They are useful in developing any skill, be it playing a musical instrument, training in a sport, or cultivating a meditative mind. The Buddha recognized these universal human capacities and taught us how to use them to develop the craft of meditation. (Sunanda R.1989 p 89)

The other fact is that firstly, the Buddha often used to know the intrinsic nature and temperament of a person before guiding for finding solution or coaching to achieve the goal.

When The Buddha discusses with people regarding their issues, it is easy to understand how the Buddha used some of his teaching methods. There are 4 teaching methods in Buddhism. (Piyaratana M, p.13) They are known as Vyākarana. From these four, first three have a positive value.

Regular answer - “ekaṅsa vyākarana”
Analytical answer - “vibhajja vyākarana”
Answers by posing opposing questions - “patippuccā vyākarana”
No Answer - “Thapaniya vyākarana”.
Fourth way presents that the Buddha did not give any answer. There he put aside without solving questions. It was with the belief that solving them won’t help to fulfill any practical objective. According to this, the Buddha teaching becomes special and its main feature is that it consists of a practical value system.

There is another Coaching technique used in Buddhism to discuss and explain something. There are four types of Individuals. Those who are quick in acquiring, those who learn by means of a detailed exposition, those who may be guided, and those for whom the letter [of the Teaching] alone is the highest thing. In the Abhidhamma Piṭaka these are defined as follows: (Chandawimala R, 2012 p. 43)

What sort of person is quick in acquiring (ugghaṭitaññū)? The person for whom there is penetration of the explanation at the very time when it is being taught is called “quick in acquiring.”

What sort of person is one who learns by means of a detailed exposition (vipañcitaññū)? The person for whom there is penetration of the explanation when the meaning of what has been taught in brief is later analyzed in detail is called “one who learns by means of a detailed exposition.”

What sort of person is one who may be guided (neyya)? The person for whom penetration of the explanation comes gradually by means of recitation, questioning, proper attention, and by serving, cultivating and waiting upon kalyānamittas is called “one who may be guided.”

What sort of person is one for whom the letter alone is the highest thing (padaparama)? The person for whom penetration of the explanation will not come in this life, however much [of the Teaching] he may hear and speak and bear in mind or recite, is called to be “one for whom the letter alone is the highest thing”?

Another most important teaching in Buddhism is the four noble path and the condition for the cause and effect. (Dependant origination) whichever problem appeared Buddha mentioned first should be find the root cause of the problem. then need to destroy the root. Finding the cause of the problem and treating for that is
highly appreciated in Buddhism.

From the discussions above, it is evident that the Buddha possesses excellent coaching skills in that he is able to identify the causes and conditions for the suffering experienced by an individual and through his omniscience, is able to know the temperaments and inclinations of the individual, which in turn allows the Buddha to tailor make and craft his teachings and coaching to achieve the maximum benefits of the coachee. This greatly enhances the chances of success of the coaching implemented and the effectiveness in the creation of a sustainable society.

WESTERN PSYCHOLOGY COACHING IN CREATING SUSTAINABLE SOCIETY

The most important communication activity for all living persons is the awareness. It is the greatest gift and ultimate solution to the person to speak his or her heart aloud. Modern psychology too gives much attention to give the chance to a coachee to explore and discover the concealed process of their unconscious mind. The goal or the aim of life can be fulfilled when the mind has full clarity, non-avoidance, no-suppression and is balanced. The coach does his duty to the coachee when she is able to reach to the well-developed position of the personality. Furthermore, coaching is said to be more powerful than many other interventions with respect to accelerating people to achieve their goals because it is not only improving the intrinsic aspects (emotions, self-beliefs, value system, moods and feelings) of people, but it also improves the extrinsic aspects (skills, knowledge, experience and logic).

More and more people seek Coaching as the best way to grow themselves in order to continue to perform at extraordinary levels instead counselling or therapy where they still struggle with the stigma issue. Research findings show that 98.5% of coaching clients said their investment in a coach was well worth their money spent (Low, J. Y. F. and Arthayukit 2007. P 23). The highest proven benefits are in self-awareness, followed by setting goals and understand their needs and passion, work-life balanced, self-confidence, improvement in the quality of life, and enhancement of communication skills, better relationship with superior, peers
and subordinates, better family relationship, increased energy, and more fun. This explains why even successful people like Bill Gates, Warren Buffet, Donald Trump and other world famous people are working with coaches to get more out of their personal and professional lives. (CCA, 2015 p.7).

Based on the above, whilst it is evident that both Buddhist and Western psychology coaching is essential in creating a sustainable society, we see that in contrast to the Buddhist psychology coaching which emphasizes on the application of wisdom in understanding the causes and conditions for the suffering experienced and understanding the tools and methods in dealing with such negative conditions which enhance the spiritual development leading to societies which are happy spiritually and economically, the Western psychology emphasizes primarily on self-awareness of one’s intrinsic aspects with the end results of enhancing one’s achievement of goals.

HOW IS WESTERN PSYCHOLOGY COACHING PERFORMED TO CREATE A SUSTAINABLE SOCIETY?

Coaching is successful when a coach is able to inspire the Coachee’s positive inner voices louder than the negative ones in order to remove their self-limiting beliefs. The key objective of the following 3-stages coaching model is to get the coachee to gain awareness, get commitment and to take action.

The coaching is usually carried out by using these fundamentals:

- The 3-stage coaching model (See, Say and Do) guided by the 10 coaching milestones,
- 5 coaching tools

The ‘See’ stage is further guided by four milestones (connect, contract, clarify and challenge), the ‘Say’ stage is guided by two milestones (co-create and commit), while the ‘Do’ consists of four milestones (change, continue, check and close). The ‘See’ stage - Connect means “the ability to create and sustain a safe environment for strong bonding through a “give and take” attitude, mutual respect, recognition and trust for the Coachee. (CCA, Part 11, 2015 p.27).
Contract is to establish, negotiate and agree on the Coaching-Coachee context, including the agenda and desired outcome and the coaching parameters, roles and expectations, ground rules and confidentiality. This is to enable strong buy in and to execute them. (CCA, Part 11, 2015 p30).

Clarify is to uncover, understand and discern people’s issues, goals realities and the self-limiting beliefs to establish their mental frame to prevent coachee using this as an excuse or reason to avoid facing them. The clearer they understand the myths and limiting belief, the more they will have greater self-empowerment and execution power. Just as the Tagline of Nike “Just Do It.” (CCA, Part 11, 2015 p32).

“Challenge” is about finding and empowering way that will persuade and convince the coachee to break out of her comfort zone for a positive change to be made in her world meanings that will move her closer to her goal. It will help them to have a greater understanding that Challenge is not merely about problems, crisis or obstacles but more importantly, we can use this as an opportunity to be our stepping stone, “Turning our stumbling block into our stepping stone.” Additionally, the meaning of crisis in Mandarin which comprises of two words means “Danger” and “Opportunity”. Hence, coaching can help the coachee to change their perspective of viewing things from a narrow to a greater or a wider perspective i.e. able to see the tree and at the same time able to see and appreciate the forest too.” (CCA, Part 11, 2015 p.35).

In fact, the ‘Say’ stage is guided by two milestones (co-create and commit) Co-create is about working together with the Coachee to set up self-directed goals and most importantly, plan concerning self-awareness, self-inspiring and motivation. An important point to consider is to ensure that the Coachee can commit to the plan without much difficulties. (CCA, Part 11, 2015 p.43).

To Commit is to get the Coachee to take ownership of the goal and accountability of the actions to move out of the comfort zone to achieve the goal she want. The Coachee also need to be mentally locked in to the necessary action. Here the Coachee finalizes what she wants and strengthen her determination and actions with flavor

The ‘Do’ stage consists of four milestones (change, continue, check and close). To Change, is to help Coachee the intrinsic aspect of her well-being for the game plan to be achieved. It is about executing the game plan. Through the tools and techniques of Continue such as Buckets and Balloons, the Coach helps Coachee to maintain their inner strengths, self-confidence and maintain their stamina and energy until achieving the goal. The Coach and Coachee relationship should communicate openly and honestly about theirs challenges, obstacles and issues. Following the tools and techniques of Check, the Coach gets feedback from the Coachee about progress of the goal plan occasionally. The tools and techniques of Close help to find out and reflect whether the Coaching value has been delivered successfully as per plan and scheduled. (CCA, Part 11, 2015 p.37).

There are 5 coaching tools within the 3-stage coaching model. These tools are deep listening, powerful questioning, and raising self-awareness, action-learning and feedback-giving.

Deep listening is the most important communication for every human being. It requires mindfulness and regular practice. Secondly, through deep listening, the coaches are constantly staying in the ‘present’ to hear, observe, feel and understand and at the same time and able to empathized what the coachee is saying and not saying by focusing their 4 organs of the coachee. As mentioned above, the mindfulness is an important requirement in achieving the goal of one’s life. Mindfulness means complete balance of the mental feelings and practices. Modern psychology expects four organs of person (ear, eye, heart and head) should be contemplated through the way of using them. In another way, it can be explained as the observer mind, higher supervising of the mental state of one’s life. Coachee assists coachee to get the answers to help them attain their goal and gain greater clarity to overcome their issues through powerful questioning by keeping the conversation tight and use funnel or filtering approach to get to the answers. (CCA, Part 1, 2015 p.18).

The quality of listening of coach is determined by the 3 levels of
listening; (CCA, Part 1, 2015 p.45).

Level 1 - Self-Centered Listening (This occurs when listening is limited only to decoding the words for its meaning as to what the receiver thinks it is, but not necessarily what the speaker actually means. This occurs when the ears are used more than the other organs).

Level 2 - Empathetic Listening (This occurs when listening is now deepened to find out what the speaker really means (not what the receiver thinks it is) in her spoken and unspoken words and its tone, or her body language. This occurs when the eyes are used together with the ears).

Level 3 - Intuitive Listening (This occurs when the listener listens with utmost importance that entails total curiosity and interest in what the speaker is saying and not saying. To achieve this, the listener places the speaker at the ‘center of the universe’ in order to get an all-rounded feel of the whole person that is captured through the use of the 4 organs of ears, eyes, heart and head).

The powerful Questioning is also another important Tool of Coaching journey. The powerful questions are the “spotlight” that shines on to the right areas (focus) of the mind to get the answers to help the person to attain her goal, gain greater clarity and overcome her issues. (CCA, Part1 p.18)

Broadly, there are two categories of questions. (CCA, Part 1 2015 p.22).

Inquiry questions (triggering the person’s to think rather than spoon feed culture)

Exploratory questions (Explore with the coachee to enable them to understand the subject matter more deeply and have clearer understanding).

Coach raises the Coachee’s self-awareness to propel them to take self-initiated actions to improve themselves. It is important because it would connect to the needs of the person and to improve herself always.

In addition, getting coachee into the action taking mode so that learning can take place where they gain confidence, take
accountability and sharpen their capabilities. When a person gains self-confidence, he or she will have clear picture of what need to be done exactly. After that, tracking and measuring that person progress becomes easier. Finally, the coaches will give feedback to the coachee on the right areas for improvement after observing the Coachee’s performance such as their words, body language, behaviours and results.

From the above discussions on the various methodologies engaged by Western psychology in engaging individuals to be more self-aware and introspective, these will lead to the creation of a society that is driven by motivation, resilient and is able to withstand difficulties through the investigation of one’s strengths and weaknesses and the devising of action plans to address and resolve the issues that one faces, which are factors essential in creating sustainable societies.

**MASLOW’S HIERARCHY OF NEEDS**

Maslow (1943, 1954) stated that people are motivated to achieve certain needs and that some needs take precedence over others. Our most basic need is for physical survival, and this will be the first thing that motivates our behavior. Once that level is fulfilled the next level up is what motivates us, and so on.

*Physiological needs* - these are biological requirements for human survival, e.g. air, food, drink, shelter, clothing, warmth, sex, sleep.

*If these needs are not satisfied the human body cannot function optimally. Maslow considered physiological needs the most important as all the other needs become secondary until these needs are met.*

*Safety needs* - protection from elements, security, order, law, stability, freedom from fear.

*Love and belongingness needs* - after physiological and safety needs have been fulfilled, the third level of human needs is social and involves feelings of belongingness. The need for interpersonal relationships motivates behavior

*Examples include friendship, intimacy, trust, and acceptance, receiving and giving affection and love. Affiliating, being part of a group (family, friends, work).*
Esteem needs - which Maslow classified into two categories: (i) esteem for oneself (dignity, achievement, mastery, independence) and (ii) the desire for reputation or respect from others (e.g., status, prestige).

Maslow indicated that the need for respect or reputation is most important for children and adolescents and precedes real self-esteem or dignity.

Self-actualization needs - realizing personal potential, self-fulfillment, seeking personal growth and peak experiences. A desire “to become everything one is capable of becoming” (Maslow, 1987, p. 64).

In western psychology coaching, it is essential that the coach understands at which stage or phase the coachee is at in order to know what is lacking in order to tailor make its coaching methods for more effective end results. Once the shortfall in meeting the needs of the coachee is identified, the coach will be more effective in crafting its coaching methodology in order to fulfill the needs of the coachee such that all the different levels of needs as enumerated under the Maslow’s hierarchy are eventually met. With these, the effectiveness of the coaching would be greatly enhanced, with the ability to create a sustainable society greatly improved.

CONCLUSION

In conclusion, coaching is the modern subject introduced by researchers linking with modern psychology to recognize mental status of an individual through personal approach and guide her for better findings within and support to achieve final goal step-by-step. Buddhism itself offers a collection of guidelines for building and cultivating stronger and more resilient minds in the people of the society. It is exactly a subject focuses mental status and behaviour of a person who is seeking for one’s advancement.

Comparatively it may be said that there are considerable areas that the modern Coaching practice can draw and benefit from Buddhist teachings. As stated above the way of coaching a person in different occasions varies in Buddhist practice as compared to Western psychology. However, we should accept that modern Coaching practice has introduced systematic methods and facts which have not collected and compiled in an orderly fashion within
the Buddhist teachings. Modern Coaching practice provides ample practical guidance since it is nicely adjusted and introduced facts apt with modern world. However, I suggest here for further researchers to continue comparative studies between the modern Coaching practices and Buddhist teachings of Coaching.

Moreover, whilst it is evident that both Buddhist and Western psychology coaching is essential in creating a sustainable society, we see that in contrast to the Buddhist psychology coaching which emphasizes on the application of wisdom and deep spiritual realization in understanding the causes and conditions for the suffering experienced and understanding the tools and methods in dealing with such negative conditions which enhance the spiritual development leading to societies which are happy spiritually and economically, the Western psychology emphasizes primarily one self-awareness of one’s intrinsic aspects with the end results of enhancing one’s achievement of goals with an apparent lack of emphasis on the application of wisdom in overcoming negative states essential in improving one’s performance in the process of coaching and in the creation of sustainable societies.

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THINKING OF LIFE THROUGH DEATH; BUDDHIST PERSPECTIVE ON DEATH

by Thalpe Ge Indika Piyadarshani Somaratne*

ABSTRACT

The modern world accepts the fact that learning about death equals to learning about life. Death counseling is an excellent example to show that the modern world has paid attention to learning about death and consoling someone at death. The objective of this study is to point out how to care about a person who is about to die through an ethical philosophy such as Buddhism. Theravada Pali cannon is utilized as the source and the descriptive method is adopted as its research methodology.

Buddhism focuses on death deeply. According to Buddhism, Buddhas emerge to find solutions to the three questions of birth, aging and death. In other words, Vimukthi in Buddhism is related with going beyond above conditions. That is why Nibbāna is recognized as ajarāmara. Buddhism classifies death broadly. And it is ethical for every human being to assist someone at death not only in professional practice but also as a responsibility.

A counselor has a great role in death counseling. According to Pali cannon, what a person sees at death is important guidance to handle his further spiritual support on him. In Petakopadesha explanation, death itself can be considered an investment for the comprehension of reality, Dhamma. Moreover, the counselor is responsible for calming down the mental status at some one’s

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death. The trustworthy discussion on the lifestyle of living beings after death introduced by *Nakulapitu Sutta* explains the way in which it helped to calm down the mind of a dying person.

This study highlights Buddhist teaching is related with how a person should overcome the sorrow of death. It leads to go beyond or transcend from death to the maximum and attaining minimum peaceful death. Therefore, the conclusion is Buddhism contains a great spiritual assistance profound clarification for the dying.

**INTRODUCTION TO THE DEATH COUNSELING**

According to the modern science, death means a permanent cessation of all vital functions; the end of life (Merriam Webster Dictionary (1993). In the modern society, the problem of life and death is a decisive fact of human being and we all must confront it’ Actually, it is a spiritual problem rather than a materialistic problem. Even we are living in a very sophisticated society, death is inevitable. So there is a great necessity to learn how to accept death and get ready for that in advance. Specially, with patients who are incurable such as patients with cancer, AIDS and other illnesses death counseling plays great role to console them. How to these people feel during the final stages of their lives? How do they cope with death as terminally ill patients? As I mentioned, death is must in everyone’s life should be confronted. Therefore death counseling provides spiritual support for that. Moreover, with the developments of world, death counseling must be implemented or else this development will be meaningless. Education is self-reflection needs to be taught of people will have to unwillingly live their lives, denying death.

**WHAT IS A DEATH COUNSELOR?**

A death counselor is one who has learned both spirituality and psychology to help another person accept death (Buddhism and death counseling, (2004), p 33). This is through the perspective of Buddhist teachings, which have always been a part of our lives and our culture. In this regards, the caregiving is not limited to those who are ill. It is an education about life. However this counseling process gives more emphasis on those who are already facing death.
It is important to learn the sufferings of life, old age, sickness and death from a person who is facing death and be able to sympathize with them. The techniques and training for the death counseling are same for the nursing and medicine is indispensable. Of course, having the energy and the compassion is important but these skills should be acquired to be able to effectively help people in need.

**BUDDHIST DEFINITION ON DEATH**

The death is an important incident in one’s life because when being die, they are led before him to be judge according to their deeds (Dictionary of Pali Proper Names, Malalasekara, p680). The Buddhist concept of death is twofold as momentary death and conventional death. The person comprises with composition of aggregates of clinging continues through the process of re becoming as a flux in every moment (Karunadasa, (1998) The Dhamma Theory, p 4). This happens uncountable time even within a period of blinking. This is called the momentary death. Sharpness of flux goes beyond the sensory perception. On the other, ending of life faculty is called conventional death. Cessation of name and form in the range of sensory perception happens in this process. It is considered as the death. Terminology is just a usage. In convention this is recognized as the end of life. This demarks the end of this life and start of next life. Because, the death does not mark the cessation of clinging aggregates. Reasons of death phobia explained in Buddhism thus;

1 Animosity for physical affliction

Being victim of ailments of is general in human life. There is a fluctuation of suffering in order to the different diseases. There is no reason to link this with the death. Because life is no free of ailments as human we have to experience vivid physical and mental afflictions in our life due to various reasons. Some are afraid of the fact that at the time of the death person has to go through the severest pain in his life. But modern researches in this regard analyses the past death experience of human through the process of hypnotization. Many of those researches prove the fact that at the death moment or when the last conscious arise as a resistance process automatically they become unconscious not to suffer from the severe pain.

In hypnotization researches it was proved that, in coming out
from the mother’s womb people are subjected to undergo through the severe pains. But the moment of death is not explained in that way which means that death is a natural consolation in which things happen when the victim is unconscious. The term used in Buddhist texts as Suttappabuddhoviaya might have used in this sense.

2 Skepticism in Life after death

In death counseling, the counselor should understand about the natural fear arise in victim about life after death. Though it is promised that, they reborn in heaven after death, doubts can be arisen whether it seriously can be happen or not. Also though it is said that there is not life after death still the doubt is there. It can be assumed that, for the goal of keeping away people from ill practices religions have encapsulated ample of statements which generate fear in human mind. This in a roundabout way helps to train and discipline the ordinary people.

But in investigating Buddhism in depth new ideas can be emerged in this regard. Buddhism that motivates people to understand the reality in the worldly phenomena admires the moral guidance than perilous methods of punishments. Cyclic -journey of people should be in a progressive way not in regressive way. Our experience in childhood on good and bad surely help in ensuing period to make moral judgments in social level. And also teaching of developing mind life after life should be accepted. Which means the knowledge that we cultivate will surely beneficial in next life. At present we are holding the knowledge that we cultivated throughout our cyclic existence. For an instance child becomes a youth but not a youth becomes a child.

In order to the aforementioned universal doctrines you should try to achieve a certain development after death in your spiritual process but not to downgrade it. This is truth but again there are some exceptions. Down streaming of river is the nature but as a result of constructing dams we can stop the flow of the river temporally. In the same way people might go through some punishments in their life such as imprisonment and physical pain etc. Latter tendencies of religion try to flourish the idea that the person can be fallen in hell because of a very small demerit which cause
to make a great fear in human mind. The Buddha’s respond in this regard is relevant to a stage of a person who is regressing about his past action at his death bed. Detail analysis about the point can be seen in Anguttaranikāya. Sutta explains in nutshell that if person regress even about a small action he did he will never be able to attain nibbāna. Further it mentions that, unless you have an undeveloped mind you are not supposed to suffer in hell because of a small action you have committed. Buddha uses a smile of salt crystal in explain this. “Monks now suppose that a man were to drop a salt crystal into the River Ganges. What do you think? Would the water in the River Ganges become salty because of the salt crystal, and unfit to drink?” “No, lord. Why is that? There being a great mass of water in the River Ganges, it would not become salty because of the salt crystal or unfit to drink.” (lonaphala sutta ) in the same manner person with cultivated mind will not suffer in hell because of a small action he committed in this life. The Sutta proves that fact that, in contemplating about death person should not be agitated about his next life (Saracchandra, E.R.(1993) p82).

Experiences of near death reveals some one’s future life as well. Dhammika Upasake was a devoted follower of the Buddha. Along with his relatives he used to practice the Dhamma’ Once he fell ill and when he felt that he was nearing death, he sent to the Buddha for a number of monks to recite Suttas by his bedside. The monks were accordingly sent and they started chanting the Satipatthana Sutta. When they had chanted half the Sutta he abruptly shouted—Stop! stop! Hearing this, the monks were surprised. Thinking that the Upasaka had asked them to stop chanting, they stop and went back to the Buddha.

The Buddha asked them why they had returned so early. They said that the Upasaka asked them to stop, and that was why they had come back early. Buddha told them that they must have misunderstood what the Upasaka had said. The real cause, the Buddha explained, was otherwise. The Upasaka had asked gods, who had come to take him to the heaven in their chariot, to stop their attempts to get him to come along. He had not asked the monks to stop their chanting. This story says that appearance of gods or evil spirits’ at the moment of a person’s death, in accordance
with his Kamma or action in his worldly life. According to the Buddhist thought ‘those who will go to hell see the vision of a mass of fire, those who will go to the world of the petas see darkness and gloom all-around, whose who will take birth as lower animals and other creatures, those who will take birth as human beings see the vision of their dead relations, and those who will take birth in the celestial worlds have the vision of the heavenly palaces. These are five visions which usually appear before a dying person.

HAVING LIVED A LIFE ENDOWED WITH CRIMINALS

When we are going to counsel to a person who in extremis to death, usually it can be seen that they have lived a life endowed with bad acts (Akusala) and repentance. Understanding and observing the offence and after that, developing or cultivating the mind with good thoughts can be covered the birth of this type of persons in wrong and pathetic places or which are not worthy to live. There are certain offences that have to do according to the social state or position. In accordance with the advices of him master, Amgulimā-la had to kill thousands of peoples. There are some wrong things or offences which couldn’t be left because of the position which he or she is attached. As an example, the government or king should be rough on the wrong actions of the people. If they didn’t care the wrong actions of the people it will be harmful for the whole society. If they considered the punishment as an offence the social system will be collapsed. Anyhow, One, who have made lot of offences also can be achieved to a peaceful death if have been developed the good qualities of the mind when he or she is going to be die.

SEPARATING FROM THE BELOVED ONE AND THINKING ONESELF LONELY

To be separate from what is dear is suffering. When one feels that he is supposed to die, therefore, thinking of separating from one’s wife or husband, children and other close people, the fear arises. It is not necessary to be depressed with such thoughts for the one whom knowledgeable in Buddhism. One could have the responsibility regarding the present life. Their relationship exists physically. But when the spirit leaves, the body no more belongs to him.

Together with the death, a person having considered the aggre-
gates of clinging as ‘I’ reveals, a path to associate with another body. Perhaps, it is the formation of concretion as holding in present. If not, it could be a subtle thing which is invisible to the naked eyes. No matter how it is arisen, a person is not alone. Therefore, there is no reason to be afraid of being alone. Because, new relationship will be built up. If a counselor could build up such an awareness in a dying person, probably, the dying one would remain his mind peaceful.

THE FEAR OF LEAVING ONE’S PRECIOUS BELONGINGS

This is a common mentality. One proclaims something is due to the desire. The desire increases when one utilizes and associates it. Here, it is important to convince the person about the universal truth. “when you do not belong to yourself, how the sons, wealth etc. would belong to you”, thus the Buddha’s preaching is remarked. The Buddha has stated that in the samsara, one has come here having left the various happiness experienced in many ways. It is said “when you see a person who lives extremely happily, you should come to a conclusion that you too had such lives in the previous births. (SN, Anamatagga samyutta)

It is due to taking unowned things as ‘mine’, people live in fear of departing the world. We could see that a big part of the teaching of Buddha is related to the ‘no-self’ concept which is taught to make realize the human beings that nothing follows us after the death. One who has realized this has no fear of death. If there is nothing that belong to us, there is no reason to fear of loss. The Tanhasankhaya sutta remarks that it is not proper to take as ‘mine’ the things which exist in the world. Death is to be understood as a state of ‘rest’ and ‘renewal’. Buddhism believes that the body is a cap for mind, which is supposed to leave just as the snake leaves its old skin. There is nothing wrong to give up a thing which is useless for us. If one has this awareness, it could be lessening the depression when the death is approaching.

UNHAPPINESS WHICH IS CAUSED BY SEEING OTHERS FREELY CONSUMING THE WEALTH WHICH WAS EARNED BY ONESELF WITH EFFORT

The above could also be one of the reasons for the fear of death. The sources in the world are commonly belong to all just as the
fruits in a tree are for all the birds. But human beings personalize whatever things come to their hand. Though it is legal, when the death comes, he is supposed to give up all the things. Thereupon, his belongings will be claimed by others according to the law. It is unfair to be jealous for that.

**THE THOUGHT OF ‘WHAT WILL HAPPEN TO CLOSE PEOPLE AFTER SOMEONE’S DEATH’**

This is also the reason for the depression of deadly person. However, one could get rid of this with the understanding of truth. For instance, we could see the people who have gained to a high position in the society without any help or support from the parents.

There are some parents who have taken all types of efforts to educate their children. Even though, we can see that there are some persons who have destroyed all the properties given by their parents and having becoming a pathetic condition. In accordance with that, it is clear to understand that there should be a thing which effects to the development of the person than the help of the parents. Then the parents have tried to build up a person endowed with all qualities it will be un-useful without the help of such a power. The Name Jivaka is one of famous name in the canonical texts specially in Sutta Pitaka. He was cleaver in medicine and well known all over the country. His life-story can be found out from the Cīvarakkhandhaka in Vinaya Piṭaka. He was born from the womb of a harlot and he was left by her when he was in childhood. He was fed by a certain person and later, he was the most famous doctor in India.

We have shown in above discussion the usual mental obsessions and phobias of a person who in extremis to death. If we can live with the understanding about these facts the death of, he or she will be a peaceful death and minimize the harmful effect of the rebirth. In Buddhist literature, we can find out several examples which helped to make a balanced concentration at the door of the death. Nakulapitu Sutta is an example for that. It is difficult to dear the separation of the beloved husband. Both of them Nakulamātā and Nakulapitu had been practiced the Dhamma and endowed with high mental development. When her husband was at the pathetic condition, he was advised by her and those instructions are useful for a person how are at the door
of the death. In this sutta she tries to develop the mental condition of her husband instead of crying and uttering painful words. “If you will die then the relatives will be taken care by me” Thus, she informed to the husband with reasons. The unbelievable thing is that after the words of the wife the Nakulaputu has stand up from the death temporary and lived a short time with good condition. From these facts it is clear the effectiveness of the counseling.

The Buddhist theory of causality paves the way for understanding the death in wise manner. According to that teaching, we are not born into this world through our own power and our own will. And death is the same thing as birth. Moreover, reflection on the death (in pali anussati) (Trevor, A dictionary of Buddhism, (1981) p. 20) is highly recommended for disciples nor only for detachment in worldly matters but also for making mind outset pleasant. As mentioned in the Visuddhi Magga, how great and useful is the contemplation of death can be seen from the following beneficial effect enumerated ‘The disciple who devotes himself to this contemplation of death is always vigilant, takes no delight in any form of existence, gives up hankering after life, censures evil doing, is free from craving as regards the requisites of life, his perception of impermanent becomes established, he realizes the painful and soulless nature of existence and at the moment of death he is devoid of fear, and remains mindful and self-possessed. Finally if in this present life he fails to attain Nirvana, upon the desolution of the body he is bound for a happy destiny. Thus it will be seen that mindfulness of death not only purifies and refines the mind but also has the effect of robbing death of its fears and terrors, and help one at the solemn moment when he is grasping for his last breath, to face the situation with fortitude and calm. He is never unnerved at the thought of death but is always prepared for it. It is such a person that can truly exclaim ‘O death, where is thy sting?’.

With considering above discussion it can be concluded that Buddhism focuses on death deeply. According to Buddhism, Buddhas emerge to find solutions to the three questions of birth, aging and death. In other words, Vimukthi in Buddhism is related with going beyond above conditions (Piyadassi, The Buddha’s Ancient Path. (1970) p 70-71). That is why Nibbāna is recognized
as a *ajarāmara* (Selfless, (1982) p42,43). Buddhism classifies death broadly. The fundamental task of Buddhism is realizing how to accept and transcend the death, old age, sickness, and death. This task is not accomplished by seeking miracles. It is accomplished by eliminating the illusion that causes suffering. Thereby, awakening us to truth. And it is ethical for every human being to assist someone at death not only in professional practice but also as a responsibility.

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HEALTHY BRAIN: COGNITIVE TRANSFORMATIONS AND ASSOCIATED NEURAL DYNAMICS OF VIPASSANA MEDITATION

by Jyothi Kakumanu*

ABSTRACT

Meditation is a complex neurocognitive process inducing changes in Brain and Behavior. Long term meditative practice is reported to alter cortical activity of the brain and further influencing cognitive behaviors. Studies have reported changes in two facets of cognition - sustained attention (ability to focus attentional resources on specific stimuli for a sustained length of time) and attention switching (ability to intentionally switch attentional focus between stimuli). These changes facilitate brain’s regulatory processes fostering heightened awareness, cognitive control, flexibility and emotional balance. Nuances of brainwave patterns associated with these cognitive transformations are yet to be identified. To understand Vipassana meditation induced cognitive transformations, we carried out electro-encephalographic (EEG) studies in three groups of Vipassana meditators (practitioners trained in the tradition of Sayagyi U Ba Khin as taught by Acharya S.N. Goenka) who differed in terms of their meditation experience both in duration and quality (novices, senior practitioners and teachers). EEG data was acquired using sophisticated technology (Geodesic EEG System 300 with 128 channel Hydrocel Sensor Nets and Net Station software version 4.5.6) while the meditators

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performed a cognitive task. We observed meditation proficiency related distinct brain wave patterns pertaining to attention, information and error related processing in the meditator groups. These findings indicate meditation proficiency related brain activity differences in the meditator groups and are suggestive of meditation practice related higher order cognitive transformations.

Such studies would provide insight into the neural changes associated with meditation proficiency and pave way for the understanding of neural correlates of higher states of consciousness and well-being.

VIPASSANA MEDITATION

Vipassana meditation as expounded in the Pāli literature is based primarily upon the experience of the Buddha Himself and upon the method adopted by him in the attainment of enlightenment (Vajiranana, 1975). This ancient Buddhist practice is a means to transform the mind. It improves and develops concentration, clarity, emotional positivity, calmness and peace of mind. Conscientious practice sharpens perceptual processes and heightens awareness ensuing in a calm view of the true nature of things. The practitioner develops insight into the fundamental characteristics of the way things are and such an insight is the key factor in mitigating unhappiness and suffering.

VIPASSANA MEDITATION IN THE TRADITION OF SAYAGYI UBA KHIN

Vipassana Meditation is the process of cultivating ‘insight’ into the fundamental characteristics (Impermanence, Insubstantiality and Suffering) of mind-body phenomena. To cultivate ‘insight’, Vipassana meditators training in the tradition of Sayagyi UBa Khin (as taught by S.N. Goenka) employs a set of three inter-related meditative states. The outcome of long-term Vipassana practice is collectively influenced by all three meditative states. The following are the three meditative states.

Anapana Sati (known as Focused Attention-FA)

Vipassana Bhavana (known as Mindfulness/Open Monitoring Meditation-OM)
**Metta Bhavana** (known as Loving Kindness/Compassion Meditation)

We have employed the technique of EEG to identify the distinct neural correlates of each of these practices in proficient Vipassana practitioners and their functional significance.

![Figure 1 Outline of Vipassana Meditation Practice (in the tradition of Sayagyi Uba Khin)](image)

The salient features and the outcomes of each practice have been represented. (Note: The outcomes are never strictly isolated).

**SCIENTIFIC STUDIES ON VIPASSANA MEDITATION**

The technique of Vipassana meditation has resurfaced in modern times as a way to cultivate “Well-Being” in mind and body and has received considerable attention in neuroscience research over the past two decades. In recent times meditation is also the most researched psycho-therapeutic discipline worldwide, with hundreds of millions of people turning to meditative practices for health reasons. People adopt meditation techniques for a wide variety of health reasons ranging from emotional distress to chronic diseases. There is convincing amount of research on the wide-ranging health benefits of Vipassana practice. New experimental studies show meditation to have powerful protective effects on the grey matter of the brain and its connections. Studies showed meditation alters brain functions and capacities in ways that actually
rewire the brain with improved cognitive functioning. Vipassana practice in particular, enables practitioners to strengthen and re-orient their cognitive capacities. It does this by directing their practitioners attention towards the physical and mental phenomena they and enables them to experience the mental phenomena as impermanent and unsubstantial. As a consequence, with continued practice the meditators may reframe the mental phenomena such as dysfunctional attitudes, moodiness, unwarranted and harmful emotional reactivity in a meta-cognitive perspective, and experience them as series of arising and passing phenomena instead of allowing them to occupy full attention (Wallace, 1999; Teasdale et al., 2002). An earlier study of the Vipassana Meditation course in a prison population in India found evidence of reduced recidivism, depression, anxiety and hostility (Ivanovski and Malhi, 2007). Some studies provide convincing evidences to its efficacy in the regulation of sleep structure and endocrine functions (Pattanashetty et al., 2010). A variant of the technique of Vipassana meditation has come to be known as ‘Mindfulness’ in contemporary neuropsychology and has been adopted as a clinical approach for treating pain, depression, anxiety, OCD, addiction, emotional distress, maladaptive behaviors (Bishop and Bishop, 2004), chronic diseases and psychosomatic ailments.

**MEDITATION, EEG & EVENT-RELATED POTENTIALS (ERP’S)**

Several investigations in recent times provided insight into the neurophysiology of meditation including evidence of resultant immediate and long-term changes in cortical activity (Aftanas and Golosheikin, 2003; Takahashi et al., 2005) individually determined $\delta$, $\theta$, $\alpha_1$, $\alpha_2$, and $\alpha_3$-frequency bands were studied by means of high-resolution EEG (62 channels. Meditation enhances oscillatory events in certain EEG (Electro-encephalography) frequency bands such as theta and alpha. Theta-alpha oscillations reflect the activity of neural networks associated with cognitive processes such as orientation, attention, memory and perception (Aftanas and Golocheikine, 2001). Altered emotional and cognitive experiences reported in meditators are found to be associated with enhanced theta-alpha powers (6-10Hz) (Takahashi et al., 2005)
but the psychophysiological properties and personality traits that characterize this meditative state have not been adequately studied. We quantitatively analyzed changes in psychophysiological parameters during Zen meditation in 20 normal adults, and evaluated the results in association with personality traits assessed by Cloninger’s Temperament and Character Inventory (TCI). Several studies carried out in recent times on electrical potentials generated by the brain such as P3-ERP (Event Related Potential) and ERN (error related negativity) show the influence of meditative practices on cognitive and error related processing mechanisms of the brain.

**EEG AND EVENT-RELATED POTENTIALS (ERN-PE)**

Electroencephalography (EEG) is the recording of intrinsic electrical activity in the brain, and is based on the propagation of electric impulses along a nerve fiber when the neuron fires using electrodes placed on the scalp. EEG represents dozens of different neural sources of activity and is a summation of several ongoing brain rhythms or oscillations which can be classified into various frequency bands called delta (0 to 4 Hz), theta (4-8 Hz), alpha (8-12 Hz), beta (12-30 Hz), gamma (30-100 Hz). It is typically analyzed in frequency bands that correspond to different mental states, e.g. is the alpha-frequency (8-13 Hz) associated with a relaxed mental state. By recording small potential changes in the EEG signal immediately after the presentation of a sensory stimulus it is possible to extract these the specific sensory, cognitive and other mental events (Kappenman and Luck, 2012) from the overall EEG by means of a simple averaging technique (and more sophisticated techniques, such as time-frequency analyses). This method is called Event-Related Potentials (ERPs) and is one of the classic methods for investigation of psychophysiological states and information processing. At the present time, research studies are applying ERP analysis to identify meditation induced cognitive alterations in meditation practitioners.
Figure 1 Panel A: Electrical activity in the brain is recorded as a ‘wave’ and an EEG is a record of several brain waves (Adapted from https://www.healthgrades.com/procedures/understanding-your-eeg-results)

Panel B: Examples of alpha, beta, theta, and delta electroencephalography frequencies. (Adapted from emedicine.medscape.com/article/1139332-overview)

The study of the brain in this way provides a noninvasive means of evaluating brain functioning.

Error-related negativity (ERN) and error positivity (Pe) event-related brain potentials (ERPs) are widely investigated neurophysiological indices of cortical error processing. Error processing and corresponding behavioral adaptations in response to errors committed, involve the activity of higher cognitive control and performance monitoring system in the brain. Recent neuroimaging studies and neuropsychological studies suggest that error processing mechanisms may be implemented in a brain circuit involving the anterior cingulate cortex (ACC) and lateral prefrontal cortex (lPFC) (Carter, 1998; Nieuwenhuis et al., 2001). Meditation is known to modulate brain (fronto-central) networks implicated in the generation of both ERN and Pe - ERPs.
CURRENT RESEARCH STUDY

1 Methodology

To further understand nuances of brainwave patterns associated with cognitive transformations in meditators, we carried out EEG and ERP (ERN-Pe) studies in three groups (novices, senior practitioners and teachers) of Vipassana meditators (practitioners trained in the tradition of Sayagyi U Ba Khin as taught by Acharya S.N. Goenka) who differed in terms of duration and quality of their meditation experience. Fifty nine people were selected for the study in manner independent of factors such as age, gender, education, geographical origin and economic status. They were categorized into three groups: Novice practitioners (completed two or three ten-day courses with <2 years of practice), senior practitioners (completed at least one long retreat with daily practice for 7 years) and Vipassana Teachers (instructors of Vipassana courses at meditation centers with a daily practice of >10 years who have undergone several long retreats).

EEG/ERP data was acquired using sophisticated technology (Geodesic EEG System 300 with 128 channel Hydrocel Sensor Nets and Net Station software version 4.5.6) while the meditators performed a cognitive task. All EEG recordings were carried out in the sound attenuated cabin of the Human Cognitive Research laboratory of the Department of Neurophysiology, NIMHANS Bengaluru, India. EEG/ERP data was analyzed using appropriate statistical tools.

Figure 2. Recording of EEG on the left. EEG and extraction of ERP’s of the participant from the graph on the right.
2 Selection Criteria

The participants in the age range 30-70 years from both genders with an ability to follow instructions in English and participate in electrophysiological assessments were included in the study. Participants with neurological/psychological disorders, history of substance abuse, on psychiatric/central nervous system medication or practicing any other form of meditation were excluded from the study. Subjects who fulfilled inclusion/exclusion criteria were recruited for the study after obtaining informed consent as approved by NIMHANS Institute Ethics Committee. Participants were all healthy, right handed, non-smokers and refrained from any caffeinated beverages on the day of the study. They were recruited from all over India. Food, accommodation and travel expenses were offered with no other kind of financial incentives.

Fifty-nine healthy Vipassana meditators participated in the game-based visual odd ball paradigm called ‘ANGEL’ (Assessing Neuro-cognition via Gamified Experimental Logic) designed in the Cognitive Research Laboratory (CRL) at NIMHANS (Nair et al., 2016).

3 Results & Discussion

Compared to novices, teachers and senior practitioners showed noticeable morphological differences with relatively large ERN amplitude for incorrect responses. ERN morphological differences in this context, indicate a trend in favor of meditation practice related heightened response awareness and monitoring capacities. The observed Pe behavior in proficient meditators with decreased processing time is a resultant of meditation induced fundamental alterations in theta-phase resetting mechanisms related to error processing. However, studies are sparse to understand the cognitive mechanisms underlying emotional regulation in general, and specifically following meditative experience.
Figure 3: Ern-Pe Plot At Fcz For All Groups

Top row shows ERN and Pe for correct trials across novices, seniors and teachers from left to right. Middle row from left to right shows ERN and Pe waveforms for novices, seniors and teachers for incorrect trials. Grey lines in the bottom row indicate significant ERN amplitude differences between conditions for Novices and Teachers. Right most column (Grey bands) shows statistically significant group differences at various pre and post response intervals in the incorrect condition. Statistical significance was done using two-way ANOVA with 2000 permutations; FDR corrected at p < 0.05. Grey bands when present in the bottom row or right most column indicate significant condition and group differences respectively. (Nov: Novice Practitioners; Sen: Senior Practitioners; Tea: Teachers.)

Further, as we see from the figure 3 above there are large activation differences in various brain regions across meditator group’s during error processing.
Figure 4. Shows brain activations differences across the meditator groups at 60ms of response for correct and incorrect trials. (Obtained using brainstorm). Mid-sagittal and ventral sections of the brain show large activation differences between groups.

CONCLUSION

Taken together, the findings indicate relatively improved efficiency of Vipassana teachers to engage and disengage from relevant target stimuli and indicates their discretionary capacities compared to senior practitioners and novices. These changes may be linked to meditation related improved awareness and reduced rumination on any single event and a fundamental tendency to not hold on to but let go of phenomena.

FUTURE STUDIES

The study can be extended to understand the relation between ERN and Pe components of error processing. We also propose to identify the neural sources of performance monitoring along with the meditation related neural networks activity differences.
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ABSTRACT

In the spirit of “invariable immutable”, Buddhist meditation has been merged and developed with the culture of each nation forming the lineage with various nuances of flexibility. In Vietnam, meditation that is combined by the patriarchs in a flexible way and harmony with the national identity, come into life to create a very heroic history of Vietnamese. Nowadays, it can be said that Vipassana Meditation is the enlightened essence of Buddhism with the only guiding principle of enlightenment towards the complete liberation from suffering. Most Buddhist sects have taken it as the basis for the practice on the path to spiritual improvement and the building of a sustainable society. The meditation technique has spread throughout the East and West as a living art and is taught as an educational system that combines Buddhist teachings with modern scientific knowledge.

Indeed, Buddhist meditation has a profound influence on all aspects of social life today. Many studies have shown that the positive effects of meditation on physical health as well as the spirit of those who practice frequently. The application of meditation in modern society has been contributed to create a civilized world, which
is stable and safe. It is a world of physical and mental well-being, virtuous personality, and high moral standards. This is a sustainable society with good people who are knowledgeable, without ignorance and craving; certainly, no more suffering; peace, happiness, heart with full of love and positive energy will be present in life.

In general, Buddhist meditation based on the Noble Eightfold Path - Eightfold ethical aspect must be perfected to be the righteous person. The practice of mindfulness helps each individual cultivate virtue, persevere with the ideal and promote his or her talents. The meditation life brings people happiness, avoid bad habits and ignorance but lives for the community and share love. In short, practicing mindfulness will contribute to create a harmonious family; build a civilized and sustainable society - on the basis of each individual of every family must “knows” living meditation.

1. BUDDHIST MEDITATION IN THE MODERN LIFE

1.1 Awareness of Buddhist Meditation

Beginning from the cradle of Indian Buddhism, the Buddha’s meditation method is widely taught around the world in time like these. This is the liberating process established firmly on three stages: Morality (Sila), Concentration (Samadhi) and Wisdom (Panna). Meditation, according to the Pàli language ‘Bhàvanā’, means ‘practice’, ‘cultivating’ or ‘practicing to get used to it’, but due to the translation of the scriptures, there is often confusion between the two words Bhàvanà and Jhàna (states of mind in meditation with no objective); therefore meditation becomes mysterious and difficult to understand for those who want to practice. The Buddha is said to have identified two paramount mental qualities arisen from wholesome meditative practice:

- Samatha, calm abiding, which steadies, composes, unifies and concentrates the mind;
- Vipassanā, insight, which enables one to see, explore and discern “formations” (conditioned phenomena based on the five aggregates).

In the Pàli canon, the Buddha never mentions independent samatha and vipassana meditation practices; instead, samatha and
vipassana are two “qualities of mind” to be developed through meditation. When [the Pāli suttas] depict disciples of the Buddha to meditate, they never quote him as saying ‘go do vipassana,’ but always ‘go do jhana.’ And they never equate the word “vipassana” with any mindfulness techniques. In the few instances where they do mention vipassana, they almost always pair it with samatha — not as two alternative methods, but as two qualities of mind that a person may ‘gain’ or ‘be endowed with,’ and should be developed together. The main difference between these two qualities of meditation shows that concentration meditation, which helps practitioners achieve peace of mind, alleviates defilements but does not completely take the end of suffering; while insight meditation is capable of the root of affliction through the development of wisdom on impermanence, suffering and non-self. It can be said that, Samatha Meditation was born before Buddhism, but Vipassana meditation was the great discovery of Buddha devoted to humanity.

According to the history of Buddhism, the Buddha is a Great Wisdom and Compassion of historical person, not a mythical one. More than 26 centuries ago, the achievement of the supreme path of righteousness has been the practice of experiencing through the path of Concentration meditation (Samatha) and insight meditation (Vipassana), to purify the mind and pass on suffering. However, Buddhist meditation practice is not just for Buddhists to practice but can be applied to anyone who aims to the highest spiritual goal of enlightenment and complete liberation. The training of the mind by the meditation method is step by step to purify the mind, transform delusion into wise understanding, and ultimately overcome suffering and reaches true happiness. Generally, using meditation in life at any age will help people to adjust their misconceptions and live in accordance with the rules of nature.

1.2. Educate meditation to fulfill the spiritual needs in modern life

In the past, people often had false judgments about Buddhist meditation, because it was thought that meditation is a supreme spiritual practice only for the Buddhist practitioners for liberation, not related to social life. In fact, meditation is a cultivation within
the human mind stream, which is abstract, without the experience of guidance, it will be easy to fall into paranoia and mental crisis, or “Cultivate Insanity”. Because of this point, meditation seem to be framed in some Buddhist traditions, but not so many people understand the noble value of this technique and dare to practice Meditation in life.

However, in the scientific civilization, people re-research religion in the past, so no scholar can deny the great contribution of Buddhism in general or Meditation in particular for humanity in all perspective. Particularly, human education is an important field mentioned by The Buddha, and at the same time He offers very specific methods of human education. The Buddha taught that educating people is an act in practical, not a philosophy or a moral argument. The application of Buddha’s teachings not only has a great impact on personal life but also on human society. Scientist Albert Einstein once said: “Buddhism is a scientific religion that has made great contributions to human life.” A recent religious seminar also acknowledged: “Buddhism is the most peaceful religion in the world”.

The most effective method of education in Buddhism is to emphasize on each individual education to recognize responsibility in the group, because each person has a different cognitive, emotional, intellectual and living environment. Therefore, depending on each person, there are psychological education measures to develop different potentials. The teaching “Everyone to control oneself. Master the current moments in life” is one of the unique ways of education that The Buddha taught in the Samyutta Sutra,\(^1\) Chapter “The Reed”:

“Not complain about the past,
Not expect the future,
Live with the present,
Therefore, maintain peace.
As expect coming things,
As complain past things,

\(^1\) Samyutta Nikaya, S.I. VI.
So, the fools worn out,
Like green leaves shedding”

When researching on modern psychological education, especially psychotherapy, we will encounter many people with psychological disorders, melancholy spirit of the youth due to unhealthy individual thinking. Especially the thinking about the past is not practical, as well as the dreams about an illusory future, make people lose control, or even lose themselves. Therefore, the study of meditation helps people master the feelings of themselves as an indispensable necessity in the modern world. As humanity approaches the peak of material civilization, it is when people need to practice spiritual values to balance in life.

In the international period of integration and development is an opportunity for people to flourish their lives, but on the contrary, they become much busier, more tired and more stressful with challenges and competition. Advanced scientific means which has increased the hustle and bustle of life make people feel not enough time to perform all day-to-day tasks. It can be said that the dream of finding the ideal life of man has exchanged all his strength and talent so that he has never found happiness.

Thus, humanity education that transmits knowledge, physical and moral education, aesthetics, physiology and labor has not yet been able to express the overall meaning of happiness. Young people, specifically, these days are increasingly falling into moral degeneration. The media information on newspapers, television about pitiful stories in the school, as well as in the social life takes place and make life more and more complicated. All those things as a wake-up call for every one to recognize the value of spiritual education. People need to be educated about the way of life to calm down, to master themselves and to let go more in life. Vipassana Meditation is the most urgent and effective solution for people and society today, because meditation has the ability to train and transform the flow of consciousness, overcome the craving of self-esteem to have a true peaceful and happy life.

In the world today, from India to The West, meditation has been widely popularized in the areas of life. Meditation education
is applied in Indian schools, to help students well-prepared and confident to live their lives thanks to meditation techniques: “Awareness and letting go”. Military police and some institutions of the Indian government also learn and practice meditation. Not only that, meditation education is extended to prisoners or drug addicts; 10-day meditation courses are opened every month at major prisons in India with the hope of changing the wrong thinking and dignity of the person who committed the crime. In 1994, an experimental meditation course for 1,000 inmates at Tihar-New Delhi prison, one of the largest prisons worldwide (10,000 people) in India, applied Vipassana meditation and achieved remarkable achievements in reforming the dignity of prisoners.²

Meditation education by scientific technique is really a great contribution of Buddhism to humanity if we can discover the great effects of meditation on those who know how to practice.

In terms of sentiment, meditation education helps people develop the ability to concentrate to gain peace of mind, so that life becomes clear, excited and joyful.

In terms of psychology, meditation education is the process of psychological transformation from passive to active; from greed, anger, and ignorance - the source of sin, suffering becomes inattentive, unfounded, ignorant - the shore of holiness, happiness.

Practicing meditation daily helps the human mind to be stable in health, maintain good memories and increase the ability to concentrate and think and create. Especially for young people, if they know how to train themselves in meditation, they will have better knowledge and eliminate tired, passive, depressed, melancholy due to the passion for electronics.

Therefore, meditation technique becomes a living art of busy people; they use meditation in painting, music, poetry, tea ceremony, and teaching etc. Meditation education based on science, if applied thoroughly in life, will surely become a good factor for a humanized and comprehensive education.

2. MEDITATION TO HEALTHCARE AND HARMONIOUS FAMILY

2.1 Meditation to healthcare

Modern life has expanded human needs beyond the basics of eating, drinking and resting. The number of beauty salons, medical centers and community learning centers is on the rise to meet the pursuit of people today for beauty, health and intellect. Spirituality is sought after as a gateway to these virtues as it leads to the stillness of the mind. Meditation and yoga, for this reason, have become increasingly popular with a good variety of different sects such as Qigong meditation, Mantra meditation, Hatha yoga, yengar yoga and Bikram yoga. In fact, Practitioners of meditation yoga pursue these techniques to achieve only for the physical healthcare, but vipassana Meditation is really to attain calmness and to purify the mind and body, which together leads to good health. Good health in the mean refers to a state of completely refreshing physical, mental and social well-being, not just simply a state without disease or disability.

Everyday life has become a source of constant stressors to many people which lead to numerous deleterious effects on physical and mental health. While disease states of the body such as those of the digestive, cardiovascular, genital, endocrine and immune system can be addressed to a certain extent by modern medicine, the suffering of the mind cannot. In other words, diseases of the body and the mind persist despite medical advances.

The seven kinds of emotion experienced by man are mentioned in the book of “Emperor of Inner Royal,” a famous work of ancient Chinese medicine dated back 5000 years ago. These emotions form the cornerstone of disease prevention as they drive many disease states of both the body and the mind. In accordance with this philosophy, modern psychology classifies mental states into positive and negative ones. Positive states manifest as joy, happiness, optimism, confidence and are beneficial to a healthy mind and body. On the other hand, negative states such as sadness, anxiety, fear, anger, dissatisfaction, jealousy, envy, pessimism and depression are harmful. According to Oriental medicine doctrine, anything in excess is no good. Too much happiness can injure the heart; too
much anger can damage the liver; too much sadness can hurt the lung; too much worry can wound the spleen; too much fear can debilitate the kidney; too much horrors can harm the stomach.

Hai Thuong Lan Ong, a master of medicine of Vietnam, once said that disease states of the body have their roots in a diseased mind. However, treating the body is not equivalent to and does not necessarily cure the mind. Despite the intimate connection between the body and the mind, a healthy mind is essential to resolve illnesses of the body. In the treatment and prevention of mental illnesses, meditation is an effective therapy. Not only can it dissolve negative emotions, but it can also prime changes of the mind leading to improved behavior, enhanced resilience and increased adaptability to external environment.

Meditation and other health benefits. A research review by Dr. Dao Huy Phong, Director of FNC Nutrition Food Research Center, shows that:

Phakyab Rinpoche escaped a leg amputation for foot necrosis through meditation. In stillness and harmony, cells gradually recover energy and reconstruct body and mind.

Dr. Lazar, Massachusetts Hospital, found that the mental density of the Mindfulness-based Stress Reduction (MBSR) participants has changed positively in areas of the brain related to learning, memory and emotions, the ability to connect, as well as the ability to stand in another person’s shoes.

Research has shown that meditation has the potential to reduce depression, stress, lethargy, headache, insomnia and forgetfulness.

According to Dr. William Bushell, Director of Research Institute for East-West Research for Tibet House in New York, modern medicine is yet able to explain what this type of energy is, but there is a lot of scientific evidence showing that meditation helps regulate blood vessels, boosts immunity and provides more oxygen to the body.

Buddhist Meditation in general and Vipassana meditation in particular has quickly become popular as a moral and spiritual education. Vipassana technique not only calms, heals wounds caused by negative emotions, but also helps practitioners grasp
and eliminate the roots of the sufferings of the mind. It is Vipassana meditation that transcends the boundaries of religions, unites the body and the mind, and cures many psychological problems of the modern society, bringing happiness and health.

2. Meditation brings peace to the harmonious family

There’s an ancient saying: “manage the family, lead the country, control the world”. Family is the cell of society: each happy family will contribute to building a peaceful society, and each individual in the family is a crucial factor in that process. If each person in the family is in a peaceful state, being able to listen to and sympathize with one another, the family will be a harmonious, united body without conflicts. However, it is not easy to achieve such a state, especially in a modern family. Economic burden, child care, relationship with other family members and other marital issues undoubtedly put a strain on the marriage, creating inner turmoils that push the couple to seek the pre-marital freedom they once had and unfortunately end the marriage. The divorce rate is getting higher and higher every year. The sociological research project led by Dr. Nguyen Minh Hoa (Ho Chi Minh City University of Social Sciences and Humanities) shows that the divorce rate in Vietnam is 31.4%; that is, for every 3 married couples, one will end with a divorce.

The modern life seems to put extra burden on the family. Both partners now have to work. In addition, the modern view that one has to be able to express oneself tends to add tension to disagreements in the family. These disagreements often stem from trivial things that unfortunately under stress and pressure became much bigger issues. Under stress and pressure, one is often unable to control one’s words and behavior, and often ends up hurting one’s partner. Such behavior creates a vicious cycle of family members hurting one another, resulting in cold wars and eventually separation or divorce.

In fact, whether the family is happy or not depends largely on the attitude of each partner, and one of the important factors is harmony, sympathy and concession. It is undoubtedly easier said than done, but one must keep in mind that it is essential to remain calm even in anger, so that one can control one’s words and emotions. It is best to talk to one’s partner once the anger has faded,
in a gentle manner, with respect and positiveness. It is essential that this rule is followed through or the couple will grow further and further apart.

With so much burden from the modern life, to maintain family harmony, every family member must learn to be calm and patient. Meditation, through watching the breath and the state of the body, is considered the optimal way to help the angry person control himself. Medical research has shown that when a person is angry, blood flow becomes turbulent, heart rate increases and breathing becomes fast and shallow. These signs represent the body’s display of anger: through blood flow, heart rate and breathing. Breathing meditation was created with the goal to disintegrate the focus of the mind on anger, using each breath as an anchor. This method is called “Anapanasati”.

Breathing is related to the movement of the body, and so is anger. Moreover, both breathing and anger can be controlled by our conscious mind. As soon as the meditator is aware of the anger that is coming, he or she has mastered the anger and mastered him- or herself, and all the harms caused to others will not have the opportunity to arise. Each of the family members who practices meditation through mindfulness thus minimizes all conflicts and violence. And certainly, harmony and peace will be present in their family life. In the Singalovada Sutta,\(^3\) the Buddha taught about the duties of husband and wife to each other, but all these things must be done based on love and mindfulness in order to be lasting and create true harmony. This shows that the peaceful spiritual life of each individual by the meditation method taught by the Buddha helps to control negative emotions and plays an extremely important role in building a harmonious and happy family.

3. THE LIFE OF MINDFULNESS CREATES A SUSTAINABLE SOCIETY

3.1 Mindfulness - meditation in life

In a translation works of the late Venerable Thich Minh Chau, writing about how to create happiness: “We can say a pure spiritual

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\(^3\) Dīgha Nikaya, Sutta 31.
life, good reaction makes the body clean and free of disease. And a clean, robust body leads to a pure spiritual life. It is impossible to either stay healthy in a sick soul, or be holy be in a weak body. There is always a smile on the Buddha’s face, because his body and mind are truly liberated. Therefore, to the Buddha, none happiness can exist with an impure life.” And practicing and maintaining mindfulness is the most optimal way to keep the body and mind of practitioners clean, pure and happy. Because Mindfulness (Pali: sammā-sati) is a full awareness of what exists or is happening right in the present, and any idea of love or hatred that arises in thinking. It is consciousness and attention in the present, purposely with a calm attitude and unbound attachment. Remember, think and focus on what is happening in the present without judgment. As soon as mindfulness is present, all the grief in your mind has no chance of being developed. It is crucial and meaningful for everyone’s life, it is closely related to the moment of peace in the present and the premise for the next peace.

A person who practices mindfulness will always be aware of his presence in all actions, words, and deeds. Therefore, controlling self’s mood and thinking is also much more preciser. That mindful people always balance their emotions in time helps them calmer in their decisions, less mistake causing suffering for themselves and others around. And that is essential in current 4.0 society.

3.2. Current social situation

Currently, our country is in the period of integration and globalization. Crossing different cultures is inevitable; however, if it is selected on a solid moral foundation, it will help the country, people and society developed and civilized more; on the contrary, lacking of wise consideration based on moral foundation will create fluctuations and imbalances in different aspects of the country.

It must be acknowledged that the existence of technology 4.0 helps our country make great progress in most aspects of culture, economy, politics and society. Every citizen has the opportunity to approach the modern world. with advanced information technology quickly and promptly. However, the downside of such technological developments also makes social morality face to an
alarming recession and increasing crime in which victims are those who live in modern times. According to annual reports and statistics of the Department of Health, Department of Crime Prevention etc., crime rate is increasing and rejuvenating. The number of children with autism, hyperactivity, depression, especially in adolescents, greatly increased compared to previous decades. As stated by the director of the Institute of Mental Health, “If there were only 20-30 patients coming to the doctor each day, currently, 200 to 250 patients will be coming every day to check-up psychological, mental problems”\(^4\).

All of the above evidence shows that in modern society, people’s ability, especially young ones’, to control and restrain themselves is lower and lower. It is believed that the reason comes from the pressure of living and learning. Technological devices trap people into a virtual world, make them forget their reality and presence at that moment. According to the Dharma, it is the state of losing mindfulness and the seeds of greed, hatred and ignorance in unconsciousness that have the opportunity to dominate, control behaviors and words in an uncontrolled way.

Thus, it is crucial to establish mindfulness in life as a basis for personal happiness and to build a peaceful and sustainable society. Because mindfulness is the basis for dexterity. When we see clearly what is happening in the present, knowledge and insight can guide us to choose and act, not to follow the conditioned condition. And moreover, the Buddha also taught in the Mahasatipatthana Sutta, mindfulness is a straight path to enlightenment: “This is a straight path to purifying the body and mind, to overcome melancholy and suffering, to end grief, to attain virtue, and to realize Nibbana.”

3.3 Meditation life - the foundation for sustainable society.

In the face of these crisis situations, people are increasingly inclined to find ways to purify their minds, reduce stress. And meditation practice is chosen as the best method. Meditation is no longer a separate, esoteric practice in Buddhism as it was in Vietnam, but it

is taught in a diverse way according to the needs of different subjects and learning objectives. Today, meditation in Vietnam becomes popular with many different forms such as chakras meditation and yoga meditation, etc. Meditation also goes deeper into the real life of society with many specific meditation classes such as Master Le Thai Binh - founder of Vietnamese meditation were recognized by the Institute of Research and Application of Human Potential, carried the projects: Meditation therapy to support detoxification and anti-drug addiction. Drugs, mediation improves health for veteran, meditation for children with disabilities, meditation supports cancer treatment, Meditation awakens school thinking, applied psychology, meditation against stroke for cardiovascular patients and meditation for businessmen.⁵

The value of meditation has made significant contribution to build a safer, happier and more sustainable society. Because that the process of meditation helps to maintain mindfulness in every thought, action is the factor which creates self-control and maturity in life and success in business. However, the practice of meditation to maintain mindfulness must be established in a concrete, solid and strong way in daily life. Without the eight elements of mind and body as the Buddha taught in the Eightfold Path⁶, meditation is easy to fall into paranoia, panic and even superstition. The basis of the path of the eightfold path includes:

- **Right view**, (Sammàditthi): right understanding.
- **Right thought** (Sammàsankappo): Thinking righteously.
- **Right action** (Sammàkammanto): Legitimate action, not be deceitful.
- **Right speech** (Sammàanda): honest words.
- **Right life** (Sammaajivo): Living righteously, without greed, taking advantage and away from humanity.
- **Right effort** (Samàvàyamo): Trying to be honest.

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Right mindfulness (Sammāsati): Think truly.

Right concentration (Sammāsamādhi): steadfastly concentrates on the righteous path and cannot be discouraged and distracted.

A society with individuals, families, organizations, communities, and countries that know how to live a conscious life in meditation and not far from the Noble Eightfold Path is certainly a sustainable society where people know how to get along, balance their own interests and others’; know how to reside in yourself with changes in life. Applying the eight true elements according to the Buddha’s teaching will create a pure, healthy soul, avoiding evilly bad and dirty things arising from body, words and thoughts. At the same time, create clear and compassionately wisdom mind to apply their abilities and advantages to build a society which is progressive, civilized humanity and ensure social welfare.

In the world of modern science like these, it depends on condition of each person to find back meditation as an art of life. We can learn meditation in many different ways and aspects, but the most common characteristic for those who practice meditation, is truly peace and very useful for the insight as well as other aspects in life. of a human being. Vipassana meditation is really an indispensable need for human beings at all times, is a remedy or cure of the suffering diseases of the mind, and is an art that is never backward to apply into personal life, in order to benefit human beings and also to benefit the world.
DHĀTUMANASIKĀRA: AN ANALYSIS OF ITS IMPACT ON BUDDHIST PRACTITIONERS OF MYANMAR

by Panyavara*

ABSTRACT

Dhātumanasikāra is a mindful practice mentioned in the Kāyānupassanā of Mahāsatipaṭṭhāna Sutta and the main practice of Bodhipakkhiya Forest Meditation Centre in Myanmar. With sustained contemplation of Dhātumanasikāra, the meditative practitioners try to propagate the Dhātumanasikāra practice and organize the Meditative Retreat Programs after realizing of meditative experiences.

However, different approaches to the contemplation of Dhātumanasikāra have appeared because it is epigrammatic teaching. Among different contemplative approaches, this paper prefers the contemplation of element characters. After explaining the reason why this paper has a preference for contemplation of the element’s intrinsic natures, it will survey organizers of the Dhātumanasikāra Meditative Retreat Programs for sustainable positive changes. Based on the results above, it can be concluded that Dhātumanasikāra is an insight meditative practice for mindful leadership in order to receive the enrichment of life and the sustainable peace.

INTRODUCTION

Dhātumanasikāra is a mindfulness practice mentioned in the Kāyānupassanā of Mahāsatipaṭṭhāna Sutta and the practice of

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Bodhipakkhiya Forest Meditation Centre in Myanmar. With sustained contemplation of dhātumanasikāra, the meditative practitioners try to propagate the Dhātumanasikāra practice and organize the meditative retreat programs after realizing of meditative experiences.

In Pāli literature, there was a princess who changed the optimistic view of life, the supportive relationship and the way she viewed and managed with sustained contemplation of dhātu. She was Janapadakalyanī and also known as Rupanandā because she was very beautiful. She saw renouncing household-life and changing the way of life such as giving up of Universal monarch to Bhikkhu. After seeing the renouncing of her mother called Gotamī, her elder brother called Siddhattha, her husband Prince Nanda and her nephew called Rāhula, she changed the life of bhikkhuni because she felt lonely. Consequently, she faced difficulties to create sustainable positive change.

It is said that she was struggle to adjust in new environment and new teaching such as impermanence, suffering, and insubstantiality of the physical and mental body. So, she avoided and kept away from the Buddha at first. Having decided to see the Buddha because she heard the talking in praise of the Buddha, she went to temple to listen to the teaching of the Buddha with others. The Buddha insisted her to contemplate dhātu\(^1\). With sustained contemplation of dhātu, realizing of suññata (emptiness) is the sustainable positive change of life. She attained the Sotāpatti fruition after perceiving and experiencing the true intrinsic nature of five aggregates.

In this way, her nephew, Rāhulā, also learned the teachings of dhātumanasikāra form the Buddha. He gratified and delighted in the Blessed One’s words and teachings. The teachings of dhātumanasikāra for Rāhula, the son of the Buddha, were found in Mahārāhulovāda Sutta\(^2\). According to its commentary, the aged of Rāhulā was 18 years when he learned this discourses from the Buddha. Consequently, this discourses become a vital role to be evidence for sustainable positive changes of dhātumanasikāra’s practitioners and its impact on harmonious families.

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1. dhA.i.97; Ud.iii.2
2. MN 62; PTS: Mi 420
Hence, *Dhātumanasikāra* is a teaching to understand the nature of the physical body and the nature of our existence rationally. And it becomes a teaching concerned our life.

**Dhātumanasikāra**

The Buddha taught about it in the *Kāyānupassanā* of *Mahāsīpaṭṭhāna Sutta*. There are six sections in Kāyānupassanā called Ānāpāna, Iriyāpatha, Sampajaña, Paṭikulamanasikāra, Dhātumanasikāra, and Navasivathika. Dhātumanasikāra is one of them and it just consists of a few lines because it is an epigrammatic teaching.

“Just as if, monks, a skillful cow-butcher or his apprentice, after having slaughtered a cow and having divided it into portions, would sit down at the junction of four roads; in the same way, monks, a monk reflects on this very body, however it is placed or disposed, considering the material elements: “In this body, there is the earth-element, the water-element, the fire-element and the air-element.” (MN1 73)

Given the four elements in the contemplation of dhātu, it is important to understand what the significance of dhātu is characterized in this extent. The meaning of dhātu in this extent is intrinsic nature (*sabhāvattha*). However, the current understanding of Pathavī dhātu is soil, Āpo dhātu to water, Tejo dhātu to fire and Vāyo dhātu to air. Consequently, the meditative practitioner has focused on the Pathavī dhātu (earth element), Āpo dhātu (water element), Tejo dhātu (fire element), and Vāyo dhātu (air element). The characteristic of Pathavī, Āpo, Tejo, and Vāyo has been surprisingly neglected until recently.

**CHARACTERIZATION OF DHĀTU**

“*Dhātu*tho nāma sabhāvattho” has become to examine the different contemplations that have been used to practice. According to Depa Yin Sayādaw, a writer of *Paramatthacakkhu*, the earth,
water, fire and air cannot define as dhātu because they constitute with form, color and ingredients called Sasambhāra. It does not use as a meditative object in the contemplation of dhātu although they are called Pathavī, Āpo, Tejo, and Vāyo. Furthermore, to achieve the Vipassanā wisdom, Ledi Sayādaw, Dhammavidī Sayādaw, Mahasi Sayādaw, Mingun Sayādaw, Phāraut Thawya Sayādaw, Thpeit Ai Thawya Sayādaw, Sītagū Sayādaw, Bodhipakkhiya Sayādaw and other well-known Sayādaws also instruct to practice the characteristic of elements. Similarly, the Visuddhimagga also mention to contemplate the characteristic of dhātu. Likewise, the Vibhaṅga also points out that the characteristic of dhātu or their each intrinsic nature can only defined as Dhātu. As a result, the meaning of dhātu is the intrinsic nature and the characteristic of element (sabhāva).

Traditionally, researchers have aimed to mention the twenty kinds of Pathavī, twelve kinds of Āpo, four kinds of Tejo and six kinds of Vāyo. However, such a kind of focus and contemplation may not fully explain what real elements are. Because they are designation (solid), it will be difficult to make out the ultimate reality. Therefore, instead of contemplation on designation (ghana), the meditative practitioners have to contemplate the characteristics of dhātu.

While the above studies provide the valuable teaching regarding the contemplation of dhātu, the meditative practitioner needs to understand the characteristics of dhātu before contemplation it. The intrinsic nature of Pathavī has the rough texture character. Āpo has the character of fastening and binding. The nature of being hot and thermal energy is the character of Tejo. The function of tangible force and motion are the nature of Vāyo.

Objectives

- To study the intrinsic nature of elements for dhātu contemplation;
- To study the impact of dhātumanasikāra contemplation on sustainable positive change of its practitioners in Myanmar;
- To study the impact of dhātumanasikāra contemplation on
social connection

- To study the impact of dhātumanasikāra contemplation on women empowerment;
- To explore dhātumanasikāra contemplative model.

Research Question/ Hypotheses

The meaning of dhātu in this extent is intrinsic nature (sabhāvattha). However, the characteristic of four great essential elements called Pathavī, Āpo, Tejo, and Vāyo has been surprisingly neglected until recently. Therefore, the reason why the meditative practitioner should contemplate the intrinsic nature of dhātu becomes an investigation.

With sustained contemplation of dhātumasikāra:
- There will be no significant of resilience, persistence, energize, blessed;
- There will be no feeling of confidence, engage to practice;
- There will be no significant of supportive relationship;
- There will be no significant of sustainable positive change.

Material and Method

Participants

Participants were women from Meitthila and Wamdwin urban area who organized the dhātumasikāra retreat programs and gave responds concerning a study of the effects of the contemplation of dhātumasikāra on sustainable positive change. They have voluntarily practiced the contemplation of dhātumasikāra and they were organizers of retreat program in their regions.

Contemplation Method

The dhātus mentioned in Dhātumanasikāra of Satipaṭṭhāna Sutta are pathavīdhātu (element of hard), āpodhātu (element of cohesion), Tejodhātu (element of heat), and vāyodhātu (element of motion). However, the contemplation of vāyodhātu will be used in this extent.

When a dhātu meditative practitioner practices the
contemplation of vāyodhātu, she must set the contemplative mind at the root of nose. It is between two eyes and its eyebrows. After placing the contemplative mind at the root of nose, the meditative practitioner must observe the tangible force and motion of exhalation. To breathe out, there is a tangible force. The meditative practitioner must meditate and contemplate it. It is called the contemplation of vāyodhātu.

The sense of balance on the characteristics of motion element (a tangible force) with the meditative mind is Kammaṭṭhāna. It is true that the characteristic of four elements is Kammaṭṭhāna according to Mahāṭīkā. Furthermore, Mahāṭīkā gives another explanation. It is said that because of contemplation, the meditative mind is clear and turn into purification. The purification of meditative mind is also called Kammaṭṭhāna. At the moment, the meditative practitioner perceives the contemplation of dhātu (dhātumanasikāra).

**Method**

This survey makes plans for organizing data contemplated to vāyodhātu. The participants in survey respond to all questions how they contemplate the dhātumanasikāra.

The participants in survey respond to all questions how they feel significant concerning the stress after contemplation of vāyodhātu (tangible force) habitually.
The participants in survey respond to all questions how they experience concerning resilience and persistence after practicing the characteristic of vāyo (tangible force) habitually.

The participants in survey respond to all questions how they experience concerning with feeling confidence themselves, feeling engage with practice, feeling shy to do wrong things, feeling fear to do wrong things, feeling the supportive relationship and feeling peace and clam after practicing the characteristic of vāyo (tangible force) habitually.
The participants in survey respond to all questions how they experience concerning insisting others to contemplate or not, having desire to organize contemplative programs or not, and women empowerment after practicing the characteristic of vāyo (tangible force) habitually.

RESULT

The survey shows that the insisting other contemplate, clearing mind, blessed, confidence, energize mind, clam, feeling peace, and resilience reach a peak. It can be concluded that supportive relationship, protection, its impact on work and empowerment of women are sustainable positive changes.

Based on the results above, it can be concluded that dhātumanasikāra is an insight meditative practice for sustainable positive change even though responds are diverse. It leads to the sustainable peace and the enrichment of life.

DISCUSSION

It is true that Dhātumanasikāra is the sense of balance on the characteristics of four elements with meditative mind. The intrinsic nature of rough texture character of the physical body, the intrinsic nature of fastening and binding of the physical body, the intrinsic nature of heat and thermal energy of the physical body and the intrinsic nature of force and motion of the physical body is only identified dhātu. As a result, the sense of balance on the characteristics of four elements is only characterized as a contemplation of dhātu.
(Dhātumanasikāra). After that, the meditative practitioner becomes conscious the emptiness (suññata) and the disadvantage of ghanā (solid). Ghana is the hindrance of ultimate reality. It provides the perception of creature (sattasañña) and wrong view. To lead to the right understanding, it is necessary to overcome the perception of creature and ghanā (solid). The contemplation of dhātu is the best teaching and has been granted to overcome the perception and wrong view. It is believed that dhātu has no sign, no form, no shape and no appearance when the meditative mind (manasikāra) enters into the characteristic of Dhātu (sabhāva). At the insight meditative states, the meditative practitioner can experience the selflessness, the formlessness, and emptiness (suññata) because the meditative mind and its factors focus upon the substantial self-nature of elements (Dhātu) and it abides in the attention of dhātu which is not Animitta (non-attention to signs). So, the commentary of sīlakkhanda point out that dhātu has the nature of emptiness (dhātūnam suññatalakkhanaṃ). As a result, the intrinsic nature of dhātu (sabhāva) in the contemplation of dhātu is also called Suññata.

Dhātumanasikāra: A Higher Teaching, A Better Outcome and A Fewer Practices

Therefore, in the contemplation of dhātu, the intrinsic natures of the ultimate realities are only defined dhātu. It is said that dhātu, Sabhāva, and Suññata are synonymous and they are the same meaning. It is true that dhātu has the characteristic of emptiness. So, the Buddha expounds in Paṭisambhidāmagga⁴ that the meditative practitioner will achieve the higher insight wisdom if he contemplates the five aggregates as Dhātu and Suññata. As a result, it is believed that the contemplation of dhātu is a higher teaching with a small amount of practice, but better outcome.

CONCLUSION

Based on the results above, it can be concluded that to increase the behavior ability of contemporary dhātumanasikāra practitioners can be done by increasing the knowledge of dhātumanasikāra literary theory and the attitude towards dhātumanasikāra literature.

⁴ KN 9 413. Pañcaknde suññaso passanto anulomikaṃ khantiṃ paṭilabhati.
The higher the knowledge of dhātumanasikāra literary theory and the higher the attitude towards dhātumanasikāra literature can be increasingly higher meditative practitioner’s ability to create the sustainable positive change and receive the enrichment of life.

REFERENCES


Appendix: Questionnaire survey

Tick (✓) the options which you want choose, please.

1. Contemplation of dhātumanasikāra’ performance
   a. Every day
b. Not everyday

2. Can dhātumanasikāra (the contemplation of dhātu) manage stresses?
   a. Yes
   b. No
   c. Slightly reduce stress

3. After practicing the characteristic of vāyo (a tangible force) habitually,
   a. I feel resilience
   b. I don’t feel resilience
   c. I feel persistence

4. After practicing the characteristic of vāyo (a tangible force) habitually,
   a. I feel energize
   b. I feel clear
   c. I feel blessed

5. After practicing the characteristic of vāyo (a tangible force) habitually,
   a. I feel confidence myself
   b. I feel engage my practice
   c. I feel shy to do wrong things
   d. I feel fear to do wrong things
   e. I feel the supportive relationship
   f. I feel peace and clam

6. After practicing the characteristic of vāyo (a tangible force) habitually,
   a. I insist others to contemplate
   b. I haven’t insisted yet.
7. After practicing the characteristic of vāyo (a tangible force) habitually,
   a. I have a desire to organize contemplative program for others
   b. I don’t have a desire to organize contemplative program for others yet.
   c. I become an organizer for contemplation of dhātu.

8. Do you feel the sustainable positive change can support to develop society?
   a. Yes
   b. No

All response will remain confidential. Thank you for cooperation and participation.
THE RELATIONSHIP BETWEEN MINDFULNESS AND PERCEIVED HAPPINESS OF MONK AND NUN STUDENTS IN VIETNAM BUDDHIST UNIVERSITY

by Assoc. Prof. Ph.D. Huong, Phan Thi Mai
M.S. Hoa, Thich Nu Minh*

ABSTRACT

Mindfulness is a term originally derived from Buddhism, simply defined by Most Venerable Thich Nhat Hanh as a state of maintaining the awareness in the presence. Many studies in America and Europe (instead of conducted abroad) have shown that mindfulness has an obvious relationship with the perception of happiness. However, there have not been many similar studies in Vietnam. So, this study was conducted to find scientific evidence of the relationship between mindfulness and happiness. The sample in this study consisted of 164 students who were monks and nuns, and were studying at Buddhist University in Ho Chi Minh City. The paper shows empirical evidence of the relationship between mindfulness and perceived happiness. The research tool was a questionnaire survey consisting of the scales of Mindfulness and

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Happiness, and demographic information. Using factor analyses, correlation and regression, the study has pointed out three components of mindfulness. The results show that mindfulness directly had a positive impact on the perception of happiness or indirectly resulted in monk and nun students’ feeling of happiness through reducing negative emotions, in which direct impact is superior. The findings of this study contribute to the guidance for mindfulness practice in order to help people achieve the state of happiness.

*Key words*: Perceived happiness, Mindfulness, Monk and Nun students.

***

**INTRODUCTION**

Mindfulness is originally derived from Buddhism and is associated with meditation. Along with the development of Buddhism as well as the practicality that the Buddhist teaching foundation brings to people, mindfulness meditation becomes popular and suitable, not only for the religious priests but also for all people who have no faith in religion. Mindfulness is the awareness of the presence, the control of one’s actions and words, the ability to acknowledge at the presence, without personal criticism, judgment or affection towards it. Mindfulness is the realization of all things at the very moment as they really are, without underestimation or overestimation. A mindfulness experience is to pay attention on a subject, while doing so, we know exactly what is happening inside and outside ourselves, and we know what is existing at the present moment, at “the here and the now” only. According to Buddhism, mindfulness training is a method of contemplating and purifying the mind from sleeping to awakening, from ignorance to enlightenment, and from suffering to happiness.

Happiness is a positive psychological / emotional state a person often perceived when a need is satisfied or when there is a perceived
security, satisfaction with the present life, pleasure and/or comfort. The feeling of happiness reflects personal needs, individual psychological state, so it is clearly subjective. The characteristics of happy people having positive emotions, retaining the control and balance of their emotions, leading a peaceful and relaxing life without negative emotions such as anxiety, depression, or suffering.

It can be seen that mindfulness and happiness are two distinct constructs - the former is the training of the mind, the concentration on one subject, while the latter is the human psychological and emotional state. However, many studies in the world have found significant association between mindfulness and perceived happiness (Coo et al., 2017; Bellin, 2015; Brown et al., 2003). Studies have also found evidence mindfulness experiences’ impact on the increase of perceived happiness in both meditating and non-meditating groups (Hollis-Walker & Colosimob, 2011), in all mindfulness practice methods (Englund-Helmeke & Shawn, 2014). Explaining the neural mechanism of this relationship, the empirical study of Sieghl (2007) has shown that mindfulness meditators feel happier than non–mindfulness people because the training of mindfulness meditation combines many component activities between the brain and body. Moreover, mindfulness meditation motivate to rise the nine kinds of an individual psychological functions that make people feel more positive about their present life and generally happier. Mindfulness practices help to create a combined activity in the prefrontal cortex that positively affects to the overall activity of the brain, which creates an overall balance of an individual emotion and perception.

In Vietnam, mindfulness practice is considered as a method of improving people’s health and happiness (Phung Son, 2011). The author has also provided scientific evidence that mindfulness brings positive emotions, creativity, activeness, relaxation and happiness to meditators (Phung Son, 2014). Thich Nhat Tu (2018) emphasized the role of mindfulness meditation as a method of purifying and
nourishing the body and mind. Practitioners of mindfulness meditation will be at peace, happiness right in the present, full of ignorance of ignorance, arousing happiness and freedom forever.

Distinguishing happiness coming from the mind and from the material, Zen Master Thich Nhat Hanh (2015) has shown that practicing mindfulness meditation brings about authentic happiness, because there is a peace of mind that derives from within, and is not quickly diluted as the feeling of happiness from material. Similarly, Zen Master Thich Thanh Tu (2002) has affirmed that happiness does not come from outside due to the six bases exposed to the six ceilings (eyes seeing beauty, earphones ...) but due to the tranquility in the mind by practicing meditation, contemplating, mastering our mind, depending on joy and letting go of everything, the peak is to master the birth and death, to live and die, to come.

Therefore, while international studies have found such diversity of empirical evidence for the relationship between mindfulness and happiness, this area is still rarely explored in Vietnam. Mindfulness can have an impact on happiness with a mechanism that has yet to be clarified. Studying this relationship on the group of young monks and nuns, especially the monk and nun students, in order to find scientific evidence, will contribute to the confirmation of the role of mindfulness practice on perceived happiness of monks and nuns in particular, and other people in general. Eventually, this might lead to more active mindfulness practices among young people.

RESEARCH METHOD

1. Research sample

Vietnam Buddhist University is a higher education institution of Vietnam Buddhist Sangha, locating in three regions: Hanoi, Hue and Ho Chi Minh City. In particular, Vietnam Buddhist University in Ho Chi Minh City is the academy with the largest number of students, the largest boarding school of Buddhist studies in the country, and at the same time, provides an environment for
Buddhist discipline application and practice to help thousands of monk and nun students live the moral life and experience spiritual harmony of Buddhist traditions.

At the undergraduate level, the University offers two training systems: formal training and distance education. Distance learning is for all ages and social classes who wish to study (except the age condition for monks and nuns following this program is over 35 years). For formal training, the monks and nuns must pass the entrance exam and other necessary conditions (i.e. enrollment regulations). After admission, students are registered for the boarding school at the University, and they have to comply with the strict rules of the University. There, the monk and nun students not only are equipped with knowledge but also allowed to practice necessary skills and develop spiritual values as well as to attain concentration and wisdom achievements.

Currently, at the undergraduate level, nearly 1500 monk and nun students of 12th and 13th classes are studying in the University. The sample was randomly selected, consisting of 164 students of both classes (who attended a Basic Education class with a total of 237 students). The description of the sample is shown in Table 1.

The proportion of nuns in the sample is nearly twice as many of monks, most of them follow the Pure Land Sect with the age ranges from 23 to 29 years, and home-leaving time of the majority is 4 years or more. With such a pattern, practicing mindfulness meditation is not strange to them, and the results reflect mostly the nuns’ practising Pure Land Sect.

\[\text{Table 1: Description of the sample}\]

<table>
<thead>
<tr>
<th>Characteristics</th>
<th>Number</th>
<th>Proportion %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>55</td>
<td>33,6</td>
</tr>
<tr>
<td>Female</td>
<td>106</td>
<td>64,6</td>
</tr>
<tr>
<td>Missing</td>
<td>3</td>
<td>1,8</td>
</tr>
</tbody>
</table>
2. Data collecting tools

A questionnaire was the main tool for data collection. The main contents of the questionnaire include:

i. Perceived Happiness Scale: consists of 16 items on emotions, including 9 positive ones, such as: “Feeling energetic”, “Feeling peaceful”, ... and 7 negative emotions, such as “Feeling lonely”, “Feeling miserable / sad”, “Feeling sullen, depressed” ... Items are all Likert-scale with 1 being “Always be like that” and 5 being “Rarely or never be like that”, measuring the frequency of experiencing these emotions.

ii. Mindfulness scale: consists of 17 items on mindful experiences, such as “I clearly see my heart is suffering / happy”, “I can get rid of depression in my heart to focus on my work”, “When working, my mind is often dispersed and easily distracted”. The scale has six inverse items, of which the scores are reverse during the analysis. Likert-scale items with 1 being “Always be like that” and 5 “Rarely or never be like that” measure the frequency of experiencing mindfulness.
3. Statistical analysis

i. An exploratory factor analysis was used for the Mindfulness Scale to explore different components of mindfulness.

ii. Creating independent and dependent variables: Independent variables are mindfulness experiences, and dependent variables are positive and negative emotions which are created by calculating the average score of component items.

Factor analysis indicates three components of mindfulness, which are regarded as three independent variables, and the overall mindfulness variable is calculated as the accumulated mean of all items of the scale. Cronbach’s Alpha reliability of the mindfulness scale is 0.87, and are 0.75, 0.78 and 0.84 for the three components respectively. The reliability of the positive emotional scale is 0.90 and the negative emotion is 0.87. The data show that the requirements for reliability and validity of the scale and sub-scales are met.

i. Descriptive statistics was used to introduce general mindfulness and the feeling of happiness

ii. Pearson’s Correlation and simple regression were computed to analyze the direct effect of the overall mindfulness experience and each of its components on the happiness of the monk and nun students at the Buddhist University.

The above analyses were performed using SPSS 22.0. In addition, Hayer’s Process 3.2 integrated in SPSS was used to analyze the indirect influence of mindfulness on happiness through intermediate variables.

3. RESEARCH RESULTS

General description of mindfulness and happiness perception experiences of monk and nun students

Mindfulness Experience
Mindfulness expresses the inner strength of the subject, the ability to focus on the power of mind at present time to establish and maintain peaceful mind. So, what was the level of mindfulness experience of Buddhist University students and what were their characteristics?

The exploratory factor analysis using principle component and varimax rotation methods shows that the mindfulness scale consists of 3 components, explaining more than 53% of the variance of the data set. The specific loading coefficients are shown in Table 2. The first component describes the ability to self-realize the inner world and can focus entirely on the work, temporarily naming Awakening – Work focusing. The second component refers to the ability to recognize fluctuations in mind, but still can focus on the present moment to maintain stable mind, not to be caught up in the complex world of emotions, thoughts, temporarily called Awareness – Peaceful mind. The third component refers to the ability to concentrate in general, not distracting, it consists of all reversed clauses, and is named Non-distraction.

In general, the mindfulness experience of Buddhist University’s students was quite often rather (means are about 2), in which, the ability to recognize and maintain the peaceful mind was a little lower than the other two components of mindfulness. (See figures 1.1 to 1.4).

**Table 2: Loadings of Mindfulness scale**

<table>
<thead>
<tr>
<th>Clauses</th>
<th>Awakening and Work-Focusing</th>
<th>Awareness and peaceful mind</th>
<th>Non-distraction</th>
</tr>
</thead>
<tbody>
<tr>
<td>16. I am aware of what is going on in my mind</td>
<td>0.704</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. I see clearly that my heart is miserable / happy</td>
<td>0.702</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. Get rid of sadness, focus on work</td>
<td>0.682</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number</td>
<td>Statement</td>
<td>Score</td>
<td></td>
</tr>
<tr>
<td>--------</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
<td>-------</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Pay full attention to what is being done</td>
<td>0.663</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>I know exactly what should or should not be done</td>
<td>0.650</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Self-realizing the emotions but not being distracted by it</td>
<td>0.720</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>I completely experience present moments</td>
<td>0.711</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>I realize that the thoughts come and go and I do not follow them.</td>
<td>0.698</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>I know my feelings but do not follow them.</td>
<td>0.624</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>I actively explore my experiences at present time.</td>
<td>0.558</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>I have a clear feeling of what is happening inside my body</td>
<td>0.542</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Automatically doing things without awareness of what is being done*</td>
<td>0.742</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>During working time, my mind does not concentrate and easily distract*</td>
<td>0.714</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>I feel that it is difficult to focus on what is going on at present*</td>
<td>0.650</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Hurrying up carrying out tasks without adequate attention*</td>
<td>0.632</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Sleepless due to over-anxiety or sadness*</td>
<td>0.609</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Easily being attracted by outside conditions and losing control of emotions*</td>
<td>0.557</td>
<td></td>
</tr>
</tbody>
</table>
Total variance extracted: (1) + (2) + (3) = 53.64%  

<table>
<thead>
<tr>
<th>Average score of each element</th>
<th>2.03</th>
<th>2.44</th>
<th>1.99</th>
</tr>
</thead>
<tbody>
<tr>
<td>Overall average score</td>
<td>2.15</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(* The inverted items have been redeemed during the analysis

The graphs show the distribution of the composite mindfulness (from all three components) and individual component cover a wide range of estimates, from the highest level as “always experience mindfulness”, to the point of almost lowest “rarely experience mindfulness”. So, in the sample group of monk and nun students, there are some who were attentive, but others rarely experienced that attention. However, the rarely-attentive students were the minority, while those with much greater attention accounted for the majority. Overall, the distribution of attention of attentive point is slightly inclined to the low point (with the meaning of a high level of attention). Most concentrated at the level around point 2 (quite often). Figure 1.3 shows that the focus level is around 2 - 3 points, and there is a significant proportion placing near the 4-point level (sometimes experiencing mindfulness), i.e. a popular group of those who pay less attention to the field of being aware of the inner feeling to maintain the current peaceful mind.

Figure 1.1: Distribution of overall mindfulness points (Average score)  
Figure 1.2: Distribution of Awakening and Work-Focusing points (Average score)
Perceived Happiness

Happiness is a positive emotional state, showing the satisfaction and pleasure with human life in general. Happy people will feel happy and calm, that does not mean they never worry, bored, but positive emotions always outweigh negative emotions. So how happy are the monk and nun students?

Data on scale score distribution (Figures 2.1 and 2.2) show that positive emotion is positively skewed (representing the high frequency of experiencing) and negative emotion is negatively skewed (denoting the rarer frequency of experiencing). This means, in general, students often experienced positive emotions and only occasionally or rarely had negative emotions. It can be seen that they were quite happy from an emotional perspective.

It is also found that positive or negative emotional points are distributed in wide range, from always to rarely experiencing both emotions but with an uneven distribution.
The relationship between mindfulness and the perceived happiness

**Correlation between mindfulness and the perceived happiness**

**Table 3: Pearson’s correlation coefficients between mindfulness and feeling of happiness**

<table>
<thead>
<tr>
<th></th>
<th>Awakening and Work Focusing</th>
<th>Awareness and Peaceful Mind</th>
<th>Non-Distraction</th>
<th>Common Mindfulness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive feeling</td>
<td>0.473**</td>
<td>0.524**</td>
<td>0.339**</td>
<td>0.569**</td>
</tr>
<tr>
<td>Negative feeling</td>
<td>-0.310**</td>
<td>-0.277**</td>
<td>-0.536**</td>
<td>-0.450**</td>
</tr>
</tbody>
</table>

**: p<0.01

The data show that positive and negative emotions correlate positively and negatively, respectively, with average levels of the composite mindfulness as well as components of mindfulness. It means that the more often the experience of mindfulness is, the more often positive emotions are experienced and vice versa, the less the level of mindfulness experience, the less positive it is. Correlation between the experience of overall mindfulness and cognitive component to maintaining peace of mind with positive emotional experience is stronger ($r > 0.5$, $p <0.01$). Meanwhile,
negative emotions have a stronger correlation with psychoanalysis ($r > 0.5, p < 0.01$).

**Direct impact of mindfulness on feeling of happiness**

On the basis of the above significant correlation between happiness feeling and mindfulness, there is a question of whether mindfulness is capable of predicting the feeling of happiness, or in other words, whether the mindfulness experience can directly help students feel happier, and less suffering? The results of regression analyses with the independent variables being the composite mindfulness and its components as well as dependent variables, respectively positive and negative emotions, are shown in Table 4.

**Table 4: The Prediction of the correlation between Mindfulness and Feeling of happiness**

<table>
<thead>
<tr>
<th>Independent variables</th>
<th>$R^2$</th>
<th>Beta</th>
<th>$F$</th>
<th>$p$</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Dependent variables: Positive emotion</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Awakening and Work Focusing</td>
<td>0.224</td>
<td>0.486</td>
<td>46.730</td>
<td>&lt; 0.001</td>
</tr>
<tr>
<td>Awareness and Peaceful mind</td>
<td>0.275</td>
<td>0.495</td>
<td>61.386</td>
<td>&lt; 0.001</td>
</tr>
<tr>
<td>Distraction</td>
<td>0.115</td>
<td>0.437</td>
<td>21.095</td>
<td>&lt; 0.001</td>
</tr>
<tr>
<td>Common Mindfulness</td>
<td>0.323</td>
<td>0.758</td>
<td>77.405</td>
<td>&lt; 0.001</td>
</tr>
<tr>
<td><strong>Dependent variables: Negative emotion</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Awakening and Work Focusing</td>
<td>0.096</td>
<td>-0.223</td>
<td>17.223</td>
<td>&lt; 0.001</td>
</tr>
<tr>
<td>Awareness and Peaceful mind</td>
<td>0.077</td>
<td>-0.183</td>
<td>13.458</td>
<td>&lt; 0.001</td>
</tr>
<tr>
<td>Distraction</td>
<td>0.288</td>
<td>-0.483</td>
<td>65.408</td>
<td>&lt; 0.001</td>
</tr>
<tr>
<td>Common Mindfulness</td>
<td>0.202</td>
<td>-0.420</td>
<td>41.058</td>
<td>&lt; 0.001</td>
</tr>
</tbody>
</table>

The results show that all three components of mindfulness and the overall mindfulness are able to predict the feeling of happiness as well as the level of unfortunate ($p < 0.001$). However, the degree of influence may vary with the details as follow:

i. Among the three components of mindfulness experience, the element of awareness and maintaining peaceful
mind is most likely to be affected, because it has the greatest coefficient of determination $R^2 = 0.275$, i.e. this factor can explain 27.5% for the variation of positive emotion, whereas, distraction factor only explains 11.5%, accounting for the weakest effect.

ii. Overall mindfulness is likely to have the strongest impact on feelings of happiness, potentially affecting 32.3% of positive emotional experiences.

iii. Positive beta coefficient shows that if the mindfulness is experienced at a more frequent level, monk and nun students will enjoy more positive thinkings, which means they will be happier. When mindfulness is increased by 1 score level in every component, perceived happiness can be increased from 0.43 to nearly 0.5 points, and if overall mindfulness increases by 1 level, happiness can be increased by more than 0.75 points. These models are quite significant.

iv. Within the possibility of influencing the negative emotional experience, the data shows that the distraction has the strongest impact ($R^2 = 0.288$), whereas Awareness – Peaceful mind factor has the weakest effect, only explains 7% for the dependent variables.

v. Considering beta regression coefficients, all four coefficients are negative, which indicate that the more experienced the mindfulness is, the less negative emotions exist, i.e. the reduction of unfortunate, and vice versa, the less the mindfulness experience is, the more perceived unhappiness is. However, the increased or decreased level of sorrow is not as strong as the happy feeling because the coefficients of this model are lower than those of positive emotion predicting models.
Indirect impact of mindfulness to happiness feeling through reducing negative emotions

The above analyses show that the more attention it is, the more happiness it increases through the frequency of experiencing more positive emotions and less negative emotions. The question is whether or not to have positive emotions is due to negative emotions, or in other words, is the experience of mindfulness reducing people’s unhappiness, thereby increasing the perceived happiness or not? To answer this question, data on the indirect impact of mindfulness to the perceived happiness through mediator of negative emotion will be used.

According to Baron’s model of mediation analysis (1986), 4 regression models are implemented. The results of regression model analysis are shown in Table 5 as follow.

Table 5: Regression model analyses of indirect impact of mindfulness on the perceived happiness through mediator as negative emotions

<table>
<thead>
<tr>
<th>Model</th>
<th>Variables</th>
<th>R²</th>
<th>Standardized Beta</th>
<th>F / t</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Y: Positive emotion&lt;br&gt;X: Mindfulness</td>
<td>0.323</td>
<td>0.569</td>
<td>77.405</td>
<td>&lt; 0.001</td>
</tr>
<tr>
<td>2</td>
<td>Y: Positive emotion&lt;br&gt;X: Negative emotion</td>
<td>0.170</td>
<td>-0.412</td>
<td>33.175</td>
<td>&lt; 0.001</td>
</tr>
<tr>
<td>3</td>
<td>Y: Negative emotion&lt;br&gt;X: Mindfulness</td>
<td>0.202</td>
<td>-0.450</td>
<td>41.058</td>
<td>&lt; 0.001</td>
</tr>
<tr>
<td>4</td>
<td>Y: Positive emotion&lt;br&gt;X₁: Negative emotion&lt;br&gt;X₂: Mindfulness</td>
<td>0.354</td>
<td>-0.196&lt;br&gt;-0.196</td>
<td>44.125&lt;br&gt;2.768</td>
<td>&lt; 0.001&lt;br&gt;0.006&lt;br&gt;0.001</td>
</tr>
</tbody>
</table>

i. All four regression models are statistically significant with $p < 0.001$, showing that independent variables reliably predict the dependent variable, that is, mindfulness can be
used as the positive predictor for positive emotions at the same time; it also has the ability to predict negatively for negative emotions. Simultaneously, negative emotions are also capable of predicting negatively for positive emotions. Hence, it can be inferred that the increase of mindfulness experiences can reduce the negative emotional experience and unhappy feelings. The reduction of negative emotion can lead to the increase of positive emotional experience, i.e. increasing happiness. However, the extent of negative emotions’ mediation is not clear in these models.

ii. In the regression model 4, with two independent variables predicting positive emotions as mindfulness and negative emotions, the effect amplitude of this model increases \( R^2 \) increases and both variables all have the ability to affect the perceived happiness and statistic significance, in which the standardized beta coefficient indicates that mindfulness has a larger amplitude of influence than negative emotions. This data shows that negative emotion is not a full mediator but partial mediator between mindfulness and feeling of happiness, it does not negate the direct impact of mindfulness on the happiness in this set.

iii. The integrated software Heyes’ Process (2013) was used to calculate the indirect effect magnitude of negative emotions, which was found to be 0.12, 95% CIs [-0.01, 0.34). So, negative emotions are considered the mediator between mindfulness and happiness. The overall magnitude of the mindfulness effect on happiness is 0.76, including the direct effect of 0.64, and the indirect effect of 0.12. Therefore, mindfulness has both direct and indirect effect on the happiness, in which the direct impact accounts for a larger part.

To sum up, regular experience of mindfulness makes people happier, reduces sorrow and sadness, and the reduction of
unfortunate itself also increases the perceived happiness. That is the influencing mechanism of mindfulness to happiness feeling.

DISCUSSION

The results show that mindfulness has a relatively intimate relationship with the feelings of happiness of monk and nun students studying in Vietnam Buddhist University. Mindfulness experience plays a direct role in making them happier, or less sorrow, and therefore, indirectly making people happier. This is a very significant result, confirming the value of mindfulness, namely practicing mindfulness meditation on human happiness.

The results have provided with scientific and concrete evidence of the influencing mechanism of mindfulness, which is a traditional Buddhist practice, on the perceived happiness. On the one hand, mindfulness helps the monks and nuns to awaken their wisdom to focus on their work and study, understand the fluctuations in their own mind but not get caught up in their world, maintain peaceful mind and non-distraction in everyday life, just focus only on the present situation. These things help people feel calmer, more peaceful, more joyful, which means more happily. Among these three factors, the understanding thoroughly of the mind and maintaining peaceful mind is the most basic factor to make people happier. On the other hand, mindfulness plays a role in repelling people’s feelings of depression and suffering. The focus on present activities and not distracting helps people reduce the burden of suffering the most. On this basis, indirect mindfulness makes people happier.

From the Buddhism perspectives, it is possible to explain the indirect influencing mechanism of mindfulness to the feeling of happiness from the nature of mindfulness. Its essence is the transformation of the mental processes, and involves the energy to dissolve the negative feelings. Mindfulness includes all the elements mindfulness, concentration and wisdom, because when there is the presence of mindfulness, there will be concentration and wisdom. A typical example is when we are sad about something, and we
want to neutralize this sadness. When experiencing mindfulness, two kinds of energy coexist: the first one is sadness and the second is mindfulness generated by our mindful willingness. The second energy identifies and transforms the first energy. The longer the process of practicing and the more repeating time is, the faster the mindfulness energy will gradually replace the sorrowful energy, and therefore that sadness will be reduced and gradually transformed. When mindfulness is present (energy of mindfulness), at the same time, we have attentiveness (samadhi energy) and wisdom (wisdom energy). Through those senses, sadness is transformed into the energy of understanding, love and here come the happiness.

The interpretation of research results from the perspectives of scientific evidence and the Buddhism perspectives as above-mentioned is relatively compatible with each other.

This study was carried out only on a group of Buddhist University students who were monks and nuns, who have experienced Dharma, and will have high-level knowledge of Dharma in the near future, therefore, the sample is taken within narrow scope, not enough to represent the majority, especially those who do not follow this religion. However, with the obvious scientific evidence, similar studies should to be carried out on general public, that is very meaningful to find out scientific evidence to prove the contribution of Buddha’s mindfulness to not only monks and nuns in particular, but also to human happiness in society in general.

CONCLUSION

The results show that mindfulness experiences can directly affect the feelings of the monk and nun students’ happiness, reducing the perceived unfortunate. However, this effect is unequal in different mindful components.

The results also show that mindfulness experiences can indirectly affect the perceived happiness through reducing negative emotions, however, the direct impact still accounts for a larger proportion.
Happiness is a dream, a necessity of every human being. In order to increase the sense of happiness, we must regularly practice mindfulness, experience, be aware of fluctuations in the world of our minds and maintain our mind, mindfulness, and awareness in the present moment don’t remember the past, don’t dream about the future. Meanwhile, to reduce the feeling of unhappiness and suffering, take note to reduce distractions and distractions in everyday tasks.

The research results contribute a significance on the role of mindfulness towards perceived happiness. At the same time, the study also suggests the influencing mechanism of mindfulness. With the existing limitations, in the future, the expansion of the scope of the research and the variables involved can help to reinforce the precise evidence of the effect of mindfulness practice on human happiness in the society.
REFERENCES


ABSTRACT

Mindfulness refers to the ability to direct the attention to experience as it unfolds, moment by moment, with open minded curiosity and acceptance. It is natural and cultivatable skill associated with psychological well being in adolescents. The present investigation was conducted to examine the effects of mindfulness practices on working memory capacity and verbal reasoning of college students. 80 undergraduate students from Saket college, Avadh University, Faizabad, were randomly selected to participate in the study. OSPAN and GRE measures were applied to the participants. Results demonstrated that a three week mindfulness training program increased working memory capacity and superior reading comprehension on GRE. Mindfulness training improved cognitive function and minimized mind absentness of college students.

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**Key words:** Mindfulness, Mind absentness, Working Memory, Verbal reasoning.

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**INTRODUCTION**

The term mindfulness refers to the ability to direct the attention to experience as it unfolds, moment by moment, with open minded curiosity and acceptance (Kabat-Zinn, 1996). Mindfulness, which is natural and cultivatable cognitive skill, is associated with psychological well-being in adults and adolescents (Kabat-Zinn, 1982; Brown and Ryan, 2003; Miners, 2008). Mindfulness is characterized by awareness and acceptance of present moment thoughts, emotions and physical sensations (Kabat-Zinn, 1982) and can be deliberately developed using secular technique derived from Buddist meditation practices. Mindfulness training programmes have been extensively trialled in adults and to a lesser extent with children and adolescents (Grossman, Neimann, Schimidt and Walach, 2003; Burke, 2000). The realization that mindfulness has the potential to promote young people’s social and emotional functioning (Miners, 2008) and improve their academic performance (Semple, Reid and Miller, 2005; Beauchemin, Hutvchin and Patterson, 2008) has led to the development of programmes to teach mindfulness in schools.

Mindfulness is defined as “the awareness that emerges through paying attention on purpose, in the present moment, and non judgmentally to the unfolding of experiences moment by moment” (Cabat-Zinn, 2003). Mindfulness is an active process; it involves active attention which leads to awareness. Mindfulness regard the present, rather than the past or future. The definition emphasizes that attention is non judgmental and accepting, without thinking that the experience of the present moment is good or bad; right or wrong; important or not. It involves attending to the external environment such as sights, sounds and smells, as well as to internal...
bodily sensation, thoughts, and feelings. In practicing mindfulness, one becomes aware of the current internal and external experiences, observes them carefully, accepts them, and allow then to be let go of in order to attained to another present moment experience. It is often learned and practiced through experiences (Baer, 2003). The goal of mindfulness is not to become more relaxed, but to be aware of and accepting of whatever state the body and mind are in. Mindfulness can be practiced through meditation, but unlike other techniques, mindfulness can be practiced through mindful eating, driving, walking or any experiences in our lives (Dimidjian and Linehan, 2003).

Miners’ (2008) investigation of the effects of trait and state mindfulness in adolescents established that the former is associated with adolescents social and emotional well-being. It correlates positively with positive emotion popularity and friendship- extensiveness, and negatively with negative emotions and anxiety (Baer and Roemer, 2011). Cullen (2011) describes the explicit emphasis in mindfulness-based interventions (MBI) on using experience as a (Laboratory) within which to investigate the internal factors which engender happiness and unhappiness, allowing moderation of the cognitive and behavioral patterns. The benefits of mindful training are not restricted to people with psychological and physical illness. Typical people’s depression, anxiety and stress scores also improve significantly (Schreiner and Malcolm, 2008). It improves working memory, ability to orientate and sustain attention (Chuen and Allen, 2008), increases resilience to physical discomfort (Perlman et al. 2010) and to unpleasant events (Ostafin et al. 2006) protects memory and reduces emotional reactivity in high stress context (Jha et al., 2010). Cultivating mindfulness has diverse benefits on well-being (Shapiro et al., 2008) and improving social and cognitive functioning (Mental health foundation, 2010). Few days of mindful training is sufficient to improve mindfulness, visual-spatial memory, working memory and sustained attention (Zeiden et al., 2010). Mrazek (2013)
conducted a study on mindfulness training on college students and found that mindfulness training showed improved accuracy on the GRE and higher memory capacity.

Mindfulness is being used to treat many physical and psychological problems, including stress, anxiety, depression, borderline personality disorder, chronic pain, adducing and eating disorder (Baer, 2003). There are various addition specific potential benefit relevant to children.

Mindfulness may improve memory. Children often forget things simply because they are not pay attention. Children will remember things better if they are: aware of them, attending to them, and focused, which may help with both learning and sports (Fontana and Slack, 1997). It may be useful for aggressive children, as it promotes self-control and self-management. Furthermore, children, by becoming more self aware and by focusing on themselves, will learn how their mind works and about their thinking process, promoting greater self understanding of their own experiences of the world, which they do not typically experience (Fontana and Slack, 1997).

Mindfulness training has at least five broad beneficial effects:

i. Increases sensory awareness
ii. Greater cognitive control
iii. Enhanced regulation of emotion
iv. Acceptance of transient thoughts and feeling
v. The capacity to regulate attention.

Mindfulness requires that we practice it, live it, be it, and practice it some more before we offer it to others. A way to introduce the concept of mindfulness to children is through directing their attention to things in their environment. Some steps are important in mindful practice:

i. Awareness of the object: Select the object and draw a picture
ii. Awareness of self in environment: Focus on the attention of themselves
iii. Attending the senses
iv. Awareness of the moment
v. Meditation and the breath

Sages have long advocated the value of cultivating an ability to mindfully focus on the here and now, and conversing scientific evidence has begin to corroborate this view. Mindfulness training prevents the deterioration of working memory capacity during period of high stress (Jha et al., 2010), improves visual-spatial processing efficiency, increases backward digit memory span (Chambers, Lo, and Allen, 2008).

In the present investigation, it was examined whether mindfulness training was more effective than control program in (a) improving reading comprehension, which is among the most important skills in modern society; (b) enhance performance on the working memory capacity measure most highly predictive of performance across a range of context; and (c) reducing distracting thought during the completion of both a reading-comprehension measure (based on the GRE) and the WMC measure. It was hypothesized that improvement in working memory capacity and GRE performance would be modified by a reduction in mind absentness.

METHOD

1. Participants

80 undergraduate students from Saket College, Avadh University Faizabad, Utter Pradesh, India (60 male and 20 female mean age = 19.25, S.D.= 2.11) were randomly selected to participate in the investigation. They were assigned to a mindfulness training class (N=60) or a simple study class (N=20) using a mixed factorial pre-test post-test design. Classes met for 20 min. four times a week for 3 weeks and were trained by experienced teachers with expertise knowledge in their respective fields.
2. Materials and Procedure of Investigation

   Mindfulness class emphasized the physical posture and mental strategies of focused attention meditation. It required participants to integrate mindfulness into their daily activities and to complete 10 min. of daily meditation outside of class. During class, participants sat in a circle. Each class included 10 to 20 min of mindfulness exercises requiring focused attention to some aspect of sensory experiences (e.g. sensation of breathing, sounds of an audio recording). Participants shared their experiences with the class and received personalized feedback from the expert teacher. Class content was designed to provide a clear set of strategies for and a conceptual understanding of how to practice mindfulness. Class focused on (A) sitting in an upright posture with legs crossed and gaze lowered, (B) distinguishing between naturally arising thoughts and elaborated thinking, (C) minimizing the distracting quality of past and future concerns by reframing them as mental projection occurring in the present, (D) using the breath as an anchor for attention during meditation, (E) repeatedly counting up to 21 non consecutive exhalations, and (F) allowing the mind to rest naturally rather than trying to suppress the occurrence of thoughts. The control group has not participated in these activities but they performed their class activities seriously.

   Within a week before and within a week after classes, participant completed in a counterbalanced order a WMC task and a verbal reasoning section form the GRE (20 min allotted for completion), which was modified by the researcher excluding vocabulary-focused question. WMC was assessed via the wisely used operation span task (OSSPAN). This measure is highly predictive of an individual’s performance across a range of context. In this complex span task, presentations of to-be-remembered stimuli were alternated with an unrelated processing task (e.g. participants had to verify the accuracy of presented equations). In each of 15 trails the to-be-remembered items were sets of 3 to 7 letters chosen from a pool of
12 letters and presented for 250 ms each. At the end of each trial, participants selected the presented items in the order in which they had appeared stimuli for the OSPAN were chosen randomly for a list of letters and equation, which ensured that participants would not encounter the same pattern of stimuli across the two testing session. WMC was calculated as the proportion of total letters recall across all trails.

Mind absentness during the OSPAN was measured with a widely used re prospective measure of task-unrelated thought administered after the OSPAN. During the GRE, absent mind was measure with both thought sampling and participant’s self-reports of instances of mind absent. Eight through-sampling probes were presented at unpredictable quesirandam intervals and asked participants to indicate the extent to which their attention was focused on the task or on task unrelated concern using a 5 point Likert scale (1= completely on task, 2= mostly on task, 3= both on the task and on unrelated concerns, 4= mostly on unrelated concern, 5= completely on unrelated concerns). Participants also used a written form to count instance in which they caught their minds absent independently of thoughts probes. Participants of the control groups were assured that any observed improvements in task focus and performance were a direct result of the mindfulness training.

3. Results

A mixed-model analysis of variance (ANOVA) was conducted with condition (mindfulness training vs without mindfulness training or control conditions) entered as a between-subject factor and testing session (before training vs after training) entered as a within-subject factors. Prior to training, there were no significant difference in GRE accuracy, in WMC and self reported mind absentness. Analysis showed a significant main effect of session only for WMC, $F = 17.10, p<.001$ (all other $P>.05$).

More important, the condition-by session interaction was significant for each of the performance and mind absentness
variables. Follow up t-tests indicated that the mindfulness training led to significant improvements in performance and reduction in mind absentness across all variables ($p<.05$). (Figure 1)

(A)

![Graph A]

(B)

![Graph B]

Given that only participants whose mind had absent at pretesting could measurably improve their focus, next researcher examined whether improvement in WMC and GRE performance following mindfulness training was mediated by reduced mind absentness specifically among participants who were prone to mind absentness at pretesting. Researcher conducted a test of moderated meditation examining whether the effect of condition on change in performance was mediated by change in mind absentness, specifically for participants with high level of baseline mind absentness, Table 1.
Table 1: Moderated Mediation results

<table>
<thead>
<tr>
<th>Predictor</th>
<th>Predicting the mediator</th>
<th>Predicting the outcome variable</th>
</tr>
</thead>
<tbody>
<tr>
<td>Constant</td>
<td>1.13 (β) 0.37 (SE) t = 3.15 (Statistical test) 0.003 (P)</td>
<td>1.18 (β) 0.20 (SE) Z = -0.91 (Statistical test) 0.374 (P)</td>
</tr>
<tr>
<td>Condition</td>
<td>-0.74 (β) 0.26 (SE) t = -3.26 (Statistical test) 0.002 (P)</td>
<td>-0.18 (β) 0.14 (SE) Z = 1.51 (Statistical test) 0.144 (P)</td>
</tr>
<tr>
<td>TuT change</td>
<td>-0.13 (β) 0.08 (SE) Z = 1.62 (Statistical test) 0.125 (P)</td>
<td>-0.13 (β) 0.08 (SE) Z = 1.62 (Statistical test) 0.125 (P)</td>
</tr>
<tr>
<td>TuT base line</td>
<td>0.027 (β) 0.077 (SE) Z = 0.35 (Statistical test) 0.727 (P)</td>
<td>0.027 (β) 0.077 (SE) Z = 0.35 (Statistical test) 0.727 (P)</td>
</tr>
<tr>
<td>TuT change X TuT baseline</td>
<td>-0.18 (β) 0.58 (SE) Z = -3.08 (Statistical test) 0.004 (P)</td>
<td>-0.18 (β) 0.58 (SE) Z = -3.08 (Statistical test) 0.004 (P)</td>
</tr>
</tbody>
</table>

Researcher examined the indirect effect of condition change in performance through change in mind absentness at three conditional values of baseline mind absentness (Corresponding to the mean, 1 S.D. above the mean, and 1 S.D. below the mean). The indirect effect was significant only at 1 S.D. above the mean (Table 2). Change in mind absentness therefore significantly mediated the effect of mindfulness training on change in performance among participants who exhibited a tendency to mind-absentness at pretesting.

This finding demonstrates that mindfulness training enhanced performance that was mediated by reduced mind absentness among participants who had been prone to mind absentness at pretesting.

Table 2: Mediation effects according to baseline level of mind absentness

<table>
<thead>
<tr>
<th>TuT baseline</th>
<th>Indirect effects</th>
<th>SE</th>
<th>Z</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>-0.82 (1 S.D. below than mean)</td>
<td>-0.014</td>
<td>0.08</td>
<td>-0.20</td>
<td>.835</td>
</tr>
<tr>
<td>0.00 (Mean)</td>
<td>0.09</td>
<td>0.07</td>
<td>1.36</td>
<td>.174</td>
</tr>
<tr>
<td>0.82 (1 S.D. above the mean)</td>
<td>0.20</td>
<td>0.70</td>
<td>2.11</td>
<td>.035</td>
</tr>
</tbody>
</table>

3. DISCUSSION

The present study demonstrates that a 3 week mindfulness
training program can elicit increased WMC and superior reading comprehension on the GRE. The practice of mindfulness encouraged sensations of breathing. The findings suggest that when ability to concentrate is redirected to a challenging task, it can prevent the displacement of crucial task-relevant information by distractions. The results suggest that the enhanced performance derived from mindfulness training results from a dampening of distracting thoughts.

Mindfulness training leads to reduced activation of the default network, a collection of brain regions that typically show greater activation at rest than during externally directed cognitive task. Participants showed reduced activation of the default network and it has been associated with marker of mind absentness. Mindfulness training improves cognitive function and minimizes mind absentness suggests that enhanced attentional focus may be key to unlocking skills that were viewed as immutable.

***
REFERENCES


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BIOGRAPHY

BIOGRAPHICAL NOTES ON CONTRIBUTORS

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Nichaboon Charuprakorn has been an officer and committee of Kuru Meditation Centre, and Dhammasarana Foundation in Thailand since 2003 and 2008, respectively. He has contributed his energy for his meditation masters to propagate Buddhist teachings and practicing for the public. He is interested in a sufficient economic theory and health caring. Consequently, he started a Merit Organic Rice Project. As a researcher, he is interested in the utilization of mindfulness meditation for well-being. He is pursuing a Master of Arts degree in Religious Studies at the College of Religious Studies, Mahidol University.

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Chin Yi Chun is currently a first year Ph.D. student at the University of Malaya, and her Ph.D. research focuses on the history and current issues of the Malaysian Buddhist Institute. She holds a Bachelor of Sciences (Honors) from the University Science Malaysia, with a major in Chemistry and minor in Psychology and graduated with a Diploma in Buddhist Studies from the Malaysian Buddhist Institute in 2014. After that, she obtained a Master of Buddhist Studies degree and a Master of Arts from the University of Hong Kong and Nan Tien Institute respectively. Chin Yi Chun became a Buddhist nun with the teacher, Venerable Ji Zun in Penang in 2009. In 2011, she attained the higher ordination from Chung Tai Chan Monastery in Taiwan.

Sunita Devi is pursuing a Ph.D. from Panjab University, Chandigarh in India, with a research on Buddhist culture in tribal areas of Himachal Pradesh (India). She has qualified UGC-NET (National Eligibility Test) in 2014 and got selected for UGC-National Fellowship for Higher Education of ST in 2016. Her interest in Buddhism began after college when she joined the
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**Daya Dissanayake** is a bilingual Sri Lankan novelist, poet and writer who studied in history and religion. He was awarded the SAARC Literary Award 2013 and the Sri Lanka State Literary Award three times in 1998, 2007 & 2013 for the Best English Novel, and the Swarna Pusthaka award for the Best Sinhala Novel. Mr. Dissanayake has published 11 novels in English and 6 novels in Sinhala; translated two Sinhala books to English; published the First Asian e-novel in English and the First Sinhala e-novel; and completed a critical study on the emperor Ashoka. Over the past 6 years, he has presented 32 papers at International conferences on themes of history, religion, environment and literature. Mr. Dissanayake is a former coordinator for the Foundation of SAARC writers and Literature (FOSWAL) in Sri Lanka.

**Doan Vu Thi Huong** became a nun in 1992 and her ordained name is Thich Nu Minh Hoa at Linh Bửu Pagoda, Ba Ria – Vung Tau Province. In 2015, she graduated with a Master of Arts degree in Buddhist Studies. She also achieved a M.A. in Education Management in 2017. Currently, she is researching in Psychology at Vietnam Academy of Social Sciences in Hanoi, Vietnam.

**Phramaha Boonchuay Doojai** graduated third Grade of Pali study and received Ph.D. in Buddhist studies from the University of Delhi, India. Among his many roles, he was a vice rector of Mahachulalongkorn-rajavidyalaya University (MCU), Chiang Mai Campus, and is a senior lecturer at Graduate School Center. For decades, Dr. Phramaha Boonchuay Doojai has been a leading interfaith activist in Thailand and abroad and is the Chairperson, Asian Interfaith Network on HIV/AIDS (AINA) and Thai Interfaith Foundation for Social Development (TIFSD). He is also involved in Peace Building in the troubled southern part of Thailand and other parts of the country. In Sangha health promotion process, he was Vice-Chair of Drafting Committee and member of National Committee for Driving of the National Sangha Health Charter.

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H. M. Mahinda Herath had served the Department of Pali and Buddhist Studies for four years as a Temporary Lecturer, and currently works as a Senior Lecturer, in the Department of Pali and Buddhist Studies, University of Peradeniya. He has held multiple roles at a range of organizations including Secretary of Board of Studies (Religion), Post-graduate Institute of Humanities and Social Science, University of Peradeniya; an Academic Coordinator and Deputy Director of the Sri Lanka International Buddhist Academy for two years; and editor of the Peradeniya University International Research Session 2015. He has published 45 Research articles in respected journals and edited many academic journals, as well as presenting 32 research articles in local and International Conferences in the areas of Pali language, Early Buddhism, Buddhist Philosophy, Buddhist Psychology, Buddhist culture and literature.

Ho Thi Thi Hang (aka. Quang Hang) has practiced in the Theravada tradition since 2011 and trained at Buu Quang Temple in Ho Chi Minh City, Vietnam. She has been traveling for meditation courses in Burma, Australia and Sri Lanka and is now a graduate student associated with the Department of Health at Nan Tien Institute (NTI), New South Wales, Australia (2016-2019). Postgraduate courses at the University of Sri Jayewardenepura (USJP) in Sri Lanka are also being completed.

Hoang Minh Phu received a Master of Psychology from Delhi University, India in 2009. He has experience as an editor at Mani Media Company, from 2010 to 2014 and is the founder and
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