

THE SIGNIFICANCE OF ENRICHING THE IMMUNE SYSTEM IN DHAMMA THAT LEADS TO THE HEALTHY WORLD

by Thiri Nyunt*

ABSTRACT

Immune system is vitally important to be good health for everyone. Merely good health enables one to bring happiness and peace. Likewise, immune system of Dhamma is necessarily required to be healthy and peaceful world. The world in these decades is decorated with modernized things, luxuries, richness, higher education and cultivating brotherhood, to be a beautiful and comfortable world day by day. No matter how much enjoyment the world has, global violence: disasters, crimes, conflicts, dreadful weather, diseases, poverty, economic crises that still occur in some places brings about unhappiness and non-peacefulness. In those places, the world-citizens are frightening due to the new shocking crimes or conditions. Thus it can be said that our world is not completely healthy. To cause the harmful conditions like diseases, the untrained mind which is naturally and evilly rooted in everyone's mind is the culprit. As long as untrained mind exist, people cannot distinguish what is right or wrong on they did. On contrary training the mind without letting go it normally becomes significant to solve the issue of global violence and to strive for sustaining global peace. Training the mind by oneself is indeed making to enrich the immune system in Dhamma for the sake of oneself as well as the entire world. The significance of training mind leading to

* Professor Doctor Lecturer, the PaYipatti Faculty International Theravāda Buddhist Missionary University Yangon, Myanmar.

be sustainable global peace produced by healthy world are sincerely and mainly discussed from the outlook of Buddhism in this paper. Besides, other ways: to build a good human society with loving-kindness and compassion, to encourage for doing good deeds and cultivating good attitude, to participate in some associations performed honestly for the sake of all, to be thankful to those supported one in any way, to set up the strong Global Friendship between countries with positive mind – are also pointed out here. To find out the solution of the violent problems which supports to sustain the global peace is in fact the responsibility of a dutiful world-citizen. Also it is the way to repay the gratitude to the world where we live in harmony.

1. INTRODUCTION

Just as immune system plays a vital role to be a healthy body, immune system of *Dhamma* is necessarily required to be healthy and peaceful world. Despite the world today is decorated with modernized luxuries, richness, high education and cultivating brotherhood to be a beautiful and comfortable world day by day, global violence – disasters, crimes, conflicts, dreadful weather, diseases, poverty, economic crises still occur in some places one way or another which brings about non-peacefulness. Thus it can be said that our world is not completely healthy. To cause the harmful conditions like diseases, the untrained mind which is naturally and evilly rooted in everyone's mind is the culprit. As long as untrained mind exist, people cannot distinguish what is right or wrong on they did. Some people who do not have deeply understanding in the Buddhism may argue that Buddhism as the old idea, irrational and too much tied up with superstitions. On the other hand, after wide studying in the Buddhism and adhering to the instructions of the Buddha, such kind of their concept would be turned about eventually and the Buddhism is realism originated from the nature and natural law would be realized that. Based on the Buddhism, some ways to develop the immune system of the *Dhamma* which is to be taken as the major source to be healthy world are sincerely discussed in this paper as a dutiful world citizen. Firstly, trying to know what is good or bad that encourage us to be good person; secondly, to train the mind by oneself supportive to enrich the immune system in the *Dhamma*;

thirdly, studying the Buddhist fundamental courses since school days to build a good human society with good attitude, fifthly, analyzing the Buddha *Dhamma* by the research of scholars and spiritual icons of Buddhism.

2. TRYING TO KNOW WHAT IS GOOD OR BAD

To distinguish what is good and bad can be taken as the first chapter in the Buddhism to set up a peaceful human society. In other words, this point is very fundamental to become a good person. We can distinguish between human beings and animals or the wise and the foolish based on this point. In accordance with definition of 'man' (*manussa*), "*Kusalākusale dhamme manati jānātīti manusso*" means "One who knows in wholesomeness and unwholesomeness is called a man"¹, a man with knowledge, should know the good and the bad whether he is a Buddhist or not. No one is of any complaint when good action defines that it is faultless bodily, verbal or mental action without making harm to others as well as oneself, and bad action is bodily, verbal or mental action with fault enables others as well as oneself to be harm.

Depending on performing good action and bad action, Buddhism designates wholesomeness (*kusala*) and unwholesomeness (*akusala*). It is said in the commentary of *Sayuttanikāya* that wholesomeness produces faultless happiness owing to accompanying wisdom, so it is reckoned as *kusala* and unwholesomeness produces misery with fault owing to lack of wisdom, so it is reckoned as *akusala*². Although that definition is described in Buddhism, it is universally agreeable what the good action, the bad action and their respective results are regarded. Needless to say, there is no one who wants to be hurt, harm and ill mentally and bodily. Even animals always want to relish good food and warm bed with no danger. Making others to be body hurt and mental hurt is censured by people from all nationalities, religions and countries. To work out the issue of oppressing beings each other and to untangle the unjust affairs in the world, the organizations

1. Kaccayana, 671; Rūpasiddhi, 671

2. *Kusalākusalā dhammātiādisu kusalāti kosallasambhūtā anavajjasukhavipākā. Akusalāti akosallasambhūtā sāvajjadukkhavipākā. (Mahāvagga, Saṃyuttaniāya Aṅṅhakathā, p. 141)*

for humanity are formed nowadays with the aim to make safe of beings. These organizations work out the conditions of oppressing, cruelty and the unfairness around the world. Participating in some organizations or associations is also performed to set up the strong Global Friendship between countries with constructive mind. Again from Global friendship, brotherly feeling will effect to solve the encountering of worldly issues. In fact, the Buddha laid down the rules of conduct or ethics which protect the evil conditions and make beings to be safe since about 2600 years ago. Following the ethics for modern civilization world-citizens can really get guarantee of their safety.

Extensively the Buddha explained again in *Akusaladhamma sutta*, *Micchattavaggo*, *Mahāvagga*, *Sayuttanikāya* what the unwholesome *Dhammas* are and what the wholesome *Dhammas* are: wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong mindfulness, wrong effort and wrong concentration are taken as unwholesome *Dhammas*; reversely right view, right thought, right speech, right action, right livelihood, right mindfulness, right effort and right concentration are taken as wholesome *Dhammas*³. Moreover the clarification “Evil deeds lead the world to be changed or perished”, is advocated in *Cakkavatti sutta*⁴ how unwholesomeness can crush in the world. In that discourse, the entire universe can be evaporated due to a lack of wholesomeness are highlighted.

In another way, the right and the wrong can be distinguished in accordance with ten kinds of wrong action and right action delivered by the Buddha in *Aggañña sutta*⁵, *Pāthikavagga*, *Dīghanikāya*, as followings: killing any living beings, stealing other’s properties, committing sexual misconduct, telling a lie, harsh speech, slandering, vile talk, covetousness, ill-will and wrong view can be taken as the wrong actions; in a contrary, the opposite of these wrong actions such as abstaining from killing any living being, abstaining from stealing other’s properties, etc., are taken as the right actions. Following these right actions and avoiding these

3. Saṃyuttanikāya, Mahāvagga, p. 19.

4. Cakkavatti sutta, Pāthikavagga, Dīghanikāya, p. 58.

5. Aggañña sutta, Pāthikavagga, Dīghanikāya, p. 80.

wrong actions, as a consequence, there would be no danger, war, conflict between groups of people.

As making a brief all the teachings of the Buddha, there are only two kinds: Dos and Don'ts. The main instruction of the Buddha is:

“Not to do bad; To do good; To purify the mind; This is the teaching of all Buddhas.”⁶

Having got the knowledge able to distinguish the good and the bad, one can judge himself he is following the good way or the bad way that encourage him for doing good deeds and cultivating good attitude. These directions taught by the Buddha are the criteria to be a good person like capsules to take to be good immune system of the world.

3. STUDYING THE BUDDHIST FUNDAMENTAL COURSES SINCE SCHOOL DAYS

The Buddhist basic courses should be learnt by all Buddhists since their childhood. The teachings of the Buddha or the Dhamma itself is good and perfect for the Buddha taught us only the nature and truth can be agreed universally. These Dhammas are the all-time record that need not to be updated or upgraded in any time. Being a Buddhist should study the fundamental courses: good conducts or ethics, kammic law and positive mind that ought to be known since his or her school days. Children today are leaders in the future. To handle the fortune of the world, children ought to be trained by teaching the Dhamma courses – about rules or disciplines, ethics, team work, obedience, faithfulness, repaying gratitude to the benefactors etc. The Buddha gave many guidelines on how to live life for the sake of beings. With the Buddha's guideline that we should learn from it and live accordingly we can solve the world's problems such as conflicts, crises and disharmony. In Buddhist countries including Myanmar, Dhamma schools or Sunday schools are opened then the children are trained their fundamental mind-set to be polite, helpfulness for others, non-selfishness and so on. Venerable K Dhammasirī agreed with the requirement of learning in the Dhamma in his book titled 'Buddhism for the Future'.

6. Verse 183, Dhammapada, A³guttaranikāya, p.41.

“We humans have the same propensity for good and evil as our forbearers did during the time of the Buddha. The difference may be that today, given our vast technological advances and education, we are in a better position to develop our good and evil natures. If we have the good sense to slow down and look at the Teachings without bias and practice them sincerely, we can raise the human race to high level of divinity”. “All of us who have inherited this rich treasure from various sources, must come together to help all of mankind gain ultimate happiness”⁷.

With the aim to increase the number of good persons in the future, *Dhamma* school foundation was formed in Myanmar, then opened as Sunday *Dhamma* schools in the many states. In the curriculum for *Dhamma* schools, the life of the Buddha, the *Dhamma* or ways to be a good person, Buddhist history and culture of Buddhism, etc., which helpfully offer the guiding light to children to be good morality in daily life, are included. Patron of the Paungdaw Oo monastic school, Venerable Sayadaw Bhadanta Nāyaka said that the schools would adopt a modern approach to teaching and religion would be as part of education of attraction in the younger generation.

In Myanmar, Buddhist monasteries have been providing education since the 11th century, when King Anawrahta (1044-1287) first established Theravāda Buddhism⁸. In the ancient time, children used to study monastic education from monks, spiritual teachers at monasteries. The parents sent their children to the monks asking for education and proper admonishment to them. Those children used to learn from the monks not only education but also culture, Dhamma knowledge, good manner and good attitude. As repaying the gratitude to the teacher-monks, children helped monks in their free times at the monasteries taking water from wells, sweeping surrounding of the monastery, following the monks’ going alms round to carry alms and curries. It was a beautiful Buddhist culture in the ancient time of Myanmar.

7. Dr. K. Sri Dhammananda (2000), *Buddhism for the Future*, 1st Edition, Kula Lumpur, Malaysia: Sāsana Abhiwurdhi Wardhana Society, Buddhist Mahā Vihāra, p. 3, 8.

8. Maung Han Tha, *Monastic School Education, State, Religion and Sāsana*, Compiled and reproduced by Aung Thein Nyunt, Deputy Director General, Departement of Promotion and Propagation of Sāsana.

Under British colonization (1924 to 1942/ 8), however the British introduced a competing education system and monastic education had to assume a subordinate role. In 1964, under the Socialist Era, all private education, which included monastic schools, were officially banned; they were allowed to re-open in 1992. Monastic education was the first education system in Myanmar and it is still in demand today. Based on the 2014 census population data Monastic schools are educating 3% of school-aged population (5-16 years) in Myanmar and provide the national curriculum to 278, 273 students in 1512 schools in all 14 states and regions in Myanmar⁹.

Monastic education system refers to the basic education schools managed and operated by monks and nuns within monasteries or nunneries. It is critical in ensuring learning opportunities for those children in Myanmar who are not fully served by the government system; it currently provides education to over 275,000 children. Being free of charge and free of bureaucratic constraints allows monastic schools to provide access to education regardless of socio-economic status, age, access to paperwork and ethnicity. This is recognized as a key strength of the system. Good education with Dhamma knowledge that can distinguish good and bad plays a vital role to build up better families, societies, states and world.

In monastic schools, the students have to learn the same curriculums prescribed by the Ministry of Education and besides, they are trained to be virtuous and culture. Myanmar traditional culture and customs are based on the teachings of the Buddha indeed. Learning from those schools since their childhood enable children to be supportive to have deep faith and keen interest in the Buddhism, then a good human society could be set up with them in the future. That is also a matter of prime importance in making enriching the Immune System of the *Dhamma*.

In learning the Buddha *Dhamma*, knowing the teachings of the Buddha only is not completely enough to be a good person. Having known these *Dhammas*, he should store it in his heart, then should

9. Department of Promotion and Propagation of Sāsana, Ministry of Religious Affairs (2014-15) Data on Monastic Education System.

he reflect very frequently and should he utilize the store *Dhamma* in his daily life. If one followed the good conduct what should be followed he would grow up as a mature person in his future days. He should look at himself weakness which reduce his ability to truly practice the Buddha's messages to help his fellow beings. Being a well-trained person he will do merely good deeds for himself and others. He will bring sooner or later happiness towards others inclusive of himself consequently.

4. TRAINING THE MIND MAKES ENRICHING THE IMMUNE SYSTEM OF THE *DHAMMA*

Training the mind to be mental strength or enriching the immune system of the *Dhamma* is the essential point for everyone who adheres to the Buddha's means. In fact, the *Dhamma* should be regarded as the best companion for the Buddhists enduring happiness. People in the world cannot stay alone. They stay with companions. Human companions however cannot give much help when life ends. Enduring happiness can only be obtained by taking the *Dhamma* as a companion. Although it is true that the *Dhamma* is useful for everyone, it does not come into one's heart easily. One should take time and practice the *Dhamma*¹⁰. So long as the immune system of the *Dhamma* is increased, mental illness (*kilesā*) can be decreased in one's mind. His mental power with good-hearted mind will be strengthened as a consequence. In other words, mental strength can cure mental illness which is called defilements (*kilesā*) in Buddhism.

In line with the Buddha *Abhidhamma*, mental strength is vitally important in all conditions: success, good fortune, prosperity, happiness, good health, destination hereafter and the attainment of liberation from the birth, ageing, sickness and death. Dependent on mental purity, one's actions will not be blamed. It is because mind is the leader in the world. It is said in the *Dhammapada* that the mind precedes all things, that the mind is the maker of all mental states¹¹. There is no radical division between mind and matter. Mind is used

10. Venerable Sayadaw Dr Nandamālābhivāṣa, *Words from the Heart*, Pyin-Oo-Lwin, Myanmar: The Dhamma Saḥāya Sāsana Centre- Institute for Dhamma Education (IDE) press.

11. *Dhammapada*, A³guttaranikāya

as *citta* in *Pāṭi* and Sanskrit. In emphasized studying in Mind, it is described in *Citta sutta*, *Saṃyuttanikāya* thus:

“*Cittena nīyati loko, cittena parikassati;*

*Cittassa ekadhammassa, sabbeva vasamanwagū*¹²”

It means – “By mind is it that the world is led;

By mind is it that the world is dragged;

And mind is it in whose sole sway;

One and all have come to stay.¹³”

Dealing with individual understanding in Mind, David Smith distinguished *Dhamma* Mind, *Worldly* Mind and *Special* Mind. It is here ‘beyond the thinking mind’ in the body that the *Dhamma* Mind is to be nurtured, for Truth waits to be discovered. Our habits are deeply ingrained, so we may well start off with the wrong intentions for our practice of the *Dhamma*. It is because the root of *Dhamma* practice is ultimately not about becoming anything at all, but about unbecoming. This mind is called **Dhamma Mind**¹⁴. He said that he used **Worldly Mind** to denote normal everyday minds of people and state of being that is goal – oriented and saturated in ego and self-interest which turns away from the *citta* as a whole thus making it impossible for ever to know the truth. Concerning **Special Mind**, he continued that in practicing the *Dhamma* such as reading *Dhamma* books, listening *Dhamma* talk, our knowledge has a chance to grow and deepen. It does take a special type of mind, not the one we would normally employ while accumulating more worldly knowledge. While listening to the *Dhamma* it is best to try to keep your mind empty of thoughts and judgements, not to engage with them and get caught up in them¹⁵.

The entire world can be prosperous or crumble owing to the headed mind. To train the mind, it is necessary to know the real

12. *Citta sutta*, *Sagāthāvagga*, *Saṃyuttanikāya*. p.36

13. Bhikkhu Ñāṇananda (2008), *Saṃyutta Nikāya*, An Anthology: Part 2, BPS Online Edition, Kandy, Sri Lanka: Buddhist Publication Society, p. 6

14. David Smith(2002), *Dharma Mind Worldly Mind*, A Buddhist Handbook on Complete Meditation, Aloka Publications, P. 45, Available at <http://www.Buddhanet.net>

15. *Ibid.* p. 7, 11, 12

nature of mind firstly. Mostly enjoying in the immoral deeds is the nature of mind corresponding to the Buddha's word, "*Pāpasmiṃ ramati mano*¹⁶". Mind usually conveys to enjoy in the five sensual objects: desire for seeing on pleasant forms, for hearing good sounds, for smelling desirable scents, for eating delicious foods, for touching luxurious things. As a result of enjoying in the sensual pleasure tends to the way for increasing defilements which goes astray from the way of demolishing sufferings. This is the unwholesomeness accumulated in every moment of worldings whether they notice or not.

On the contrary, the untrained mind signifies the unwholesome mind which is lack of mindfulness. Impurity of mind (i.e. *kilesā*) enables one's mind to burn. As long as mind is burning, one cannot see the righteousness as well as cannot make the correct decision. Unless there is correct decision, it will bring about misunderstanding, hate, disagreement, then different kinds of misery such as conflicts, quarrels, disharmony, etc., which are the outcomes of the untrained mind regarded as mental illness. That is why, to cause the harmful conditions like diseases, the untrained mind which is naturally and evilly rooted in everyone's mind is the culprit.

To cure the mental illness or to set up the immune system of Dhamma, establishing attentive awareness through the practice of meditation is necessarily needed.

Being a man constructed by just mind and body should wisely train the mind without letting it go with no awareness. Attentive knowing or awareness is a lock to prevent from the arising of the defilements in the mind. Suppressing defilements supports to cool mind. Only with the cool and pure mind, one can see the reality which is utilized to be good mental strength. In other words, all impure minds are afraid of steadfast mindfulness. Like a strong building that makes of bricks so too mental strength makes of mindfulness encourage to develop firm concentration and high wisdom. Just as a dirty cloth is washed by a soak to be whiten, so also the impure mind should be cleansed by steadfast awareness or mindfulness repeatedly to reach pristine purity of the mind. Replacing pure mind instead of impure mind is as a matter of fact

16. Verse. 116, Dhammapada, A³guttaranikāya, p. 30

called meditation that is the way to self-training to be good minded. In this way, training the mind by oneself is indeed making to enrich the immune system in *Dhamma* for the sake of oneself as well as the entire world. The practice of mindfulness meditation offers reducing the defilements to be lesser and lesser. Lesser defilements urges closely to become the peaceful person by oneself, then happy society till the world with no danger.

Analyzing the Buddha *Dhamma* through the research of scholars and spiritual icons of Buddhism

Needless to say, Buddhism arouses extensive interest by some people of the world in this present. In taking an answer from the questions why people in the world have high interest in the Buddhism nowadays, it is because Buddhism is able to analyze from various points of views. A variety of scholars from different fields and leaders of other religions try to make remarks in the Buddhism after their surveys or researches in the Buddha *Dhamma* and Buddhists. It is clearly exemplified by the remark made by **Albert Einstein** in his auto biography, the remark that he was not a religious man, but if he were one, he would be a Buddhist.

Dealing with he said, **Dr Peter D Sabtiner** said in the book “Fundamentals of Buddhism” that if we look closely at the Buddha’s approach to the problem of knowledge, we find that His approach is very similar to the scientific approach and this too has aroused a tremendous amount of interest in the west. We can now begin to see why it is that Einstein could make remark like the one that he did. We will see more clearly why this is not as surprising as it seems initially because I would like to talk about the Buddhist method of analysis and we can begin to see it operation very clearly when we look at the Buddhist approach to experience¹⁷. In fact Buddhism emphasizes analytical approach which is not at all strange to modern science and philosophy. The Buddha spotlighted clearly us a greater credibility over others in *Kālāma sutta*¹⁸. In that discourse, the Buddha claimed not to easily believe His teachings by others’ said,

17. Dr Peter D.Santina, *Fundamentals of Buddhism*, P. 8. Available at BUDDHANET’S e BOOK LIBRARY, <http://.buddhanet.net>.

18. A³guttaranikāya, III. P.66

but decide oneself to believe by analyzing, testing, investigation, scrutiny oneself. It means no one persuade to become a Buddhist: only through one's own belief one ought to be a Buddhist.

Buddhism is noted for its analytical method in the area of philosophy and psychology. Corresponding to *Abhidhamma* which is the Buddha's Philosophy, the Buddhism stressed merely ultimate realities: consciousness, mental concomitant, matter and Nibbāna are present, but no man, woman, person and living beings. However, no one can see these ultimate realities with normal eyes except wisdom eyes which can be attainable direct knowledge through practicing insight meditation. Insight meditation is trying to discern the truth or nature by applying and analyzing the Buddha's Philosophy.

There have been studied that compare quite successfully the philosophy of Bertrand Russel with the philosophy of the Buddhist *Abhidhamma*. So in western science and philosophy, we find a very close parallel with the Buddhist analytical method and this again is one of the familiar features that has attracted western thinker and academics to the Buddhism. In the area of psychology, psychologists are now deeply interested in the Buddhist analysis of the various factors of experience – feeling, idea, habits and so forth. They are now turning to Buddhist teachings to gain a greater insight into their own disciples¹⁹.

Regarding the relationship between mind and Psychology, some important points highlighted by Venerable Master Hsing Yun in his book named "Buddhism and Psychology" as following:

*"All the Buddha's teachings deal with the mind. From the mind all phenomena arises. Buddhism interprets everything in the world as the manifestation of our mind. It investigates and analyzes human problems at the most fundamental level. From this perspective, Buddhism can be considered a fully developed system of psychology. Psychology is the science of the mind, which includes investigation into the mental activities of human life"*²⁰.

19. Dr Peter D.Santina, *Fundamentals of Buddhism*, P.9, 10; Available at BUDDHANET'S e BOOK LIBRARY, <http://www.buddhanet.net>

20. Venerable Master Hsing Yun (2004), *Buddhism and Psychology*, Translated from

In fact, the root cause of suffering and other problems are originated from one's mind. Buddhism instructs sentient beings on how to recognize the mind, calm the mind and handle the mind. The mind indicates a person's behavior. How much importance of the mind is described in the *Dīghanikāya a hakathā* thus: "Because the mind is impure, beings are impure"; "Because the mind is pure, beings are pure"²¹,"

To be good world in line with the Buddha *Dhamma*, the Most Venerable Janakābhivaṣa who is an example Buddhist teacher as well as a famous commentator written many commentaries in Burmese language encouraged us thus:

*"The useless world where there are only useless people living a useless life, there will be any good improvement for no reason. If there is any good in the world, it is due to good morals without which nothing good can possibly result. Human existence is the key position; you can work for moral purity to achieve celestial existences and even Nibbāna. If we conduct ourselves in accordance with Buddhist culture, we will keep abreast of advanced countries."*²²

In fact, the Buddha taught for all mankind. The Buddha was not bound by narrow sectarian interests, but he was concerned with all sentient beings. To promote social harmony and universal peace through Buddhism all mankind ought to be united and not waste precious energy and resources arguing about the superiority of any particular school of Buddhism, that said by Dr. K Sri Dhammananda²³.

Furthermore, Bhikkhu Bodhi, a well-known respectable leaned western monk stressed how much magnitude of the Buddha's teachings is thus:

"Though Theravāda Buddhism does stress the inescapably personal

Chinese by Otto Chang, Ph D, U.S.A: Buddha's Light Publishing.

21. *Dīghanikāya aḥhakathā*, II, p.338.

22. Compiled by Chit Kyi Than (Nyaung Yan) (1998), *The APHORISMS of The Venerable Ashin Janakābhivaṣa*, Translated by U On Pe (Tet Toe), Amarapura township: Mahāgandhārum Press. p.8, 10, 26

23. Dr. K. Sri Dhammananda (2000), *Buddhism for the Future*, 1st Edition, Buddhist Mahā Vihāra, Kula Lumpur, Malaysia: Sāsana Abhiwurdhi Wardhana Society press. p. 3

*nature of the ultimate goal, if we carefully examine the suttas or discourses of the Buddha, we would see that the Buddha was keenly aware of the problems human beings face in the social dimensions of their lives, and He formulated His teaching to address these problems just as much as to show the way to final liberation. Even today they still offer clear-cut practical guidelines in devising a social ethic capable of addressing the problems peculiar to the present age*²⁴.

Dr. Nandamālābhivasa who is the Great Scholar of *Abhidhamma* in Myanmar highlighted the relationship between the human's attitude and the world thus:

*“Humans and their outside worlds are always connected. Weather becomes bad as soon as morality drops. Consequently, the nutritive essence of the crop that grows dependent on the weather will diminish. This causes the shortening of the lifespan of people because they consume food with lower nutritive value. People's lifespan can become longer when they perform wholesome deeds and it can become shorter when they continue to do evil things. That is why, corresponding to the Buddha's admonishment, **Be yourself, your own reliance, be the Dhamma you practice, be your reliance**, it is important to do wholesome deeds, and this depends on yourself.*²⁵”

From those precious words of imminent Buddhist monks and great scholars, investigating the Buddha *Dhammas* are able to be analyzed then approve that enriching the immune system of *Dhamma* also pertain to be the peaceful world.

5. CONCLUSION

This paper, the significances of enriching the immune system in *Dhamma* that leads to the healthy world, is sincerely and mainly discussed from some outlooks of Buddhism. Training the mind to be right understanding on oneself, learning to be good man corresponding to the Buddhist literature since childhood that provides to be well growing-up the trained mind-set, making some

24. Bhikkhu Bodhi (2000), *Facing the Future*, Kendy, Sri Lanka: Buddhist Publication Society press. P. 9. Available at <http://www.buddhanet.net>

25. Venerable Sayadaw Dr. Nandamālābhivasa (2016), *Words from the Heart: A compilation of 75 Dhamma Talks*, Published by the Dhamma Sahāya Sāsana Centre- Institute for Dhamma Education (IDE), Pyin-Oo-Lwin, Myanmar, p. 5

surveys of analyzing the Buddhism by spiritual icons of Buddhism are groundwork to become happy, prosperous and healthy world.

Besides them, to participate in some associations performed honestly for the sake of all, to be thankful to those supported one in any way, to set up the strong Global Friendship between countries with positive mind, cultivated loving-kindness and compassion are also some cornerstone to be harmony world. To find out the solution of the violent problems supportive to sustain the global peace is in fact the responsibility to be a dutiful world-citizen. Also it is the way to repay the gratitude to the world where we live in its earth.

In accordance with the value of the *Dhamma*, the Buddha uttered thus: “One who practices the *Dhamma* is protected by the *Dhamma* (*Dhamma have rakkhati dhamma cārī*)” and “The *Dhamma* is so distinct, pure and delightful that it is worthy of inviting others to come and see it” which is one of the attributes of the Buddha (*Ehipassiko*). Now we have got the torrential rain of *Dhamma* in the entire world. It is because the Buddhism nowadays is interested by people from many parts of the world. We can attain the *Dhamma* in different valued levels depending on our evaluation on it. If one values it highly, he will be a man of great treasure worth, but if one values it superficially, he will be just a man of losing treasure. As long as we treasure the *Dhamma*, which is following the valuable instructions of the Buddha, we human society will be prosperous and comfortable. So to enrich the strength of *Dhamma* or immune system of the *Dhamma* ought to be strived for building the healthy and peaceful world in coming days.

References

Kaccayana; Rūpasiddhi.

Mahāvagga Aṅṅhakathā, Saṃyuttanikāya.

Mahāvagga, Saṃyuttanikāya.

Pāthikavagga, Dīghanikāya.

Dhammapada, A³guttaranikāya.

Sagāthāvagga, Saṃyuttanikāya .

Dīghanikāya aṅṅhakathā, II.

A³guttaranikāya. III.

Sri Dhammananda, K. Dr. (2000) '*Buddhism for the Future*'. 1st edn.
Kula Lumpur: Press of Sāsana Abhiwurdhi Wardhana Society.

Han Tha, Maung, '*Monastic School Education, State, Religion and Sāsana*'. Compiled and reproduced by Aung Thein Nyunt, Deputy Director General, Department of Promotion and Propagation of Sāsana, Yangon: Myanmar.

Nandamālābhivaṃsa, Dr, Venerable Sayadaw (2016), '*Words from the Heart*'. Pyin-Oo-Lwin: The Dhamma Sahāya Sāsana Centre-Institute for Dhamma Education (IDE) press.

Ñāṅānanda, Bhikkhu (2008), '*Saṃyutta Nikāya, An Anthology: Part 2*'. BPS Online Edition, Kandy: Buddhist Publication Society.

Smith, David (2002), '*Dharma Mind Worldly Mind: A Buddhist Handbook on Complete Meditation*'. Aloka Publications. Available at <http://www.Buddhanet.net>

Santina, D, Peter, Dr, '*Fundamentals of Buddhism*'. Available at BUDDHANET'S e BOOK LIBRARY, <http://www.buddhanet.net>

Yun, Hsing, Venerable Master (2004), '*Buddhism and Psychology*'. Translated from Chinese by Otto Chang, Ph D, U.S.A: Buddha's Light Publishing.

Than, Chit Kyi (Nyaung Yan) (1998), *'The APHORISMS of The Venerable Ashin Janakābhivaṃsa'*. Translated by U On Pe (Tet Toe), Amarapura: Mahāgandhārum Press.

Bodhi, Bhikkhu (2000), *'Facing the Future'*. Kandy: Buddhist Publication Society. Available at <http://www.buddhanet.net>.

