THE INTEGRATION OF BUDDHIST ARTS AND SCIENCES TO IMPROVE QUALITY OF LIFE

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ABSTRACT

The purpose of this article was to study and explain about the integration of Buddhist arts and sciences to improve quality of life. The authors studied and collected the data from Buddhist scriptures, texts, and related document about Buddhist arts and sciences to improve quality of life, and analyzed by using content analysis. Buddhism is a way of finding peace within oneself. It is a religion that helps the human beings to find the happiness and contentment. Buddhism have been involved in terms of philosophy, science and religion. The religion is involved principles and practices that are concerned to Buddhist principles and philosophy. For Buddhist science, it is the knowledge of mind and human emotions. The Buddha found that our desire for pleasant experiences and our aversion to unpleasant experiences gives rise to suffering. He also explained that all problems and suffering arise from confused and negative states of mind, and all happiness and good fortune arise from peaceful and positive states of mind. The Buddhist philosophy and social values are very similar to each other such as non-violence, not committing theft, refrain from sexual misconduct, always speaking truth, and refraining from abusing drugs or alcohol are some of the common concerns. The true spirit of Buddhism is of rationalism and free thinking that is influenced the intellectuals of the world. Buddhist philosophy asserts that it is our minds that contribute most significantly to our own suffering and that the mind can be deconstructed and reconstructed to give the individual a more stable sense of peace, happiness, and equanimity.

Keywords: Arts, Buddhism, Improve, Quality of life, Sciences

I. INTRODUCTION

Buddhism is a pragmatic religion. It believes that the world in which we live is sorrow-laden and that it is possible to transcend it. Buddhism, it can be said, is primarily concerned with ways and means to get rid of this sorrow. Buddhist teachings have enduring relevance because it consistently relate death to life. It is usual to start dealing with death once that one is faced with it. Buddha said that one should begin a long time before, so that pain and anxiety do not interfere with one’s ability to understand the situation. In the Buddhist doctrine, body and mind are not considered to be separate because independently existing entities are not thought to exist. Everything is intertwinned and causally linked and things are constantly changing and regrouping. This means that transition and change are basic features of Buddhist teachings. We could say that the same applies to the human body, it is also constantly changing from birth to death and thus represents this thought. The body is perceived to be a teacher of impermanence. The historic Buddha himself sought a condition that could not be shattered by death. Following his experience, he realized that whatever is born and died. This made him search for the true nature of things. Buddhism is considered to be a moderate religion without rigid formalities, in which compassion and respect for life are inherent and death is regarded as an integral part of life[1][2]. The Buddha found liberation from suffering by relinquishing is desires and versions. He taught that such a state does not negate the existence of personal preferences, one still has likes and dislikes, but one's happiness is not dependent on them. The state of liberation refer red to asen lighten men to nirvana is beyond words, according to the Buddha and many who have reached its in ce him. Instead of describing what enlightenment felt like, the Buddha would simply describe it as being free from suffering[3]. Buddha explained that all problems and suffering arise from confused and negative states of mind, and that all happiness and good fortune arise from peaceful and positive states of mind. He taught methods for gradually overcoming our negative minds such as
anger, jealousy and ignorance, and developing our positive minds such as love, compassion and wisdom. The Buddha wrote nothing, but his teachings were handed down through the disciples. Buddhism was also one of the radical movements, Buddhism is a path of practice and spiritual development leading to insight into the true nature of reality. Buddhist practices like meditation are means of changing yourself in order to develop the qualities of awareness, kindness, and wisdom. The experience developed within the Buddhist tradition over thousands of years has created an incomparable resource for all those who wish to follow a path which ultimately culminates in Enlightenment.

Buddhism is a psycho-ethical tradition which is manifested mainly in two paths as a process of thought of gradual pacification (Pariniyat) and a way of practical application in life (Patipatti). Thought unfolds the nature of reality, eradicates the ignorance and resents admonition for visualization of truth face to face. The only problem is the suffering of mankind. The solution is the attainment of a state of bliss and the path is the tri-stepped way, passing from one point to another. It is Dukha (suffering); the latter is Nibbana (Nirvana) and the path, the Magga. Non-violence (ahimsa) is one of the main of the teachings of the Buddha. Non-violent attitude towards all living beings, which is the first precept in Buddhism, is based upon the principle of mutual attraction and rightness common to all nature. Buddha openly opposed the caste system as propagated by the brahmanas and according to him no person could be superior or inferior in society merely by reason of birth[4]. Buddhist Philosophy is also interested in two main problems of human namely the problems related to human being directly, or it may be related between human and other human. Buddhist practicetobe effective, acertain level of concentration is necessary in order to gain deep insights to reality through meditative practice. Scientists also studies mental aspects of human life and meditation has increasingly gained interested in the modern science world. Buddhism can be seen to have relevance to the commonly defined dimensions of sustainability and well-being. The highest purpose of Buddhist practice is to enlighten and end suffering.

II. OBJECTIVE OF STUDY
The purpose of this article was to study and explain about the integration of Buddhist arts and sciences to improve quality of life. The authors studied and collected the data from Buddhist scriptures, texts, and related document about Buddhist arts and sciences to improve quality of life, and analyzed by using content analysis.

III. WELL-BEING, WELFARE REFLECTING QUALITY OF LIFE
All human societies provide various welfare services to members who cannot earn their keep. In the process of modernization, much of these services were monetized and came under control of the state. We see this most clearly and in welfare arrangements for the unemployed, the sick and the elderly. This societal pattern is called ‘welfare state. Well-being and welfare are often come together in particular wellbeing and welfare. The level of well-being is believed to be higher in welfare states, and its distribution more equitable. This theory is tested in a comparative study of 40 nations 1980-1990. The size of state welfare is measured by social security expenditure. The well-being of citizens is measured in terms of the degree to which they lead healthy and happy lives[5]. Philosophical debates about these theories of well-being are sometimes informed by the defense of moral theories. For example, utilitarianism needs an account of well-being that could plausibly be said to be something we have an obligation to maximize. But these debates also answer to a variety of intuitions about well-being, some rather philosophical and some more common sense. From this perspective, a criterion of adequacy of a theory of well-being is its capacity to explain our intuitions. The divide between the subjective and the objective theories is partly based on conflicting philosophical intuitions about the source of value that inform many metaethical debates such as pleasure or desire, or does it depend on something outside the mind of the subject, such as objective facts about things in the world or human nature. However, important as different intuitions about the correct answer to this question are that we should not loose sight of the fact that there is a good deal of common ground in debates about theories of well-being[6]. The quality of life of the population is the degree of satisfaction of material, spiritual and social human needs. This concept is broader than financial security (standard of living) and an assessment of the human condition, and this estimate is based on one’s own satisfaction of these conditions. Quality of life involves personal and national security, clean environment, economic and political freedom and many other conditions of human well-being that are difficult to measure. The task of improving the quality of life of the population is a nationwide challenge. The priority of government is to consistently improve the quality of life of the population, reducing poverty, ensuring decent conditions for life and development of the welfare state[7].
In Buddhism, the Buddha taught ways of welfare and well-being. He revealed to the true nature of the world. The Buddha stated on maintaining a right relationship between the self and the world, and stressed on happiness, sufficiency of virtue. Buddhist Philosophy inserts methodologies to end of suffering and share in the happiness, wisdom, peace and nirvana. The aims of Buddhism are to clear people’s vision so that they will see things as they really are. With this insight to the true nature of things, the Buddhist can then understand that there is no point in trying to change the world, but that they ought to change themselves and their attitudes about life. It is up to them to make changes that will lead to wisdom and happiness[8]. The attempt of Buddhism is to bring in a value dimension to even such concepts as wealth (dhana) and poverty (daliddiya) that are usually interpreted purely in material terms. According to Buddhism, one may be very rich in material wealth, but poor in the moral riches. One can be said to be poor in an ethical sense not because one lacks material wealth but lacks the eight kinds of noble wealth (ariyadhana). Therefore, when we discuss the theme Buddhism and social welfare, we should not try merely to see how Buddhism fits into the common notion of social welfare, but penetrate deeper into the issue of how Buddhism reinterprets this notion in terms of its own philosophical and conceptual orientation[9]. In general Welfare and well-being are the fulfillment of a central human capacity. In Buddhism Buddhist welfare and wellbeing reflecting quality of life are based on an analysis of human nature and the human condition. Buddhist philosophy interpreted as a philosophy of life. The true spirit of Buddhism is of rationalism and free thinking. That is influenced the intellectuals of the world. Buddhism is a code of conduct than a religion. The Buddha has stated the Sila(Buddhist Precepts) on the basis of which people can live their life in peace and happiness. The highest purpose of Buddhist practice is to enlighten and end suffering. Although some may achieve it, but one needs to practice until perfect it to truly understand the essence of the path to enlightenment.

IV. BUDDHIST ARTS AND SCIENCES TO IMPROVE QUALITY OF LIFE
Buddhism and modern science is the major premise. There is much to learn from Buddhism for modern research methodology, particularly in the social sciences sphere. It demonstrates that particularly the Four Noble Truths (Dhammacakkappavattanasutta in Suttapitaka) constituted a framework for research designing, investigation and particularly problem solving: Dukkha as problem identification, Samudaya as causal investigation, Nirodha as possible or required solutions and Magga as recommendations or pathways for desired solutions. The Four Noble Truths (FNT) can be considered as the foundation of the Buddhist philosophy and the other two methodological components identified and discussed in this investigation are the importance of independent observation (Kalamasutta) and dialectical causality or dependent origination (Paticcasamuppada)[10]. Dependent origination are part of the teachings of Buddha that analyzed the causes and conditions leading to samsaric life. In Bodhicakra of VinayapitakaMahavagga and VipassissuttaNidanavaggaSamyuttanikaya both stated the events in the night of enlightenment that the Buddha took into thorough consideration on respective Paticcasamuppada(The Dependent Origination). While in Mahasaccakasutta, NidanasamuttaSamyuttanikaya, the Buddha attained Pubbenivāsānussatiñāna in the first period of night, attained Catupātapaññāna in the second, and attained Āsavakkhayānāna(knowledge that the outflows are extinct in the third period of night. To distinguish outflows by the process of Caturāriyasacca(The Four Noble Truths), it is to be concluded that though there are different in contexts, they are in absolute truth. The Buddha speaks of Paticcasamuppada in the light of theory of natural phenomena, while of Caturāriyasacca as the process of practice leading to get rid the outflows[11].

In Buddhist perspective, all phenomena have three characteristic marks: impermanence, selflessness, and satisfactoriness. The Buddha stated that happiness, as we ordinarily conceive of it, is an illusion. True happiness cannot be found in possessing things or satisfying our cravings. Rather, it involves an abiding sense of fullness and inner peace, an inner serenity that does not depend upon our life circumstances. The satisfaction of a desire is not a genuine benefit, it does not enhance the quality of our lives. As a philosophy of life, perhaps the most important insight of Buddhism is that genuine happiness is not contingent upon our life circumstances. We can be truly and deeply happy simply by connecting with the present moment without grasping or aversion[12]. Buddhist practice is process of arts and science to reduce suffering in individual group, and community using wisdom and interventions which aims to train the human mind to attain a state of equanimity and liberation. Since 2,500 years, Buddhism has been a choice of healing method for millions but little is known about the components of Buddhist practice from a psychological perspective. For example: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[13].

V. CONCLUSION
Buddhist principles have been linked self as part of nature, and Buddhist practice facilitates knowledge of the constant changing pattern of nature. The psychological effect is detachment from anything. Buddhism focus on the present. Buddhism have been involved in terms of philosophy, science and religion The religion is involved principles and practices that are concerned to Buddhism. For Buddhist science, it is the knowledge of mind and human emotions. For example, Mindfulness, compassion and loving-kindness are the most commonly integrated Buddhist concepts in psychological treatment, they have shown to be helpful for mental health issues for the treatment of depression, anxiety, self-criticism, shame, feelings of inferiority, and positive and negative psychotic symptoms. The Buddhist compassion and loving-kindness also offer a model for both healthcare professionals and medical ethics. The Buddha taught other monks that “He who attends on the sick attends on me.” Another time the Buddha showed similar compassionate care to a monk with a repulsive affliction that had turned other monks away. The Buddha also taught that a good nurse should be knowledgeable of both medical procedures and the needs of the patient, and should perform tasks out of a sense of service rather than for the sake of salary alone. Loving-kindness and compassion should be guiding virtues[14]. The Buddha found that our desire for pleasant experiences andouraversions to unpleasant experiences gives rise to suffering. The Buddhist philosophy and social values are very similar to each other such as non-violence, not committing theft, refrain from sexual misconduct, always speaking truth, and refraining from abusing drugs or alcohol are some of the common concerns. Buddhist principles have been applied to help in several social context to improve psycho-social well-being and quality of life.

REFERENCES: