



A Study of Concept and Process for the Promotion of Holistic Health in the Guideline of Buddhist Psychology

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Abstract

This research is the study of cope in objects; (1) to study of concept and process in reinforce of health according to Buddhist psychology (2) to analyze and copy the model of process in reinforce holistic health according to Buddhist psychology from Buddhist monk. The Tipitaka is the first source and others are the second source. It is documentary research with deep interview in 4 areas as sample;- Nān Province by the group of Hugmuang-Nān, meditation school by Wat Nongpāpong, the project of Buddhadhamma camp by Wat Paññānandārām, the project of Dhammaraknives by Wat Prapādanāmbu. The form of analysis is narrative.

The research is found that Buddhism focuses on the Buddhist monks and lay people in taking care their physical, mental health including to wisdom and society from Buddha's regulations concerning to Vinaya and Dhamma. In the Vinaya, it forbids the monks in cutting of trees and destroying a forest. It forbids leaves a bad things in the water. It promotes to clean a temple, healthfully resident management, to clean Aṭṭhaparikhāra, to save to the source of water, to plant tree, to take care trees. In the Dhamma, it focuses on health by meditation, mental development, compassion, kindness, hopefulness as basic for life style including the intention of activities in intellectual training for the knowledge of Ariyasacca, Tilakkhaṇa, Tri-sikkhā by Dhamma camp, moral camp joining the activities of Social welfare by Dhamma service with gift, self-sacrifice, bases of sympathy, benefit for all and taking care the monks and lay people who are sick along with Dhamma as cultivation 4:- physical cultivation, moral cultivation, mental cultivation and intellectual cultivation.

The process of healthy reinforce according to Buddhist psychology by Buddhist monks doing in 4 parts, namely;- the part of Hugmuang-Nān group, it is physically healthy reinforce in an activities of planting, tree ordination, maintaining of water, farmland production, community business and physical union in campaign for addictive substance, to do conscience in homeland, respect in ancestors and maintaining of cultures. The part of Meditation, it is mental health by meditation according to the way of Luangpojā. It is achievement for aboard oversea people. They are better mental health, good system of mental administration. The part of wat Panyānandārām, it is intellectual group of healthy reinforce by Buddha-butta camp, Buddha camp, intellectual project as arm, the project of true learning and virtue and moral skill. The part of wat Prapādanāmpu, it is socially health reinforce by welfare, care of disease-HIV basing on compassion. All of them are holistic health in 4 pasts in Buddhist psychology, namely;- physical health, mental health, intellectual health and social health of welfare.

Keywords: holistic health, reinforce of holistic health, Buddhist psychology

Abstract (Thai)

การวิจัยนี้มีวัตถุประสงค์ (๑) เพื่อศึกษาแนวคิดและกระบวนการเสริมสร้างสุขภาวะองค์รวมตามแนวพุทธจิตวิทยา (๒) เพื่อวิเคราะห์และถอดบทเรียนกระบวนการเสริมสร้างสุขภาวะองค์รวมตามหลักพุทธจิตวิทยาของพระสงฆ์ ใช้พระไตรปิฎกเป็นข้อมูลปฐมภูมิ และเอกสารอื่น เป็นทุติยภูมิ เป็นการวิจัยเชิงเอกสาร ประกอบสัมภาษณ์เชิงลึก ใช้พื้นที่วิจัยตามกระบวนการเสริมสร้างสุขภาวะองค์รวม ๔ พื้นที่ คือจังหวัดน่าน ใช้กลุ่มอัครเมืองน่าน จังหวัดอุบลราชธานี ใช้สำนักปฏิบัติธรรมวัดหนองป่าพง จังหวัดปทุมธานี ใช้พื้นที่วัดปัญญานันทาราม จังหวัดลพบุรี ใช้วัดพระบาทน้ำพุ โดยวิเคราะห์ข้อมูลแบบพรรณนา

ผลการวิจัยพบว่า พระพุทธศาสนามุ่งเน้นให้ภิกษุและพุทธศาสนิกชนให้ดูแลสุขภาพตนเองทั้งทางกายและจิตใจรวมถึงสร้างเสริมปัญญาและพัฒนาสังคม โดยมีทปญญัตติที่เกี่ยวข้องทั้งที่เป็นพระวินัยและพระธรรมในส่วนที่เป็นพระวินัยจะห้ามภิกษุพราภของเขี้ยว ทำลายป่า เทของเน่าของเสียในน้ำ ส่งเสริมให้ภิกษุสร้างวัดร่มรื่น เก็บกวาดลานวัด จัดแจงเสนาสนะ ทำความสะอาดอัฐฐบริหารให้มีสุขลักษณะ รักษาแหล่งน้ำลำธาร ปลูกป่ารักษาต้นไม้ ในส่วนพระธรรมจะเน้นให้ดูแลสุขภาวะโดยให้ปฏิบัติสมาธิ บริหารจิต มีความรัก ความเมตตา ความปรารถนาดีเป็นพื้นฐานของการดำเนินชีวิต ให้สนใจทำกิจกรรมอบรมปัญญาให้ศึกษาเรียนรู้ในสังฆธรรม กฎแห่งการเปลี่ยนแปลงคือไตรลักษณ์ ไตรสิกขาโดยใช้ค้ำยพุทธธรรม ค้ำยคุณธรรมจริยธรรม พร้อมไปกับทำกิจกรรมสังคมสงเคราะห์โดยการเผยแพร่ธรรม ส่งเสริมให้ทำทาน มีจาคะ มีสังคหัตถุ บำเพ็ญพรทิตประโยชน์ ดูแลภิกษุอาพาธหรือบุคคลทั่วไปที่ป่วยไข้ตามหลักภาวนา ๔ คือ กายภาวนา สีสภาวนา จิตตภาวนา ปัญญาภาวนา

กระบวนการเสริมสร้างสุขภาวะตามแนวพุทธจิตวิทยาโดยพระสงฆ์ดำเนินการอยู่ ๔ ด้าน คือ ด้านกลุ่มอัครเมืองน่าน ได้แก่งกลุ่มเสริมสร้างสุขภาวะทางกาย มีกิจกรรมปลูกป่า บวชต้นไม้ รักษาแหล่งน้ำลำธาร ทำเกษตรแปรรูป ทำธุรกิจชุมชน และมีกายสามัคคีร่วมใจกันรณรงค์ต่อต้านยาเสพติด ปลูกฝังจิตสำนึกในบ้านเกิด เคารพบุพพการี และบำรุงรักษาศิลปวัฒนธรรม ด้านกลุ่มสำนักปฏิบัติธรรม ได้แก่งกลุ่มสร้างสุขภาวะทางจิต ได้แก่งการปฏิบัติสมาธิตามวิธีปฏิบัติของหลวงพ้อชา มีผลสัมฤทธิ์ถึงชาวชาติที่ปฏิบัติได้ผล มีสุขภาพจิตดี บริหารจิตให้มีสติเป็นระบบ ด้านกลุ่มวัดปัญญานันทาราม ได้แก่งกลุ่มเสริมสร้างสุขภาวะทางปัญญา มีค้ำยพุทธบุตร ค้ำยพุทธธรรม โครงการติดอาวุธทางปัญญา โครงการเรียนรู้สังฆธรรม สร้างทักษะด้านคุณธรรมจริยธรรม ด้านกลุ่มวัดพระบาทน้ำพุ ได้แก่งการสร้างสุขภาวะทางสังคม จากการทำสังคมสงเคราะห์ ทำกิจกรรมดูแลผู้ติดเชื้อเอดส์บนฐานของกรุณาธรรม ทั้งหมดนี้ คือสุขภาวะองค์รวมทางพุทธจิตวิทยา ๔ ด้าน คือ สุขภาวะทางกาย สุขภาวะทางจิต สุขภาวะทางปัญญา และสุขภาวะทางสังคมสงเคราะห์

คำสำคัญ : -สุขภาวะองค์รวม -การส่งเสริมสุขภาวะองค์รวม - พุทธจิตวิทยา



1. Introduction

Buddhism is not a focal point on physical and mental health in much or less view, but it is equal the focal point which is regarded as a mind is master, but a body is servant because the body cannot think and read. The body must follow the mind. Somehow, if the body injures such as a hand or leg is broken, it is not able to work. The Only mind is not able to work. So, the body and mind are same importance. The same importance of the body and the mind is regarded as the middle way (Majjhimāpaṭipadā) namely; the middle between “sensual indulgence and self indulgence”¹ It is the middle between two extreme ways in the sensual and self indulgences. The sensual indulgence is in form, sound, smell, taste, and in touch which are low, common, rough, un-noble and un-profitable. The self indulgence is in torture going beyond body, but only mind by non-food, un-breath, sleeping on thorn, on ice. In which, these cases are not noble and not profitable. Anyone says that the physical health is not important better than the mind. This word is said in the time of diving germ. If this germ comes on, some people feel that torture, fear to die. They agree to pay money for good health. I as the researcher can say that the body and the mental health is same important.

In Buddhism, there are many processes of healthy reinforce. Basically, we believe that we are able to reinforce by education to manage into healthy action. In common education, we are able to educate in health studies, the management of healthy development, the choice for 5 groups of food, moral making of health by greening in residence, in clean clothes, in good environment. In Buddhism, we are able to study to manage health in body by fine natural and social environment, in mind it is managed by meditation for feeling management, in wisdom, it is managed by Buddhist academy, namely;- contemplation of the body, contemplation of the feeling, contemplation of the mind and contemplation of mind-objects. In the other hand, the wisdom is managed by training in Dhamma, Dhamma camp, ordination fro study etc. and in social health, it is managed by distribution for poor people or disasters such as fired, flood, earthquake even foundation of HIV. The reinforce of health in Buddhism, how is it? This is appeared in Buddhist text, one point is regarded to study it. That is the Buddha acts Saṅgha-vinaya by 10 opjectives, one of them is the happiness of Saṅgha. Why also is happiness of saṅgha? We hope that anyone is sad, he has to need reply. I as the researcher, conclude in 2 contents;- Concept about health and the process of health. The concepts are limited in 2 concepts –study and belief of action as cause and result for bad or good health.

2. Method

This research is the form of document research limited by methods in following;

1. to study Buddhist text as Titipitaka, Dhamma, documents, research report and Buddhist affairs in policy, people, Buddhist organization.

2. To study about education, belief and the process of healthy holistic reinforce in 4 sides i.e. physical, mental, intellectual, social sides.

3. To study reproduction of healthy holistic reinforce in 4 sides from Buddhist monk in 4 example areas i.e.

- 1) The area of Nan province by group hug Nan led by Phrakru Pitaknandakun, for the area of physical health in the process of study i.e. history, activity, and process and Dhamma application.

¹Sa.Sa (Thai) 19/1081/592.



2) The area of Ubonrājathānee led by Laungpochā Supaddo in the form of Meditation School, Wat Nonpāpong for the area of mental health in the process of study i.e. history, activity, process and Dhamma application.

3) The area of Patumthānee led by the abbot –Phramahā Chalerm Piyatassī, Wat Paññānandārām in the form of Dhamma camp, for the area of intellectual health in the process of study i.e. history, activity, process and Dhamma application.

4) The area of Lopburī led by Phra-Ājān Alongklot Tikkhapañño (personal name) Udompajādon (royal name) the abbot Wat Prapādanāmpu in the form of foundation for healing HIV. in the process of study i.e. history, activity, process and application fo Dhamma.

5. The limitation of people/informants in the 4 areas amount of 9 numbers i.e.

1) The group Hugmuang-Nān i.e. Mr. Sathira Rājarin, Mr.Theeradas Moonkan, Mr.Thajjapol Yon-yong.

2) Meditation School, Ubonrājathānī i.e. Phra-Bidīkāsopot Tapasīlo, Phra-Adhikān Bandit Paṇḍitasevī and Phramahā Siriwat Siriwaḍḍhaṇo.

3) Dhamma Camp, Patumthānī i.e. Phramahā Chalerm Piyadassī as the abbot of Wat Paññānandārām.

4) Wat Phrapādanāmpu i.e. the grantor of wat and staff of wat one each.

5. Interview deep forms 12 contents in the process of history-activity-process – application of Buddhamma.

6. The physical data collection, pictures, around analysis from the four areas.

7. Documental analysis with depth interview according to the objects of research.

8. Conclusion of research according to the objects of research including the summarizing healthy view by a block of medicine in the brand of 4 processes.

9. Submission in volume of progress, draft of full report research according to the plan of research to Buddhist Research Institute, MCU.

3. Results

This research makes us know that the Buddhist text as Tepitaka being in the forms of Sutta about health i.e. Suphasutta Diganikāya sīlakhandaṅga explaining care of health by visiting a sick man in conversation between Suphamānavatoteyyaputta and his friend. It makes us know that practical custom to the sick man in Buddha's time by visiting him. In which, according to psychology, it empowers the sick man from relatives. A self gives value to others. Many people visit the sick man with gifts, blessing words. This is the custom of Christian who regard Sīla in sick visiting and bless him better. In Buddhism, the Buddha says that to care a sick monk as well as to care the Buddha.

In Vinaya piṭaka, the Buddha says to the 5 personal properties, one of them is Ārogaya-sampadā meaning the good health regarding as the best windfall. The good health is the foundation of life. He successes in half life in any working. One who is the good health can quickly develop his life. Although his mind full of 100%, if his health is bad cannot success in any working including the development of Sīla, Samādhi because body and mind in one life according to John Lock's saying "Sound mind in a Sound body"². In which, the Buddha says again that Upadhi-sampatti meaning fine body, in short time is a full body, a good balance of body, the 32 of organs are full without deformation. In the long time, the good and strong health are not good in 3 days, the sick is in 4 days.

² SOUND MIND IN SOUND BODY [online] source < <http://www.sahavicha.com>> (June 3, 2016)



Attendance to study too case is Māgaṇḍiyasutta, the Buddha says that “the good health is best windfall.”³ He says to king Kosal. It is not only the windfall but also true happiness although Dhamma practice or any perfection has to use good health. The highest level is a noble man.

The doctor Jīvakkamarapatta reports to the Buddha that anyone who is 5 germs i.e. leprosy, abscess, ringworm, heave, whirlwind banned from ordination. So, in the time of ordination, a co-deliverer of prayer asks him, are you the 5 germs? If he is some germ, he says ‘yes’ if not some germ he says ‘not’ this background of prohibition.

Samnyuttanikāya Mahāvagga, at that time, the Buddha stays in Jetavanvihara, Rājakira city, Magadha, He is too sick. Mahājunda recites Pojjhaṅgaparitta in 7 numbers for hearing. The Buddha think it. In the end of it, His sick is better. He praises him ‘good, Junda’. In the present, we recite it, but not better. Some germ of Kamma is healed by medicine is not better, but some germ of body is healed by medicine is better comparing with lottery. If a good fate is luck, a bad fate is un-luck.

The Buddha acts Buddhist discipline for happiness of Saṅgha i.e. comfort as said that I acts legal codes for monks from 10 benefits, one of them is for happiness of Saṅgha. Naturally, a man has basic happiness and then health follows.

Buddhist commentary text, a case of Āyussadhamma in 5 numbers as happy habit for long life i.e. Sappakāri meaning comfort, Sappāya-mattaññū meaning equal comfort, Paṇitaphoḷī meaning easy, safety, Kālacārī meaning suitable to time and Prahmacārī meaning religious treatment. They are called the caring of health by Dhamma.

The Buddha says to usage 4 requisites by contemplation i.e. mindfulness in usage, namely:- we use requisites for meditation. We use clothes to close shamed organs, we use residence to protect sunshine, wind, rain, we use medicine to heal germs without wrestle. In the other hand, the Buddha teach his followers to glean 4 requisites, especially food. That is the food is no bad and limits the time of food stored i.e.

1. Yāvākālic;- the time of food, all monks store the food for eating at noon such as rice, fish, meal, vegetable, cookies.

2. Yāmakālic;- all monks store the food a day a night in the morning such as juice allowed.

3. Sattākālic;- all mongk stored the food only 7 days such as 5 medicines ; - fresh butter, condensed cheese, sesame oil, honey, sugarcane. In addition, the 5 medicine for taste of sick monk named;- the monk stores them 7 days, 7 day more, he commits as āpatti-pācittī.

4. Yāvajīvik;- all monk stores the food all time unlimited time i.e. material for medicine from 3 numbers above.

It is seen that the Buddha’s discipline is not other object except health although background of 10 numbers in discipline for comfort, happiness from good environment, safety, ungerms. Cleary discipline is Sekiyawat, number 15 prohibits monks to leave refuses or defecate or urinate or spit out down at water becoming dirty water, death of animals, unsafety, germs. Any monk commits, he is offence.

Description in sickness, it describes about health in the present, Sāvattḥī, some monk sleeps as sick one because of diarrhea. The Buddha knows it without saying any cause, but He asks who the sick one. Reply is nobody. The Buddha says gratitude that ‘a monk who is sick never support other monks. Therefore, those monks care him. Monks, you are not mother, father who care you. If you don’t care each other, who cares you. Monks, anyone cares me, you may care the sick one. The Buddha says this case in order to care each other according to position. If anyone

³Khu.Dha. (Thai) 25/204/46.



does not care, he has to commit as offence of dukkata. The Buddha says that anyone care a sick monk as well as care the Buddha.

The belief in health in *Jûlakammaviphaṅga-sutta*, *Majjhimanikāya Uparipañṇāsaka* classifies action of animals as good health, short age, long age according to their self action as relative of action, birth of action, race of action, residence of action and the action classify animals as bad and fine, short age, much germ because of torture and killing of animals.

The process of healthy reinforce in guide line with Buddhist Psychology, the researcher specifies its scope in 4 processes i.e. 1) The physical process of healthy reinforce 2) mental process of healthy reinforce 3) intellectual process of healthy reinforce.

The 1st process is used by group Hugmuang-Nān led by Phra saṅgha and villagers base on virtue and morality in order to wind poverty by its activities i.e. tree ordination, animal racing preservation, applied agriculture, community business, distributed community, way of life, saving, cultural conservation. The benefit of them makes villagers a good life, moving money in family. It makes society in peace. Young people live in their villages. Older people are not alone. Young frees from drug. Children and grandchildren go to school and their education is higher relating with the tasks of Saṅgha as republic assistance, republic welfare, religious welfare and relating with charity (*Dāna*) self sacrifice (*pariccāga*), kindness (*mettā*), compassion (*karuṇā*), *Saṅgahavatthu* ; -charity, kindly speech, useful conduct, even and equal treatment. *Sīla* 5 and relating with the first speech of the Buddha who send 60 nobles for religious propagation at *Isipatanamakiradāyavan*, *Pārāṇasī*, India i.e. “monks, all of you travel for benefit, for happiness and for welfare to many people.”⁴

The second process is used by meditation school, Ubon, led by Luangpochā Suphaddo. How to treat is used by breath in as Buddha, breath out until still mind. Meditation relates to directed health, its duty is to control mental working. The nature of mind will travel far, alone, sleeping in cave, deep thinking, nobody knows what is thought if he do not say. The mind in meditation often muddles. We have to control it in one object. If we cannot do it, that is not meditation. Therefore, meditation is tool for mental management. The researcher amazes with conduct modified by Dhamma i.e. the one of lustful of temperament is modified by *Asupha* (un-beauty) for balance. The one hating temperament is modified by kindness. The one of deluded temperament is modified by wisdom, learning, hearing staying with scholar. The one of faithful temperament is modified by amount of 6 numbers in memory. The one of speculative temperament is modified by breath in, breath out or fixed looking. The one of intelligent temperament is modified by death for mental health as “good trained mind brings happiness”⁵

Buddhadhamma in *Satipatṭhasutta* is regarded as the theory of mental management, intellectual culture leading to freeing from suffering into noblehood. It is regarded as the first speech of Buddhist propagation in the word “for benefit, for happiness, for welfare to many people” as above mentioned.

The third process is used by Wat Paññārām, klong 6, Pathumthānī led by phramahā Chalerm Piyadassī as the abbot working from farmer abbot i.e. Phra Paññānandamunī (*Sangā Subhara*). This wat is developed from the determination of Paññānanda Bhikkhu (Phra Prahmmangalajāraya). He has the determination “to build monk, to build man, to build young, to build nation, to build religious relation in living the world righteously, to build nice life according to Buddhism for less power of materialism” The keywords of this determination is to build monk means the management of body and mind for them in the study of Dhamma-vinaya. To build the

⁴ Sa.Sa. (Thai) 15/141/175.

⁵ khu.Dha. (Thai) 25/35/36.



man means training them into faith and understand Dhamma. To build young means Dhamma camp worked in the present. To build religious relation in the righteous world means Right View, 10 wholesomes, 5 Sīlas with virtue and morality, to be mindfulness in materialism. This gives intellectual weapon to society. This gives Dhamma to all people. It gives light to traveling man in the night according to the Buddha's word 'to give Dhamma wins to give all things'. This gives teaching about self sacrifice. This gives bases of social solidarity;- charity, kindly speech, useful conduct, even and equal treatment. This gives 3 trainings;- Sīla, meditation, wisdom and relating with a main affair of Saṅgha i.e. republic assistance and Buddhist propagation. This temple treats in the first speech of Buddhist propagation 'for benefit, for happiness, for welfare'.

The fourth process is used by Wat Prapāda, Lopburī, Dhammaraknivesa project led by Phra Udompajādon (Alongkata Polmukha). He has mental determination from inspiration of sick visiting for one who infects with HIV. In Bangkok Hospital. He saw a died child infecting with HIV. In mother's arms. In his compassion, he inspires to look for any area for service of HIV. One who infects with HIV. waiting only death. Therefore, it is not heal them, but only easy and Phra Udompajādon is not doctor. His determination is the residence of HIV. waiting death in the last day of life. In the present, his inspiration successes. He is abbot of Wat Prapāda Nāmpu, he builds two big homes and many other homes enough for the residence of HIV. In long time. In addition, there are other brands in Nakonsawan province as Dhammaraknives 2, school for children class Mo. 6. Phra Udompajādon regards as high Prahmavihara. He follows the republic assistance of Saṅgha and relating with the first speech of the Buddha sending the 60 noble monks for Buddhist propagation in the first year at Isipatanamakiradāyavan, Pārāṇasī, India i.e. "monks, you travel for benefit, for happiness, for welfare."

4. Discussion and Conclusion

The word 'health' focuses on the physical and mental health. This word comes together. Because of physical health is in good state, its benefit leads to mental health in good state also. The Buddhism accepts physical and mental importance relating with John Lock as above mentioned "A sound mind in sound body" So, this truth makes us no extreme way although the fundamental rules (Ovādapāṭimokha) says that "not to do any evil, to do good, this is physical, and purify mind, this is mind. It is not enough to do good in physical and verbal sides, but to purify mind from greed, hating, delusion also. We are not able to have happiness, if our mind remains in greed, hating, anger compared with fire in ashes.

The amazing word of 'Aristotle' as the scholar of Kreek decides true happiness in the words 'this happiness is not honor because of it comes from others who give us. If anyone does not give us honor, we suffer. It is not true happiness basing on others. The true happiness is thought and way of life as sustainable and complete virtue being habit. This virtue is good character with braving, with honesty, justice etc. These are dived in mind until habit character or habitude relating with virtue, morality, honesty, justice also although we have knowledge, but that has to come with virtue according to educational policy of Thai nation B.E. 2542, number 23 i.e. "Knowledge with morality."⁶

When we say to herbal as Thai medicine, its original is Jīvakakomārappaṭṭha who says that "all of things vegetation are medicine" His history is a royal doctor who is able to care piles of king Pimpisāra and care bruising of the Buddha's foot from leaving stone of Devadatta. He institutes a hospital in order to care freely at Rājākira, Magadha, India by the herbal. This herbal is

⁶ Phra Medhidhammābhon (Prayoon Dhammacitto), Greek Philosophy: Intellectual Source of Western, (Bangkok: Siam Printing school, B.E. 2537), p.164.



inscribed in the wall of Buddhist Hall, Wat Po, Bangkok, Thailand. The herbal is applied by Buddhist monk in the form of oven freely, in free service of massage. Jīvaka begs for the Buddha in order to deny one who are 5 germs from ordination. The researcher thinks that an enactment of the Buddha focuses on physical and mental health and then send it forwards intellectual development and extinguish one's sorrows

Suggestion

After this research on the topic in full articles, I as researcher has idea to conclude as a brief and an easy word to apply and follow this idea i.e. the holistic medicine in 4 groups meaning 4 groups of happiness :- the happiness of physics, of mind, of wisdom and of society as following details:-

1. to empower mind to a sick man
2. empower mind to an old man
3. empower mind to a learning man
4. empower mind to a suffering man

To empower mind to the sick man, it is example from the Sīa of Christian anointing the sick man or from visiting a fever by a priest who visits the sick man and touches at the forehead of sick man and then blesses to get well. In Buddhism according to psychology, the sick man sees the Buddhist monk, that is much holy, because the monk takes his uniform as the good man. His uniform sparks the sick man making him think and then he forgets sorrow in that time. At that time, his mind is wholesome thinking heaven, goodness. Moreover, if that monk is famous one, some high rank, the sick man is increasing happiness. It is happiness compares with medicinal liquid for cleaning scare and then heal a wound. This power of mind gets well for example as the young boy 'suphamānavatoteyyaputta'.

This case study is a student as sāmanera, his age is 16 years old. I as the researcher take him to learn at some Dhamma school. He becomes sāmanera because of his father is cancer in his neck and his father cannot speak, eat any food, but his father takes the food by a plastic line. The sāmanera visits his sick father a time a month for 3 years. At first sight, I saw him, he may die no soon. Not only sickness, but also income, his mother cares a baby at age of 1. And his two elder brothers are not any occupation. The sick father takes refuge from his relatives. This issue of research is a hypothesis as the father of samanera takes a life for 3 years, not 2 years, because I as researcher take the sāmanera to visit his father every month with many milks as the plastic line food and other cookies. His deeply father, although he cannot speak, enjoys, he has vaccine in oneself. This empower mind to be the physical, mental social happiness.

To empower mind to the old man, I as researcher has the case study of this issue;- the old woman is 84 of age, her health is weak. There are many germs in her i.e a high blood pressure, gastritis, heart disease, kidney. She took the medicine for 20 years in the high blood pressure. The researcher saw her children to care herself comfortably. Her children share money for paying the medical cost in the private hospital for 2-3 nights each. The children do not say about the hospital cost, asset or disturbing case. In this case, the old woman is amount 85 of age more than other people in some same generation.

To empower mind to a student, the researcher has a case study from my student, his age is 72 years old. His position is a controller in Saṅgha district. He is serious about fall in an English examination. He does not conflict with his driver stopping for cigarette. Any one not only old man is able to be angry. The case also makes to affect others because of un-satisfaction, hurting, boring, hating others. After that, he gets a new good friend in study and examination i.e. a good



mark. He feels better, more diligent, more attention. His mental range is better and then his intellectual range is better. His learning is the best one i.e. to attend in English. This comes from the good social health following the intellectual health likewise.

To empower mind to undergo suffering one, there are many these cases i.e. anyone conflicts one more case. If it is not confliction that is usual. In a divorce family, there are 5 children in a single mum. Their father gets a new family. The following problems are 5 children learning in a level of the secondary or high school. A good luck is one own home without rent. A salary is not so much, but depth is so much. The Buddha says that “the depth is suffering in the world”⁷ This is true. If it is free, it is better. Although depth is wrong which gives back money in the time. But mental suffering is so much. We have to make money for giving back money all time without occasion of happiness, making merit. There are no times to be party with anyone. The researcher introduces him to be mental purification (sacittapariyodapanam) during step by step. It is not so long time, the depth is light or empty. His mind is happier. Before that, he is sick 3 days in the good, but 4 days in fever. He smiles and laugh at so loud. This is the physical health i.e. the good environment in society. The mental management from meditation without being insane. His wisdom inserts in the truth of life. There is a good friend introducing him and giving moderately and righteously mental power. If anyone avoids the depth falling the wrong *sīla* i.e. false speech and what is not given. He hides one’s self and to be trouble in a body and a mind everywhere.

Suggestion in usage

Due to health concerns with everyone in every action. In fact, in nation’s government consists of ministry of republic health will give the scopes to a sub-district, district, province or private hospitals or clinics. The power of these connections does not make patients less, but more and more or less patients, but many germs in them. Someone has 3-4 germs in him such as a high blood pressure, diabetes. It is called every generation has personal germ relating with the Buddha’s word “a body is the nest of germ It is discouraged body, decay body and then finally death.”⁸ So, due to focus on this health, the researcher presents concept and method in usage as followed:-

1. to build the Buddha’s words shows in cutout, wall, gate of temple, road to temple for example;- a body is the nest of germ for understanding the state of germ. – a good health is the holy lucky for the causes of germs and carefulness in the germs more and more.
2. To write a topic of Dhamma group named ‘health’ containing a book of 108 benefits for teaching about Maṅgala-merit or Avamaṅgala-merits.
3. limitation of homily on ‘health’ in married ceremony for giving the Buddha’s words to a wedding couple.
4. limitation of homily on ‘health’ in the project of Buddhadhamma camp of students.
5. limitation to be organized plan for example ‘Buddhist propagation in a country in a day of Uposathasīla.
6. limitation of method in health from 4 processes;- the process of natural and social health according to Hugmuang-Nan, the process of mental health for the mental management in order to be strong mind meaning the vaccine of life, the process of the body of knowledge giving the food to life called conscious food, one of 4 kinds of food, that is a good food, safety for example clean water for drinking, hygienic residence, pure air etc. Finally, the process of health from a virus

⁷ Ang.Chakka. (Thai) 22/45/504.

⁸ Khu.Dha. (Thai) 25/148/78.



HIV. disease. There is no any medicine to heal it. Some disease is serious one, but contagious disease. That is the body of knowledge to care personal health.

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noted: - Sa.Sa = Samyuttanikāya Sagāthavagga

(Thai) 19/1081/592. Means (Thai Tepitaka) volume 19, number 1081, page 592

Khu.Dha. = Khuddakanikāya Dhammapada

(Thai Tepitaka) volume 25, number 204, page 46.

Ang.Chakka= Anguttaranikāya Chakkanipāta

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