



The Effects of Buddhism's Philosophy on Mental Health and Wellbeing

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ABSTRACT

Buddhism is the particular spiritual tradition that this article focuses on because it is generally thought to be the most psychological. Buddhism is primarily concerned with figuring out the underlying factors that lead to suffering in people, the potential for suffering relief, and the ways to experience this relief (Aronson, 1980). Unlike many religions, it starts by examining the nature of human experience rather than inspiring belief in a supernatural being. Buddhism has a positive connotation (mental health well-being). According to Buddhism, every human being is born with suffering. While the exact moment of death is unknown, the reality of death is not. Everyone born will inevitably pass away. Buddhism is essentially a liberation philosophy. In Buddhism, the only hope for salvation is the release from the slavery of ignorance and suffering through enlightenment (Beyer & Stephen, 1974). The patients were able to accept unpleasant situations calmly when they practised mindfulness. Buddhism views compassion as a force for profound mental cleansing, defence, and healing that promotes inner freedom. Contrarily, the Buddhist tradition has spent more than 2,500 years emphasising the identification and treatment of psychological issues as well as the cultivation of exceptional states of mental well-being (Brazier, 1995).

Keywords: *Buddhism's Philosophy, Mental Health and Well - Being*

INTRODUCTION

We are aware that genuine, long-lasting happiness can only be attained by helping those in need, living in harmony with nature, and realising our own inherent wisdom and true brilliance. The term "mental health well-being" describes how people view their lives or how satisfied they are with their own physical surroundings. Simply put, mental health wellbeing is the mental state of being content and happy with one's life. In the Buddhist worldview, there are two different types of happiness: one based on external comfort and pleasures, and the other on inner peace and contentment. The source of perpetual happiness is a selfless and sympathetic mind (Breitbart et al., 2004). A compassionate mind is one that is generous, moral, wise, patient, and persistently committed. Buddhism and psychology both aim to encourage personal development, wisdom, deep relationships, and suffering-free living. Numerous clinicians and their patients now accept Buddhist meditational principles and techniques as a result of the recent dialogue between psychology and Buddhism (Cassell, 1992).

BUDDHISM

According to Buddhism, the three poisons, or causes of suffering, to which all sentient beings are subject, are ignorance, desire, and hatred. Through training in the six practices that naturally produce virtuous actions that lead to happiness, it is possible to resist the three poisons and cultivate virtues. Generosity is one of the six practices: According to Buddhism, a mind that is compassionate and unselfish leads to happiness, and cultivating compassion means perfecting generosity (CBS, 2008). The terms "unconditional love," "selfless generosity," and "giving without attachment or expectation" are all used in this practice. Internally, it entails overcoming our feelings of greed and resentment and being generous to others; donating one's time, wisdom, or material possessions to others. Ethics/morality/virtue: The Eightfold Noble Path's right speech, actions, and way of life are all examples of ethical practice. The ten non-virtuous actions that result in bad Karma and suffering are murder, theft, sexual misconduct, lying, divisive speech, harsh speech, gossip, greed, malice, and wrong views. Happiness and good karma come from avoiding them. In our thoughts, words, and deeds, we become good and harmless. Tolerance and patience: According to Buddhism, patience is the ability to face life's challenges and difficulties without losing one's composure or inner peace (Drakpa, Sunwar & Choden, 2015). Tolerance and endurance do not signify defeat; rather, they strengthen the mind. The mind will become calm and clear with patience, allowing for better decisions. In any situation, inner peace can be maintained through patience, resulting in genuine happiness. The quality of persistent effort or hard work toward a goal is referred to as "enthusied perseverance" or "joyful effort." We run the risk of becoming disillusioned and failing to accomplish anything if we don't put in the necessary effort. Concentration in meditation: Developing mental qualities and overcoming the three poisons require meditative concentration. Meditation, mindfulness, and being aware of everything we do help us stabilize our minds and emotions. Deep concentration helps us directly experience inner joy and reveals the root of confusion and suffering (Lama, 2000)

Wisdom is: Wisdom is more than just intellectual comprehension. Ron Liefer (1997) claims that because the intellect serves the ego, mere intellectual comprehension of the world will not alter ingrained negative thoughts, words, and actions: We can't become wise unless we can see past the ego's tricks.

One will be able to tell the difference between what is moral and what is not moral with wisdom. With the utmost clarity, we comprehend the fundamental nature of reality; Beyond the illusions and deceptions of material existence, our perception extends. According to Buddhism, the highest level of happiness can be achieved by overcoming the three poisons by comprehending the true nature of reality, cultivating virtues such as generosity, morality, and patience, and meditating joyfully. The following are the Four Noble Truths: 1) the noble reality of pain; 2) the noble truth about where suffering comes from; 3) the noble truth about the beginning and ending of suffering; and 4) the noble truth of the path that ends suffering and the place where it begins (Masel, Schur & Watzke, 2012). The question of what it means to be alive or where the world came from is not a primary focus of Buddhism. The question of why all beings must endure suffering is the source of Buddhist teachings. According to the first of the Four Noble Truths, all life is suffering (Frankl, 1965). This includes the sensations of the human body such as birth, sickness, death, separation from what is pleasing, union with what is displeasing, and not obtaining what is desired: mental formations, consciousness, physical form, feeling, and perception (Gyatso, 1994).

The root of suffering is the subject of the second truth. A thirst for life, lust, hatred, ignorance, and delusion are the causes. They bind an individual to the cycle of life. The third truth is that suffering can be put an end to by removing the causes of it (Graham, 2007). The Noble Eightfold Path, the means by which suffering can be eliminated, is the subject of the fourth truth. Understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration are all necessary steps on the road to liberation from suffering. Buddhists hold the view that ignorance, resentment, and attachment are the causes of suffering and that there is a finite duration of existence. As a result, the only place to find freedom from suffering and its source is beyond attachment to the body, name, and form. The present is at the center of both Buddhism and palliative care. There is no need for faith in Buddhism. One of the fundamental teachings of Buddhism is to demonstrate everything and not to rely solely on what Buddha taught because other people find it convincing (Peter, 1990). One should not give up their independence or blindly follow other people's wishes. This will only result in illusion. The objective is to determine truth for oneself. Death is thought to be always present and a natural part of life. Our true nature is one in which we experience neither birth nor death. She was a Protestant, but a Buddhist master came to her often (King, 2002). She claimed that this was extremely helpful in resolving her situation.

The master advised the patient after she complained of severe breakthrough pain: Do not think about how strong the pain is or when it will go away if you are in it. Think: ' This is agony! The patient was able to better manage her pain as a result of this. Buddhism may alleviate the need to avoid a situation rather than face it openly for some patients. One thing about our lives is that they go on forever; We do, and our "doing" inevitably has a direct and indirect impact on our way of feeling, sensing, and thinking. As a result, our way of feeling, sensing, and thinking changes, inevitably affecting our subsequent actions. It stated that there could be no human experience without suffering (Nyanamoli & Bhikku, 1964). To put it another way, suffering is what life is all about for us. Buddhism teaches that delusion is the source of all suffering. Intellectually, delusion is ignorance—not knowing that things and events are empty or sick. Delusion is primarily an emotional craving for water. This is precisely the meaning of the word "compassion" (koruna). Family, neighborhood, professional, religious, political, and numerous other ties bind us to one another in the world we live in. The majority of people value their family and home and are willing to accept all of the responsibilities that come with it (Walpole, 1974). They hold the belief that man is designed to love and live in his own home, despite its difficulties. It's possible to use the expression "from time immemorial" to describe how long the elusive circle of karma and suffering has been going on (Rink, 2010). According to Buddhism, human beings are in a state of ignorance (aviccha) when they do not comprehend the Universal Natural Laws. Because ignorance inspires a desire for and subsequent attachment to the acquisition of physical or material possessions, suffering is exacerbated. The human tendency to grasp things with the expectation that one's desires will be satisfied is referred to as clinging (upadana). Tanha, or hunger, is the cause of suffering (Smith, 1991).

Craving can be used to describe the insatiable desire for pleasure, material goods, or immortality in Buddhist terms (Rungreangkulkij and Wongtakee, 2008). Desiring them, therefore, can only result in suffering. Ignorance is the antithesis of wisdom (panna). Mindfulness: Mindfulness plays a crucial role in the Buddha's explanation of the path to awakening (Thragu, 1993). Mindfulness is the cultivation of conscious awareness of the present moment without judging it. It is taught that "nirvana is attained in the most complete freedom from the sufferings of self-grasping" when one is most fully released from inner causes of suffering. Giving is a way to overcome greed and selfishness, and generosity is the act of giving. Generosity is a moral practice that is related to positive virtues like compassion and loving-kindness (Nietzsche, 1973). Developing these virtues can help you grow mentally and spiritually. Sharing a portion of your wealth and being helpful in a variety of ways are all aspects of helping others, but it does not necessarily mean giving away all of your possessions. The state of mind that is calm is characterized by patience and tolerance. In Buddhism, calmness is opposed to anger, one of the three poisons (Tanphaichitr, 2005)

Maintaining a calm and collected mind at all times is emphasized in the Buddhist practice of patience and tolerance. Patience is the ability to face life's challenges head-on without losing one's composure or inner peace. We tend not to harm others when we are calm, and when we are calm, we typically perform at our best. Clarity emerges from tranquility, which in turn produces insight and wisdom. Therefore, a calm mind is necessary for happiness and health. Horton (2010) claims that mental calmness can result in inner peace and success. A fundamental component of Buddhist practice is compassion, or the desire to alleviate the suffering of others. Buddhism's compassion stems not only from empathy for other people's suffering but also from realizing the meaning of emptiness, the law of karma, and interdependence: thinking that there is no inherent meaning in oneself or in others. As a result, compassion encourages the practice of loving-kindness and aids in the overcoming of afflictive emotions like hatred, jealousy, and selfishness—all of which are regarded as negative indicators of psychological well-being (Wallace, Allan & Vesna, 1997). Overall, feelings like compassion, calmness, and generosity have a positive effect on one's physical health, ability to make decisions, and likelihood of living a happy life. Spiritual: Meditation is regarded by Buddhists as an important means of mental relaxation and a means of eliminating the three primary causes of suffering—desire, hatred, and ignorance (Wallace, 1999). Happiness and tranquility can only be achieved through meditation. Stress, anxiety, depression, insufficient sleep, and coping with chronic pain are just a few of the conditions that can be alleviated by regular meditation. It can also lower blood pressure, boost immunity, and reduce inflammation (Waldron, 2003).

Meditation gives you the confidence and stability you need to live a long and healthy life and find your true nature. People's well-being will improve as a result of meditation practice. The majority of religions include prayer as a religious practice that aims to connect people to a higher power. The recitation of mantras is referred to as "prayer" in Bhutanese. The recitation of prayer-like mantras is emphasized in Buddhism. According to BBC (2006), a mantra is "a word, syllable, phrase, or short prayer that is spoken once or repeated repeatedly and that is thought to have a profound spiritual effect on the person (Wallace, 1999)." A Buddhist teacher named Sogyal Rimpoche says that the mantra is the essence of sound and the sound of the truth. With the blessing of the Buddha's speech, each syllable vibrates with spiritual power. It is believed that certain mantras can subtly alter one's thoughts and establish a connection with a specific Buddha or enlightened being. Buddhists believe that positive energies are brought into a person when certain mantras are repeatedly recited; they bring out the strength, compassion, and wisdom that are already within us. Reciting prayers is considered a form of meditation in Buddhism. The Buddhist consciousness is steered by the very important Buddhist concept of karma. Being morally accountable for our actions is what "taking account of Karma" means in its literal sense. A person is aware of and morally accountable for their actions when they consider karma in their daily lives. When we comprehend the law of karma, we are dissuaded from engaging in unwholesome or immoral behaviors that result in suffering. We will refrain from harmful behavior in order to avoid the negative effects of these actions because we are aware that karma influences and determines our happiness.

As a result, living a moral and ethical life is supported by the law of causality. Buddhists recognize and comprehend that our karma—our thoughts, words, and actions—is the real cause of our suffering. The idea of helping one another and living in harmony with all forms of life is promoted by karma. Patients may be able to better deal with their suffering if they hold spiritual beliefs; According to Buddhist teachings, doctors should treat patients with love and compassion first. From a Buddhist point of view, it is expected of them to encourage their patients to concentrate on their minds rather than their physical ailments; Thus, patients may benefit from a spiritual approach to coping with the disease and alleviating end-of-life stress. Four fundamental characteristics were identified from the Thai Buddhist Intensive Care Unit to describe the concept of a peaceful death: having a calm mind, not being in pain, accepting the patient's death from family, and being with others rather than alone.

MENTAL HEALTH WELL - BEING

Mental wellness deals with a person's feelings and emotions as well as their experiences. It is a state of mind where a person is satisfied and satisfied with his life. The well-being of people is greatly influenced by the experiences of people's moods and emotions. In order to understand the psychological state of people, one must know something about their personal experiences. These indicators are grouped into three broad categories. Emotional balance is a human condition where both negative and positive emotions are mixed. Although emotions are momentary effects and do not reflect a stable state of happiness, they still provide insight into a person's life situation. Buddhist teachings also say that these feelings do not arise by themselves.

Buddhism places the mind at the center of all experience. The Buddhist tradition therefore places emotions at the center of individual and universal happiness. Negative emotions: Negative emotions are emotions that harm oneself and others. In Buddhism, negative emotions arise from ignorance, desire and anger. A person suffers from his negative emotions. We get angry about things we don't like, jealous when others succeed, and disappointed when we fail. The extreme reaction is suicidal thoughts and actions. All these negative emotions, from a Buddhist point of view, are categorized under unethical actions: actions that occur through the mind. Jealousy, selfishness, frustration and suicidal thoughts arise from greed, ill will and wrong vision. Envy, the first negative indicator, is often defined as resentment when others succeed.

Envy is defined in Buddhism as "a disturbing emotion that focuses on the achievements of other people, such as their good qualities, wealth or success. Envy leads to pain, anxiety, oppression, stress, sadness, anger, worry, humiliation, shame, anxiety. , Egoism as another. The indicator refers to an unwillingness to share one's own benefit. Egoism in Buddhism is rooted in attachment and greed. Egoism gives birth to a life of dissatisfaction, which brings unhappiness to the individual and society. The third indicator, frustration, arises when impulse or action is blocked of internal or external force. Frustration is definitely a negative emotion because it disturbs the mind, causing anxiety and stress, which, like jealousy and selfishness, arise from attachment and desire. In Buddhism, all emotions arising from ignorance, desire or anger are oppressive and vicious. Since frustration has a negative effect on well-being, it is necessary to investigate whether such feelings are common among people.

Therefore, it is appropriate to consider it as a negative indicator of psychological well-being. The fourth negative indicator, suicidal ideation, usually occurs when a person can no longer bear the suffering in their life. According to Buddhism, suicide is an unhealthy act because it is motivated by a mind filled with greed, hatred and delusion. Killing is one of the ten unvirtuous actions in Buddhism. This suggests that suicidal thoughts are caused by what Buddhism calls the three poisons, which lead to more distressing feelings. Jealousy, frustration, selfishness and suicidal thoughts are negative emotions that affect the well-being of the individual and society. The impact of negative emotions is clearly visible in society: increasing crime, drug addiction, suicides and divorces are all symptoms of emotional dysfunction. Positive Emotions: In Buddhism, happiness can be achieved by increasing positive emotions and eradicating negative ones. It has three indicators: generosity, calm and compassion, and it is positive because these feelings bring happiness to oneself and others.

General mental health: Problems related to mental stress such as depression, anxiety, low self-esteem and poor concentration are common indicators of mental health. CBS (2008) states that mental health is an important indicator of the health status of a population. Research has shown that mental stress can negatively affect well-being. Research also shows that stress can alter the immune system and increase susceptibility to illness. From a Buddhist perspective, psychological distresses such as depression, lack of self-confidence and anxiety are the result of our own embarrassing feelings. Overwhelming causes of mental stress give a person more physical and mental pleasure than others. People who use more self-referential terms (me, me, and me) tend to have more health problems and die earlier. According to Buddhism, our own ego - focus on "I" - causes us suffering. The mind controls

every action that takes place through body, speech and mind. So the causal factor is within ourselves. Our ability to process emotions affects our mental state.

CONCLUSION

People who are more aware of their psychological health later earn more money and work more effectively. As a result, it is useful because it gauges general wellbeing. Buddhists believe that thinking, joy, and sorrow are entirely within our control and are our own responsibility. Both doctors and patients may benefit from establishing and providing Buddhist teachings or even meditation practises in hospitals. This implies that one is entrapped in a conditioned existence from a Buddhist perspective. A great deal of stress can be caused by suffering, anxiety, or insecurity. Therefore, it is beneficial to mentally prepare in advance.

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