Chapter Seven

CONCLUSION

7.1. A summary of the research work

The aim of Buddhist education is to help human being to realize the truth of suffering, its cause, its cease and way leading to end it. In other words, the goal of Buddhadhamma is certainly not simply to be a “good” person but is to become “real” by becoming more aware of the true nature of oneself and one’s relationship to the world. Buddhism does make sure that the very man decides happiness or suffering for himself not others even Buddha or Jesus Christ or God who cannot bring it to him. With this truth and due to the difference in men’s karmas, Lord Buddha has applied many various methods, ways of use of words and languages in order to verbalize and to communicate his message “life is suffering and way of ending it” to everyone during his lifetime. In the entire thesis, that message has been presented through the special and practical form that is āhāra (food) — the primary need of man. Āhāra is the simple word but its covers all the teachings of the Buddha recorded in the Pañcanikāya and the key word that unfolds the doors of life and death.

The Buddha’s teaching that āhārā is the cause of dukkha is complex, having several levels of profound meaning. The main difficulty lies in the interpretation of the word āhāra. Most of us do not understand what the word āhāra refers to and are likely to take it in everyday sense of food for physical body taken from gardens or supermarkets. The Buddha taught
that āhāra is suffering, is it likely that in saying this he was referring to material food for physical body? Think it over. If he was referring to material food, it is unlikely that he would have gone on to say “Destruction of āhāra is that of suffering.” So what is meant here by the word āhāra? According to the Buddha’s word, life is suffering because of the arising of the false idea “I” and “mine,” of attachment to the world and all sensual pleasures, and of hurting things in the world. And the destruction of suffering here means “true happiness consists in ending the conceit “I,” “I am,” being non-attachment to the world, having overcome all sensual pleasures, and hurting nothing in the world. Clearly, āhāra refers to nothing other than all kinds of foods that nourish suffering or the false idea “I” “mine.” Thus, the “āhāra” referred to is not only edible foods for body but also the types of food for mental event, that are ignorance, craving, clinging, the arising of the false notion of “I” and “mine” taking place in the mind. Accordingly, the word “āhāra” is on all levels, as metaphor food nourishes us in realms beyond our normal perceptions. In this meaning, there are four kinds of āhāra has been taught by Lord Buddha: kabaliṅkārāhāra, phassāhāra, manosañcetanāhāra, viññānāhāra – the first one for physical body and the other three for mind. As said in the fourth chapter, the term “āhāra,” derived from the Sanskrit root “ā-hṛ,” means to support, to bring near, to carry, to fetch, to convey to oneself. Therefore, the four kinds of food are the basic needs to support oneself for the cultivation and transformation of the mind, free from suffering, and the achievement of true happiness in this life. In other words, their function is to support oneself for existence and maintenance of life so that one can develop and practise the path

499 Udāna, 2.1
leading to liberation but man has exceeded their limits and functions, for this reason the Buddha said, “āhāras are suffering and the destruction of these āhāras is that of suffering.”

One of the four types of food, Kabaliṅkārāhāra (edible food) that is the first need of a man, known as a supporter or home help or a clerk and man is like its boss, this is to say it has the only duty is to help physical body to free from hunger in order to develop intelligent capacity and to practice mediation but because man who has believed too much in it, has unendingly craved for it, and has been ordered by it, so he is suffering. If one thinks deeply, one really feels ashamed of greed for edible food. Whenever greed is present at eating edible food and goes with it, immediately he is suffering, born, reborn and samsāra and birth is suffering in this meaning. As a condition, when greed appears, hatred, delusion, ignorance, wrong view and all kinds of suffering are there. Furthermore, one hungers for edible food too much because he thinks that his physical body or form is “self, permanence” hence, he wishes “may my form be beautiful thus, may my physical body not be thus,” meanwhile all forms are no self, unstable, and painful. If form were self, permanence, then form would not lead to sickness, pain, and one could say whatever he wants. He has eaten for making up his self. This is the reason why the Buddha called Kabaliṅkārāhāra is dukkha. Also for this reason, He has taught: “All forms, whether past, present, or future, internal or external, coarse or subtle, low or high, far or near, should be regarded with proper wisdom as it really is: “This is not mine, this am I not, this is not my self.”

Beside edible food, man is nourished by touch or contact called phassāhāra (sense impressions or touching food) – the first kind of food

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501 S. III, 66 (SN. 22.59) Anattalankkhana Sutta (Not-Self Characteristic Discourse.)
for mind which is eyes look at form, ear hears sound. If the six sense organs do not touch with the six objects, the sense organs will be degenerated. But if the sense organs are in touch with the objects that bring the unpleasant and uncomfortable feelings, the sense organs will be seriously injured and ruined, and the objects which to develop mindfulness and concentration are not cognized lucidly they will disturb heart and mind. Hence, one should nourish the sense organs in touch with the preferential nature, the song of birds, blow of wind, kinds of flavor, flowers, all of these will not disturb one’s mind, and it is easy to practise concentration, to develop wisdom, and to contemplate what the true nature of existence is. Thus, the objects (the external world) play a role in support of the sense organs to cognize and distinguish rightly so that one can grasp what the truth of the external world or environment is – that is an important part of the sense organs nourishment, and the sense organs are not entities that separate from the external world. However, in the process of cognition, instead of cognition on visible objects and sounds is impermanent and what is unstable it is painful, what is painful it is not mine and not my self, 502 conversely while touching, one craves for the gratification of visible objects, does not know their peril and way leading to free from them.

What is the gratification of visible objects, their peril and way of the escapes from them? When one looks at any nice visible object – suppose the beauty of a young girl belonging to the noble class, she is neither tall nor short, neither dark nor fair, neither thin nor fat, he feels pleased with her due to her beauty and loveliness, immediately the pleasure and joy that arise in him in dependence on that beauty and loveliness are the

502 Ibid.
gratification in the case of visible object.\textsuperscript{503} Later on one might look at the 
same woman who is now over eighty years, as crooked as roof bracket, 
supported by a walking stick, tottering, her youth gone, her teeth broken, 
with limbs all blotchy, and dangers are countless; this is the danger in the 
case of visible objects. The way of escape from them is to remove and 
abandon desire and lust for visible objects, this is the escape in the case of 
visible objects.\textsuperscript{504} Because one does not know the gratification and peril of 
visible objects and way leading to free from them, so while touching, his 
eyes are charmed by the gratification of visible objects in relation to 
sensual and sexual pleasure and craving for them, then the three feelings at 
onece arise in him and he thinks that those feelings are his and his self and 
he has depended upon those feelings all his life. It is clear that whenever 
the eye has overdone its cognition function this means attachment is 
present at the moment of touching with forms in relation to the sensual and 
sexual pleasure, there is the arising of the false notion of “I,” “mine.” Any 
of the things that relate to “I” and “mine” that is suffering, wrong view, 
ignorance. Thus, it is that conditioned by ignorance are the karma-
informations, consciousness, psycho-physicality, the six (sensory) spheres, 
sensory impingement, feeling, craving, grasping, becoming, birth, aging 
and dying, grief, sorrow, suffering, lamentation and despair come into 
being. Such is the arising of this entire mass of anguish.\textsuperscript{505} This is the 
reason why the Buddha said, \textit{phassāhāra} is \textit{dukkha}.

The second type of food for mind, \textit{manosañcetanāhāra} (will of 
mind) perhaps is one of the most important foods is mental volition, 
without which no thought becomes active or alive and it is the equivalent 
of \textit{karma}, and hence it feeds rebirth, fixes destiny and forms the ‘soul’ of

\textsuperscript{503} M. 1, 88, Mahādukkhakkhandha Sutta. 
\textsuperscript{504} Ibid.  
\textsuperscript{505} M. 1, 261.
existence. The food that is to maintain one’s life is hope, wish, or dream. The function of this food supports man in developing the noble wishes that are inclined to cultivate his deeds, to help and to benefit others, are not harmful to the humans, animals and environment. However, man has been immoderate in wishes. Instead of the development of the noble wishes, one has made his wish go a drift into the stream flow of “I,” “mine,” and his wishes relate to the false notions of “I am this,” “I am that,” “I was this,” “I was not this,” “I will be thus in future,” “I will not be thus,” etc. With these wishes, he starts to enter into the battlefield of goodness, badness, gain and loss, success and failure; superiority and inferiority, etc. in which he has to encounter many serious troubles to get his fame and position. When position is in his hand, immediately enemies as well as envious people are on the watch round him and they can harm him any time for his position; therefore, he tries to hold it with him at any cost. However, he is doing a useless thing because what he has it will be lost, further what he has now it has resulted from the struggles competition, and many people have to lose their lives due to it. Thus, the wrong wishes really are root causes of craving for sensual desire, craving for existence, craving for non-existence, hatred, anger, etc. They lead men to sorrow, lamentation, grief, and suffering. Such is the operation of the idea “I” and “mine” and that of manoṣañcetanāhāra. If all efforts of those who are searching for happiness are based on “I” and “mine,” happiness will always be out of their reach. Such is the current problems.

On the subject of the doctrine of Dependent Origination, the idea of “self” and “mine” means ignorance (avijjā,) and its operation really is the operation of ignorance: this is the arising of Dependent Origination leading to suffering, and is the truth of these current human problems.
The false notion of “self” and “mine” hence exists as what determines the fateful suffering of human beings.

Vinñāṇāhāra (nutriment consciousness) is the third kind of food for mind. The Buddha said everything comes from consciousness, and when consciousness is taken care of, when wrong perceptions have been removed, consciousness becomes wisdom. Nevertheless, one’s consciousness is often not guarded and wrong perceptions often arise in one’s consciousness. Every day one’s consciousness receives the wrong deeds of touching between sense organs and objects, and wrong wishes, fear, anger like body absorbs the food, if thinks deeply one will see one his consciousness was and is being seriously injured. If he does not use right compassion, mindfulness and right concentration as medicines to cure, he will continue to recreate nāma-rūpa. Thus, it is that conditioned by consciousness are the name-and-form and suffering.

The four kinds of food for both body and mind play a role in support of constant operation of body and mind or consciousness. They help one to develop the strength of concentration, wisdom, will, and unlimited compassion in order to see the truth of pain and joy and to be inclined to the noble life without attachment and grasping. However, man has overdone and abused too much their supports; therefore, he has to face many troubles in his life.

According to the Buddha, “From the uprising of craving is the uprising of sustenance.”\textsuperscript{506} Indeed, the body, from birth to death, craves ceaselessly for material food; and mind hungers as eagerly for it own kind of nourishment, for ever new sense-impressions and for an ever expanding universe of ideas. Those four nutriments have craving is the base, craving is the origin, craving is the producer, craving is the

\textsuperscript{506} Ibid., 48, Taṇḍhāsamudāyā āhārasamudayo.
source. Craving (tanhq) is the principal condition of any ‘in-take’ or ‘up-take’ (updhana,) that is, of nutriment in its widest sense. In fact, craving is the first common factor to all types of nutriment, be they physical or mental. Therefore, Lord Buddha teaches: “These four nutriments” have craving as provenance, craving as source, craving as birth, craving as origin.”

The second common factor is the process of the assimilation of food. In the process of eating and digesting, what was external becomes absorbed in the internal; what was foreign matter becomes “one’s own” and is identified with one’s personality. And this applies as well to mental nourishment. The mind also feeds on “external” material: on sense-impressions and variegated experiences; on the contents of the store-house of knowledge accumulated by the race; and on the precipitate derived from all these sources. Also memories when they become objects of mind are as “external” to the present thought-moment as the ideas read in a book. What cannot be absorbed by the system is discarded, and thus, in the body as well as the mind, there is a constant process of grasping and rejecting, assimilating and dissimilating, identifying with oneself and alienating. When one looks closely at this process of nutrition, physical and mental, one shall notice that it is not only the eater who consumes the food, but, in the course of assimilation, also the food devours the eater. There is thus mutual absorption between them. One looks how much people can be changed (for better or worse) by ideas they have absorbed and which finally have absorbed and consumed them.

From the stopping of craving is the stopping of aharas; the course leading to the stopping of aharas is the Noble Eightfold Way itself, that is

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507 S. II, 11.
509 M. II, 72.
to say: right view, right thinking, right speech, right action, right way of living, right endeavor, right mindfulness, right concentration. Thus, the Noble Eightfold Path plays an important role in transforming the nutriments that have created anguish and in developing the nutriments that bring true happiness. The first practice of the Noble Eightfold Path is Right view (sammādītthi) that is a deep understanding of the Four Noble Truths, Dependent Origination, and the Three Characteristics. In the Discourse on Right View (Sammādītthisutta,) Right view is knowing which of the four kinds of foods that one has ingested have brought about what has come to be and is to have faith and confidence that there are people who have been able to transform their foods. Further, Right view as the ability to distinguish and to recognize which foods have nourished wholesome roots (kusala mūla) in order to encourage those foods to be developed as well as to realize which foods have nourished unwholesome roots (akusala mūla) in order to eliminate them. Actually, Buddhism is not collection of views. It is a practice to help us eliminate all kinds of food, which stimulate wrong views.

On the base of Right view, one establishes his Right Thinking (sammāsaṅkappa.) One thinks deeply about what kinds of foods that have nourished suffering for both mind and body, and tries to transform them. For example, one should always think deeply that meat eating will bring pain to him and easy to destroy his compassion, or wishes of mind in relation to the “I” and “mine” will cause dangers for him. Thinking deeply that mindfulness on breathing is the true food to bring body and mind back together and become whole again. Suffering and its cause, not self, changing, and conditioned are what one should think about. In thinking this, he creates him much valuable nutrition for his thinking and

510 Tanhāsamudayā dhārasamudayo, tanhānirodhā dhāranirodho, ayameva ariyo atthangiko maggo dhāranirodhagāminī paṭipadā. M. I, Sammādītthisutta.
he is easy to touch with true happiness. Right speech (samma\v{c}c\a) is based on Right Thinking. Speech is regarded as popular food for everyone’s ear, this kind of food is produced by mouth factory, war or peace is dependent on it. It is also called habitual food; hence, the practice of Right Speech is to try to change one’s bad habitual foods to good ones. The society in which speech is a means of connection between individual and individual, between community and community, it is very important and necessary to practise nice and true words. Individual, family and society need to be nourished by this kind of food. In order to obtain Right Speech, one has to practice deep listening through right mindfulness of his breathes and things. The cultivation of Right Speech is not to say words in relation to the idea “I” and “mine.” The practice of Right Action (samma\k{a}kammanto) is to do everything in mindfulness. One should practice without doing evils such as killing, stealing, sexual misconduct, telling a lie, and other evil actions. Right action means bringing into one’s body and mind only the kinds of foods that are safe and healthy. He practices mindful eating, drinking, and consuming – aware of suffering caused by unmindful consumption. He is not eating things that create toxins in one’s body and mind and has to be mindful to protect himself from wrong actions. One practises mindful consumption to protect his family and society from ingesting toxins. Thus, the basis of Right Action is Right Mindfulness in which one frees from all actions that are tied by the notion of “I” and “mine.” Right Livelihood or Right Living (samma\\d{a}j\i\vo) implies the right jobs or professions that do not harm the living of other people, animals, and environment. In other words, the ways searching for foods do not affect living of people, animals, plants, and minerals. Nowadays so many modern industries are harmful to humans and nature, even food production. Chemical pesticides
and fertilizers can cause a lot of harm to the environment. People's jobs that involve killing, stealing, sexual misconduct, lying, selling drugs, manufacture or sell of weapons is not Right Living. It is difficult for modern men who want to practise Right Living. To practise Right Living, one has to find a way to earn his living without transgressing his ideals of love and compassion, and he has to destroy the idea of “I” and “mine.”

Right Endeavor (**sammāvāyāmo**) is to try one's best to eliminate wrong views, wrong thinking, wrong speech, wrong actions, wrong living, wrong mindfulness, wrong concentration so that one can achieve right view, right thinking, etc. Right Mindfulness (**sammāsati**) is at the heart of the Buddha's teachings. Right Mindfulness is energy that brings us back to the present moment. To practise Right Mindfulness is to identify sources of foods that bring suffering to us and then to transform and purify them. Right Concentration (**sammāsamādhi**) is to cultivate a mind that is one-pointed. In order to be concentrated one should be mindful, fully present and aware of what is going on. Mindfulness brings about concentration. So, Right Mindfulness and Right Concentration lift one above realms of sensual pleasures and craving, and one finds himself lighter and happier. One's world is no longer gross and heavy, the realm of desires.

The eight practices of the Noble Eightfold Path nourish each other, when Right View is present, Right Mindfulness and Right Action, etc. are present, and vice versa. The strict practice of the Noble Path helps one comprehend food thus, comprehends the uprising of food thus, comprehends the stopping of food thus, comprehends the course leading to the stopping of food thus, he has got rid of all addiction to attachment, has dispelled addiction to shunning, has abolished addiction to the latent
view ‘I am,’ has got rid of ignorance, has made knowledge arise, is here-now end-maker of anguish.511

The Buddha’s teachings on āhāras as depicted in Pāli Pañcanikāya opens new regard for food/nutrition of human that is the operation of the four foods is clearly pointed out by the Buddha that in this process of nutriment there is no eater separate from the food; it is a process of assimilation where the life-continuum is sustained by physical food, by sense-contact, by volitional activity and by reproductive consciousness. In this process of alimentation and assimilation, the absorbent physicopsychical organism is not a separate entity, not even a separate process, but has become and continues to become that which it has become and by means of which it sustains its process of becoming.

Thus, process of nutrition in its various aspects covers the entire field of the teaching of the Lord Buddha, physically, psychologically, emotionally, mentally, ethically, for it is the essence of the Buddha’s teaching which shows existence as a flux, as a process of becoming, dependent on condition. That is a process of nutrition, which is a living experience in which the object is assimilated and becomes the subject. This so-called subject can only continue in its process by gathering fresh experience, just as a flame can keep itself alive only by burning, by drawing into itself new fuel, until everything is seen as food for body, food for will, food for thought. In the realization of the loathsomeness of this food will arise a disgust with the process itself which alone can make one free.

In this present study, the researcher has discussed and considered the true meaning and nature of “āhāras,” has introduced the existence of man that is just the constitution of the four kinds of food, which is conditioned, and no self. The truth of “āhāras” and the nutritious source

511 M. I, 48.
of human life that has been proved through the doctrines of Dependent Origination, No Self, Impermanence, *Karma*, and the Four Noble Truths. The truth of *āhāra* has covered the life of man and world as discussed will open new courses of individual and community nutrition. It is going to be mentioned next.

7.2. **New courses of individual and community nutrition**

Generally, the values of nutrition for each individual and community are known through the fulfilment or satisfaction of needs of life that is one constantly desires for the four kinds of food. It is because those nutritious values have been evaluated by desire and grasping. It is said that war, conflict, and violence are the results of the assimilation of those nutrition. For the term "nutrition," in the nutritionists' views, "Nutrition is the study of foods, their nutrients and other chemical constituents, and the effects of food constituents on health. Nutrition recommendations for the public change as new knowledge about nutrition and health relationships are gained,"[^512] "Nutrition Security' is known as adequate nutritional status in terms of protein, energy, vitamins, and minerals for all household members at all times."[^513] For these views, the value of nutrition centers on the development of physical health - looking for outside more than that of mental life. This value of nutrition really stimulates one's desire and grasping, and obviously, it has to face many troubles. From the Buddha's teachings on *āhāra* as discussed, it is believed that this is a special feature very helpful to nutritionists, food scientists, economists, psychologists, and educator of the coming century in opening a new course of nutrition for each individual and community.

[^513]: Ibid.
7.2.1. New course of individual nutrition

Each individual plays a vital role in the development of a country. Hence, it is obvious that the energy of society, country, and human world is based on the spirit of each individual. If each individual is fed by the true nutrition, the social problems or diseases will be healed. In fact, we cannot deny sources of nutrition that modern civilization have found out and brought to each individual and community, they can be useful for physical life, but they cannot extinguish pain, sorrow, defilement, hatred, and desire in one’s mind of an individual after assimilating. That nutrition is assessed by a group of researchers on food or nutritionists based on scientific research and they have crucially centered on material things from environment, it can be the source of nutrition for physical body. The matter is where is the true nutrition for elimination of inner suffering in one’s mind, and who can bring it on him? According to Buddhism, as mentioned, happiness or pain of a man is not anyone else who bestows on him, but only the man concerned himself. Thus, each individual cannot look for the true nutrition for his life from without, but in himself - he has to be a good nutritionist for himself, not any other. New course of nutrition for each individual should be founded on this.

Twenty-six centuries ago, Lord Buddha discovered an invaluable nutrition for each individual’s new consumption that is the Noble Eightfold Path as mentioned. The researcher has ultimately found that the Noble Path is the source of invaluable nutrition because it will offer individuals a new vision to values and attitude of life leading to the calm of desire and ill-will, to elimination of the inherent “I” and “mine,” to the destruction of wrong view, thinking, speech, action, livelihood, diligence, mindfulness, concentration. Further, this source of nutrition will help
individuals (1) to realize that race\textsuperscript{514} and environment exist on the level of "relative" reality - race is not separate from each other and not separate from environment, not self, conditioned, and changing (through the absorption of Right View and Right Thinking,) (2) to make up their life, especially their physical body (through the absorption of Right Speech, Right Action, and Right Livelihood), and (3) to keep calm of mentality (through the absorption of Right Effort, Right Mindfulness, and Right Concentration.) Generally, it helps individuals to restore their inner energy, to open the doors of true happiness, to destroy all diseases, to overcome all obstacles of life, and to live happier in the present moment of the here-and-now. It is also called an antidote to all human problems and the precious nutrition for individuals in all the time. The issue is individuals are ready to accept new course of nutrition or not. Actually, for a long time, the habit of individuals has preferred to take nutrition from outside, they do not know that those seeds of nutrition are always available in them. They will feel surprised and strange at the journey of search for a source of nutrition in them. Thus, the destruction of inherent nutrition is a big challenge to each individual. In the researcher's opinion, the method which one can identify as the true nutrition in him is the assimilation of the Noble Eightfold Path within himself in order to control gradually his desire, lust, hatred, sexual pleasure, and self-thought. Whenever the Noble Eightfold Path is not absorbed and those toxins are present, he cannot be happy at all.

If the above new course of nutrition is accepted, a system of true nutrition for the wholeness of individual and humanness will come into existence and survive. For an individual, the meaning of life is to live

\textsuperscript{514} Race is based upon dualist thinking: black/white, male/female, self/other, good/bad, praise/blame, etc. On an ultimate level, race/ethnicity is a fiction, and identification with it is unskillful. Nondualism is beyond binary oppositions that inevitably create separation, hierarchies, and oppressions. See at “Dharma, Color, and Culture”, ibid., p. 167.
with what he is in the very present moment without attachment to it and the Noble Eightfold Path - the invaluable nutrition which will help him to achieve this meaning. The meals with greed and hate, the impure touching of the six sense organs and the inherent wishes of the idea “I” and “mine” which are known as the worldly nutrition have created the images of life that are dead and hungry. So, it is necessary to have the noble nutrition for helping individuals realize what influences are hindering their mind and body, obsessing them, from seeing the four kinds of “āhāra” as they really are, to give them up. If all the above requirements are satisfied, the life of individuals will become meaningful and sanguine, they can readily contribute their abilities to the benefits of community with the absence of the notion of “I” and “mine”. This is the meaning of a new course of individual nutrition.

7.2.2. New course of community nutrition

First, the term “community” is a grouping of people or individuals who reside in a specific locality and who interact and connect through a definite social structure to fulfil a wide range of daily needs.\textsuperscript{515} Here, the researcher uses the word “community” does not allude to any specific locality, definite social structure, or tribe but to all communities in the world. The new course of community nutrition that is going to be suggested here in accordance with all people in the world, without distinguishing caste and race.

According to modern community nutritionists such as Marie A. Boyle and David H. Holben, ‘community nutrition’ originated from the improvement of the health, nutrition, and well-being of individuals and groups within communities. Their effort is to promote good nutrition as one avenue for achieving good health, to develop programs to help people

\textsuperscript{515} Marie A. Boyle, et al., Community Nutrition in Action. p. 4.
improve their eating habits, and to seek environment changes to support good health habits. Their viewpoints and contributions are useful for the physical health of community but they have not put forth the nutritious value of the mental life of community that has the ability to solve all difficulties and conflicts within communities.

As mentioned, the strength of a country is founded on that of each individual. Thus, can this be said that when individuals have consumed or nourished by the true nutrition like the Noble Eightfold Path as already stated, will the life of community be safer? It is correct. If so, does community need another kind of nutrition for it? Yes, of course, community also needs to have another nutrition to balance relationship between this person and that one, between this community and others in the spirit of harmony and solidarity. In fact, the truth of life is to live for the mental happiness of others. So what is kind of nutrition for one to live for others? Is it material food, or wealth, or high position? Indeed, that is nothing other than "true love." What the profound meaning of true love is being considered in the following lines.

As already mentioned, the Noble Eightfold Path is suggested as new course of individual nutrition, this means that each individual tries to do good for himself or he lives for himself, without harming others. It is said that the community nutrition arises also from the wholeness of individuals viz after doing good for himself with the consumption of the Noble Eightfold Path, each individual starts living for others, for the benefits and happiness of others. The kind of nutrition for individuals to live for benefits of others will open new course of community nutrition. Let us lend our ear Lord Buddha taught:

\[\text{Ibid., pp. 4-5.}\]
"You now are freed from all fetters. Go forth, O bhikkhus, for the welfare of many, for the happiness of many, out of compassion for the world for the good and welfare, and happiness of gods and men."^517

The above quotation has dignified the spirit of responsibility for all human beings in the world based on living for others with true love and compassion. Where there is true love, there is life of communities. True love has to be originated from right view or understanding. Without true love, communities will be enemies of each other.

According to Buddhism, "true love" that has been understood through the four aspects as revealed in the Brahmihihara sutta.^^^ The term "Brahmavihara" is a term in Pāli and Sanskrit meaning "Brahma abiding," or "Sublime attitudes" known as the Four Immeasurable Minds - love, compassion, joy, and equanimity. Love in Sanskrit is maitri; in Pāli it is metta. Compassion is karuna in both languages. Joy is mudita. Equanimity is upeksha in Sanskrit and upekkha in Pāli. The Four Brahmihiharas are called "immeasurable," because if one practises them, he will know how to heal the illness of anger, sorrow, insecurity, sadness, hatred, loneliness, and unhealthy attachment; they will grow in him every day until they embrace all beings and the whole world in all directions. He and everyone around him will become happier. Love, compassion, joy, and equanimity are the very nature of an enlightened person. They are the four aspects of true love within ourselves and within everyone and everything. They are the source of the invaluable nutrition of community.

The first aspect of true love is metta, the intention and capacity to offer joy and happiness towards all sentient beings. To develop that capacity, one has to cultivate looking and listening deeply so that he can

^517 The first khandhaka of Mahāvagga of Vinayapitaka.
^518 A. V, 299 (10.208), and Sn. Metta sutta. (Also in Madhayama Agama, Taisho 26 and Samyukta Agama 744, Taisho 99.)
know what to do and not to do to make others happy. If one offers his beloved something others do not need, that is not metta. He should see one's real situation or what he offers may bring her joy. Without understanding, one’s love is not true love. One must look deeply in order to understand the needs, aspiration, and anguish of the one he loves. In order to be loved, one has to love, which means he has to understand. According to Ven. Thich Nhat Hanh, in his book entitled: “The Heart of the Buddha’s Teaching,” metta or maitri can be translated as “love” or “loving kindness.” Some Buddhist teachers prefer “loving kindness,” as they find the word “love” too dangerous. He thinks that the words sometimes get sick and we have to heal them and to restore their meanings. He has used the word “love” to mean appetite or desire, as in “I love hamburgers” he prefers “love” because the word “maitri” has roots in the word “mitra,” which means friend. Therefore, in Buddhism, the primary meaning of love is friendship.\textsuperscript{519} We all have the seeds of love in us. We can develop this wonderful source of nutrition, nurturing the unconditional love that does not expect anything in return.

The second aspect of true love is karuna or compassion, the intention and ability to relieve and transform anguish, lighten sorrows. Compassion is the hope that a person’s sufferings will diminish and the wish for all sentient beings to be free from suffering. To cultivate compassion in ourselves, we need to train mindful breathing, deep listening and looking. Compassion contains deep concern. One knows the other person is in pain, so he sits close to her, he looks and listens deeply to her to be able to touch her pain; in doing so, he is in deep communication and communion with her, and that alone brings some relief. One compassionate word, action, or thought can reduce a person’s

\textsuperscript{519} The Heart of the Buddha’s Teaching, ibid., pp. 171-172.
or men's suffering. One compassionate word can give comfort and confidence, destroy doubt, reconcile a conflict, and open the door to true happiness. One action can save a person's life. One thought can do the same, because thoughts always lead to words and actions. With compassion in one's heart, every thought, word, and action can bring about a miracle.

The third aspect of true love is *mudita*, joy. True love always brings joy to himself and to the one he loves. If his love does not bring joy to both of them, it is not true love. Some commentators have said that *mudita* means "altruistic joy" or "sympathetic joy," the happiness we feel when others are happy.\(^\text{520}\) According to Ven. Thich Nhat Hanh, commentators' view is too limited, it discriminates between self and others. Therefore, he believes that *mudita* is a joy that is filled with peace and contentment. We rejoice when we see others happy, but we rejoice in our own well-being as well. Joy is for everyone.\(^\text{521}\)

The fourth aspect of true love is *upesha*, equanimity, nonattachment, nondiscrimination, and even-mindedness. It is understood as "the wisdom of equality," (*samatajñana*) the ability to see everyone as equal, without discrimination between ourselves and others, between friend, enemy or stranger, but regard every sentient being as equal. It is learning to accept both loss and gain, praise and blame, success and failure with detachment, equally, for oneself and for others. It is a clear-minded tranquil state of mind - not being overpowered by delusions, mental dullness or agitation. To develop equanimity, one should practise to shed all discrimination and prejudice, and remove all boundaries between himself and others. As long as one sees himself as the one who loves and the other as the one who is loved, as long as he values himself more than

\(^{520}\) Ibid., p. 174.
\(^{521}\) Ibid.
others or different from others, he does not have true equanimity. He has to put himself into the other person’s skin and to become one with him if he wants to understand and to truly love him. When that happens, there is no “self” and no “other.”

Every aspect of true love contains the other three in it called the Four Immeasurable minds. In the researcher’s opinion, the four aspects of love are the very source of true nutrition for communities. Such true love is like a string of beads, and each individual is like beads connected together in order to create communities in which there is no war, conflict, and hatred, the notion of “I” and “mine.” There is only nutritious source of true love that is flowing. Whenever we consume the four kinds of “āhāra” with the aspects of true love, we bring peace and happiness to the human worlds. The operation of community nutrition - true love is concisely presented as follows:

“Even as a mother protects with her life
Her child, her only child,
So with a boundless heart
Should one cherish all living beings:
Radiating kindness over the entire world
Spreading upwards to the skies,
And downwards to the depths;
Outwards and unbounded,
Freed from hatred and ill-will, without any enmity.”

The researcher believes that, if the aspects of true love are accepted as a new course of community nutrition, the human world will be free from conflict, violence, and suffering.

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522 Sn. Metta sutta.
The sources of the current nutrition of individuals and communities are controlled by wrong understanding, thinking, craving, ignorance or by the idea of "I" and "mine" that has caused war and hatred, conflicts and violence, and competition and discrimination between person and person, between community and community. In fact, all efforts of humans are to achieve the final purpose of life that is true happiness. Hence, to obtain that real aim, the source of current individuals and communities nutrition and food must be purified and replaced by the elimination of ignorance, craving, hatred, and self-thought: all kinds of food, all touches, all actions, all wishes of mind, all views, and all thoughts must be absorbed and nourished into the operation of the Noble Eightfold Path, the four aspects of true love, not self as what Lord Buddha preached. This operation will open a new course of the new nutrition and food of individuals and communities leading to the elimination of craving and ignorance which are contaminating the source of true nutrition of human beings.

The human world is in crises: health crisis, sense organs crisis, will crisis, consciousness crisis, conscience crisis, hunger crisis, and educational crisis. If the course of nutrition and food is changed, those crises can be solved, and human beings will be free from serious problems and disasters. It is time for the human world to make a decision regarding the choice of one of two sources of nutrition: either source of nutrition produced by self-thought, wrong desire or source of nutrition produced by not-self thought, boundless love and compassion. The researcher believes that the second source that is truly valuable will offer solutions for all the current crises. It will be pointed out next.
7.3. Solutions for current crises

7.3.1. Solution for health crisis

Health is the greatest property of human life. That property is firstly dependent upon edible food. Nowadays although human beings have discovered many kinds of food, which are good nutrition that can improve the health and their living is rather comfortable, they still have to face health crisis - that are serious diseases are threatening their physical health. The researcher thinks that, crisis of health has come from basic causes such as: the wrong attitude about the method of improvement of the health: People think that consumption of many nourishing foods will get sound health and freedom from diseases. The meat of animals is regarded as daily food in order to serve the human health. There is attachment for nourishing foods. Then they wish forward to and do evil actions.

From the above causes, solutions for health crisis can be:

With right view and right mindfulness, one has to distinguish between what is healthful and what is harmful, because what he eats or drink can bring about mental or physical pain. Be aware that putting a lot of nourishing foods into the body will be easy to change them to become toxins and cause diseases. Be aware that animal meat is not right daily food for good health and vegetables are very good for it. Gandhi who does not regard flesh-food as necessary for human beings to live ordinarily at any stage and under any clime, holds flesh-food to be unsuitable to our species.\footnote{Compiled by Trudy S. Settel, The Wisdom of Gandhi, Delhi: Manjul, 2004, p. 143.} Buddhism believes that meat-eating is easy to hurt one’s true love because it is one of the most vital elements of human health. Restrain from taking immoderate in foods, though the foods may be very delicious. True health is impossible without a rigid control of the plate. Further, prevent from doing evil actions: The body performs evils.
which are such as killing, stealing, sexual pleasure; evil words, and evil thoughts. The operation of these evil actions is that of lust, hatred, and delusion, and of diseases, which will burn away both physical and mental health. Gandhi said, “the relation between the body and the mind is so intimate that if either of them gets out of order, the whole system would suffer. Hence it follows that a pure character is the foundation of health in the real sense of the term; and we may say that all evil actions and evil passions are but different forms of disease.”\footnote{Ibid., p. 90.} Whenever one has a trained mind, it brings health and happiness to him.\footnote{Dhp., verse No. 35.}

7.3.2. Solution for sense organs crisis

The six internal sense organs: eye, ear, nose, tongue, body, and mind constantly consume the six external sense bases (the external world): material form, sound, smell, taste, tactual object, and mental object like their foods. Attachment to the external world arisen from touching has caused worldly winds: gain and loss, fame and shame, praise and blame, and happiness and pain. Nowadays, social environment is being downgraded seriously; man’s sense organs have absorbed a lot of adverse cases such as conflict, violence, hatred, killing, lying and deceit; that cases blind one’s mind leading to evil actions. Such is the crisis of sense organs. The senses organs crisis leads to other crises in society.

The solution is to avoid touching the images and sounds that can cause anger and greed, and keep in touch with the images and sounds that can bring joy to us. It is essential to contemplate deeply on man and external world. It needs are not self, changing, and conditioning in order to give up attachment and grasping. With right view, one sees that due to attachment to the external world, there is suffering, sorrow, and samsāra.
The method of meditation will help one to be free from attachment to the external world, eliminate ignorance and see that this is not I, mine, and myself. In doing so, the six external sense objects are not obstacles to the six sense organs or mind, the contrary they are useful means for one to cultivate in order to get out of the crisis of sense organs. Gandhi said, “He who has conquered his sense organs has really conquered the whole world.”

According to Dependent Origination, due to contact (between internal sense bases and external sense bases) pleasant feeling, painful feeling, or neither pleasant nor painful feeling arises. The contemplation of those feelings is also a solution for sense organs: when one experiences a bodily or mental pleasant feeling, one knows: “I experience or feel a pleasant feeling.” But this knowledge casts out the belief in a being, and uproots the wrong view on a self/soul because “I experience” or “I feel” is a conventional expression for that impersonal process of feeling.

7.3.3. Solution for will crisis

From the crisis of sense organs (or contact food) it is leading to the crisis of will or wish of mind (volitional food). It is known that when wishes: “I am this,” “I am not this,” “I am that,” “I am not that,” “I will be thus,” “I will not be thus,” “May I be thus,” “May I not be thus,” occur in one’s mind they are synonymous with war, competition, struggle, hatred. Such is the crisis of will. Those wishes are the volitions that are controlled by ignorance and craving; due to ignorance volition arises, due to volition consciousness arises, and the whole suffering arises. The solution for the crisis of will is to be found through the cultivation of volitions which means transform the self-thoughts – wishes attached to the “I” and “mine” into the not-self. The Four Foundations of

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526 Ibid., p. 89.
Mindfulness makes the only way to extinguish the wishes of mind causing suffering and do help one develop the noble wishes with immeasurable mind overcoming the boundary of the self-thought, leading to true happiness in the present of here-and-now.

7.3.4. Solution for consciousness crisis

The crisis of health, sense organs, and will will be leading to that of consciousness. Every day all the seeds of anger, greed, delusion, suspicions, grasping, and pride sown on the land of our consciousness and create our body, mind, and world; it is very painful. Our consciousness has consumed the countless toxins through the unmindful thoughts, words, and actions. Such is the crisis of consciousness.

Lord Buddha said, “The one who is calm in body, calm in speech, calm in mind, who is well-composed, who has rejected worldly life this is truly called ‘peaceful one.’” Calm in all actions is one of solutions for the crisis of consciousness. Further, the solution for its crisis is to cultivate the meditation through the contemplation of the sixteen mental states and the contemplation of mental objects in which the five hindrances (pañca nivarānāni) must be identified and extinguished, and to practise the four immeasurable minds and the Noble Eightfold Path as mentioned leading to the purification and the extrication of crises of consciousness and in order to transform one’s consciousness into wisdom.

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527 The Four Foundations of Mindfulness: Body contemplation, contemplation on feelings, contemplation on mind, and contemplation on mental objects. (see at Satipatthānasutta, M. I.)
528 Dhp., verse No. 378.
529 M. I, Satipatthānasutta.
530 The five hindrances: Sense desire (kāmacchanda), anger, sloth and torpor, agitation and worry, and skeptical doubt, ibid.
7.3.5. Solution for hunger crisis

The crisis of the four foods leads to the hunger crisis. The word “hunger” means the strong desire or craving for worldly things. In this sense, not only the poor are hungry but also so are the rich. The human’s mind never stops or satisfies desires for tasty foods, for sexual and sensual pleasure, for beautiful form, for good sound, for good smell, for possession, for fame, for position, for prestige, etc. Whenever one’s hunger is filled, sorrow, worry, fear, war, conflict, enemies, and other dangers follow one as the wheels of a cart roll over the tracks of the bullock that draws it. The current world hunger crisis is also in the same situation.

Hunger in the sense of craving for worldly things is the second Noble Truth – the cause of all suffering in life. For this, the practice of the Four Foundations of Mindfulness as mentioned or the Noble Eightfold Path is the way leading to healing current world hunger crisis. The researcher thinks that the human world will be free from hunger crisis, live in peace and happiness, prosperous welfare in every aspects of life whenever all human beings transform such cravings into vigor (virya) which is intense craving directed toward spiritual growth. This means that while holding on the concentration and one-pointedness of mind, if one emphasizes craving, which is concentration of craving. One generates craving for non-arising of unwholesome and wholesome states that have not yet arisen; he puts forth effort and mobilizes energy. Therefore, mobilize vigor to attain what is unattained. In this way one’s taking to the spiritual life will not be barren, but fruitful and ever-growing. Such is the way to resolve the current hunger crisis. If such cravings are transformed, hunger will end.

531 Dhp., Verse No. 1.
532 S. V, 268.
7.3.6. Solution for conscience crisis

Conscience is the part of your mind that tells one whether what he is doing is morally right or wrong. The four kinds of food are consumed with attachment, hatred, delusion leading to conscience crisis. The evil words, thoughts, actions, and selfish will of a man have been done will make him remorseful. Such is the conscience crisis.

Remorse for what has been done is a good psychological state but it also obstructs one’s progress. Right view and right mindfulness will help one identify what kinds of nutriment bring remorse to him after digesting and what kinds nutriment bring joy to him. The conscience torment is also social behavior psychology; therefore, the practice of the four immeasurable minds is regarded as the positive solution for its crisis.

7.3.7. Solution for educational crisis

All the current crises originate from food crisis. As already mentioned, the existence of human race on the earth is dependent on the four kinds of āhāra. Education that plays an important role in human life also exists on food. There is food crisis and also there is educational crisis. The knowledge is imparted to the students as food is put into the body. If the teachers or communicators have no true knowledge about the truth of man and life, of happiness and pain, they cannot help their students improve the illusion of life, tension, and stress in mind and realize as they really are. Thus, if education is not nourished by the valuable theory of “āhāra” and by sources of true nutrition, that education cannot impart nourishing lessons, knowledge, and subjects to the young. The education is similar to a mother, her children will be suffering if their mother is too weak to feed them.

The true education is to contain the true lessons and their contents have high nutritious value known as the Noble Eightfold Path or the Four
Immeasurable Minds. With these values, the lessons in all schools do aim at improving the health, the six internal sense bases, and eliminating wrong wishes, ill consciousness, and thoughts in relation to the idea “I” and “mine” as a means to true happiness. The final goal of education is to help people attain true happiness, therefore if the lessons that contain matter that is full of insipid and vapid knowledge stimulate craving, grasping, competition, and struggle and that kind of education does not execute its rightly role and discharge its responsibility.

If education regards not-self thought, the doctrine of Dependent Origination and the Four Noble Truth as noble nutrition for its development, education will discover a correct way for “what to educate/ feed/nourish” and “how to educate/ feed/nourish” men, then it helps people to identify what they really are, what the world really is, and get rid of all causes/ foods/ sufferings from them so that they are prepared for happiness in the here-and-now. Such is solution for “educational crisis.”

The above are solutions for the current food crisis and other related interdependent crises.

“A critical study of āhāra and its importance as depicted in the Pañca Nikāya” that has opened for us a new avenue for food of human beings and has asserted where the source of true nutrition of human beings is. It is time for us to make a choice between the two sources of nutrition: the first one is considering the satisfaction of one’s desire for the four types of foods as a means to one’s happiness and the satisfaction of the foods in relation to the wishes “I am this,” “I will be thus,” “I will not be thus” as the basis on which all values in life are based. The second one is accepting the consumption of the four kinds of food in moderation, with non-attachment, with the control of one’s desire, with right view and
mindfulness as a means to free from suffering and to one’s happiness in the here-and-now, though one can encounter many difficulties in his life. The former has caused many problems and crises in human life, only the latter is a hope of getting out of the current troubles and crises.

To decide to choose this topic, the researcher knows that it is very difficult to explain the theory of āhāra as taught by Lord Buddha in the Pañcanikāya, and it is hard to convince others to agree with His specific teachings as a source of true food/nutrition for worldly men. However, he has made an attempt overcome difficulties in order to start carrying on and complete this research work by employing his limited ability.