2.1 Teachings of Buddha:

Research on Buddha teachings is going on very intensively, as Buddha teaching is a significance role for return to tranquility of life of the modern days. A review of the studies done all over the world reveals the following facts;

I. Panchseela and Austangik Marga With other variables:

Phra Palad Chainarong Rattanadiman; Pairoj Bowjai; Sunthorn Kotrbantao; Winyoo Sata (2008) research reveals that humans day by day have more behaviors in promoting pollution to the world by being unaware of the facts, causing impacts on all humans themselves. Creation of awareness of the environment is regarded as a guideline for helping decrease environmental pollution crises. Thus, this study of promotion of the environmental, ethical thinking system aimed to find out an efficiency of the Buddha Chinnaraj teaching approach with a requirement of 80/80, to compare ethical achievement before and after learning and to compare the environmental, ethical thinking system using the Buddha Chinnaraj teaching approach and the conventional teaching approach. The sample used in this study consisted of 80 Matthayumsueksa 5 (grade 11) students at Phutthachinnarat Phitthaya School, Amp hoe Mueang, Changwat Phitsanulok, obtained using the cluster random sampling technique. They were assigned to an experimental group of 40 students and a control group of 40 students. The instruments used for collecting data were plans for organization of learning by using the Buddha Chinnaraj teaching approach and plans for organization of learning by using the conventional teaching approach, a 40-item achievement test and a 40-item scale on ethical thinking. The statistics used for analyzing the collected data were mean, percentage, t-test (dependent samples) and F-test (ANOVA and Two-way MANOVA). The results of the study were as follows: the Buddha Chinnaraj teaching approach entitled promotion of the environmental, ethical thinking system had an efficiency of 96.25/96.87, which was higher than the established requirement of 80/80. After learning by using the Buddha Chinnaraj teaching approach Matthayomsuekas 5 students had higher knowledge, attitudes and performance in the environmental, ethical aspect than those who learned using the conventional teaching approach at the 0.01 level of significance. This approach can encourage students to be alert and to generate dharma preference and originate happiness to living things around them. The students have mental freedom based on the Buddhist Teachings. Therefore, the Buddha Chinnaraj teaching approach should be supported to implement in learning and teaching in the future.
**Kaza Stephanie (2005) study** on western Buddhist motivation for vegetarianism

Buddhist motivations for abstaining from meat-eating draw from a wide range of traditions. Theravada themes emphasize non-harming, Right Livelihood, and detachment; Mahayana themes highlight interdependence, Buddha-nature, and compassion; Tibetan themes consider rebirth implications for human-animal relationships. These and other contemporary themes overlap with traditional western arguments promoting vegetarianism based on animal welfare, personal and environmental health, world hunger, and ethical development. This paper surveys these themes, then discusses two studies based on survey data that indicate that western Buddhists and Buddhist centers have a wide variety of practices regarding meat-eating. The first survey reports on institutional food choice practices at western Buddhist centers. The second study reports on individual food practices among western Buddhists, with data on food choices and rationales for these choices. In both surveys, Buddhist principles interact with western arguments, leading to diverse decisions about what to eat. As interest in Buddhism grows in the west, Buddhist moral concerns regarding food could influence western food choices in a significant way.

**Peter Harvey (2013) Study on Buddha teachings** all Buddhists go to the Buddha, Dhamma and Sagha as the ‘three refuges’, but who exactly are the ‘the eight types of persons’ that are referred to in the standard passage on the nature and qualities of the third refuge? Four of these persons are clearly the stream-enterer, once-returner, non-returner, and Arahat, but who are the others, especially the lowest of them, the one practicing for the realization of the stream-entry-fruit? This article aims to develop greater clarity on these eight persons and their relationship to each other, and especially to focus on the first, who comes in the forms of the faith-follower and Dhamma-follower. It aims to get at the original meaning of such terms, and trace how these changed. In particular, it questions the appropriateness of the developed Pali tradition’s mapping of him/her as existing only for one moment, immediately prior to stream-entry, and seeks to gauge, from the suttas, at what point in a person’s practice they become such a person, and hence a member of the savaka-Sagha. In the process, the practices of the person practicing for stream-entry are explored and the sutta meaning of terms such as ariya, ariya-savaka, sekha and sappurisa are also examined.
Linda Atkinson; Jerelyn L Duncan (2013) research focus leadership is a concept that has intrigued and puzzled researchers for centuries. Studies to address its complexities remain a hot topic of debate and controversy. In an attempt to create a productive workforce, leaders universally strive to adopt effective leadership practices to advance their work. Research of the Noble Eightfold Path, which includes right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration, may serve as a conduit to broaden an individual’s understanding of the importance of leadership. Incorporating these methods could assist any individual in maximizing his or her leadership potential regardless of personal religious affiliation.

Sompan Promta (2004) research reveals teachings Buddha human life and its value human cloning and embryonic stem cell research are involved with the interpretation of human life and its value. Normally, theistic religion seems to have more explicit religious grounds to point out how human life should be respected by persons who are involved in the research on human being. God is the source of human dignity in theistic religion. Buddhism, as an atheistic religion, is based on another ground in moral reasoning. The Buddha says that what he teaches are natural phenomena. The dhamma, which refers to the teaching of the Buddha, is understood by Buddhists as natural things and natural laws. For non-Buddhists, the best way to understand the Buddhist teaching is to understand it like understand the natural sciences such as physics, chemistry, or biology. Buddhism teaches that the universe is naturally given, and the Buddha himself clearly declares that he is not interested in exploring its origin and the end. The great enlightenment brings him the insight that the universe is regulated by the five kinds of natural laws (niyama) namely the physical law (utuniyama), the biological law (bijaniyama), the law of action (kammaniyama), the law of mind (cittaniyama), and the law of dhamma (dhammaniyama). The Buddhist morality is based on the belief in these natural laws. Goodness and badness in human actions are not based on God's judgment, but on the laws of nature.

Wanpen Khemakanok; Kla Somtrakul; Wisanee Siltrakul (2013) the present study is qualitative research aimed: a) to study the training model for developing the virtue of community leaders in central Thailand; b) to study the problems and suggestions of the training model for developing the virtue of community leaders in central Thailand; c) to develop the training model for developing virtue of community
leaders in central Thailand. The research area consisted of three provinces in Central Thailand, Nakhon Nayok, Pathumthani and Phra Nakhon Si Ayutthaya. The research tools were preliminary survey, interview, observation, group discussion and workshop. Field data was collected from three groups of informants. The collected data was validated using a triangulation method and analyzed in accordance with the research objectives. The research results were presented as a descriptive analysis. The final results led to the setup of a new model of training, which can be called the ‘Buddha Contemplation: Development of a Training Model to Improve Community Leader Virtue’. The content of the course takes four Buddhist principles as its foundation: Sammaditthi (right views), Jarit (behavior), Sikkha (training) and Bhavana (development). The training method is on the principle of the kanlayanmit (seven suitable preparation conditions). The development of the training model for developing community leader virtue based on the Buddha Contemplation method can be implemented as a training technique for more effective development of community leader virtue.

Tapas Aich(2013) research on Buddha philosophy and psychotherapy in relation to four noble truths as preached by Buddha are that the life is full of suffering (Duhkha), that there is a cause of this suffering (Duhkha-samudaya), it is possible to stop suffering (Duhkha-nirodha), and there is a way to extinguish suffering (Duhkha-nirodha-marga). Eight fold Path (astangika-marga) as advocated by Buddha as a way to extinguish the sufferings are right views, right resolve/aspiration, right speech, right action/conduct, right livelihood, right effort right mindfulness and right concentration. Mid-twentieth century saw the collaborations between many psychoanalysts and Buddhist scholars as a meeting between "two of the most powerful forces" operating in the Western mind. Buddhism and Western Psychology overlap in theory and in practice. Over the last century, experts have written on many commonalities between Buddhism and various branches of modern western psychology like phenomenological psychology, psychoanalytical psychotherapy, humanistic psychology, cognitive psychology and existential psychology. Orientalist Alan Watts wrote 'if we look deeply into such ways of life as Buddhism; we do not find either philosophy or religion as these are understood in the West. We find something more nearly resembling psychotherapy'. Buddha was a unique psychotherapist. His therapeutic methods helped millions of people throughout the centuries. This research is just an expression of what little the current author has
understood on Buddha philosophy and an opportunity to offer his deep tribute to one of the greatest psychotherapists the world has ever produced to help the personality development and staying mentally peace.

**G. Alan Marlatt (2002)** the purpose of this paper is to provide an overview of how Buddhist philosophy can be applied in the treatment of individuals with substance abuse problems (alcohol, smoking, and illicit drug use) and other addictive behaviors (e.g., compulsive eating and gambling). First I describe the background of my own interest in meditation and Buddhist psychology, followed by a brief summary of my prior research on the effects of meditation on alcohol consumption in heavy drinkers. In the second section, I outline some of the basic principles of Buddhist philosophy that provide a theoretical underpinning for defining addiction, how it develops, and how it can be alleviated. The third and final section presents four principles within Buddhist psychology that have direct implications for the cognitive-behavioral treatment of addictive behavior: mindfulness meditation, the Middle Way philosophy, the Doctrine of Impermanence, and compassion and the Eightfold Noble Path. Clinical interventions and case examples are described for each of these four principles based on my research and clinical practice with clients seeking help for resolving addictive behavior problems.

**Henghao Liang (2012)** this article introduces the close relationship between Jung and Chinese religions, compares Jung’s psychological theories to Chinese religious thoughts taking Buddhism and Taoism as examples, and draws the following three conclusions. First, although Jung never went to China, Jung’s interest and studies in Chinese religions continued throughout his life. Second, there are important similarities and differences between Jung’s unity of opposites and Buddhism’s “Middle Way,” Jung’s synchronicity and Karmic harmony, Jung’s Self and Buddhism’s Self, and Jung’s individuation and Buddhism’s meditation. Third, there are significant, close relationships between Jung’s concepts of synchronicity, Self, and his three principles of psyche and parallel concepts in Chinese Taoism.

**Jon Kabat-Zinn (2003)** research suggests that mind fullness based interventions are clinically efficacious, but that better designed studies are now needed to substantiate the field and place it on a firm foundation for future growth. Her review, coupled with other lines of evidence, suggests that interest in incorporating mindfulness into clinical interventions in medicine and psychology is growing. It is thus important that
professionals coming to this field understand some of the unique factors associated with the delivery of mindfulness-based interventions and the potential conceptual and practical pitfalls of not recognizing the features of this broadly unfamiliar landscape. This commentary highlights and contextualizes (1) what exactly mindfulness is, (2) where it came from, (3) how it came to be introduced into medicine and health care, (4) issues of cross-cultural sensitivity and understanding in the study of meditative practices stemming from other cultures and in applications of them in novel settings, (5) why it is important for people who are teaching mind-fullness to practice themselves, (6) results from 3 recent studies from the Center for Mindfulness in Medicine, Health Care, and Society not reviewed by Baer but which raise a number of key questions about clinical applicability, study design, and mechanism of action, and (7) current opportunities for professional training and development in mindfulness and its clinical applications.

Liping Liang (2012) find out research based on questionnaires and in-depth interviews, this article describes and systematically analyzes the psychology of the religiosity of contemporary Chinese Buddhist and Christian converts. People convert to a religious faith for a variety of reasons that range from seeking a means of escape to a practical way of coping with life. Religious belief contains subtle and complex factors, such as the interactions between believers and their beliefs, a sense of community among religious believers, conversion of mind and personality, and influence of the religious beliefs on religious believers’ mental health and behavior. This paper seeks to provide an overview of research conducted in the People’s Republic of China about the various motivations and paths to conversion.

Abraham Velez de (2004) start by discussing Damien Keown’s important contribution to the field of Buddhist ethics, and I point out some difficulties derived from his criterion of goodness based on the identification of nirvana with the good and the right. In the second part, I expand Keown’s conception of virtue ethics and overcome the difficulties affecting his criterion of goodness by proposing a heuristic distinction between instrumental and teleological actions. In the third part, I explore the early Buddhist criteria of goodness and argue that they do not correspond to a form of virtue ethics as Keown defines it, but rather to a particular system of virtue ethics with features of utilitarianism and moral realism. That is, a system where the goodness of actions is determined not only by the mental states underlying actions as
Keown claims, but also by the content and the consequences of actions for the happiness of oneself and others.

**John Makransky (2005)** the result focus of modern technocratic societies on material means for well-being tends to ignore the significance of motivation: What sort of motive force drives the social policies and development strategies of our societies, and how does that affect the outcome of our endeavors to establish social stability and well-being? This paper will draw upon teachings from the Ornament of the Mahayana Scriptures (Mahayana-sutra-alā kara, ascribed to Maitreya circa the fourth century CE), teachings that focus on the motive power of boundless love and what happens where it is lacking. I will try to apply insights from that text to contemporary problems of social fragmentation and violence. Given the forces of divisiveness and violence that have been unleashed in many parts of the world in recent years, I have been asked to explain what resources within Buddhism I draw upon as a Buddhist scholar and Dharma teacher that might help empower people in their quest for genuine peace.1 In the past year, partly as my own response to the violence of September 11, terrorism, and war, but also to daily news of violence in homes and neighborhoods in my own country, I have found my attention turn to the four boundless attitudes that are central to my tradition, and a renewed interest in taking them up for protection and refuge. I find myself increasingly focusing on their practice in my life and teaching their cultivation both within the university and in meditation retreats and workshops.

**Rupert Gethin (2004)** the teaching of Buddha on the Theravadin exegetical tradition, the notion that intentionally killing a living being is wrong involves a claim that when certain mental states (such as compassion) are present in the mind, it is simply impossible that one could act in certain ways (such as to intentionally kill). Contrary to what Keown has claimed, the only criterion for judging whether an act is “moral” (kusala) or “immoral” (akusala) in Indian systematic Buddhist thought is the quality of the intention that motivates it. The idea that killing a living being might be a solution to the problem of suffering runs counter to the Buddhist emphasis on dukkha as a reality that must be understood. The cultivation of friendliness in the face of suffering is seen as something that can bring beneficial effects for self and others in a situation where it might seem that compassion should lead one to kill.
Harald Wiese (2011) the research paper deals with household theory from the angle of Buddhist thought. We build on the Buddhist terms of tanha versus chanda to express Buddhist preferences and Buddhist household theory in terms of textbook microeconomic terms. We find that preferences of Buddhist (enlightened) people may differ from those of non-Buddhist people in a systematic manner. Among other hypotheses, we deduce that Buddhists work harder than non-Buddhists if we control for meditation time. We argue that any full-grown Buddhist economics (if it is to exist) needs to build on Buddhist preference and household theory, either as presented here or in a different form.

W. H. St. Wiist; B. M. Sullivan; D. M. George; H. A. (2012) finding sated about web survey of Buddhists' religious practices and beliefs, and health history and practices was conducted with 886 Buddhist respondents. Eighty-two percent were residents of the USA. Ninety-nine percent practiced Buddhist meditation and 70% had attended a formal retreat for intensive meditation practice. Eighty-six percent were converts to Buddhism and had been a Buddhist for a median of 9 years. Sixty-eight percent of respondents rated their health as very good or excellent. A one-point increase on a Buddhist Devoutness Index was associated with a 15% increase in the odds of being a non-smoker and an 11% increase in the odds of being in good to excellent health.

Kelum Jayasinghe, Teerooven Soobaroyen (2009) the present study reveals that is to examine how the Buddhist and Hindu people in non-Western societies perceive rational accountability practices in religious organizations, through their respective religious “spirit” and “beliefs” and in combination with broader structural elements of the society. Design/methodology/approach – The interpretive tradition of research, i.e. ethnography based on two in-depth cases from Sri Lanka (a Buddhist temple) and Mauritius (a Hindu temple) is adopted for the data collection. The data are analysed using grounded theory methods and procedures. Findings – In non-Western Buddhist and Hindu societies where people's lives are bound by a high religious “spirit” the accountability system in the religious organisations is largely visible as an informal and social practice rather than a stakeholder-oriented rational mechanism. It is found that the rational accountability mechanisms are “sacredised” by the Buddhist and Hindu religious “spirit” and subsequently, the accountability systems and religious activities are both influenced by the “structural elements” of trust, aspirations, patronage and loyalty relations, social status, power and rivalries. The accountability
practices implemented in these organizations are perceived by the people as being no more than “ceremonial rituals” aimed at strengthening the temple's righteous and prudent image to the religious society. Research limitations/implications – The paper raises the issue that accountability practices in community, grassroots-based non-profit organizations are not mere reporting of “facts” relating to economic activities and a “neutral system” giving reasons for the conduct of its leaders. Instead, they initiate new forms of accountability systems and reproduce structural conditions. Originality/value – This is one of the first field studies which examine perceptions of accountability within a Hindu and a Buddhist context, as influenced by the religious “spirit” and internal belief systems of the devotees. Previous studies have mostly focused on Judeo-Christian or Islamic denominations.

ChaoYing Shen and Gerald Midgley (2007) Research paper describes the application of a Buddhist Systems Methodology (BSM) to Tackle a Significant Conflict (and Underlying Issues) Threatening the Future of a Large non-governmental Buddhist Membership Organization in Taiwan. an Evaluation of the BSM, Undertaken Six Months after the Intervention, Demonstrated Positive Impacts, Including a Major Reduction in Conflict; Improved Communications across the Organization (especially from the bottom-up); a Successful Restructuring to Address some of the Underlying Issues; a Significant Upturn in the Recruitment and Retention of Members; and a Consequential turn-around of the Organization's Financial Position. In Addition, several Senior Managers Took on the BSM for their Personal Use, Trained Others, and Cascaded the Methodology down the Organization. This Resulted in the Official Adoption of the BSM as the 'main decision-making System' for Part of the Organization, and the Start of Wider Dissemination. Based on these Results, the Authors Argue that the BSM may have more General Utility for Problem Solving and Problem Prevention in Taiwanese (and possibly Other) Buddhist Organizations.

John Dunne (2011) aim of this article is to explore an approach to 'mindfulness' that lies outside of the usual Buddhist mainstream. This approach adopts a 'non-dual' stance to meditation practice, and based on my limited experience and training in Mindfulness Based Stress Reduction, this non-dual notion of 'mindfulness' seems an especially appropriate point of comparison between Mindfulness Based Stress Reduction and Buddhism. That comparison itself will not be the focus here given my own in expertise and lack of clinical experience, it would be best to leave the comparison to others! Instead, the aim here will be to explore some features of
‘mindfulness’ in the context of non-dual styles of Buddhist practice. To begin, we will assess some difficulties that emerge when one attempts to speak of ‘mindfulness’ in Buddhism. Next, we will turn to the somewhat radical notion of ‘non-dual’ practice in relation to the more mainstream descriptions found in the Buddhist Abhidharma literature. We will then examine some crucial features of Buddhist non-dualism, including attitudes and theories about thoughts and judgments. A brief foray into specific practice instructions will help us to understand the role of ‘mindfulness’ in a specific non-dual tradition called, ‘Mahamudra’ (the ‘Great Seal’). Finally, after some reflection on ‘mindfulness’ in the non-dual practice of Mahamudra, I will conclude by considering a crucial issue: the context of practice.

Ian J. Coghlan (2004) this research article surveys two sources of ethics in Theravada Buddhism. Firstly, it briefly surveys the texts that record the process of the proclamation of training rules. Secondly, it investigates the main events which provoked proclamation. This process of setting down an ethical standard itself emerges from both an intuitive sense of ethics held by society and the realized ethics of the Buddha. Further, though the proclamation of the 227 vows is designed to restrain physical and verbal action, the underlying purpose of the vows is to control the mind’s motivating unethical action. This survey will show that of the three roots of ignorance, aversion, and attachment, the vows are primarily directed to eliminating the root of attachment.

Fleeson, William and Gallagher, Patrick (2009) One of the fundamental questions in personality psychology is whether and how strongly trait standing relates to the traits that people actually manifest in their behavior when faced with real pressures and real consequences of their actions. One reason this question is fundamental is the common belief that traits do not predict how individuals behave, which leads to the reasonable conclusion that traits are not important to study. However, this conclusion is surprising given that there is almost no data on the ability of traits to predict distributions of naturally occurring, representative behaviors of individuals (and that there are many studies showing that traits do indeed predict specific behaviors). The authors describe a meta-analysis of 15 experience-sampling studies, conducted over the course of 8 years, amassing over 20,000 reports of trait manifestation in behavior. Participants reported traits on typical self-report questionnaires, and then described their current behavior multiple times per day for several days as the behavior was occurring. Results show that traits, contrary to expectations, were strongly predictive
of individual differences in trait manifestation in behavior, predicting average levels with correlations between .42 and .56 (approaching .60 for stringently restricted studies). Several other ways of summarizing trait manifestation in behavior were also predicted from traits. These studies provide evidence that traits are powerful predictors of actual manifestation of traits in behavior.

Xumei Wang; Ting Wang; Buxin Han (2013) this study investigated changes in measures of mental health among elderly Buddhists after the Wenchuan earthquake in China. The mental health status of Buddhists was compared with that of a non-religious group matched for age which was also severely affected by the disaster. The study focused on two geographic areas which were badly damaged by the earthquake, Beichuan and Mianyang, with Beichuan having suffered the greater damage. The Mental Health Inventory for the Elderly (MHIE) was used to measure the cognitive efficiency, emotional state, self-perception, interpersonal communication, and adaptive ability of survivors at two different times and in two different places: in Beichuan at 4 months and 10 months after the earthquake and in Mianyang at 6 months and 10 months after the disaster. The scores on the Mental Health Inventory for the older Buddhists in Beichuan were significantly lower than those for the non-religious participants there, but no significant differences were found in Mianyang. The mental health scores of older Buddhists in Beichuan 10 months after the earthquake were significantly better than those recorded 4 months after the earthquake. There were no significant differences in the mental health measurements of Buddhists between testing times in Mianyang. The results indicated that religious faith helped Buddhists recover from trauma, but only in areas severely damaged by earthquakes. The lower level of mental health scores was interpreted to mean that those with religious sensitivities were more deeply affected by but had resilience facing the trauma of the earthquake.

ChienTe Lin (2013) this paper is an effort to present the mind-body problem from a Buddhist point of view. Firstly, I show that the Buddhist distinction between mind and body is not absolute, but instead merely employed as a communicative tool to aid the understanding of human beings in a holistic light. Since Buddhism acknowledges a mind-body distinction only on a conventional level, it would not be fair to claim that the tradition necessarily advocates mind-body dualism. Secondly, I briefly discuss a response to Cartesian dualism from a Buddhist perspective and suggest that in this particular regard, the Buddhist approach may be likened to the category
mistake&argument formulated by Gilbert Ryle. The fact that the Buddhist view does not accord with Cartesian dualism, however, does not imply that a monistic approach to the mind-body problem such as behaviorism, physicalism or biological naturalism is necessarily assumed. The Buddhist position could perhaps be best described as a middle way approach of neither duality nor-identity. Thirdly, I remain sceptical about the reductionist approach of accounting for mind merely on the level of brain or behaviour. In overlooking crucial ethical and axiological implications of mind, I argue that such an approach necessarily fails to impart a complete picture of mind. The Buddhist stereological approach furthermore reveals certain law-like connections between mental attitudes and suffering which are for the most part overlooked in mainstream metaphysical explorations into the relation between mind and body. I thus endeavour to show why exploration into the link between mental phenomena, spiritual cultivation and the accumulation of karma is imperative to any comprehensive inquiry into the human mind.

Kriti Gupta; Rajeev Sharma; Naveen Aggarwal (2013) the present study reveals women statues in today, when the role of Women in Society is an issue of worldwide interest. Therefore, it is opportune that we should pause to look at it from a Buddhist perspective too. Women in Buddhism were active for gender equality from the days of the Buddha itself. But before getting into the details of the status of women in Buddhism, we must acknowledge the fact that all religions of the world in some or the other way discriminate against women. The prejudice and obstacles that women face around the world are almost identical and they stem from the gender bias that is so inherent in all the religions. Buddhism as a religion is highly progressive in its outlook. Buddha was the first religious teacher who had given women equal and unfettered opportunities in the field of spiritual development. Although he had pointed out on several occasions, the natural tendencies and weakness of women, he had also given due credit to their abilities and capabilities. But, with time new interpretations were given to the scriptures and women were made to feel inferior to men at the time of Buddha as well. He provides eight percepts (heavy rules) or Garudhammas for women to enter in Sangha, but they are not applied to men. In this research articles, we have tried to chronicle the way women were treated then which paves the way for comparing it with times and religions.

Sunny Wijesinghe; Cindy Mendelson (2013) research concern about health issue in Sri Lanka has experienced an increase in the rate of type 2 diabetes. Self management
of diabetes among Sri Lanka's Buddhist nuns, who depend on food donations and limit physical activity in accord with the monastic code of conduct, presents unique challenges and has not been previously studied. The purpose of this focused ethnographic study of 10 Buddhist nuns was to understand how they managed their illness within the restrictions on diet and physical activity. Three themes duty, devotion, and detachment explained and described their health behavior regarding type 2 diabetes within the context of their daily routines and obligations and role of teachings of Buddha.

**Mhalinga K (2014)** studies on Siddhartha Gowthama, the religious teacher and spiritual founder of Buddhism happened to realize his complete potential for personal development and conscious evaluation. As a result Buddha made discoveries of truth in search of happiness and peace. The Buddhist system of Philosophy and Meditation practice was not divinity revealed, but rather the understanding of the truth nature of the human mind which can be rediscovered by anyone for themselves. The Buddha is solely an exemplar, guide and teacher for those sentient beings who must tread the path themselves, attain spiritual awakening and see truth and reality as it is. Gautama Buddha also stated that there is no intermediately between mankind and the divine; distant gods and God are subject to karma themselves in decaying heavens. Bhagavan Buddha was a grand repository of thoughts and wisdom. In every era and society, the pursuit of happiness and the creation of value is a basic, unwavering human drive. Gauthama responded to this persistent call and is a true philosopher and victor in life. Does Buddha’s enlightenment give to individuals more power to determine their paths Does Buddha’s concept of resurrection pave a path to regain the lost human values Lord Buddha was the first one who wished to establish an institution for providing the educations to awaken people. So that, people become aware of the problems and protect themselves. Having understood the evolution concept one can understand the value of other’s life and so love each other and show compassion. This paper attempts to present Buddha’s better understanding of life and his contribution to world peace.

**Manu Bazzano (2011)** the research paper explores links between the person centered approaches (PCA) and meditation. It is divided into two parts. The first part begins with a description of the author's own experience of meditation. It is followed by a brief discussion of other approaches which similarly attempt the integration of meditation and psychotherapy: mindfulness-based cognitive therapy, transpersonal and psychodynamic models, and by what might constitute an alternative paradigm,
one based on phenomenological principles which are central to the PCA. The second part outlines interviews and findings of a small-scale heuristic and phenomenological research (originally part of a dissertation) conducted among person-centered therapists who regularly practice meditation. Meditation is tentatively realized as a way of increasing organize and phenomenological awareness, of cultivating and refining a way of being, of fostering a re-sacralization of the everyday and a greater appreciation of the existential dilemma of being human.

**P L Dhar (2011)** study reveals based on Buddha teachings, if psychology is viewed as the science of human mind, the Buddha could unarguably be termed as the finest depth psychologist humanity has seen. Not only did he penetrate deep into the hidden recesses of human mind and uncovered the machinations of the latent tendencies, he also found the way out of their stranglehold on mankind. As a compassionate teacher, he focused his entire teaching primarily on the later practical aspect. He often mentioned that he taught only two things: there is unhappiness (dukkha) and there is a way out of this unhappiness. The root cause of this unhappiness, he identified as the primeval ignorance avijja, which creates the notion of 'I' as an individual entity, the doer, the feeler and the thinker. This in turn gives rise to the concepts of 'I and mine', 'thee and thine' from which originate craving (raga) and aversion (dosa). The Buddha's penetrative insight into the nature of human reality revealed that what we call 'I' or a 'being' is only a concatenation of the five impermanent aggregates, viz. the body, consciousness, intellect, feelings and volitional mental formations, which work interdependently, changing from moment to moment in accordance with the law of cause and effect. By a systematic cultivation of the mindfulness of these aggregates anyone can progressively uproot the ego and purify the mind by extinguishing this fire of defilements continuously burning within it. As the mind gets progressively purified, it awakens from the illusion of 'personality' and naturally abides in loving kindness (maitri), compassion (karuna), altruistic joy (mudita) and equanimity (upekkha) to increasing degree. 'No I, No problems', as one contemporary master puts it.

**Lynken Ghose (2007)** attempts to define karma as both action and the effects of action. In terms of the effects or fruits of action, the effect of action upon the mind is the focus; thus, the idea of "effect" is primarily defined as psychic residue and is compared to Freud's notion of memory traces. In addition, action that produces karma is said to be accompanied by the "pulling" feeling of volition (cetana). Some
comparisons are then made between cetana and the theories of Karen Horney in Western psychology vis à vis her view of the neurotic's compulsive, driven feelings. The article also has a more ethically oriented side. Often, the karma doctrine is believed to be the only causal factor responsible for one's present condition, and thus, a person's unfortunate circumstances: sometimes this notion leads to blaming a person for his or her misfortune. This article seeks to discover whether or not this idea truly has scriptural backing. Lastly, the article explores the issue of whether or not one must always live out the entirety of the effects of one's actions or if it is possible to purify or eliminate actions' effects before they come to fruition. For this question in particular, the article examines both Theravada and Mahayana thinking.

**Asaf Federman (2010)** recently, some contradictory statements have been made concerning whether or not the Buddha taught free will. Here, a comparative method is used to examine what exactly is meant by free will, and to determine to what extent this meaning is applicable to early Buddhist thought. The comparative method reveals parallels between contemporary criticisms of Cartesian philosophy and Buddhist criticisms of Brahmanical doctrine. Although in Cartesian terms Buddhism promotes no recognizable theory of free will, it does promote a primitive theory of compatibilism, which shares some key features with Daniel Dennett’s position on this issue. It is argued that the implicit Buddhist stance on freedom of the will allows the existence of choice and responsibility without calling upon an ultimate controlling agency that transcends causality.

**Seyyed Fatemeh Musavi (2013)** study on the basis of teachings of Buddha in reaction to cognitive psychology. Cognitive science has found out that languages typically make use of conceptual metaphors to concretize abstract meanings. Conceptual metaphor explains a target domain which is abstract via a source domain which is concrete. In other words, conceptual metaphor compares an abstract domain with a concrete one and thus makes it understandable for listeners/readers. This article studies the conceptual metaphors used in an ancient text in Khotanese language. Khotanese is an Eastern Middle Iranian language. The text is the 20th chapter of the book of Zambasta, which contains valuable Buddhist poems. The 20th chapter contains advices of Buddha to young monks. Buddha wishes to teach these monks his complicated teachings and thus he may have made use of various conceptual metaphors in order to concretize his teachings. This article primarily shows that Khotanese, like all other languages, has profited from conceptual metaphors. Also,
this article attempts to render a better understanding of Buddha's teachings explained in this chapter.

George J Tanabe (2004) research the writings of popular lay Buddhist writers Kino Kazuyoshi and Hiro Sachiya affirm traditional Japanese Buddhist ideas of original enlightenment, suchness, nonduality, immediacy, Buddha nature, emptiness, ineffability, and the valorization of everyday life. Kino presents his ideas of self-affirmation through a loose association of stories and lessons drawn from life, literature, and Buddhist texts. It would help to overcome the stress of individuals.

Shulman Eviatar (2011) study is an attempt to listen to the Ratnavali's philosophy in its own terms and to define the basic position put forward by Nagarjuna in the text: While attempting to convert his patron Satavahana king to a Mahayana viewpoint, Nagarjuna redefines the Buddha's nirvana as the ontological nature of reality; the Buddha's "cessation" upon his passing into nirvana is interpreted as a description of how the world exists, beyond existence and non-existence. Thus Nagarjuna is able to supply a new explanation for fundamental Buddhist portraits of the Buddha—why the Buddha refrained from answering metaphysical questions about the nature of the world and why his teachings were termed, "deep", "ungraspable" and "without foundation."

Graham P Smetham (2011) stated that modern western interpreters of Buddhist teachings and philosophy claim that the original teachings of the Pali Canon were staunchly anti-metaphysical. In this article I examine the early Buddhist worldview and demonstration that this assertion is deeply mistaken. Whilst the early teachings of the Buddha clearly rejected dogmatic metaphysical positions which the Buddha characterized as being 'extreme', he also implicitly, yet clearly, taught a subtle metaphysical view of the process of reality which is consistent with the modern quantum ‘epiotic’ (epistemological perception creates ontology) perspective of ‘quantum Darwinism.’ Central to this viewpoint is 1) a non-materialism which indicates that the ultimate process of reality is of the nature of mind; 2) the assertion that the ultimate nature of reality lies between the extremes of ‘existence’ and ‘non-existence’, ‘eternalism’ and ‘nihilism’; 3) the assertion that the epiotic mechanism operates as ‘kamma’, or ‘karma’, a central mechanism for the functioning of conditioned samsaric (cycle of dissatisfactory lives) reality. On the basis of these fundamental insights the doctrines of ‘rebirth’ and ‘dependent origination’ are shown to be crucial metaphysical components of the overall early Buddhist worldview as
taught by the Buddha. These doctrines are also shown to be consistent with modern quantum theory. On the basis of this investigation recent claims that the 3-lifetimes model of dependent origination is mistaken are shown to be desperately misleading.

Matthew Dillon (2000) study on last days of Buddha and socrates comparison of Plato's "Phaedo" and the "Mahparanibbna Sutta" of the Pali Canon juxtaposes the character and teachings of Socrates and the Buddha as revealed by both texts, set just before their deaths. Discussed at length are similarities in technique (dialogue), personality (open-mindedness and compassion), and doctrine (especially regarding the purification of the soul over numerous lifetimes), as well as the subsequent development of Platonism and Buddhism after the deaths of the masters.

Rajeshri Trivedi (2011) pointed out the teachings of Buddha’s noble eightfold path of Buddhism and the ideal of nickname, desireless, karma of the Bhagavadgita, are both middle paths between indulgence and austerity; between pravritti, revolving towards, and nivritti, going away from. They prescribe a steady pursuit of truth and convey the message that the realization of the highest goal of life is possible without completely renouncing the world. Both Buddha and the Gita speak of truth as not a thing to be known only intellectually, but also to be realized. Moksha and nirvana are considered purusharth as, human goals, whose achievement is possible here and now by following prescribed paths. These paths are essentially ethical. The individual is elevated through morality and thereafter attains spiritual perfection. The middle path is a beacon for ordinary people, who are normally immersed in a life of action. They are unaware of the true spirit in which action should be performed in order to achieve moral and spiritual development, which they also desire. It is a path that relieves the human agent from the miseries resulting from a life of indulgence and unnecessary metaphysical hair splitting. Buddha’s Teachings Buddha preferred to remain silent on metaphysical issues, as he did not consider them profitable or conducive to the highest good. This made him an ethical teacher with great insight. He opened a new path to everyone, as it should be. Moreover, the charm of Buddha’s universal teachings lies in the fact that they have issued out of his personal experience. The sight of old age, disease, and death moved him to discover some existential truths about the world, which he formulated in the doctrine of pratityasamutpada, co-dependent origination. Pratityasamutpada teaches us that in the empirical world everything is relative and conditional. All things are dependent, subject to birth and death. Therefore
impermanent. It is analogous to the maya of Vedanta: neither real nor unreal. It is in this sense that Buddha called this doctrine the madhyama pratipada, middle path, which avoids both externalism and nihilism. The middle path is meant to lead a seeker to a firmer grip on experience and to the discipline leading to the truth embedded in experience. With this end in view Buddha expounded the chatvari ary satyani, four noble truths, to his first five disciples. The first noble truth affirms that there is suffering. Life is full of misery and pain, and all worldly pleasures are really fraught with sorrow. The second noble truth explains that there is a cause of this suffering. Here Buddha brings in the doctrine of pratityasamutpada. Since everything in this world is dependent on certain other conditions, the doctrine points out that suffering springs from the tendency of the ego, impelled by ignorance, to go out of it to seek satisfactions. Buddha thought role of four noble truths.

Mehrdad Massoudi (2010) study find out the art of storytelling, similar to poetry, takes us to a different realm, yet always bringing us back to where we are. In many traditional societies, ethical concerns were taught through stories. A few stories from the Buddhist tradition have been selected to convey some basic teachings of the Buddha on ethical issues. This does not mean that these few stories capture the whole of Buddhist ethics. Furthermore, it is understood that similar stories can be found in other traditions, and therefore the same technique can be used in other religions as well. The universalities of these stories provide a means to teach ethics in a multicultural context.

David Burton,(2010) research reveals that uncontroversial that Buddhism is therapeutic in intent. The word ‘therapy’ is often used, however, to denote methods of treating medically defined mental illnesses, while in the Buddhist context it refers to the treatment of deep-seated dissatisfaction and confusion that, it is claimed, afflict us all. The Buddha is likened to a doctor who offers a medicine to cure the spiritual ills of the suffering world. In the Pali scriptures, one of the epithets of the Buddha is ‘the Great Physician’ and the therapeutic regimen or healing treatment is his teaching, the Dhamma. This metaphor is continued in later literature, most famously in the Saddharmapuṇḍarika Sutra, where the Buddha is said to be like a benevolent doctor who attempts to administer appropriate medicine to his sons. In the Mahayana pantheon, one of the most popular of the celestial Buddhas is Bhaiṣajyaguru, the master of healing, who is believed to offer cures for both the spiritual and more
mundane ailments of sentient beings. The four truths, possibly the most pervasive of all Buddhist teachings, are expressed in the form of a medical diagnosis. The first truth, that there is suffering (dukkha), is the diagnosis of the disease. The second truth, that suffering arises from a cause (or causes), seeks to identify the root source of the disease. The third truth, that suffering can be ended, is a prognosis that the disease is curable. The fourth truth describes the path to end suffering, and is the prescription of treatment.

Somporn Promta (2004) stated that the human cloning and embryonic stem cell research are involved with the interpretation of human life and its value. Normally, theistic religion seems to have more explicit religious grounds to point out how human life should be respected by persons who are involved in the research on human being. God is the source of human dignity in theistic religion. Buddhism, as an atheistic religion, is based on another ground in moral reasoning. The Buddha says that what he teaches are natural phenomena. The dhamma, which refers to the teaching of the Buddha, is understood by Buddhists as natural things and natural laws. For non-Buddhists, the best way to understand the Buddhist teaching is to understand it like understand the natural sciences such as physics, chemistry, or biology. Buddhism teaches that the universe is naturally given, and the Buddha himself clearly declares that he is not interested in exploring its origin and the end. The great enlightenment brings him the insight that the universe is regulated by the five kinds of natural laws (niyama) namely the physical law (utuniyama), the biological law (bijaniyama), the law of action (kammaniyama), the law of mind (cittaniyama), and the law of dhamma (dhammaniyama). The Buddhist morality is based on the belief in these natural laws. Goodness and badness in human actions are not based on God's judgment, but on the laws of nature.

Sarba Priya Ray; Ishita Aditya Ray (2012) studies on social based in establishing an egalitarian society in India which is based on liberty, equality and fraternity and social justice. Ambedkar, the great Indian Constitution maker, struggled to find out avenues and means, intellectual, organizational and in terms of programmes throughout his life. This study attempts to throw light on Ambedkar’s quest for socialism in India with special reference to Marxism and Buddhism. He accepted the concept of class struggle but he felt that in the Indian set up, it had to be substantially redefined and ascribed a similar agenda to the Buddha and agreed that one of the major contradictions of capitalism was the social basis of its production in contrast to
private appropriation. He criticized Marxism for subscribing to economic determinism, for its inadequate grasp of liberal democracy, for its inability to adequately understand the realm of ideologies and for considering moral values as historically conditioned. Though Ambedkar described his scheme of economic organization of the Indian society as state socialism, in view of its other features, we believe it appropriate to identify it democratic socialism. Moreover, collective farming, one of the major features of his model of democratic socialism, needs to be thoroughly reconsidered as it lacked viability. It is somewhat inconceivable how he could achieve socialism by eliminating socio-economic inequality without undermining the basic economic foundation of society on which the system of inequality was founded. The inability to resolve this contradiction ultimately led Ambedkar to find solace in Buddhism, with an attempt to present its teachings ‘in a new light to suit modern class realities’. In fact, Ambedkar’s conversion to Buddhism was a ‘self-deception’ and channeled the whole movement of workers and peasants led by him into ‘reactionary and metaphysical conceptions’.

Christopher W Gowans (2010) study on health related medical analogies are commonly invoked in both Indian Buddhist dharma and Hellenistic philosophy. In the Pali Canon, nirvana (or, in Pali, nibbana) is depicted as a form of health, and the Buddha is portrayed as a doctor who helps us attain it. Much later in the tradition, Śantideva described the Buddha’s teaching as ‘the sole medicine for the ailments of the world, the mine of all success and happiness.’ Cicero expressed the view of many Hellenistic philosophers when he said that philosophy is ‘a medical science for the mind.’ He thought we should ‘hand ourselves over to philosophy, and let ourselves be healed.’ ‘For as long as these ills of the mind remain, he wrote, ‘we cannot attain to happiness.’ There are many different forms of medical analogy in these two traditions, but the most general form may be stated as follows: just as medicine cures bodily diseases and brings about physical health, so Buddhist dharma or Hellenistic philosophy cures mental diseases and brings about psychological health where psychological health is understood as the highest form of happiness or well-being. Insofar as Buddhist dharma involves philosophy, as it does, both renditions of the analogy may be said to declare that philosophy cures mental diseases and brings about psychological health. This feature of the analogy philosophy as analogous to medical treatment has attracted considerable attention.
Ugo Dessi (2010) review the doctrinal intricacies related to the teaching of other power and the absence of precepts in Shin Buddhism have not traditionally prevented the development of a distinctive ethic and forms of social interaction. The data from a survey conducted by the author among a sample of Shin Buddhist practitioners show that high expectations of good social behavior are still present within the religious community, and that there is a meaningful correspondence between morals and religious consciousness. Practitioners seem to be oriented toward core Shin Buddhist values such as compassion, responding in gratitude to the Buddhas benevolence, and peace of mind; traditional Japanese values which are generally related to human relationships, and, in the case of lay followers, also ancestor veneration; and other core Shin Buddhist values such as equality and nonviolence, which may be also characterized as modern values. There are indications that the inclination toward a rich interior religious life does not preclude interesting levels of social engagement, an anti-discriminatory attitude, and support for peace and nonviolence, which also appear to be positively correlated to high standards of religious consciousness. However, the latter is also shown to affect the inclination to religious exclusivism, and to be intertwined with patriotism and ethno cultural defense.

David Putney (1997) pointed out the way of life metaphysical interpretation of Buddha nature as some kind of entitive being or essential potentiality, yet he continued to engage the doctrine of Buddha Nature in his teachings and writings. Dogen worked to develop an approach to Buddha nature most conducive to practice. For Dogen, the doctrine of Buddha-nature must be understood in the context of the Buddha Dharma as practice.

Mehrdad Massoudi (2010) in this essay, the importance of living a spiritual life while maintaining a regular meditative (reflective) attitude toward life, death, and dying is explored. A review of some clinical studies pointing to the importance of having a spiritual outlook in life and toward death is provided. The basic teachings of the Buddha are used as the foundational theme of this paper to discuss death and the possible barriers to its acceptance. The concept of process from a thermodynamical perspective is discussed, implying that life also consists of many processes, resembling a journey with many stages. I then look at the relationship between spirituality and dying. The article ends with a few remarks and reflections on living a spiritual life.
Wright Lynne (2006) study find out Buddha significance, Buddhism was founded in northeastern India, in approximately 500 BC, and was based on the teachings of an Indian Prince, Siddhartha Gautama, who became known as the Buddha, which means, "enlightened one".

Huxter Malcolm (2012) reviews on Buddha teachings; science share a common foundation of empiricism, significant differences remain between them. Malcolm Huxter explores these differences through a consideration of how the Buddhist concept and practice of mindfulness has been incorporated into contemporary psychology. Many Buddhists share a concern about a reductionist approach to mindfulness and its separation from wisdom and ethics. This separation of mindfulness from its historical, social and theoretical contexts shows the rift between Buddhism and contemporary mind sciences. Clinical utility is limited when definitions of mindfulness do not include remembering and discernment, as the failure to remember lessons from the past, and to develop future direction, renders the role of wisdom meaningless. Without ethics, mindfulness can be reduced to a commodity, and a palliative technique to ‘feel better’ that does not address the underlying causes of suffering. This paper draws on a clinical example to explore how the ancient teachings of the Buddha can be integrated harmoniously within the contemporary clinical setting.

Andrew Olendzki (1997) point out that pali canon teaches a commitment to both mission and dialogue. The mission part, however, is tempered by a generally pessimistic outlook about the mission. It is clear that the Buddha, although convinced of the truth of his dhamma, was a respectful and accepting dialogical, it indicates the true dhamma.

C Ram Prasad (2000) find out in the Madhyamaka, enlightenment is free of the mistaken conceptual construction of subject and objects of desire. The Buddha teachings awakening was a state purified of concepts, without desire and suffering. But, subsequently, he compassionately taught of awakening, and teaching is conceptual. Can enlightenment be both cognitively pure and concept-utilizing, to secure cognitive purity while teaching, the philosophers argue that the enlightened person is cleansed of desire for subject and objects, rather than strictly free of concepts of subject and objects. To secure teaching after the attainment of pure cognition, they allow conceptuality, so long as it is free of desire.
Michele Daniel (2007) fin out the understanding of Jung's thinking about Buddhism comes from reading his essays on Tibetan and Zen Buddhism, in which his commentary focuses upon particular doctrinal teachings of these two forms of Mahayana Buddhism. However, his writings about the figure of the Buddha and the Buddha's earliest sermons, as they are collected in the Pali Canon, are less well known. By looking closely at what Jung had to say about the Buddha, his early discourses, and his comments in other works that have a correspondence with these discourses, we can clarify some common misconceptions about Jung's thinking in this area. Such an examination offers a better understanding of Jung's depth of feeling for the essential teachings of the Buddha. In order to accomplish these aims, the article begins with a discussion of the historical and cultural background in which Jung was writing and his concerns about the West's infatuation with Eastern ideas. Moving from this discussion to an examination of Jung's reflections on Buddhism, taken directly from Jung's writings, conclusions are drawn regarding Jung's hermeneutic method of approaching the Buddhist canon.

Sunkyung Kim (2011) this research paper examines the identity and historical context of an enigmatic image from Pulgok, a religious site on Mount Nam from the Silla period in Korea. It examines both the image and its frame, a cave-shaped niche, in an attempt to focus on the latter’s role as an integral part of the entire representational scheme. The Pulgok image, rendered in a fashion unique among works of Korean Buddhist art, reflects the idea of meditation inside a cave, a revered practice with a long history in Buddhist circles, and is related to the depiction of the Awakened as a keeper and transmitter of the Buddha’s teaching.

Manuel Dy (2004) study is indicated in the title, the aim of this book, originally a dissertation, is to compare the ethical doctrines of Theravada Buddhism and Catholicism with the view of laying the basis for interreligious dialogue. It attempts to prove that there are common values in the ethics of the two religions that can foster dialogue between Buddhists and Catholics. The subtitle further asserts that these moral principles are expressions of spiritual experience, and that for both religions morality and spirituality are one in the experience of conversion, thus implying that the dialogue between them is not so much in words, the doctrinal and intellectual side of religious life, as in deeds, the witnessing of the values in the context of an
analytical and friendly critical assessment of traditional thought, practice, and life in society (p. 8). The Pancasila (Five Precepts), although not the whole of Buddhist ethics, is chosen for comparison with Catholic morality because it serves as the moral foundation for the Buddhist laity and constitutes the ladder with five steps that lead to Meditation, and then to Wisdom, as found in the Eightfold Path of the Buddha.

**Brian Edward Brown (2004)** research reveals that ground for a Buddhist environmental ethic is rooted in one of the earliest formulations of Buddhist teaching, the principle of dependent co origination. This concept provides an ecological perspective where nothing exists in and of itself but only as a context of relations, a nexus of factors whose peculiar concatenation alone determines the origin, perpetuation, or cessation of that thing. The primacy of dependent co origination is consistent with the subsequent development of Mahayana Buddhism and its concept of Tathata (wondrous Being), as understood through the complementary doctrines of the Tathagatagarbha (embryonic consciousness) and the Alayavijnana (Absolute Consciousness). Together, these specify the ontological and epistemological framework for understanding wondrous Being as the movement toward its own self revelation: it comes to recognize itself as the essential nature of all things in and through the human mind, which is grounded on and informed by it. Through such a cosmology, coherent with the classical ideals of a bodhisattva, Buddhism reinvigorates the human in an ethic of mindful awareness of, reflection upon, and care for life in its entirety, as the species that can identify the integrity of the whole in the richness of its diverse particularities.

**Gyanaditya Shakya (2013)** reveals that original teachings of Buddha, shakymuni gautam Buddha taught his teachings as dhamma and Vinaya. In his first sermon Dhammacakkapavattana-Sutta, after His enlightenment, He explained the middle path, which is the way to get peace, happiness, joy, wisdom, and salvation. The Buddha taught The Eightfold Path as a way to Nibbana (salvation). The Eightfold Path can be divided into morality, mental discipline, and wisdom. The collection of His Teachings is known as Pali Tipinika Literature, which is compiled into Pali (Magadha) language. It taught us how to be a nice and civilized human being. By practicing Sala (Morality), Samadhi (Mental Discipline), and Panna (Wisdom), person can eradicate his all mental defilements. The whole theme of Tipinika explains how to be happy, and free from sufferings, and how to get Nibbana. The Pali Tipinika
Literature tried to establish freedom, equality, and fraternity in this world. It shows the way of freedom of thinking. The most basic human rights are the right to life, freedom of worship, freedom of speech, freedom of thought and the right to be treated equally before the law. It suggests us not to follow anyone blindly. The Buddha opposed harmful and dangerous customs, so that this society would be full of happiness, and peace. It gives us same opportunity by providing human rights. It gives many ideas to save our environment also. It is very relevant for every creature of this universe. This is reason; it has religious, philosophical, psychological, historical, social, ethical, and geographical importance. It is very essential to find solution of many problems in this present era. It means that the importance of The Pali Tipinika Literature is remarkable, and it cannot be ignored by this world and our India.

Peter Harvey (2009) this investigation critiques the standard translation of ariya sacca as noble Truth and argues that the term refers to four saccas as true realities rather than as verbalised truths about these realities the teachings about them are not, as such what the term ariya-sacca refers to. Moreover only one of the ariya saccas (the fourth) is itself ever described in the suttas as noble. The four are true realities for the spiritually ennobled the fundamental, basic, most significant genuine realities that the Buddha and other noble ones see in the flow of experience of themselves and others. The first of them is not best translated as suffering but as pain – in all its many senses or indeed the painful the upadana kkhandhas as bundles of grasping fuel which are described, adjectivally, as painful. The paper includes a new translation of the Dhamma cakka ppavattana Sutta in line with this analysis.

II. Teachings of Buddha and Personality:

Dunlop, William L.; Tracy, Jessica L.(2013) The present research examined whether the production of a narrative containing self-redemption (wherein the narrator describes a positive personality change following a negative experience) predicts positive behavioral change. In Study 1, we compared the narratives of alcoholics who had maintained their sobriety for over 4 years with those of alcoholics who had been sober 6 months or less. When describing their last drink, the former were significantly more likely to produce a narrative containing self-redemption than the latter. In Study 2, we examined the relation between the profession of self-redemption and behavioral
change using a longitudinal design, by following the newly sober alcoholics from Study 1 over time. Although indistinguishable at initial assessment, newly sober alcoholics whose narratives included self-redemption were substantially more likely to maintain sobriety in the following months, compared to newly sober alcoholics who produced non redemptive narratives; 83% of the redemptive group maintained sobriety between assessments, compared to 44% of no redemptive participants. Redemptive participants in Study 2 also demonstrated improved health relative to the no redemptive group. In both studies, the effects of self-redemption on sobriety and health held after controlling for relevant personality traits, alcohol dependence, recovery program involvement, initial physical and mental health, and additional narrative themes. Collectively, these results suggest that the production of a self-redemptive narrative may stimulate prolonged behavioral change and thus indicate a potentially modifiable psychological process that exhibits a major influence on recovery from addiction.

De Raad et all; (2010) research found out that 3 factors of personality description are replicable across many different languages if they are independently derived by a psycholexical approach. Our test was based on 14 trait taxonomies from 12 different languages. Factors were compared at each level of factor extraction with solutions with 1 to 6 factors. The 294 factors in the comparisons were identified using sets of markers of the 6-factor model by correlating the marker scales with the factors. The factor structures were pair wise compared in each case on the basis of the common variables that define the 2 sets of factors. Congruence coefficients were calculated between the varimax rotated structures after Procrustes rotation, where each structure in turn served as a target to which all other structures were rotated. On the basis of average congruence coefficients of all 91 comparisons, we conclude that factor solutions with 3 factors on average are replicable across languages; solutions with more factors are not.

Kochanska, et all (200) Studies on Parents' personality was examined as a moderator of the impact of demographic risk on parenting in a longitudinal study (N=102 families). Parents' personality and demographic risk (i.e., education level, age, family income, and family size) were assessed when children were infants, and parents' power assertion, warmth, and positive affect were observed in naturalistic interactions 2.5 years later. Parents' personality moderated the adverse impact of demographic risk on parenting. For parents who had memories of unstable and unhappy childhood
experiences and who reported low conventionality, higher risk was linked to more power assertion, but there was no such link for those parents who recalled happy childhood experiences and who embraced conventions. For both parents who lacked a sense of optimism and social trust, and for fathers who reported low conventionality, higher risk was linked to less affectively positive parenting, but there was no such link for parents who were optimistic and trusting or for fathers who were conventional. Higher risk was linked to more power assertion, but only for mothers low in Extraversion and for fathers high in Neuroticism.

**Hampson, Sarah E (2006)** This report provides some initial findings from an investigation of the relations between childhood Big Five personality traits assessed by elementary school teachers and similar traits assessed 40 years later by self-reports at midlife (N = 799). Short-term (1-3 years) test-retest reliabilities were lower (.22-.53) in childhood when personality was developing than they were in adulthood (.70-.79) when personality stability should be at its peak. Stability coefficients across the 40-year interval between the childhood assessment and the 2 measures of adulthood personality were higher for Extraversion (e.g., .29) and Conscientiousness (e.g., .25) than for Openness (e.g., .16), Agreeableness (e.g., .08), and Neuroticism (e.g., .00). Construct continuity between childhood and adulthood was evaluated by canonical analysis and by structural equation modeling and indicated continuity at both a broad, two-dimensional level and at the level of the Big Five. The findings are discussed in relation to A. Caspi, B. W. Roberts, and R. L. Shiner's (2005) principles of rank-order personality stability.

**McCrae, Robert R.; Terracciano, Antonio (2005)** to test hypotheses about the universality of personality traits, college students in 50 cultures identified an adult or college-aged man or woman whom they knew well and rated the 11,985 targets using the 3rd-person version of the Revised NEO Personality Inventory. Factor analyses within cultures showed that the normative American self-report structure was clearly replicated in most cultures and was recognizable in all. Sex differences replicated earlier self-report results, with the most pronounced differences in Western cultures. Cross-sectional age differences for 3 factors followed the pattern identified in self-reports, with moderate rates of change during college age and slower changes after age 40. With a few exceptions, these data support the hypothesis that features of personality traits are common to all human groups.
Beier, Margaret E. and Ackerman, Phillip L. (2003) Conducted a study on ten areas of health knowledge were investigated in 2 studies, 1 of college students (=169) and 1 of adults from the community (ages 19-70; =176). Measures assessed knowledge of aging, orthopedic/dermatological concerns, common illnesses, childhood/early life, serious illnesses, mental health, nutrition, reproduction, safety, and treatment of illness/disease. Significant gender differences favoring women were found for most areas of health knowledge, especially reproduction and early life. Results showed that cognitive ability accounted for the most variance in health knowledge with nonability (personality and interest traits) and demographic variables accounting for smaller but significant amounts of variance across most knowledge domains.

Chai Lee Goi (2015) the main objective of this research is to study the impact of personality of consumers on consumer buying behaviour, especially Generation Y’s females’ buying behaviour on fashion. Five factors of personality of consumer have been applied in this study. All five factors are motivation, personal Value, personality, lifestyle and emotional. In terms of consumer buying behaviour, four factors have been applied in this study, which are psychology, socio anthropology, sociology and economic. This study shows that personality has a significant impact on their buying behaviour. Even, both factors show a significant positive correlation.

Manish Meshram (2013) study highlights that Buddhist education aims at a personality transformation into a highest form of humanity through ethical, intellectual and spiritual perfection. These three faculties of perfection of human life undoubtedly lead a man through mundane happiness to supra mundane happiness, which is the highest achievement we all are equally looking for. Therefore, the Buddhist education is grounded on the primary psychological need of all living beings, that is to say as the Buddha pointed out “sukhakama hi satta dukkha patikkula”. All living beings like happiness and they dislike unhappiness. Education is seen or expected to shape the character of a society. And yet, it finds itself in a situation where it tries to respond to or adapting the changes that take place in the society. This paper attempts to discuss on Buddhist teaching methods in ancient India. The paper also highlights the important role played by the Buddhist monasteries in the development of education in India as well as other Asian countries.
Manu Bazzano (2011) the paper explores links between the person-centered approach (PCA) and meditation. It is divided into two parts. The first part begins with a description of the author's own experience of meditation. It is followed by a brief discussion of other approaches which similarly attempt the integration of meditation and psychotherapy: mindfulness-based cognitive therapy, transpersonal and psychodynamic models, and by what might constitute an alternative paradigm, one based on phenomenological principles which are central to the PCA. The second part outlines interviews and findings of a small-scale heuristic and phenomenological research (originally part of a dissertation) conducted among person-centered therapists who regularly practice meditation. Meditation is tentatively realized as a way of increasing organismic and phenomenological awareness, of cultivating and refining a way of being, of fostering a re-sacralization of the everyday and a greater preciation of the existential dilemma of being human.

Padmasiri de Silva (2011), the work thinking and feeling edited by Robert C. Solomon may be considered as a landmark in the history of the philosophy of the emotions. The work also has assembled together some of the best minds in the Anglo American Traditions. The central focus in this work is to mediate between the physiological arousal theories of emotions and the cognitive appraisal theories of emotions. My article is an attempt to mediate from my Asian background and in specific terms using the Buddhist perspectives on emotion studies, to find answers, a subject on which I have worked over several decades. The Buddha has discouraged people in attempting to find ultimate answers to the body- mind relationships, but use pragmatic and practical perspectives for two way interactionism. Thus, in the Buddhist analysis the mental and the cognitive, as well as bodily and the physiological are recognized, thus giving room for a holistic understanding of emotions concepts. In fact, Buddhism expects the body, feelings, perceptions, interpretations, and evaluations as facets of emotion concepts. The second point is the domination of the metaphor of reasons as the charioteer in managing unruly emotions in the West. But Buddhism introduces the factor of 'mindfulness' as an important ally in the management of emotions. My personal work in therapy and counseling has helped me to explore new dimensions for managing emotions through mindfulness practice.
McCrae, Robert R (2010) the study investigated there is growing evidence that personality traits are affected by many genes, all of which have very small effects. As an alternative to the largely unsuccessful search for individual polymorphisms associated with personality traits, the authors identified large sets of potentially related single nucleotide polymorphisms (SNPs) and summed them to form molecular personality scales (MPSs) with from 4 to 2,497 SNPs. Scales were derived from two thirds of a large (N = 3,972) sample of individuals from Sardinia who completed the Revised NEO Personality Inventory (P. T. Costa, Jr., & R. R. McCrae, 1992) and were assessed in a genomewide association scan. When MPSs were correlated with the phenotype in the remaining one third of the sample, very small but significant associations were found for 4 of the 5e personality factors when the longest scales were examined. These data suggest that MPSs for Neuroticism, Openness to Experience, Agreeableness, and Conscientiousness (but not Extraversion) contain genetic information that can be refined in future studies, and the procedures described here should be applicable to other quantitative traits.

Manish Meshram (2013) the study Enlight on teachings of Buddha and personality development. Buddhist education aims at a personality transformation into a highest form of humanity through ethical, intellectual and spiritual perfection. These three faculties of perfection of human life undoubtedly lead a man through mundane happiness to supra mundane happiness, which is the highest achievement we all are equally looking for. Therefore, the Buddhist education is grounded on the primary psychological need of all living beings, that is to say as the Buddha pointed out “sukhakama hi satta dukkha patikkula”. All living beings like happiness and they dislike unhappiness. Education is seen or expected to shape the character of a society. And yet, it finds itself in a situation where it tries to respond to or adapting the changes that take place in the society. This paper attempts to discuss on Buddhist teaching methods in ancient India. The paper also highlights the important role played by the Buddhist monasteries in the development of education in India as well as other Asian countries.

III. Teachings of Buddha and Mental Health:

Sugamura, Genji et.all (2007) Review reveals that Building more Solid Bridges between Buddhism and Western Psychology. Introducing the ways of cultivating mental balance, B. A. Wallace and S. L. Shapiro attempted to build bridges between
Buddhism and psychology. Their systematic categorization of Buddhist teachings and extensive review of empirical support from Western psychology are valuable for future study. However, it remains a matter of concern that some more profound parts of Buddhist philosophy can be disregarded by focusing only on practical aspects of Buddhism within the context of mental health. In this comment, the authors briefly address four substantial themes to be considered: reality, identity, causality, and logicality. They suggest that the way to interpret Buddhism as techniques for well-being would certainly be viable in encouraging the study of Buddhist teachings in psychology. Yet, such attempts should not result in superficial imports and applications of Buddhist practices but give due weight to the deeper philosophical issues to build more solid bridges between Buddhism and psychology.

Miller, Thomas W. (2007) Research focus on Trauma, Change and Psychological health in the 21st century the impact of stressful life events on health has been the object of inquiry for decades. Health care professionals have studied how stressful life events may precipitate or contribute to the onset of illness. Traumatic events and experiences can profoundly affect physical and psychological well-being, which in turn may predispose an individual to greater resilience or greater vulnerability to life stresses. Examined herein is the relationship between life stresses--including social stressors, political stressors, and environmental stressors--and the critical health related issues that psychologists need to prepare for in both the science and the practice of psychology over the next decade and during the 21st century.

Keyes, Corey L. M. (2007) Study asserted, Promoting and protecting mental health as flourishing; A complementary strategy for improving national mental health. Summarizes the conception and diagnosis of the mental health continuum, the findings supporting the two continua model of mental health and illness, and the benefits of flourishing to individuals and society. Completely mentally healthy adults--individuals free of a 12-month mental disorder and flourishing--reported the fewest missed days of work, the fewest half-day or greater work cutbacks, the healthiest psychosocial functioning (i.e., low helplessness, clear goals in life, high resilience, and high intimacy), the lowest risk of cardiovascular disease, the lowest number of chronic physical diseases with age, the fewest health limitations of activities of daily living, and lower health care utilization. However, the prevalence of flourishing is barely 20% in the adult population, indicating the need for a national program on mental health promotion to complement ongoing efforts to prevent and treat mental
illness. Findings reveal a Black advantage in mental health as flourishing and no gender disparity in flourishing among Whites.

Wallace, B. Alan; Shapiro, Shauna L. (2006) Tested Mental balance and well-being; Bridges between Buddhism and Western Psychology, Clinical psychology has focused primarily on the diagnosis and treatment of mental disease, and only recently has scientific attention turned to understanding and cultivating positive mental health. The Buddhist tradition, on the other hand, has focused for over 2,500 years on cultivating exceptional states of mental well-being as well as identifying and treating psychological problems. This article attempts to draw on centuries of Buddhist experiential and theoretical inquiry as well as current Western experimental research to highlight specific themes that are particularly relevant to exploring the nature of mental health. Specifically, the authors discuss the nature of mental well-being and then present an innovative model of how to attain such well-being through the cultivation of four types of mental balance: conative, attentional, cognitive, and affective.

Gatchel, Robert J. (2012) Research observed that Co morbidity of Chronic pain and mental health disorders; The biopsychosocial perspective. An exciting period in mental and physical health research is beginning, resulting from a paradigm shift from an outdated biomedical reductionism approach to a more comprehensive biopsychosocial model, which emphasizes the unique interactions among biological, psychological, and social factors required to better understand health and illness. This biopsychosocial perspective is important in evaluating the co morbidity of mental and physical health problems. Psychiatric and medical pathologies interface prominently in pain disorders. Important topics in the biopsychosocial approach to co morbid chronic mental and physical health disorders, focusing primarily on pain, are presented. Though this biopsychosocial model has produced dramatic advances in health psychology over the past 2 decades, important challenges to moving the field forward still remain.

Kier, Frederick J.; Davenport, Donna S. (2004) Study cited out, unaddressed problems in the study of spirituality and health. Comments on spirituality, religion, and health in three issues that are fundamental to the question of studying religion and mental health. First, the question of the control groups for the research studies that were cited was hardly mentioned. Second, this line of research is focused heavily on
the Judeo-Christian majority. Perhaps the biggest problem with this line of research is that the writers did not seem to provide safeguards that would preclude the general public and the press from taking their conclusions out of context.

**Murphy, Elaine M. (2003)** research reveals that being born female is dangerous for your health, explores how gender inequity is manifested in poor reproductive and mental health outcomes, including unwanted pregnancy, unsafe abortion, maternal mortality, sexually transmitted infections, depression, and psychosomatic symptoms. Briefly described is a landmark 1994 United Nations conference emphasizing that gender inequity adversely affects women's reproductive health, particularly in developing countries, and the implementation of its recommendations is tracked. Although there is increased recognition of oppression's toll on women's physical and emotional health as well as their intellectual and social potential, progress toward equity goals is uneven and slow. Psychologists as a group play many roles—for example, in research, education, policy, law, communications, industry, international development, and private practice through which they can make professional contributions to gender equity as a focus or underlying principle.

**Hill, Peter C. Pargament, Kenneth I. (2003)** Empirical studies on advances in the conceptualization and measurement of religion and spirituality have identified significant links between religion and spirituality and health. The reasons for these associations, however, are unclear. Typically, religion and spirituality have been measured by global indices (e.g., frequency of church attendance, self-rated religiousness and spirituality) that do not specify how or why religion and spirituality affect health. The authors highlight recent advances in the delineation of religion and spirituality concepts and measures theoretically and functionally connected to health. They also point to areas for growth in religion and spirituality conceptualization and measurement. Through measures of religion and spirituality more conceptually related to physical and mental health (e.g., closeness to God, religious orientation and motivation, religious support, religious struggle), psychologists are discovering more about the distinctive contributions of religiousness and spirituality to health and well-being.

**Cochran, Susan D. (2011)** Theoretical tested, emerging issues in research lesbians and gay men’s mental health; does sexual orientation really matter, writings and research suggest that the onset, course, treatment, and prevention of mental disorders
among lesbians and gay men differ in important ways from those of other individuals. Recent improvements in studies of sexual orientation and mental health morbidity have enabled researchers to find some elevated risk for stress-sensitive disorders that is generally attributed to the harmful effects of antihomosexual bias. Lesbians and gay men who seek mental health services must find culturally competent care within systems that may not fully address their concerns. The affirmative therapies offer a model for intervention, but their efficacy and effectiveness need to be empirically documented. Although methodological obstacles are substantial, failure to consider research questions in this domain overlooks the welfare of individuals who may represent a sizable minority of those accessing mental health services annually.

Salovey et al. (2000) Research explore on emotional states and physical health positive emotional states may promote healthy perceptions, beliefs, and physical well-being itself. To explore potential mechanisms linking pleasant feelings and good health, the authors consider several lines of research including (a) direct effects of positive effect on physiology, especially the immune system, (b) the information value of emotional experiences, (c) the psychological resources engendered by positive feeling states, (d) the ways in which mood can motivate health-relevant behaviors, and (e) the elicitation of social support. As anticipated by the Greek physician Hippocrates, positive emotions and healthy outcomes may be linked through multiple pathways.

Vaillant, George E. (2000) Research article find out adaptive mental mechanism, their role in a positive psychology. Psychology needs a metric for positive mental health that would be analogous to the IQ tests that measure above average intelligence. The Defensive Function Scale of the DSM-IV offers a possible such metric. In the present article the author links the transformational qualities of defenses at the mature end of the Defensive Function Scale (altruism, suppression, humor, anticipation, and sublimation) to positive psychology. First, the methodological problems involved in the reliable assessment of defenses are acknowledged. Next, the use of prospective longitudinal study to overcome such difficulties and to provide more reliable definition and measurement of defenses is outlined. Evidence is also offered that, unlike many psychological measures, the maturity of defenses is quite independent of social class, education, and IQ. Last, evidence is offered to illustrate the validity of mature defenses and their contribution to positive psychology.
Rogler, Lloyd H. (1999) study on methodological sources of cultural insensitivity in mental health research, the concept of procedural norms, which is taken from the analysis of science as an institutionally structured social process, is used to explain the persistence of cultural insensitivity in research. The concept refers to the canons of research that tell scientists what should be studied and how, and they are taught to successive generations of researchers. An examination of cross-cultural studies in mental health reveals that cultural insensitivity stems from procedural norms in the development of content validity based on experts' rational analysis of concepts, in linguistic translations that try to conform to the exact terms of standardized instruments, and in the uncritical transferring of concepts across cultures. We need a wide-ranging examination of our procedural norms, with the objective of keeping such norms from suppressing, biasing, or deflecting cultural understandings. This article proposes a dialogue on the intricate connections between culture and our customary methodologies.

Black, Maureen (1998) research find out the children in low income, urban setting, and interventions to promote mental health and well-being urbanization provides unique political, cultural, economic, and educational opportunities for children and families. However, it may also have a negative impact on the mental health and well-being of children and adolescents, particularly when they are exposed to settings with high rates of crime, violence, delinquency, substance use, abuse, and poverty. Psychologists are well suited to intervene in problems associated with urbanization. However, most psychological services have been directed toward children who are experiencing problems, and there has been less focus on population-based or preemptive interventions that prevent problems before they occur. This review presents 11 recommendations for urban interventions that build on individual, family, and community strengths to promote the mental health and well-being of urban children and adolescents.

Shapiro Jr. (1996) this article begins by examining psychology's contributions to understanding the positive consequences of control for individual mental and physical health. Person-environment control mismatches and the negative personal, interpersonal, and societal consequences of seeking and having control are then discussed. As corrections to mismatches and negative consequences, three methods of analyses are provided. First, definitional and conceptual precision is offered, including a more careful matching of control-related interventions to
multidimensional, individual-specific control profiles. Second, therapeutic assessment and interventions are placed within a biopsychosocial model of control. Finally, philosophy of science and paradigmatic issues underlying control theories are highlighted, particularly as they affect psychology's role in examining values toward which control efforts should be directed. These topics are important for people's personal and collective well-being.

**National Advisory Mental Health Council Basic Behavioral Science Task Force**

*Rockville MD US (1996)* investigated basic behavioral science research for mental health, sociocultural and environmental processes, provides a selective overview of sociocultural research investigating the role of culture in the course of mental illness and suggests promising directions for future research. Sociocultural variation in basic psychological processes and experiences including identity, self-esteem, attribution, and motivation are discussed. The role of race, ethnicity, SES, changing work roles, and communities in mental health across the life span are also explored. Possible directions for future research include cross-cultural research on universal vs culturally specific aspects of behavior, the expression and effects of ethnic discrimination, and factors mediating the effects of SES on the mental health of children and adults.

**Shedler, Jonathan; (1993)** studies on illusion of mental health, argues that researchers' reliance on "objective" mental health scales and disregard for clinical judgment has led to many mistaken conclusions. Specifically, standard mental health scales appear unable to distinguish between genuine mental health and the facade or illusion of mental health created by psychological defenses. Evidence is presented indicating that (1) many people who look healthy on standard and mental health scales are not psychologically healthy and (2) illusory mental health (based on defensive denial of distress) has psychological costs and may be a risk factor for medical illness. Clinical judges could distinguish genuine from illusory mental health, whereas "objective" mental health scales could not. The findings call into question the conclusions of many previous studies that rest on standard mental health scales. They suggest new ways of understanding how psychological factors may influence health. Finally, they suggest that clinical methods (which researchers often malign) may have an important role to play in meaningful mental health research.

**Bergin, Allen E. (1991)** is reviewed and synthesized concerning 2 broad issues: (a) the role of values in psychotherapy and (b) the relation of religion to mental health.
Trends have changed, and there is now more professional support for addressing values issues in treatment. There is also more openness to the healthy potentialities of religious involvement, and therapists themselves manifest a new level of personal interest in such matters. Cautions and guidelines for dealing with such issues are considered in both empirical and clinical terms. The multifactorial nature of religion is documented, and healthy and unhealthy ways of being religious are described. Suggestions are given for including education in values and religious issues in the training of clinicians so that the vast population of religious clientele may be better served.

McBride, Angela B. (1990) examined the study at a time when some combination of work and family is the life-style preference of most Americans, but the two domains remain largely described as espousing conflicting values, it is important that the mental health effects of multiple roles be explored for possible directions for future research. This article reviews the problems and benefits associated with women juggling multiple roles, and then points to the need for research that considers the physiological pathways involved in responses to stressful environmental and psychological conditions. Models that frame such efforts should be sensitive not only to the experience of the individual but also to the extent to which women's lives are embedded in a context full of feedback loops.

Russo, Nancy F. (1990) emphasis a decade of reports underscoring the inadequacy of existing scientific knowledge for understanding gender differences in mental disorder and its treatment, the National Institute of Mental Health has developed a women's mental health research agenda with five priority areas for research: diagnosis and treatment of mental disorder, mental health issues for older women, violence against women, multiple roles, and poverty. This overview highlights some of the major findings in each of these five areas and introduces the more in-depth treatment given in this Psychology in the Public Forum section to the areas of violence, poverty, and multiple roles. It also underscores the importance of identifying sources of gender bias in all mental health research. Women's mental health issues have become officially recognized as part of the NIMH research agenda. Only time and continued monitoring will determine how these official policy priorities will become translated into actual funding and research initiatives.
Repetti, Rena L (1989) reviews empirical evidence concerning the effects of paid employment on women's mental and physical health, with special attention to variations in the effects of employment depending on the characteristics of women and their jobs. We highlight methodological issues and focus primarily on studies with longitudinal data for representative samples of women. We conclude that women's employment does not have a negative effect on their health, on the average. Indeed, employment appears to improve the health of unmarried women and married women who have positive attitudes toward employment. Possible mediators linking employment to health outcomes are discussed. Current evidence suggests that increased social support from co-workers and supervisors may be one important mediator of the beneficial health effects of employment. Given the paucity of available longitudinal studies, we encourage additional prospective research examining the mental and physical health consequences of employment according to job characteristics, personal characteristics, and disease outcome. We also recommend research on several promising mediators of employment–health relationships.

Bryvant-Davis et al. (2013) conducted study on interpersonal trauma is pervasive globally and may result in long-term consequences physically, cognitively, behaviorally, socially, and spiritually (Bryant-Davis, 2005b). One of the protective factors that have emerged in the literature is religious coping. Religious coping, spirituality, and faith-based approaches to trauma recovery include endorsement of beliefs, engagement in behaviors, and access to support from faith communities. Compared with negative religious coping, spirituality and positive religious coping have been associated with decreased psychological distress, a finding established with survivors of child abuse, sexual violence, intimate partner violence, community violence, and war. This article focuses on spiritual and religious coping among survivors of child abuse, sexual violence, and war; however, research demonstrates increased use of positive religious coping among some survivors with higher rates of posttraumatic stress disorder. Much of the scholarship in this area includes qualitative studies with populations who face increased vulnerability to interpersonal trauma. Research in this area covers the life span from childhood to later adulthood and encompasses both domestic and international studies. The implications of research findings are explored, and future research needs are described. This line of research supports the American Psychological Association (2010) ethical standards that note the recognition of spiritual and religious faith traditions as important aspects of the
provision of ethical treatment. Researchers, clinicians, and advocates for trauma survivors are encouraged to attend to the faith traditions and beliefs of persons confronting the potential devastation of traumatic events.

**Unger, Rhoda K (2007)** Research which presented interesting data relating some personality dimensions to voting patterns in the last three U.S. presidential elections. R. K. Unger is surprised that in his extensive review of the role of ideology, Jost ignored the role of religious ideology in political attitudes and voting behavior. There is ample evidence that level of religious observance (sometimes labeled religiosity, hierarchical religious beliefs, or religious fundamentalism) played a role in 2004 and earlier presidential elections. The relationship between religious ideology and political attitudes is correlation, and one needs to look further for an explanation of their impact. A number of studies indicate relationships between religious fundamentalism and what Jost has termed "system-justifying ideologies." Unger suggests that religiosity has been largely ignored by psychologists interested in social and political behaviors. It is quite possible that religiosity is related to the various personality dimensions discussed by Jost. But we cannot learn more about these potential connections if we continue to ignore the importance of religious ideology as a psychological variable.

**Powell, Lynda H (2003)** Evidence is presented that bears on 9 hypotheses about the link between religion or spirituality and mortality, morbidity, disability, or recovery from illness. In healthy participants, there is a strong, consistent, prospective, and often graded reduction in risk of mortality in church/service attenders. This reduction is approximately 25% after adjustment for confounders. Religion or spirituality protects against cardiovascular disease, largely mediated by the healthy lifestyle it encourages. Evidence fails to support a link between depth of religiousness and physical health. In patients, there are consistent failures to support the hypotheses that religion or spirituality slows the progression of cancer or improves recovery from acute illness but some evidence that religion or spirituality impedes recovery from acute illness. The authors conclude that church/service attendance protects healthy people against death. More methodologically sound studies are needed.

**Hoshmand, Lisa Tsoi (1995):** attempt to steer away from conventional habits of discourse toward a discussion of metaphysical and moral issues in general and of the relationship between religion and psychology in particular. Hoshmand contends that
what Jones failed to address fully are individual differences in the epistemic styles, and personal–developmental and cultural influences on the ethics of belief.

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**Pinit Ratanakul (2004)** research reveals that health and well-being does not mean only or simply the absence of pain suffering or the lack of disease, disability, defect and death but has a positive meaning. There is much debate today over what this positive meaning is after all Buddha has over 2,500 year history of involvement in medical theory and practice. The normal function of the body organs is the result of the harmony and equilibrium of the four primary elements in the body, i.e. earth (pathavi), water (apo), wind (vayo), and fire (tejo By accepting thing as they reality nothing more than a name for the complex of psycho-physical elements (nama-rupa) the mind no longer strives for the satisfaction of self-seeking impulses nor clings to objects. As a result the mind is at rest and thereby psychological suffering is eliminated leading to improved mental health. Apart from changing our thought by the adoption of this correct view and by developing an attitude of detachment towards the world and ourselves, our mental health is dependent on our power to rein in our appetites and to restrain and/or eradicate negative motions much as greed (lobha), hatred (dosa), anger (moha), and our possessive and aggressive tendencies. All these unwholesome states can act as the cause of mental and physical illness. Buddhist meditation is not only a means to cure the mind from its ailments caused by incorrect views, self-indulgence, hatred, and anger of all forms, but is also devised as a means to induce positive wholesome mental states, particularly the four sublime states: loving kindness (metta), compassion (karuna), sympathetic joy (mudita), and equanimity (upekha). Loving kindness enables us to love and be kind to one another
while compassion wants us to help those in distress. Sympathetic joy is an ability to rejoice in the joy of others and equanimity is the equanimous temperament without being either elated or dejected in the face of the vicissitudes of life - gain and loss, fame and lack of fame, praise and blame, happiness and sorrow. The continual cultivation of these wholesome mental states is an important Buddhist way of making the mind healthy. Actions spring from this healthy mind are always good and wholesome and thus conductive to our holistic health. This over-all health is reflected in all aspects of life including thinking, speaking, living and doing concluding remarks the concept of health and disease is formulated within the context of the principle of dependent origination and its related law of kamma. The Buddhist holistic perspective, on the contrary, focuses on the whole person and argues that since human beings are not merely physical creatures but mental, emotional, social and spiritual beings as well and that, as a psychosomatic unity, bodily illness affects the mind and emotions and emotional, mental and social maladjustments can affect the body, then to be concerned about a person's health one must be concerned about his entire person, body, mind and emotions, as well as his social environment.