



Mindfulness Message: Compassionate Communication For Effective Interpersonal Relationship

Pintong Mansumittrchai, PhD

Faculty of Language and Communication,
National Institute of Development Administration.
E-mail: Pintong.MC@mcu.ac.th



Abstract

In this article, the writer points out the impact of mindfulness message in the compassionate communication for effective interpersonal relationship, which is a message of loving-kindness, understanding, unbiased, non-judgmental and unprejudiced interpretation. Moreover, it also contains a wise attention towards the audiences in order to make them happy without any suffering or sorrow. The writer has named this message as “Mindfulness Message” which penetrates with the Dhamma Teachings of the Buddha as its main focus and framework on the Four Divine States of Mind by applying Yonisomanasikāra, Subhāsītavācā (well-spoken speech) with Kālāmasutta.

The result shows that compassionate communication process is a non-separated phenomenon. The technique suggested here is a mindfulness message with loving-kindness, compassion, sympathetic joy and equanimity or a contemplation of Brahmavihāras – as being called in this article as “Mindfulness Message”. An individual can practice and train oneself by radiating into six directions from an inner self then moves on to another who are the good, neutral, difficult ones, then, the four equally and gradually to the entire universe. It eventually creates the atmospheric absorption of benevolence, compassion and communion in the world. By following this concept, people can communicate non-violently with more understanding and human beings can live happily together with both inner peace and outer peace.

Keywords: Mindfulness Message, Compassionate Communication, International Relationship, Psychology of Communication

Introduction

In the current social situation, people live in a very hastened and fast track lives. Both the economical pressured atmosphere and the materialistic consumptive livelihood which is an aftermath of expand and open society. People receive dissimilar information from many channels and such data results in the belief, opinion and paradigm differences. One of the reasons is from the diversity in culture, geography, belief, religion, nation, language, etc. These factors barge an ethnic conflict as well as a continuous violence to the society. By looking back at the history of Thailand, it seems that the social violence is increasing as it begins to incline from the level of individually internal conflict then move up to the conflicts in family, community, organization, public and private sectors. These finally lead to the international conflict and violence, which as regards result in an intense social condition and a lack of peace in both anima and society.

Anyhow, the conflict phenomena and the violence issues are very common to the society as long as human beings live together with interconnection in positive or negative ways. One of the main causes that create confliction and disagreement has been resulted from the external and internal factors. To clarify, external conflict factors include public interest, power, relationship, value, data and structure conflicts (an interview with Assoc. Prof. Dr. Ven. Phramaha Hansa Dhammhaso, 2014)¹. Moreover, internal conflict factors include an unwholesome course of action (Akusala Kammapha) and mental diffusion (Papanca), namely craving, dogma and conceit.

From the above statement, one of the main factors that result in conflict and violence is an informational conflict, meaning a deficiency in the communication process. According to the research of National Statistical Office (2010: p.13)², Institute for Research and Development, Sukhothai Thammathirat Open University (STOU) about the family relationship in Thailand, it indicates that, mostly, the major problem comes from the lack of skills in communication. This gives an effect in mutual understanding between the sender and the receiver in the family. Basically, it is due to the fact that people are not interested in the communication issue as well as they do pay much attention neither on the self-learning or

¹ An Interview with Phra Maha Hansa Dhammhaso, Assoc. Prof. Dr. (15 December 2014). *The topic of Communication for Peace*. Peace Studies Room: Mahachulalongkornrajavidyalaya University.

² National Statistical Office (2010). Institute for Research and Development, Sukhothai Thammathirat Open University (STOU). *Research on The Study and Development of the Model in Family Security and Assurance*. Bangkok: Sukhothai Thammathirat. P.13.

self-development. They are more aware on the financial and career issues in order to serve their natural survival instinct.

In reality, in the real world, it is very essential for people to consider in living their way of life by learning through the ankle of cooperation also. This includes learning how to live together in harmony by focusing on the four basic developments namely self or body development, behavior development, mind development and wisdom development. People in either the family or the society have to learn how to develop their efficiency in adaptation in accordance with their interactive participants and diversified social situations. They should be aware of a compassionate concept of living a daily life with others in order to obtain a happy and peaceful well-being.

From the above-mentioned problem in the communication process, this article points out the issues relevant to one dimension in the process, informational conflict, which is a ‘message’ that people are using to communicate with each other; whether in the family, community, society or even in the international relationship between countries. The writer tries to present the concept about ‘message’ in communication that should basically be based on loving-kindness, understanding, unbiased, non-judgmental thoughts with compassionate intention as can be called the message of mindfulness or ‘**Mindfulness Message**’. It should also integrate the knowledge of psychology of communication in the Buddhist dimension as well as with a touch of peaceful aromatic ingredients. Of which, the writer believes that these areas should not stand in separation but rather an integrated relationship in the process of communication for effective interpersonal relationship which leads to a non-violence society and a peaceful co-existence.

Communication: Source of Conflict and Violence

According to Donna Bellafore (2013)³, it is undeniable that the conflict between people is a fact of life. Conflicts occur at all levels of interaction. One of the main conflicts that people are facing in the society is a conflict of information; a language or a message used in the communication process. The message being sent is sometimes absorbed, decoded and interpreted differently from the sender’s intention. For example, the same message maybe received and reacted individually and differently. People are not born the same and it is no

³Donna Bellafore (10 October 2013). *Interpersonal Conflict and Effective Communication*. Retrieved on 7 December 2015, from <http://www.drbalternatives.com/articles/cc2.html>

surprised that we are unique in many dimensions. There are many factors such as educational background, upbringing environment, mental basis, personal interest, experience, religion, economics and social status that form us to be who we are right now⁴. There is no surprised that the message we use to communicate is not the same in each person although in the same context and situation. Also, there is no wonder why the way we decode and interpret the message received in our brains is not the same as well.

Nevertheless, people try to conform to the society by communicating with others because we are afraid to stay alone and left out from the group. This idea complies with the Maslow's third basic need of human beings in love and belonging⁵. People need to be loved and accepted in their social groups, whether they are large or small. In order to maintain the healthy relationships at school, at work, among friends, within families, between partners or in the communities; people should learn how to communicate with other parties in effective and compassionate way. There must be a way to communicate the message effectively and efficiently; to make the sender and the receiver feel happy and satisfied while sending and receiving the message; and to have a mutual understanding in the message not in the other way around.

In reality, it looks easy to say but very difficult to do. One of the main reasons is because most or some people lack of knowledge and understanding in both Buddhism and Psychological perspectives. This tends to cause the conflict in the relationships⁶. It is the fact that we cannot read another person's mind because we neither are a mind detector nor a person with mental power or telepathy. With the lack of such knowledge, sometimes people get confused in sending and receiving messages leading to unsatisfied, ambiguous, uncertain, confused and unhappy feelings of many people. Consequently, it causes worry, sadness, and anger as they are trapped in the maze of communication process.

⁴Faculty of Lecturers from Psychology Department (1994). *Harmonize can be made*. Faculty of Psychology. pp. 12-13. Bangkok: Chulalongkorn University.

⁵Mark E. Koltko-Rivera (2006). Rediscovering the Later Version of Maslow's Hierarchy of Needs: Self-Transcendence and Opportunities for Theory, Research, and Unification, in: *Review of General Psychology*. Vol. 10, No. 4, pp. 302-317. American Psychological Association.

⁶An Interview with Phra Maha Hansa Dhammhaso, Assoc. Prof. Dr. (15 December 2014). *The topic of Communication for Peace*. Peace Studies Room: Mahachulalongkornrajavidyalaya University.

Psychology of Communication

Communication is about using symbol to communicate as to show intentions of the senders to the receivers, in case of human-beings; we use language as a symbol to communicate among us. The process of communication among human-beings is usually a natural occurred phenomenon. Sometimes, it happens automatically and so fast that people do not notice that the process of communication is already starting, going on and almost ending. Technically, a communication process means the exchange of information (normally a message) between two or more people. In 1948, Shannon and Weaver⁷ introduced the standard of communication model which had three primary elements which were sender, channel and receiver; of which later on expanded into eight elements.

In 1960, David Berlo⁸ expanded Shannon and Weaver's linear model of communication and introduced the SMCR or Sender-Message-Channel-Receiver Model of Communication. He mentioned about the concepts that the sender and receiver are different in certain realms namely communication skills, attitudes, knowledge, social system and culture. Furthermore, he also added that there are five sensory organs towards the channel namely hearing, seeing, touching, smelling and tasting.

In 1954, Wilbur L. Schramm⁹, a forefather in the growth of a basic model of communication, also expanded his model from the Shannon-Weaver transmission model of communication. Wilbur Schramm's 1954 model magnifies on this thinking by highlighting the process of encoding and decoding the message. Schramm proposed this process as a reciprocal circular communication between the sender and the receiver. In contradiction, the Shannon-Weaver model is a more mathematical and technological one, but Schramm incorporates the study of human behavior in the communication process. Schramm added the field of experience into the process of communication which consists of an individual's beliefs, values, experiences and learned meanings both as an individual or part of a group.

In addition, Schramm suggested that the message can be complex by different meanings learned by different people. Meanings of the message can be either denotative or con-

⁷Shannon, C. E. A (1948). *Mathematical Theory of Communication*. Bell System Technical Journal, vol. 27, pp. 379-423 and 623-656, July and October, 1948.

⁸Berlo, D. K. (1960). *The process of communication*. New York, New York: Holt, Rinehart, & Winston.

⁹Schramm, W. (1954). How communication works in W. Schramm (Ed.), *The process and effects of communication* (pp. 3-26). Urbana, Illinois: University of Illinois Press.

notative. Denotative meanings are common or dictionary meanings and can be the same for most people. On the contrary, connotative meanings are expressive or evaluative and based on individual experience. A message can also have external and hidden meanings. Other features of messages that impact communication between two individuals are: intonations and pitch patterns, accents, facial expressions, quality of voice, and gestures. Furthermore, Dr. Schramm believed that all of these elements were important functions of communication in the society. He added that people in a society need information on their environment and methods of communicating in order to make choices¹⁰. An individual's knowledge, experience and cultural upbringing also play an important role in communication.

From the above different models from renowned scholars, we can see that people from different cultures, religion or background tend to interpret the message in dissimilar ways. Human communication can be marked by intention and anticipation of the reactions and communication in humans can be verbal when mediated by language or non-verbal when no language is involved. Communication can also be direct when a certain pattern of behavior evokes a particular type of response or subtle and indirect when behaviors are not predictable or ambiguous and not even completely comprehensible¹¹. According to Saberi Roy (2009)¹², she clarified that Psychology of Communication mainly includes three different elements or stages of communication in an individual which are absorption (or taking in information), interpretation (or deriving meaning of the information) and reaction (or responding to the information).

As can be seen, a large portion of our lives is spent communicating with others. Sharing our thoughts and understanding another person's feelings are essential skills for functioning in any society in the world. Moreover, it is no surprise then that difficulty with communication is the number one issue that brings people to couples counseling¹³, and is at the core of many other things that we are struggling with. The following is a simple model of communication that can help illustrate how communicating with others really works.

¹⁰CommTheories (2015). *Wilbur Schramm*. Retrieved on 5 December 2015, from <http://commtheories.wikispaces.com/Wilbur+Schramm>

¹¹Roy, S. (11 September 2008). *The Psychology of Communication*. Retrieved on 5 December 2015, from <http://ezinearticles.com/?The-Psychology-of-Communication&id=1488330>

¹²Saberi Roy (2009). Reflections in Psychology (Part I) : *The Psychology of Communication*. LuLu Publishingdotcom : Mneme Publishers.

¹³Elizabeth Kane. *Marriage Counseling-Part 2- Why Couples Seek Counseling*. Retrieved on 7 December 2015, from <http://www.families.com/blog/marriage-counseling-part-2-why-couples-seek-counseling>

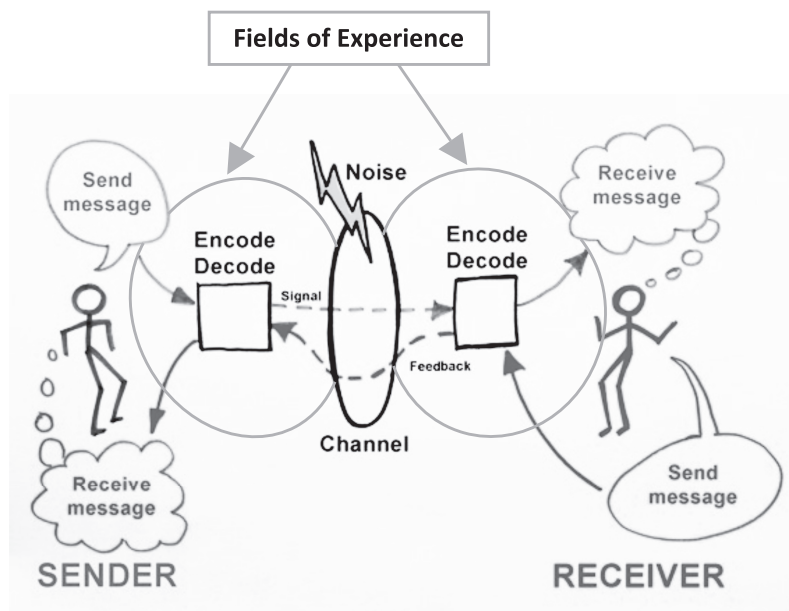


Diagram 1: Communication Process

From the above-mentioned statements, when the sender encodes the message into the communication process, it is the receiver who decodes or absorbs information through sense organs whether it is the sounds and colors, the spoken words, the non-spoken words, the facial expressions and all external data provided in the process. This absorption is an objective process. Then the decoder has to analyze and interpret the information going on in the process by involving the use of brain mechanisms and analyze external stimuli as well as details such as expressions and subtle verbal and/or non-verbal cues. The interpretation here is considered as a subjective process.

Following this process is the response to the stimuli which uses physical communication channels such as speech, language and/or expressions through facial and bodily movements. Here, reaction is the result of both subjective and objective process. The reason behind this is because when the receiver is presented with certain messages or stimuli, he/she has a set of predictable responses which are objective but depending on how the receiver decodes or interprets the situation subjectively.

Basically, everyone has a set of different schemata or prior experience and knowledge in each of us. So, the ways we receive, interpret and react to the message are different. In the same situation with the same information, what we perceive, think, judge and react

might not always be the same as others. This is where the conflict gets started. It may sound difficult but it is so true that the importance of mindfulness and consciousness in communicating our messages should be, at all time, aware and acknowledged by people in the communication process.

Communication in Buddhism

Buddhism is a nontheistic religion with the belief in cause and effect. Dhamma or the teachings of the Buddha related to the communication process is not only learned through just only the five senses as in the Western scholars define. However, Buddhism identifies ‘six senses’ as opposed to the Western identification of ‘five senses’¹⁴. The six internal sense bases are eye, ear, nose, tongue, body and mind. In the communication process, all the five sense bases are considered to be ‘body’ of a sender (Berlo, D.K. 1960)¹⁵. However, in the Buddhist world, we believe that ‘mind’ plays more important role than the body. It is the mind itself that controls the body to move, feel, touch, smell, speak, listen and so on. The functions of body process, learning and acquiring process, decision making process as well as communication process are based on the mind as a main leader in controlling and telling the body to perform different functions and actions. This is why an individual reaction to the same situation is diversified due to the fact that people with dissimilar behaviors have different minds. However, still we have to live together in this natural chaotic world.

In an earlier section, the writer mentions that people communicate together in order to conform to the society and as to fulfill our basic need. In order to tell one’s inner needs and wants, a person uses verbal-communication, which is speech or spoken language and non-verbal communication, such as body language, gestures, dress, act, etc. In some cases, conflicts arisen because of the misunderstanding between the two parties as mentioned before. Sometimes, a person does not give full attention to the dialogue being said and that leads to the misinterpretation. In Buddhism, there is one discourse on the accomplishment of “wise attention” called the Yoniso Manasikāra Sampadā Sutta (S 45.55)¹⁶ which is succinct

¹⁴Bodhi, Bhikkhu (trans.) (2000). *The Connected Discourses of the Buddha: A Translation of the Samyutta Nikaya*. (Part IV is “The Book of the Six Sense Bases (Salayatanavagga)”). Boston: Wisdom Publications.

¹⁵Berlo, D.K. (1960). *The Process of Communication: Introduction to Theory and Practice*. San Francisco: Richard Press.

¹⁶See *Yoniso Sutta* S 45.55/5:31

statement on wise attention spoken by the Buddha to an assembly of monastics. It means technically mentation, or more simply “direct the mind or attention in a certain way.”¹⁷ The term “wise attention” can be translated more broadly as “wise reflection, reasoned attention and methodical consideration”. By speaking the truth only and listening to the truth, without any delusions or biases, this will promote the arising of the wise attention in oneself, as we have the right understanding of true reality. This clears out the blockage in the stream of communication process and flows a mutual understanding among the parties.

Mindfulness Message: What?

Along the line of communication process, sometimes people send the message which is not a factual message but rather the message that has been touched up by personal opinion. This is a message with prejudice (Agati) whether it is a prejudice caused by love or desire (Chandāgati), prejudice caused by hatred or enmity (Dosāgati), prejudice caused by delusion or stupidity (Mohāgati) or prejudice caused by fear (Bhayāgati)¹⁸. All of these kinds of prejudiced message will eventually lead to messages creating hostile feeling or so-called ‘Hate Speech’¹⁹, which is one of the causes rooted in interpersonal and social conflicts such as family quarrels, school problems, workplace poor communication and social gap. According to the Communication theory, it provides some insight into the harms caused by hate speech in both physical and emotional effects.

In psychological perspective, the message of each person can imply that person’s behavior, attitude, value, lifestyle, background, or childhood about how he or she perceives and understands the world as distorted or real; and what that person thinks or feels at the moment. Emotional, fear, hatred, hostile and distrust messages are food for the conflict to cultivate. They break a chain of effective communication by a faulty message.

¹⁷Yoniso Manasikāra Sampadā Sutta: The Discourse on the Accomplishment of Wise Attention (S 45.55/5:31), translated by Piya Tan (2007, 2010). *PTS: Yoniso Sutta – The Discourse on Being Wise, The internal condition for the noble eightfold path*. pp. 169-172.

¹⁸Phra Brahmaganabhorn (P.A. Payutto), 31st Edition (2015). *Dictionary of Buddhism*. pp. 149. Bangkok: Pli Dhamma Publishing Company.

¹⁹John T. Nockleby, “Hate Speech,” in *Encyclopedia of the American Constitution*. Ed. Leonard W. Levy and Kenneth L. Karst. Vol. 3. 2nd ed. Detroit: Macmillan Reference USA, 2000. p. 1277-1279.

As communicators send and receive messages, there is an enormous opportunity for slippage in the sequence of what is meant, said, heard, or understood.²⁰ Sometimes, the conflict parties communicate words and non-verbal messages by what they want to say and fail to say. This usually ends up in miscommunication or misunderstanding between the senders and receivers. Adversely, if a person sends out a message filled with well-intention, mindfulness and understanding, this helps creating a bridge of compassionate connection between senders and receivers.

In this article, the writer attempts to identify the word ‘**Mindfulness Message**’ as a piece of verbal information or non-verbal message being sent by a human being to another party in the communication process, through various channels. This contains a ‘disarming’ language with benevolent, compassionate, careful, precise and friendly words and it uses questions rather than statements or dictations. Also, it should contain non-hostile intonations, non-accusatory pauses, and/or other non-verbal messages that, at all time, convey the feelings of loving-kindness, compassion and non-hostility between senders and receivers.

The nature of Mindfulness Message should be based on the Four Divine States of Mind or Brahmavihāras, which are a series of the four Buddhist virtues and the meditation practices made to cultivate them; namely loving-kindness (Mettā), compassion (Karuṇā), empathetic joy (Muditā) and equanimity (Upekkhā). They are also known as the Four Immeasurables or Appamaññā which are:

1. Loving-kindness (Mettā) towards all. It is the hope that a person will be well; “the wish that all sentient beings, without any exception, be happy”.
2. Compassion (Karuṇā) is the hope that a person’s suffering will diminish; “the wish for all sentient beings to be free from suffering.”
3. Empathetic joy (Muditā) is the joy in the accomplishments of a person—oneself or another; sympathetic joy; “the wholesome attitude of rejoicing in happiness and virtues of all sentient beings”.
4. Equanimity (Upekkhā) is the learning to accept loss and gain, good-repute and ill-repute, praise and censure, sorrow and happiness, all with detachment, equally, for oneself and for others. Equanimity is “not to distinguish between friend, enemy or stranger, but regard every sentient being as equal. It is a clear-minded

²⁰Otomar J. Bartos and Paul Wehr (2002). *Using Conflict Theory*. USA: Cambridge University Press. pp. 152-154.

tranquil state of mind—not being overpowered by delusions, mental dullness or agitation.²¹

In the Pali canon, the Buddha recommended cultivating these four virtuous mental states to both householders and monastics. When one develops these four immeasurables, the Buddha counsels radiating them in all directions: abundant, expansive, immeasurable, free from hostility and free from ill-will.²² Such so, in order to engender a Mindfulness Message, there are certain factors that should not be underestimated around the message as shown in the below diagram.

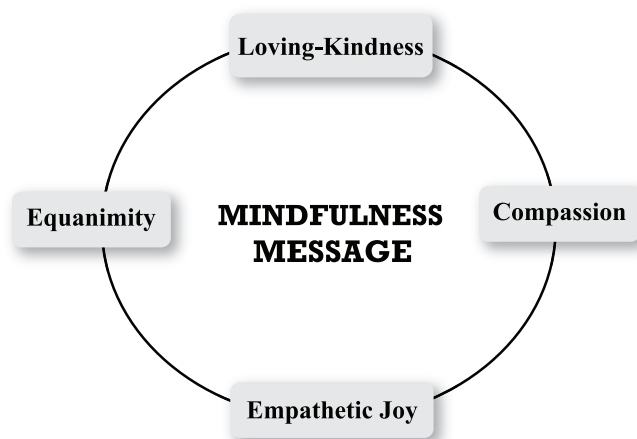


Diagram 2: Mindfulness Message

These virtues are also highly regarded by Buddhists as the powerful antidotes to negative mental states (non-virtues) such as avarice, anger and pride²³. Whenever, there is an uprising of the arming language or any kinds of hostile message within an individual mind, if one is often trained and practiced oneself by taking each of the immeasurables in turn and

²¹Buddhist Studies for Secondary Students. *UNIT 6: The Four Immeasurables*. Retrieved on 17 December 2015, from <http://www.buddhanet.net/e-learning/buddhism/bs-s15.htm>

²²Kalama Sutta: To the Kalamas (AN 3.65), translated from the Pali Version by Thanissaro Bhikkhu (30 November 2013). *Access to Insight (Legacy Edition)*, Retrieved on 17 December 2015, from <http://www.accesstosight.org/tipitaka/an/an03/an03.065.than.html>

²³Brahmavihāra. *Wikipedia the free encyclopedia*. Retrieved on 13 December 2015, from <http://www.en.wikipedia.org/wiki/Brahmavihara>

applying it to oneself, and then to others nearby, and to everybody in the society, and so on to everybody in the world. There is no wonder that the practitioners can gradually diminish the non-virtues and appreciate the present moment of peace, happiness and tranquility.

Mindfulness Message: How?

In this section, the question is on “How can one achieve Mindfulness Message in the communication process?” The writer strongly believes that it has to start within one’s own self. A person, either the sender or the receiver, has to embrace loving-kindness and also feel benevolent to oneself first before he or she can send out the loving-kindness and compassion to another. One can send out a Mindfulness Message naturally when he/she learn to practice and cultivate Brahmavihāras with an insight contemplative meditation. This is one of the path in permanently attaining companionship, peace and happiness; and communion with ethnic groups, social communities and the world. In the Tevijja Sutta²⁴, the Buddha was asked the way to communion with Brahma. He replied that he personally knew the world of Brahma and the way to it; and explained the meditative method for reaching it by using an analogy of the resonance of a conch shell of ashtamangala.

*A monk suffuses the world in the four directions with a mind of benevolence, then above, and below, and all around – the whole world from all sides, completely, with a benevolent, all-embracing, great, boundless, peaceful and friendly mind ... Just as a powerful conch-blower makes himself heard with no great effort in all four directions, so too is there no limit to the unfolding of heart-liberating benevolence. This is a way to communion with Brahma.*²⁵

The best way of cultivating wholesome attitudes towards all sentient beings is through meditation. Among the many topics of meditation taught by the Buddha, there are four specifically concerned with the cultivation of loving-kindness, compassion, appreciative joy and equanimity. These four are called the Four Immeasurables because they are directed to an immeasurable number of sentient beings, and because the wholesome karma produced

²⁴ A Discourse to Knowers of Veda: Tavijja Sutta, *A Discourse of the Buddha on the Path to the Divine*. Translated by Prof. T.W. Rhys Davids, With Introduction and Notes by Paul Debbs, (BPS Online Edition, 2008). Sri Lanka: Buddhist Publication Society. The Wheel Publication No.57-58.

²⁵ *Majjhimanikaya*, translated by Kurt Schmidt, Kristkeitz, Berlin (1978). P. 261, trans. Tony page.

through practising them is immeasurable. The four are also called the Sublime States of Mind because they are like the extraordinary states of mind of the gods.

By cultivating the wholesome attitudes over the Four Immeasurables; namely loving-kindness, compassion, appreciative joy and equanimity, people can gradually remove ill will, cruelty, jealousy and desire. In this way, they can achieve happiness for themselves and others, now and in the future. The benefit in the future may come through rebirth in the fortunate realms. In addition, the Four Immeasurables have been explained in “The Path of Purification” (Visuddhimagga, Chapter IX)²⁶, written by Buddhaghosa, Theravada Buddhist scholar and commentator, in the 5th century. This tradition approach signifies the successive stages of mediation during which one progressively cultivates benevolence and compassion towards friendship and non-violence in six directions which are:

1. Oneself
2. A good friend
3. A neutral person
4. A difficult person
5. All four of the above equally
6. And then gradually the entire universe

Traditional practice includes reciting of specific words, phrases and non-verbal language in order to evoke a boundless warm-hearted feeling; or visualizing suffering and wishing well for those sentient beings. Practitioners or message senders speak and/or use gestures to receivers with cares, independent of approving or disapproving of them, or expect nothing in return. This will sequentially bring up a non-referential compassion or a pure compassion, involves experiencing the wish and care for another sentient beings to end their sufferings. Consequently, one can experience the true happiness in another beings’ happiness, like one’s own self. By adopting the Buddha teachings into practice, there is no ground for being attached to some and hating others since there is no one sentient being, who has not been one’s friend and relative in this unknown and beginning-less cycle of existence. Hence, ones should develop and meditate on equanimity to surpass all ill-wills when sending a message and equally accept everyone as companion in this Samsara.

²⁶Visuddhimagga. *The Path of Purification* by Buddhaghosa Thera. Translated by Somdej Phra Buddhajarn (Arj Asabha Mahathera), (2008). R.O.C.: The Corporation Body of the Buddha Educational Foundation. pp. 482-500.

The question relevant here is “How to be a mindful and contemplative sender in Buddhist perspective?” According to the Buddha doctrines, it is the ‘Right Speech’ (Sammā Vācā) that belongs to the virtue division of the Noble Eightfold Path which is an abstaining from the lying, from divisive speech, from abusive speech and from idle chatter²⁷. A person can be successful in communicating with the others by purifying one’s verbal action in four ways as mentioned in the earlier content.

“Abandoning false speech, he abstains from false speech. He speaks the truth, holds to the truth and is firm, reliable, no deceiver of the world.”

“Abandoning divisive speech, he abstains from divisive speech. What he has heard here, he does not tell there to break those people apart from these people here. What he has heard there, he does not tell here to break these people apart from those people there. Thus, reconciling those who have broken apart or cementing those who are united, he loves concord, delights in concord, enjoys concord and speaks things that create concord.”

“Abandoning abusive speech, he abstains from abusive speech. He speaks words that are soothing to the ear, that are affectionate, that go to the heart, that are polite, appealing and pleasing to people at large.”

“Abandoning idle chatter, he abstains from idle chatter. He speaks in season, speaks what is factual, what is in accordance with the goal, the Dhamma and the Vinaya. He speaks words worth treasuring, seasonable, reasonable, circumscribed and connected with the goal.”

Moreover, there are five keys for an individual to communicate a statement with the Right Speech. Such statement endowed with the (following) five factors is well-spoken, not ill-spoken, blameless and unfaulted by knowledgeable people²⁸. For such speech:

“It is spoken at the right time. It is spoken in truth. It is spoken affectionately. It is spoken beneficially. It is spoken with a mind of good-ill.”

²⁷ Magga-Vibhanga Sutta: An Analysis of the Path (SN 45.8), translated from the Pali Version by Thanissaro Bhikkhu (30 November 2013). *Access to Insight (Legacy Edition)*, Retrieved on 13 December 2015, from <http://www.accesstosight.org/tipitaka/sn/sn45/sn45.008.than.html>

²⁸ Vaca Sutta: A Statement (AN 5.198), translated from the Pali Version by Thanissaro Bhikkhu (3 July 2010). *Access to Insight (Legacy Edition)*, Retrieved on 13 December 2015, from <http://www.accesstosight.org/tipitaka/an/an05/an05.198.than.html>

In congruence with this idea, there is a basic morality in virtue of verbal action that an individual should observe at all time, namely ‘Well-Spoken Speech’ (Subhàsita-vàcà). This means that an individual mind is made pure by self-purification through a well-chosen speech²⁹.

“One should speak only that word by which one would not torment oneself nor harm others. That word is indeed well spoken.”

“One should speak only pleasant words, words which are acceptable (to others). What one speaks without bringing evils to others is pleasant.”

“Truth is indeed the undying word; this is an ancient verity. Upon truth, the good say, the goal and the teaching are founded.”

“The sure word the Awakened One speaks for the attainment of nibbana, for making an end of suffering, is truly the best of words.”

For an individual to obtain the Right Speech, there are certain factors that circle around the mindful and contemplative speaker which can be shown in the below diagram.

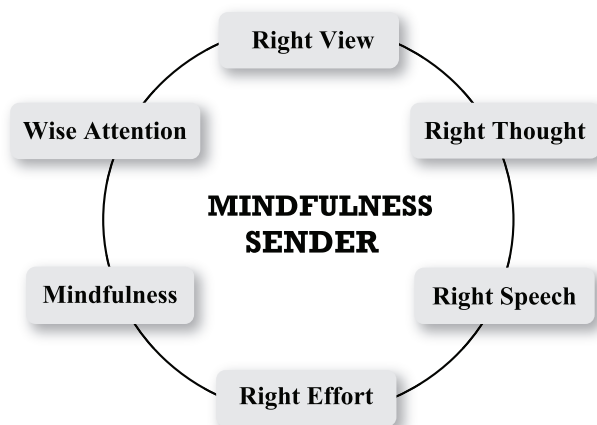


Diagram 3: Mindfulness Sender

²⁹Vaniga (Thag 21), translated from the Pali Version by John D. Ireland (30 November 2013). *Access to Insight (Legacy Edition)*, Retrieved on 13 December 2015, from <http://www.accesstosight.org/tipitaka/kn/thag/thag.21.00.irel.html#poem-05>

Following the above-mentioned, the other end of the communication process that needs an attention is the receiver. The question raised here is the same that “How to be a mindful and contemplative receiver in Buddhist perspective? In our daily life, we can ask ourselves that how many times that we interrupt another person while he or she is talking and is not yet done that conversation. Often, there are so many times that we are formulating our thoughts, thinking about what to say next, sometimes, even before our colloquists are done speaking. It is not easy to be a good and mindful speaker but it is more difficult to be an attentive and good listener. Most of our problems in life, at home, at school, at work or in the society, happen because of this reason. We do not listen mindfully to the other person in the communication process. We may jump to a conclusion very swiftly, and we often become judgmental too quickly.

There is one research study regarding the communication of examined different parameters of emergency medicine residents taking a medical history³⁰. The study concluded that only 20% of patients completed their presenting complaint without interruption. In other words, 80% of the patents were interrupted during their initial presenting complaint. The average time to interruption was only 12 seconds. Similarly, in a clinical study of Dr. Piyal Walpola³¹, a mindful listening can also increase the efficiency of a medical practice.

In the Buddhist texts, there is one teaching of the Buddha in Sussusa Sutta about listening well. This Sutta explains the process of listening with mindfulness, as taught by the Buddha. This disclosure was mainly taught by the Buddha to teach his disciples how to listen to Dhamma (his teachings). But the writer believes it can also be applied to people in other situations in life as well. This Sussusa Sutta has been translated from the Pali by Thanissaro Bhikkhu³² as follows:

“Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful mental qualities even when listening to the true Dhamma. Which six?”

³⁰Karin V. Rhodes, MD (2004). *Resuscitating the physician-patient relationship: emergency department communication in an academic medical center*. *Annals of Emergency Medicine: An International Journal*, vol. 27, issue 3, pp. 262-267.

³¹Dr. Piyal Walpola (23 September 2007). “*Just Shut Up and Listen*” *How to be a mindful listener – in Buddhist perspective*. *Wisdom Through Mindfulness*. Retrieved on 14 December 2015, from <http://wisdomthroughmindfulness.blogspot.com/2007/09/just-shut-up-and-listen-how-to-be.html>

³²Sussusa Sutta: Listening Well (AN 6.88), translated from the Pali Version by Thanissaro Bhikkhu (4 July 2010). *Access to Insight (Legacy Edition)*, Retrieved on 14 December 2015, from <http://www.accesstoinsight.org/tipitaka/an/an06/an06.088.than.html>

“When the Doctrine & Discipline declared by the Tathagata is being taught, he does not listen well, does not give ear, does not apply his mind to gnosis, grabs hold of what is worthless, rejects what is worthwhile, and is not endowed with the patience to conform with the teaching.”

“Endowed with these six qualities, a person is incapable of alighting on the lawfulness, the rightness of skillful mental qualities even when listening to the true Dhamma.”

“Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful mental qualities even while listening to the true Dhamma. Which six?”

“When the Doctrine & Discipline declared by the Tathagata is being taught, he listens well, gives ear, applies his mind to gnosis, rejects what is worthless, grabs hold of what is worthwhile, and is endowed with the patience to conform with the teaching.”

“Endowed with these six qualities, a person is capable of alighting on the lawfulness, the rightness of skillful mental qualities even while listening to the true Dhamma.”

From the above Buddha teaching of how to listen mindfully, it can be summarized into six applicable steps which are listed here.

1. Listen (Receive) with full mindful attention.
2. Try to remember what has been told.
3. Investigate for yourself.
4. Discard what is not useful to you.
5. Accept what is useful to you.
6. Apply to your life.

Further area of Buddhism in receiving information is about the friendship or an interaction between people in the conversation. As a matter of fact, we cannot live alone as we have to connect and make contact with others, remain in friendships and communicate to another. In some or many occasions that we just believe what we have been told from the sources that we trust. We, sometimes, jump to the conclusion without any hesitation whether that story is real or not. This kind of trust and believe can create major misunderstanding and conflict if the story being heard is not the truth. Even worse, if we spread out the story, which is not true, to another party, then it creates a lying, distrust, or rumor with a feedback

of resentment and anger among people in the process. In one sutta, a friendship where one has an admirable people as friends, companions and colleagues is considered the “whole of the holy life” (SN 45.2).

A statement spoken by the Buddha to Venerable Ananda in Upaḍḍha Sutta (SN 45.2)³³ is identical to that of the Kalayāṇa Mittatā Sutta (S 45.49)³⁴ about an admirable friendship. The Awakened One here addressed that:

“Admirable friendship, admirable companionship, admirable camaraderie is actually the whole of the holy life. When a monk has admirable people as friends, companions, & colleagues, he can be expected to develop & pursue the noble eightfold path.”

This can also be applied to the real world, for the writer’s opinion, that if a person has an admirable friendship, it can penetrate right view, right understanding and right speech from the sender to the receiver very smoothly and easily. In congruence, by so having, an individual need to listen and receive information with wise attention to what being said. This will prevent the wrong view from happening. There are two ways in which ‘wrong views’ arises i.e. through listening to others (Parato Ghosa) and through unwise attention (Ayoniso Manasikāra). According to Ghosa Sutta: Voice (AN 2.125-126)³⁵, the passage states that:

“Monks, there are these two conditions for the arising of wrong view. Which two? The voice of another and inappropriate attention. These are the two conditions for the arising of wrong view.”

“Monks, there are these two conditions for the arising of right view. Which two? The voice of another and appropriate attention. These are the two conditions for the arising of right view.”

³³Upaḍḍha Sutta: Half (of the Holy Life), (SN 45.2), translated from the Pali Version by Thanissaro Bhikkhu (30 November 2013). *Access to Insight (Legacy Edition)*, Retrieved on 15 December 2015, from <http://www.accesstoinight.org/tipitaka/sn/sn45/sn45.002.than.html>

³⁴Admirable friendship: *Kalyanamittata*, edited by Access to Insight. (30 November 2013). *Access to Insight (Legacy Edition)*, Retrieved on 15 December 2015, from <http://www.accesstoinight.org/ptf/dhamma/sacca/sacca4/samma-ditthi/kalyanamittata.html>

³⁵Ghosa Suttas: Voice (AN 2.125-126), translated from the Pali Version by Thanissaro Bhikkhu (30 November 2013). *Access to Insight (Legacy Edition)*, Retrieved on 15 December 2015, from <http://www.accesstoinight.org/tipitaka/an/an02/an02.125-126.than.html>

There is a discourse taught by the Buddha about justification before one believes in something that has been taught and told. The instruction of the Kalamas (Kālāma Sutta)³⁶ is very famous for its encouragement of free inquiry; the spirit of the Sutta signifies a teaching that is exempt from fanaticism, bigotry, dogmatism and intolerance³⁷. In this Sutta, it is indeed the whole course of training for wisdom culminating in the purity of the consummate one. It is intimately bound up with examination and analysis of things internal that are: the eye and visible objects, the ear and sounds, the nose and smells, the tongue and tastes, the body and tactile impressions, the mind and ideas. Simply put into words, in this Sutta, it is active in rejecting the bad actions and adopting the good way by using one's own judgment and wisdom in the sense of right and wrong. The Ten Charter of Free Inquiry or the Kālāma Sutta are listed in the followings:

1. Do not simply believe what you hear just because you have heard it for a long.
2. Do not follow tradition blindly merely because it has been practiced in that way for many generations.
3. Do not be quick to listen to rumors and hearsay.
4. Do not confirm anything just because it agrees with your scriptures.
5. Do not foolishly make assumptions.
6. Do not abruptly draw conclusions by what you see and hear.
7. Do not be fooled by outward appearances.
8. Do not hold on tightly to any view or idea just because you are comfortable with it.
9. Do not accept as fact anything that you yourself find to be logical.
10. Do not be convinced of anything out of respect and deference to your spiritual teachers.

For the receiver, by adopting this Sutta into daily life, he/she can go beyond his or her opinion and belief. A well-trained receiver can justifiably reject anything which; when listened, accepted, practiced and perfected, leads to more aversion, conflict and violence.

³⁶See *Kalama Sutta* AN 3.65

³⁷Kalama Sutta: The Free Charter of Free Inquiry, translated from the Pali Version by Soma Thera. (30 November 2013). *Access to Insight (Legacy Edition)*, Retrieved on 16 December 2015, from <http://www.accesstoinight.org/lib/authors/soma/wheel008.html>

Conversely, the receiver can accept anything which; when listened, accepted and practiced, leads to harmony, unconditional love, compassion, empathetic joy and wisdom.

Furthermore, by applying these ten points into the communication process by the receiver, any view or belief must be tested by the results it yields when put into practice. This will help the receiver to guard against the possibility of any bias or limitations in one's understanding of those results. Also, they must further be checked against the experience of people who are wise. The ability to question and test one's beliefs in an appropriate way is called appropriate attention. The ability to recognize and choose wise people as mentors is called having admirable friends³⁸. Hence, in order for one to be a mindful, compassionate and contemplative receiver, he/she has to train and practice one's mind continuously through the Dhamma teachings. So, an individual can be attentive with mindfulness while listening and receiving, there are certain factors around the contemplative receiver as shown below.



Diagram 4: Mindfulness Receiver

Mindfulness Message: Why?

All sentient beings desire happiness and peace in life, they do not desire misery and suffering. By practice using the Mindfulness Message, based on the contemplation of Brahnavihāras in the communication process, in some way or another one can avoid using

³⁸Kalama Sutta: To the Kalamas (AN 3.65), translated from the Pali Version by Thanissaro Bhikku. (30 November 2013). *Access to Insight (Legacy Edition)*, Retrieved on 16 December 2015, from <http://www.accesstosight.org/tipitaka/an/an03/an03.065.than.html>

harsh and hostile language which is one cause of social conflict and violence in the family and community. This will induce changes in the society and bring happiness and peace to all sentient beings with a number of benefits—both physical and mental health for all well-being.

There are a few psychological studies about the impact on human beings such as one study at Stanford University suggests that a short—seven minutes—practice of benevolence can increase social connectedness³⁹. Research by APS William James Fellow Ed Diener, a leading researcher in positive psychology, and APS James McKeen Cattell Fellow Martin Seligman, a pioneer of the psychology of happiness and human flourishing, suggests that connecting with others in a meaningful way helps us enjoy better mental and physical health and speeds up recovery from disease; furthermore, research by Stephanie Brown, at Stony Brook University, and Sara Konrath, at the University of Michigan, has shown that it may even lengthen our life spans⁴⁰.

Furthermore, in traditional Buddhism, there are 10 benefits mentioned in the Pali Canon from the practicing of benevolence meditation including:

*One sleeps easily, wakes easily, dreams no evil dreams. One is dear to human beings, dear to non-human beings. The Devas protect one. Neither fire, poison, nor weapons can touch one. One's mind gains concentration quickly. One's complexion is bright. One dies unconfused and – if penetrating no higher – is headed for the Brahma worlds.*⁴¹

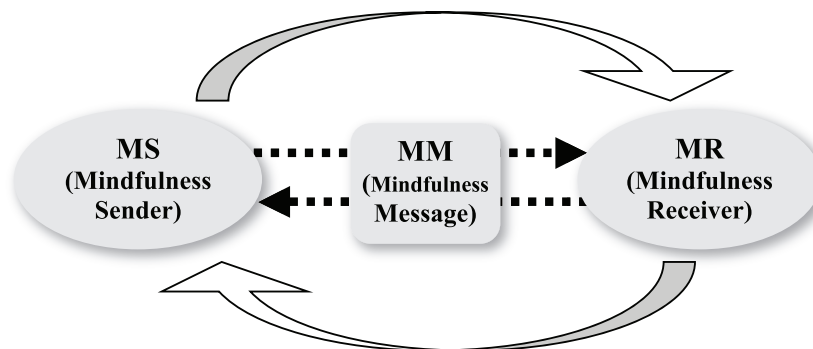
³⁹Cendri A. Hutcherson, Emma M. Seppala, and James J. Gross (2008). *Loving-Kindness Meditation Increases Social Connectedness*. the American Psychological Association. California: Stanford University. Vol. 8, No. 5, pp. 720 –724.

⁴⁰Emma Seppala (2013). *The Compassionate MindScience shows why it's healthy and how it spreads*. Observer: Association for Psychological Science, Vol.26, No.5 May/June, 2013. Retrieved on 16 December 2015, from <http://www.psychologicalscience.org/index.php/publications/observer/2013/may-june-13/the-compassionate-mind.html>

⁴¹Metta (Mettanisamsa) Sutta: Good Will (AN 11.16), translated from the Pali Version by Thanissaro Bhikkhu. *Access to Insight (Legacy Edition)*, 23 July 2013. Retrieved on 16 December 2015, from <http://www.accesstoinsight.org/tipitaka/an/an11/an11.016.than.html>

Conclusion

In human communication, the processing information devices are people engaged in the dialogue that are the senders and the receivers who use language to convey ideas or mental representations. In some or many occasions that information along the process, as called ‘message’, is missed out through slippage or misunderstood and misinterpreted by different receivers. In the same situation, one can perceive, interpret and react to a message differently depending on some factors such as education, value, background and so on. Ironically, in the real world, a pinch of sugar that one thinks is already sweet for his/her drink might not be sweet or sometimes too sweet for another. Congruently, in many circumstances that people in the communication process tend to perceive information based on their own personal knowledge, judgments, values and beliefs then formulate a message that neglects the sender’s perspectives. This is always attached with biases, judgmental perspectives and own point of views. This creates a conflict of information between the senders and the receivers in the communication process. Consequently, the following diagram shows the compassionate communication for a person to achieve effective international relationship.



**Diagram 5: Compassionate Communication for
The Effective Interpersonal Communication**

Accordingly, sometimes, a conflict of information arises due to personal collision or disagreement in ideas, feelings, desires, or antagonism to principles between individuals or groups. More or less, it begins with a little cause but ends up with a big result for people to pay. So, the participants have to pay attention to mindfulness in sending out and receiving in a message as communication is a socially situated process of “here and now” because it is

an instantaneously process with an autonomous response. The techniques suggested here is a mindfulness message with loving-kindness, compassion, sympathetic joy and equanimity or a contemplation of Brahmavihāras – as being called in this article as “Mindfulness Message”. An individual can practice and train oneself by radiating into six directions from an inner self then moves on to another who are the good, neutral, difficult ones, then, the four equally and gradually to the entire universe. This eventually makes a fine tune in creating the atmospheric absorption of benevolence, compassion and communion in the world.

Notwithstanding, in Buddhist perspectives, some certain characteristics to be a contemplative sender and receiver has been mentioned. A contemplative and mindfulness sender should acquire basic Dhamma in maintaining the Right View, Right Thought, Right Speech, Right Effort, Mindfulness and Wise Attention while, at all times, encoding the message. On the same basis, a contemplative and mindfulness receiver should also practice the Buddha Dhamma in the process of decoding; namely Parato Ghosa, Kalayāṇa Mittatā, Kālāma Sutta, Right View, Right Thought, Right Effort, Mindfulness and Wise Attention.

In Buddhism, we as Buddhists have been taught to believe in Karma which can be classified into three levels namely bodily action (Kāya-Karma), verbal action (Vacā-Karma) or mental action (Mano-Karma). Karma refers to the spiritual principle of cause and effect where intent and actions of an individual (cause) influence the future of that individual (effect). Generally, good intent and well deed contribute to good Karma and future happiness of a person and vice versa. Truthful speech, non-hostile language and compassionate verbal action – through way of Mindfulness Message – will bring good Karma, happiness and peace to the senders and the receivers during the process. By doing so, people can live in a society with harmony and reconciliation.

References

- An Interview with Phra Maha Hansa Dhammahaso, Assoc. Prof. Dr. (15 December 2014). *The topic of Communication for Peace*. Peace Studies Room: Mahachulalongkornrajavidyalaya University.
- National Statistical Office (2010). Institute for Research and Development, Sukhothai Thammathirat Open University (STOU). *Research on The Study and Development of the Model in Family Security and Assurance*. Bangkok: Sukhothai Thammathirat. P.13.
- Donna Bellafiore (10 October 2013). *Interpersonal Conflict and Effective Communication*. Retrieved on 7 December 2015, from <http://www.drbalternatives.com/articles/cc2.html>
- Faculty of Lecturers from Psychology Department (1994). *Harmonize can be made*. Faculty of Psychology. pp. 12-13. Bangkok: Chulalongkorn University.
- Mark E. Koltko-Rivera (2006). Rediscovering the Later Version of Maslow's Hierarchy of Needs: Self-Transcendence and Opportunities for Theory, Research, and Unification, in: *Review of General Psychology*. Vol. 10, No. 4, pp. 302-317. American Psychological Association.
- An Interview with Phra Maha Hansa Dhammahaso, Assoc. Prof. Dr. (15 December 2014). *The topic of Communication for Peace*. Peace Studies Room: Mahachulalongkornrajavidyalaya University.
- Shannon, C. E. A (1948). *Mathematical Theory of Communication*. Bell System Technical Journal, vol. 27, pp. 379-423 and 623-656, July and October, 1948.
- Berlo, D. K. (1960). *The process of communication*. New York, New York: Holt, Rinehart, & Winston.
- Schramm, W. (1954). How communication works in W. Schramm (Ed.), *The process and effects of communication* (pp. 3-26). Urbana, Illinois: University of Illinois Press.
- CommTheories (2015). *Wilbur Schramm*. Retrieved on 5 December 2015, from <http://commtheories.wikispaces.com/Wilbur+Schramm>
- Roy, S. (11 September 2008). *The Psychology of Communication*. Retrieved on 5 December 2015, from <http://ezinearticles.com/?The-Psychology-of-Communication&id=1488330>

- Saberi Roy (2009). Reflections in Psychology (Part I) : *The Psychology of Communication*. LuLu Publishingdotcom : Mneme Publishers.
- Elizabeth Kane. *Marriage Counseling-Part 2- Why Couples Seek Counseling*. Retrieved on 7 December 2015, from <http://www.families.com/blog/marriage-counseling-part-2-why-couples-seek-counseling>
- Bodhi, Bhikkhu (trans.) (2000). *The Connected Discourses of the Buddha: A Translation of the Samyutta Nikaya*. (Part IV is “The Book of the Six Sense Bases (Salayatanavagga)”). Boston: Wisdom Publications.
- Berlo, D.K. (1960). *The Process of Communication: Introduction to Theory and Practice*. San Francisco: Richard Press.
- See *Yoniso Sutta* S 45.55/5:31
- Yoniso Manasikāra Sampadā Sutta: The Discourse on the Accomplishment of Wise Attention (S 45.55/5:31), translated by Piya Tan (2007, 2010). *PTS: Yoniso Sutta – The Discourse on Being Wise, The internal condition for the noble eightfold path*. pp. 169-172.
- Phra Brahmagunabhorn (P.A. Payutto), 31st Edition (2015). *Dictionary of Buddhism*. pp. 149. Bangkok: Pli Dhamma Publishing Company.
- John T. Nockleby, “Hate Speech,” in *Encyclopedia of the American Constitution*. Ed. Leonard W. Levy and Kenneth L. Karst. Vol. 3. 2nd ed. Detroit: Macmillan Reference USA, 2000. p. 1277-1279.
- Otomar J. Bartos and Paul Wehr (2002). *Using Conflict Theory*. USA: Cambridge University Press. pp. 152-154.
- Buddhist Studies for Secondary Students. *UNIT 6: The Four Immeasurables*. Retrieved on 17 December 2015, from <http://www.buddhanet.net/e-learning/buddhism/bs-s15.htm>
- Kalama Sutta: To the Kalamas (AN 3.65), translated from the Pali Version by Thanissaro Bhikkhu (30 November 2013). *Access to Insight (Legacy Edition)*, Retrieved on 17 December 2015, from <http://www.accesstoinsight.org/tipitaka/an/an03/an03.065.than.html>
- Brahmavihāra. *Wikipedia the free encyclopedia*. Retrieved on 13 December 2015, from <http://www.en.wikipedia.org/wiki/Brahmavihara>
- A Discourse to Knowers of Veda: Tavijja Sutta, *A Discourse of the Buddha on the Path to the Divine*. Translated by Prof. T.W. Rhys Davids, With Introduction and Notes by Paul Debes, (BPS Online Edition, 2008). Sri Lanka: Buddhist Publication Society. The Wheel Publication No.57-58.

Majjhimanikaya, translated by Kurt Schmidt, Kristkeitz, Berlin (1978). P. 261, trans. Tony page.

Visuddhimagga. *The Path of Purification* by Buddhaghosa Thera. Translated by Somdej Phra Buddhajarn (Arj Asabha Mahathera), (2008). R.O.C.: The Corporation Body of the Buddha Educational Foundation. pp. 482-500.

Magga-Vibhanga Sutta: An Analysis of the Path (SN 45.8), translated from the Pali Version by Thanissaro Bhikkhu (30 November 2013). *Access to Insight (Legacy Edition)*, Retrieved on 13 December 2015, from <http://www.accesstoinight.org/tipitaka/sn/sn45/sn45.008.than.html>

Vaca Sutta: A Statement (AN 5.198), translated from the Pali Version by Thanissaro Bhikkhu (3 July 2010). *Access to Insight (Legacy Edition)*, Retrieved on 13 December 2015, from <http://www.accesstoinight.org/tipitaka/an/an05/an05.198.than.html>

Vaniga (Thag 21), translated from the Pali Version by John D. Ireland (30 November 2013). *Access to Insight (Legacy Edition)*, Retrieved on 13 December 2015, from <http://www.accesstoinight.org/tipitaka/kn/thag/thag.21.00.irel.html#poem-05>

Karin V. Rhodes, MD (2004). *Resuscitating the physician-patient relationship: emergency department communication in an academic medical center*. *Annals of Emergency Medicine: An International Journal*, vol. 27, issue 3, pp. 262-267.

Dr. Piyal Walpola (23 September 2007). “*Just Shut Up and Listen*” *How to be a mindful listener – in Buddhist perspective*. *Wisdom Through Mindfulness*. Retrieved on 14 December 2015, from <http://wisdomthroughmindfulness.blogspot.com/2007/09/just-shut-up-and-listen-how-to-be.html>

Sussusa Sutta: Listening Well (AN 6.88), translated from the Pali Version by Thanissaro Bhikkhu (4 July 2010). *Access to Insight (Legacy Edition)*, Retrieved on 14 December 2015, from <http://www.accesstoinight.org/tipitaka/an/an06/an06.088.than.html>

Upaddha Sutta: Half (of the Holy Life), (SN 45.2), translated from the Pali Version by Thanissaro Bhikkhu (30 November 2013). *Access to Insight (Legacy Edition)*, Retrieved on 15 December 2015, from <http://www.accesstoinight.org/tipitaka/sn/sn45/sn45.002.than.html>

Admirable friendship: *Kalyanamittata*, edited by Access to Insight. (30 November 2013). *Access to Insight (Legacy Edition)*, Retrieved on 15 December 2015, from <http://www.accesstoinight.org/ptf/dhamma/sacca/sacca4/samma-ditthi/kalyanamittata.html>

Ghosa Suttas: Voice (AN 2.125-126), translated from the Pali Version by Thanissaro Bhikkhu (30 November 2013). *Access to Insight (Legacy Edition)*, Retrieved on 15 December 2015, from <http://www.accesstoinsight.org/tipitaka/an/an02/an02.125-126.than.html>

See *Kalama Sutta* AN 3.65

Kalama Sutta: The Free Charter of Free Inquiry, translated from the Pali Version by Soma Thera. (30 November 2013). *Access to Insight (Legacy Edition)*, Retrieved on 16 December 2015, from <http://www.accesstoinsight.org/lib/authors/soma/wheel008.html>

Kalama Sutta: To the Kalamas (AN 3.65), translated from the Pali Version by Thanissaro Bhikkhu. (30 November 2013). *Access to Insight (Legacy Edition)*, Retrieved on 16 December 2015, from <http://www.accesstoinsight.org/tipitaka/an/an03/an03.065.than.html>

Cendri A. Hutcherson, Emma M. Seppala, and James J. Gross (2008). *Loving-Kindness Meditation Increases Social Connectedness*. the American Psychological Association. California: Stanford University. Vol. 8, No. 5, pp. 720 –724.

Emma Seppala (2013). *The Compassionate MindScience shows why it's healthy and how it spreads*. Observer: Association for Psychological Science, Vol.26, No.5 May/June, 2013. Retrieved on 16 December 2015, from <http://www.psychologicalscience.org/index.php/publications/observer/2013/may-june-13/the-compassionate-mind.html>

Metta (Mettanisamsa) Sutta: Good Will (AN 11.16), translated from the Pali Version by Thanissaro Bhikkhu. *Access to Insight (Legacy Edition)*, 23 July 2013. Retrieved on 16 December 2015, from <http://www.accesstoinsight.org/tipitaka/an/an11/an11.016.than.html>