

## **Positivethinking : Way of Happiness in The Digital Era.**

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### **Abstract**

In the Digital Era with rapid technological developments. People can not control their passion that flowing by the flow of change. Most people have to face the suffering of the cruelty of society. Morals begin to decay from the world. Make life more difficult and severe social problems followed. Buddhism teaches basic principles of living happily with positive thinking or optimism by emphasizing the importance of mental (citta/mind) development, when the mental well. As a result, the good idea to say good and to do good. The connection between people in society to live together peacefully in everywhere and every time.

**Keywords :** Positive thinking, The Digital Era, Way of happiness

### **Introduction**

In the dimension of Buddhism, the importance of the system of thinking or the importance of self-development. Improve self-change, self-assessment, self-evaluation, As the words of the knower said “Just change the way you think Life can change”. Especially in the development of their own minds which is mental thought. In Buddhism, the mind is important to human development. As it appears in the Tipitakas scriptures that “manopubbañga-

mādhammā... – virtues and defilements have mind as leading...” That means that there exists mind, there exist processes of mental formations, like a wheel spinning in the footprints that drag the cart. So therefore, if the wicked ones speak evil, do evil, because of that evil, the suffering pursues him. If people are good at heart, they will speak well, think well and do well, because of that good happy to follow him, like the shadow track him. (CharuwanPhungtian, 2008 : 9-10)

So, the mind must be clean and have been developed. Because it is a good starting point for thinking - thinking bad, thinking positive or negative. When the mind thinks, it will indicate or direct the physical way of verbal behavior as it happens and affects to the others.

## What is the Digital Era?

While there are many useful ways of describing and discussing the Digital Era, explanations of its existence are lacking. The Digital Era is characterized by technology which increases the speed and breadth of knowledge turnover within the economy and society. Evolutionary theory, as an explanation of the system we live in, states that sustainability relies on knowledge turnover. In parts of the system which are relatively stable, knowledge turnover is low, and new variation, when produced, is rarely retained. In other, less stable parts of the system, faster knowledge turnover is advantageous as new knowledge is produced more frequently allowing for adaptation to the changing surrounding environment. Mixing and matching rates of knowledge turnover makes for a dynamic but ever-lasting world. The Digital Era can be seen as the development of an evolutionary system in which knowledge turnover is not only very high, but also increasingly out of the control of humans, making it a time in which our lives become more difficult to manage. For example, in the second generation Internet, 'the semantic web', functionality, which understands meaning, replaces the search function of unknowingly matching words, which often have multiple meanings. In time, within this version of the Internet, software agents will exchange knowledge without human intervention. Equally, our understanding of the knowledge embedded within the human genome about how we relate to the world, generated in association with technology and freely available on the Internet, raises questions about our assumptions of control. Do we know enough about our future to change our genome? Can we control such changes and their diffusion? The social and economic implications of the Digital Era are huge and will increase as technological functionality becomes more knowledge-based, our everyday lives and understanding of ourselves become more linked to it, and it takes on a 'life' of its own. Understanding the Digital Era in terms of evolution will help ensure we build sustainable socio-economic relationships both with technology and with the advanced knowledge that technology helps us create.(Jill Shepherd, 2004 : 12)

## How to think positive in the Digital Era?

They are 5 ways general to think positive in the Digital Era;

First, believe that the work done to make a positive response. All our actions must be rational. And have confidence that "As you sow, So Shall you reap. You reap, What you sow.

Second, recognize improvement when others blame words and criticism. It is equally valuable or useful. If we are neutral, words give us the morale of our actions. Words blame us for errors or deficiencies to make further improvements. Which mirrors our identity.

Third, bad news, but if we get the news. A very negative one will give us a negative attitude. When implanting bad things into memory, it makes us think badly, say badly and do not do well.

Fourth, do not look at the world is just white and black. Look at the world as gray (middle). To analyze the reasons. What is possible?

And finally, a smile make a charming person approached that make the substance in the body positive, make those who are close, feel happy and warm. (Dhamma in English, 2012 : 12-15)

## **Positive thinking in the Buddhism**

### **Citta –Mind or Thinking**

Citta is to think and be conscious. The Buddha describes the citta or mind's characteristics as formless (invisible), going far, rising and falling moment after moment, and residing in body. Mind is naturally formed by virtues and defilements, so it works in form of thinking, controlling and ordering body to move. Thinking is a mental action that is conducive to verbal and bodily actions. How to get to the nature of mind is guided by the Buddha in the SatipatthānaSutta : “cittecittānupassíviharati – the practitioner dwells seeing mind as mind.” Seeing mind as mind with mindfulness is to keep thinking slow and at last thinking of one object at each moment. By such a thinking of one object, the hindrances – sensual pleas.

### **Dhamma – Mental Formations**

Dhammās here focus on virtues and defilements only. Virtues cover all of wholesome mental formations such as mindfulness, confidence, moral shame, moral dread etc., but defilements, all rdintgo be conscious of what they are, how they appear and how they disappear. For example, when our thinking is accompanied by mindfulness, let us focus so powerful mindfulness on greed that we see it as it is; that is; we see its true nature, appearance and disappearance.

### **Sammādiṭṭhi – Right view**

Sammādiṭṭhi is translated as right view. Right view is the beginning and the end of the Noble Eight fold path. It simply means to see and to understand things as they really are and to realize the Four Noble Truths.

As such, the right view is the cognitive aspect of wisdom. It means to see things through, to grasp the impermanent and imperfect nature of worldly objects and ideas, and to understand the law of karma and karmic conditions. Right view is not necessarily an intellectual capacity, just as wisdom is not just a matter of intelligence. Instead, the right view is attained, sustained, and enhanced through all capacities of mind. It begins with the intuitive insight that all beings are subject to suffering and it ends with complete understanding of the true nature of all things. Since our view of the world forms our thoughts and our actions, the right view yields right thoughts and right actions. No matter what the world will change to the new age.

### **Sammā sati – Right mindfulness**

Sammā sati, or right mindfulness, is the controlled and perfected faculty of cognition. It is the mental ability to see things as they are, with clear consciousness. Usually, the cognitive process begins with an impression induced by perception, or by a thought, but then it does not stay with the mere impression. Instead, we almost always conceptualize sense impressions and thoughts immediately. We interpret them and set them in relation to other thoughts and experiences which naturally go beyond the facticity of the original impression. The mind then is of the concepts, joins the concepts into constructs, and weaves those constructs in complex interpretative schemes. All these happen only half consciously, and as a result we often see things obscured. Right mindfulness is anchored in clear perception and it penetrates impressions without being carried away. Right mindfulness enables us to be aware of the process of conceptualization in a way that we actively observe and control the way of our thoughts. The Buddha accounted for this as the four foundations of mindfulness;- 1. Contemplation of the body, 2. Contemplation of feeling(repulsive, attractive, or neutral), 3. Contemplation of the state of mind, and 4. Contemplation of the phenomena.

### **Sammāsamādhi – Right concentration**

Right concentration, refers to the development of a mental force that occurs in natural consciousness, although at a relatively low level of intensity namely concentration. Concentration in this context is described as one-pointedness of mind, meaning a state where all mental faculties are unified and directed onto one particular object. Right concentration for the purpose of the eightfold path means wholesome concentration, i.e. concentration on wholesome thoughts and actions. The Buddhist method of choice to develop right concentration is through the practice of meditation. The meditating mind focuses on a selected object. It first directs itself onto it, then sustains concentration, and finally intensifies the concentration step by step. Through this practice, it becomes natural to apply the elevated levels of concentration also to everyday situations.

### **For example : Theory for Think Positively in the Digital Era**

The psychiatrist, Alan Lloyd Maximus, have studied people who are successful in life. Find the fact that most have been experiencing a lot of failure, but do not give up trying to motivate oneself through crisis has gathered their ideas and methods as follows;

1. Change the failure to an opportunity, such as;

-IMF crisis in Thailand when the bubble burst It is an opportunity for Thai people and the responsible social and economic organizations have come to review the error and a new approach, So we can move on with stability.

- The crisis of the spread of amphetamines and other addictive drugs has led many scientists to study the brain and drugs. It brings new knowledge

that can lead to drug treatment, psychosis, neurosis, and better understanding of brain and human mind.

- The crisis of Buddhism Negative news of monk behavior. We have a lot more to review the qualities of Buddhist monks. We take part in the responsibility to study more disciplines, both practice and practice.

2. Pay attention only to what is possible.

- Some people like to blame others. Which we go to control is difficult, but if the error analysis fails. Should ask that question. There is nothing we can do. And help solve the situation to get better.

3. Leisure or lifestyle change, such as walking in nature Inhale the smell of grass, grass, straw, walk in the middle of the stream under the wind, sunlight, listen to birds singing These help keep the body and mind refreshed. You may be recovering from high blood pressure. insomnia Or chronic fatigue syndrome When the body is refreshed, the mind and spirit are refreshed. The idea came out as a positive thought. The more creative.

4. Help others, especially those who are more troubled, we will help us to forget our suffering. And with such easy wins.

5. Count what you have. Do not count the part you lack in real life. Most people have a good part, defective part and the broken parts together. But that way of life makes people completely different. Those who look at the parts are known to enjoy. The people who look at the missing. It will be compared to other people who are over and get suffering.

PhraMahaWutthichaiWachirameteehave given seven positive principles that can be picked up as a panacea in the hope of desperation as well. They are;

1. Good idea is a source of happiness.Of course, when we have a good idea. The world is as good as we think. As he say in the book “What is the world it depends on what color glasses we are looking at. If you are optimistic, life is pleasant, but if you look at life in pessimism, life is chaotic and unhappy”.

2. Good intelligence is happy.Intelligent people use wisdom to solve problems to overcome suffering. So for the wise, the crisis is where intelligence is.The disadvantaged are those who are in crisis. Learn to change the problem into wisdom. Change the barrier into a device.

3. The life of good people is a happy life. As he say “Some fragrant flowers, but human fragrant people. If he is good.The smell of flowers, even fragrant. It's fragrant, but only by the wind.The smell of goodness of good people, the wind blows in the four directions.Flowers bloom and soon wilt But the good of man is eternal over time”.

4. Good interactions are happy.Which is a friendly choice.There are three types of friends: 1.bad friend do not know, 2.good friend must know, and 3. friends who are bound together with benefits, beware.

5. Work well, it is happy. Be happy while working. Be happy while breathing.

6. Optimism, happy life. As the knowledge one said “Everything in this world is already here. Only our opinions are wrong. Who understands this statement profoundly? He will not suffer And he will not be shaken In the variation of life

Whatever happens, he always exclaims “It was so”.

7. Good family increase happiness. Family is the cornerstone of life. The child is the monument of the parents. If the child is good, the monument of the parents is beautiful. If the child is ugly, the monument of parents is ugly. (Donald K, 2000 : 2-7)

## Conclusion

Positive thinking is the beginning of improving the quality of human life in modern times and to be a happy human being Based on the reality of nature. Buddhism teaches to use principles to apply to life by keeping the mind clean, pure and with good mind. Because of the good mind, it brings good speech, good thinking and good physical behavior. Moreover, Principles of the Buddha's teachings, such as; Sammādiṭṭhi – Right view, Sammā sati – Right mindfulness and Sammāsamādhi – Right concentration etc. It is the principle that leads to universal mental development. It is a principle that can develop the human mind to be positive, to do good and are applicable to daily life anywhere and anytime. No matter how the world changes or develops and this is the way of happiness and peace in the world.

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