

## Study of developing the society through meditation

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### Abstract

Current world is suffering in many type of issues in different extends. But there is one common reason for all issues, which is lack of spiritual development of the society. Therefore people don't satisfied with their needs and always follow the desires and making their decisions in unconscious way. This study is about utilization of meditation as a tool for the world without concerning any other religious aspects. Buddhist meditation is the best approach for that and here we have to understand studying and practicing Buddhist philosophy is more important because it reality and the way of understanding the truth of the nature through meditation than concerning as a religion. Nowadays many Christians, Muslims also bend to practice meditation and many celebrities and personalities as well as international world class organization practice mindfulness meditation for their wellbeing. Therefore this study talks about how we can utilize meditation as a tool for minimizing the social issues.

**Key Words :** Meditation, Social Development, Buddhist Philosophy

### Introduction

First it is important to observe the current serious problems in the world .As stated by, the World Economic Forum's Global Shapers Survey 2017, these are the World's 10 Most Serious Problems, According to Millennials. This was given to more than 31,000 18-to-35-year-olds across 186 countries.1. Climate change / destruction of nature (48.8%) 2. Large scale conflict / wars (38.9%) 3. Inequality (income, discrimination) (30.8%) 4. Poverty (29.2%) 5. Religious conflicts (23.9%) 6. Government accountability and transparency / corruption (22.7%) 7. Food and water security (18.2%) 8. Lack of education (15.9%) 9. Safety / security / wellbeing (14.1%)10. Lack of economic opportunity and employment (12.1%) *Ref: By Abby Jackson , Business Insider*

### Then let's move to reasons for happening above issues .

1. Lobha: 'greed', is one of the 3 unwholesome roots (*mūla*) and a synonym of *rāga* and *tanhā*.

2. Dosa: 'hatred', anger, is one of the 3 unwholesome, roots (*mūla*).

3. Moha: 'delusion', is one of the 3 unwholesome roots (*mūla*). The best known synonym is *avijjā*. Further it is called as missing mindfulness.

### - Ref: Anattalakkhana Sutta, Dhammacakkappavattana Sutta

#### From Nyantiloka, Manual of Buddhist Terms

Now here elaborates about Meditation, mindfulness and Buddhist theories

#### **a.) Meditation:**

*Meditation* is a means of transforming the mind. Buddhist *meditation* practices are techniques that encourage and develop concentration, clarity, emotional positivity, and a calm seeing of the true nature of things. It can involve a lot of techniques or practices to reach this heightened level of consciousness — including compassion, love, patience, and of course, mindfulness.

Further, it defines it is all about letting go. You cultivate the power of surrender. This gives your body deep rest. When you give your body the rest that it needs, it knows how to heal itself. This happens when you're accessing a state of consciousness that is different from waking, sleeping, or dreaming.

#### **b.) Mindfulness?**

**Mindfulness** is the psychological process of bringing one's attention to experiences occurring in the present moment, which can be developed through the practice of meditation and other training. The term "**mindfulness**" is a translation of the Pali term *sati*, which is a significant element of **Buddhist** traditions.

**Ref:** <https://en.wikipedia.org/wiki/Mindfulness>

#### **C.) 3 Buddhist Theories:**

##### **1.) The Threefold Training :**

(Seela – **Samadhi- Pragna**)

(Conduct – concentration – Wisdom)

##### **2.) Noble Eightfold Path:**

1. Right view - Samma Drusthi
2. Right resolve- Samma Sankappa
3. Right speech – Samma Waacha
4. Right action— Samma Kammantha
5. Right livelihood- Samma Aajeewa
6. Right effort – Samma Wayama
7. Right mindfulness- Samma Sathi
8. Right Concentration- Samma Samahi

Buddhism = *Sati & Sampajañña* (clear knowing)

**Ref: Mahāsatipatthāna Sutta: The Great Discourse on the Establishing of Awareness**

Buddhist text

### **iii) Relationship with meditation and mindfulness**

Mindfulness is a "directed-focus" style of meditation, in which you're focusing on or counting our breath, doing a walking meditation or a guided visualization, or focusing on a flame. Any time you have a focal point, or we are directing our mind in a particular direction, this is mindfulness. The art of bringing our awareness into the present moment.

Neuroscience has recently investigated some of the more tangible results of meditation in the brain, and has revealed that even for chunks of time as small as 5-10 minutes, it can change your brain in positive ways.

During meditation, your frontal lobe—the part of your brain responsible for reasoning, planning, emotions, and conscious thought—calms down and goes quiet. Your parietal lobe and your thalamus, each of which help you process and organize information about the environment around you, slow down and stop giving you as much sensory input. These effects are acute in that they only last as long as your meditation session does.

However, studies have shown that even when brain activity goes back to normal after a meditation session, those who practice regularly may have improved memory and brain plasticity, or the ability to absorb and retain new information.

For these reasons and others, meditation can also result in discernibly lower stress hormone levels in those who practice regularly even for short periods of time.

In brief, meditation is a physical and mental practice that can change the way your brain processes information and the way your sympathetic nervous system responds to stimuli, decreasing your measurable stress levels and generally leading to better long-term health, wellness, and happiness.

Being mindful is simply stopping to ask questions like: "Why am I doing this?", "Does this make me happy?", "Could I be doing this a better, healthier way?", "Does this feel good, physically and emotionally?"

Mindfulness easily leads into developing a meditation practice.

### **C.) How meditation helps to develop the society:**

- |                         |   |  |
|-------------------------|---|--|
| One human being         | → | Society                                |
| i.) Missing Mindfulness | → | Social issues                          |
| ii) Meditation          | → | Develop the Mindfulness of human being |
| iii) Meditation         | → | Minimize the social issues             |

Meditation has an ability to respond proactively and implement change in oneself and the society. Then Person and society are can be empowered through meditation .An empowered mind always success to

develop Good habits. In overall people understand the one's responsibility as follow.

- ▶ Physical well-being
- ▶ Social responsibility
- ▶ Economic responsibility
- ▶ Mental well-being

He who has understanding and great wisdom does not think of harming himself or another, nor of harming both alike. He rather thinks of his own welfare, of that of others, of that of both, and of the welfare of the whole world. In that way one shows understanding and great wisdom."

Ref: Anguttara Nikaya (Gradual Sayings) Fours, No. 186

"By protecting oneself (e.g., morally), one protects others; by protecting others, one protects oneself."

—Ref: Samyutta Nikaya (Kindred Sayings) 47; Satipatthana Samy., No. 19

As we have noted, the significance of social action as mindfulness training is, of course, incidental to that profound compassionate impulse which more — or less — leads us to seek the relief of the suffering of others. Our motives may be mixed, but to the extent that they are truly selfless they do manifest our potential for Awakening and our relatedness to all beings.

Through our practice, both in the world and in withdrawn meditation, the delusion of a struggling self becomes more and more transparent, and the conflicting opposites of good and bad, pain and pleasure, wealth and poverty, oppression and freedom are seen and understood in a Wisdom at once serene and vigilant. This Wisdom partakes of the sensitivity of the heart as well as the clarity of thought.

In this Wisdom, in the words of R.H. Blyth, things are beautiful — but not desirable; ugly — but not repulsive; false — but not rejected. What is inevitable, like death, is accepted without rage; what may not be, like war, is the subject of action skillful and the more effective because, again, it is not powered and blinded by rage and hate. We may recognize an oppressor and resolutely act to remove the oppression, but we do not hate him. Absence of hatred, disgust, intolerance or righteous indignation within us is itself a part of our growth towards enlightenment (*bodhi*).

Such freedom from negative emotions should not be mistaken for indifference, passivity, compromise, loving our enemy instead of hating him, or any other of these relativities. This Wisdom transcends the Relativities which toss us this way and that. Instead, there is an awareness, alert and dispassionate, of an infinitely complex reality, but always an awareness free of despair, of self-absorbing aggression, or of blind dogma, an awareness free to act or not to act. Buddhists have their preferences, and in the face of such social cataclysms as genocide and nuclear war, they are strong preferences, but they are not repelled into quietism by them. What has been said above has

to be cultivated to perfection by one following the Bodhisattva ideal. We are inspired by it, but very few of us can claim to live it. Yet we shall never attain the ideal by turning our backs upon the world and denying the compassionate Buddha nature in us that reaches out to suffering humanity, however stained by self-love those feelings may be. Only through slowly "Wearing out the shoe of *samsara*" in whatever way is appropriate to us can we hope to achieve this ideal, and not through some process of incubation.

This Great Wisdom (*prajna*) is come through from meditated mind and it exposes the delusion, the folly, sometimes heroic, sometimes base, of human struggle in the face of many kinds of suffering. This sense of folly fuses with the sense of shared humanity in the form of compassion (*karuna*). Compassion is the everyday face of Wisdom.

In individual spiritual practice though, some will incline to a Way of Compassion and others to a Way of Wisdom, but finally the two faculties need to be balanced, each complementing and ripening the other.

*He who clings to the Void And neglects Compassion Does not reach the highest stage. But he who practices only Compassion. Does not gain release from the toils of existence.*

To summarize: Buddhist or non-Buddhist, it is our common humanity, our "Buddha nature," that moves us to compassion and to action for the relief of suffering. These stirrings arise from our underlying relatedness to all living things, from being brothers and sisters one to another. Buddhist spiritual practice, whether at work or in the meditation room, ripens alike the transcendental qualities of Compassion and Wisdom.

Social action starkly confronts the actor with the sufferings of others and also confronts him with his own strong feelings which commonly arise from such experience, whether they be feelings of pity, guilt, angry partisanship or whatever. Social action is thus a powerful potential practice for the follower of the Way, a "skillful means" particularly relevant to modern society. Finally, it is only some kind of *social* action that can be an effective and relevant response to the weight of *social* karma which oppresses humanity and which we all share.

*"Meditation brings wisdom; lack of meditation leaves ignorance. Know well what leads you*

*Forward and what holds you back, and choose the path that leads to wisdom."*-Buddha

**Let's see the the leaders who are practicing meditation for their mental as well as physical wellbeing.**

**Here are 9 executives in the world who practice meditation**

1. Marc Benioff – Chairman and Chief Executive Officer

2. Arianna Huffington – President and Editor-in-Chief, the Huffington Post Media Group

3. Bill George – Senior Fellow, Harvard Business School
4. Padmasree Warrior – CTO and Strategy Officer, Cisco system
5. Rick Goings – Chairman and CEO, Tupperware Brands Corporation
6. Larry Brilliant – President, Skoll Global Threats Fund
7. Ray Dalio – Chairman and Chief Investment Officer, Bridgewater Associates
8. Nouriel Roubini – Professor of Economics and International Business, Leonard N. Stern School of Business, New York University
9. Rupert Murdoch – Chairman and Chief Executive Officer, Fox Entertainment Group, US

Further here are the World classes some organizations which practice meditation

1. Google
2. Face Book
3. The *Chicago Fire Department* (CFD)
4. **Royal Canadian Mounted Police**

## Conclusion:

Destruction of nature, Large scale conflict / wars, Inequality (income, discrimination) ,Poverty Religious conflicts, Government accountability and transparency / corruption ,Food and water security, Lack of education ,Safety / security / wellbeing ,Lack of economic opportunity and employment are main issues in the world that people are suffering according to the reports and those issues are basically raised from keeping unconscious and greed mind set up in the society .Society can be but up through develop our self each other. The best self-development or self-empowered tool is the meditation. Meditation which tool has no religion it is owned to all humans in the world for developing a better society.

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