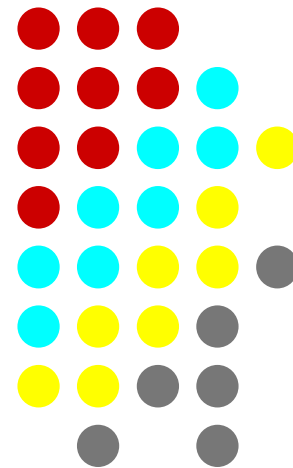


Buddhist Model

SWRK5003



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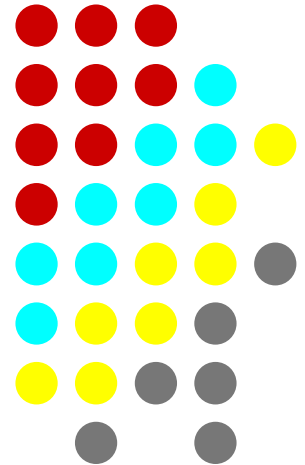
SWRK5003

Social Work Intervention Unit- IV

Indian Approaches to Social Care and Well-being

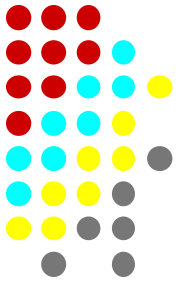


Topic- Buddhist Model



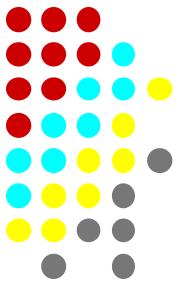


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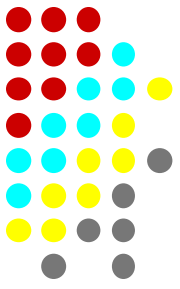
- Buddhism
- Foundation of Buddhism
- Life of Lord Buddha
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- Contribution of Buddhism to Social Work Practice in India
- References

Buddhism



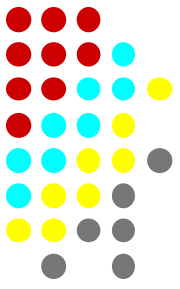
- Buddhism is often called ‘the religion without a God’.
- It is known not so much as a religion, but as a philosophy.
- It is regarded as a mind culture and a path towards enlightenment and of discovering truth and reality of human existence.

Foundation of Buddhism



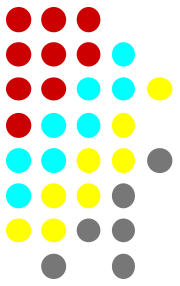
- Historically Buddha Siddhartha Gautam, founder of Buddhism.
- Buddhism is a religion indigenous to the Indian subcontinent that encompasses a variety of traditions, beliefs and practices largely based on teachings attributed to Siddhartha Gautama, who is commonly known as the Buddha, meaning "the awakened one".
- He is recognized by Buddhists as an awakened or enlightened teacher who shared his insights to help sentient beings end their suffering (**dukkha**) through the elimination of ignorance (**avidya**) by way of understanding and the seeing of dependent origination (**pratyasamutpada**) and the elimination of desire (**tanha**), and thus the attainment of the cessation of all suffering, known as the sublime state of **nirvāṇa**.

Life of Lord Buddha



- Siddhartha Gotama was born into a royal family in the city of Lumbini and raised in Kapilavastu, near the modern town of Taulihawa, now located in Nepal, in 563 BC.
- At 29, he realized that wealth and luxury did not guarantee happiness, so he explored the different teachings religions and philosophies of the day, to find the key to human happiness.
- After six years of study and meditation he finally found 'the middle path' and was enlightened.
- After enlightenment, the Buddha spent the rest of his life teaching the principles of Buddhism called the Dhamma, or Truth until his death at the age of 80.

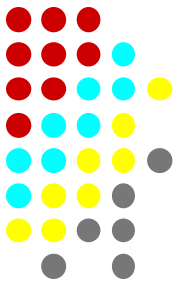
Precept in Buddhism



There are eight precepts in Buddhism. They are:

- 1) To refrain from taking life. (non-violence towards sentient life forms).
- 2) To refrain from taking that which is not given (not committing theft).
- 3) To refrain from sexual misconduct (abstinence from immoral sexual behaviour) is made more strict and becomes a precept of celibacy.
- 4) To refrain from lying. (speaking truth always)
- 5) To refrain from intoxicants which lead to loss of mindfulness (refrain from using drugs or alcohol)
- 6) To refrain from eating at the wrong time (only eat from sunrise to noon)
- 7) To refrain from dancing, using jewelry, going to shows etc.
- 8) To refrain from using a high, luxurious bed.

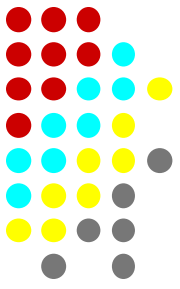
Basic Tenets of Buddhism



Four Noble Truths

- I. **Suffering-** In this world people suffer. What is suffering? From the trivial to the profound, suffering is merely the gap between what one wants the world to be and the way it really is. The greater the gap, the greater the suffering.
- II. **Causation-** People want things to be different. People are not satisfied with the way things are. People try to fix things so they are perfect. That human trait is the source of suffering.
- III. **Cessation-** Each individual creates their own wants and desires. Thus it is possible for people eliminate suffering by eliminating their self created desires. The ability to eliminate suffering is inherent in all.
- IV. **Eight fold path-** The eight fold path is the method which the Buddha taught his follower's the way to eliminate their desires and wants. He only taught about suffering, how people create it, and how it can be eliminated.

The Eight Fold Path



The eight fold path is a way to live one's life.

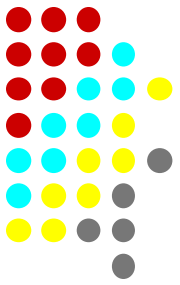
1). **Right Understanding:**

Just being able to comprehend that there is a difference between what is and what one desires to be is sufficient. But note, there is an infinite regression on the why and how things came to be the way they are. That is called karma. The important thing is to see how one creates suffering. Then one will see how others create suffering, that process deepens understanding and develops compassion.

ii). **Right Thought:**

Wants and desires are thoughts. One can learn to select those thoughts which alleviate suffering. Thoughts that cause desire and suffering in life are given up for thoughts which bring peace and tranquility.

Contd..



iii). **Right Speech:**

Talking can spread ideas and thoughts of wants and desires from one to another. It also re-enforces wants and desires which come to mind. One gives up frivolous talk and gossip. One also gives up hurtful and angry language for they stem from wants and desires. Talk reduces to what's necessary to teach or meet basic needs.

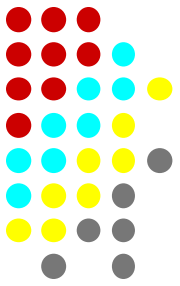
iv). **Right Action:**

One's actions are also modified. One refrains from harming others and from trivial activities. One acts only to meet his basic needs or, out of compassion, to help other's meet their needs.

v). **Right Livelihood:**

How one chooses to live and bring sustenance to their home becomes important. One gives up lying and taking from other's even if it is considered "legal" by society in favor of giving to self and others.

Eight Fold Path



vi). **Right Effort:**

The Buddha didn't say this would be easy. One should expect lapses, mistakes, and failures to crop up. But over time the ability to follow each element of the eight fold path will get stronger.

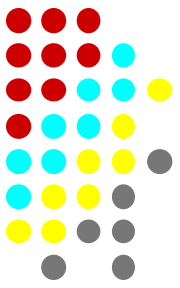
vii). **Right Concentration:**

Concentration is the ability to quickly discard distracting thoughts and views which come into the mind that keep one from being focused on the immediate task at hand.

viii). **Right Mindfulness.**

Mindfulness is the ability to bring oneself back to the task at hand when one's concentration has lapsed. It is also the ability to change focus when new needs or priorities come to one's attention. The various schools of Buddhism use meditation, ceremonies and chanting to develop this skill as well.

Contribution of Buddhism to Social Work Practice in India

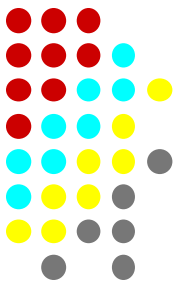


Buddhism and an Exploration of Social Action

In Buddhism “social action” refers to the many kinds of action intended to benefit mankind. These range from simple individual acts of charity, teaching and training, organized kinds of service, “Right Livelihood” in and outside the helping professions, and through various kinds of community development as well as to political activity in working for a better society.

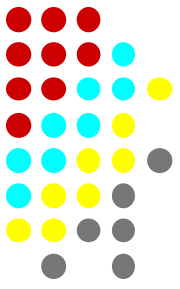
Buddhism arose in India as a spiritual force against social injustices, against degrading superstitious rites, ceremonies and sacrifices; it denounced the tyranny of the caste system and advocated the equality of all men; it emancipated the woman and gave her complete spiritual freedom. (Rahula, 1978).

Social Action: Giving and Helping



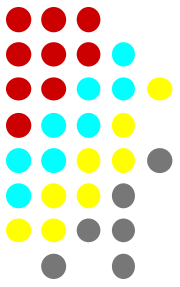
- Social action is an act of giving (dana), but there is a direct act which we call charitable action. Buddhism is a systematic self-help practice, in which the teacher can do no more than point the way and, together with fellow Buddhists, provide support, warmth and encouragement in a long and lonely endeavor.
- This is in fact very close to social work definition of “helping people to help themselves”. Buddhists always seek to cultivate a spirit of openness, co-operation, goodwill and equality in their relationships.
- Social work in Buddhist tradition is psycho-ethical concept, initiated for bringing about complete harmony in the society with blending and balancing of spiritual and material achievements.

Social Welfare



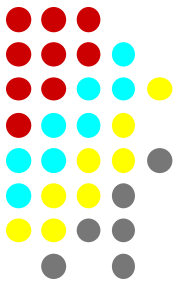
- In both social work and Buddhism social welfare is considered as an important instrument to work for the benefits of the people in the society.
- The activities of social welfare include serving the needy, charity, teaching, training and various organized activities which are also the components of social work intervention.

Social services



- Buddhist Monks and Nuns from the monasteries provide social service for the common people who are need.
- Buddhism under the guidance of the humanitarian philosophy of social work help the people to enable them to function effectively and ultimately lead a life of decency, dignity and liberty.
- These services have been rendered to all the members of the society, irrespective of their religion, caste, race, language, culture etc.

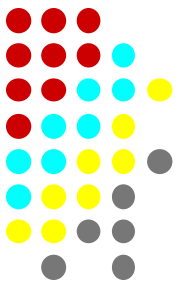
Precepts



The precepts in Buddhism and social work values are very similar to each other.

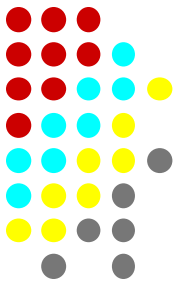
- Non-violence; not committing theft; refrain from sexual misconduct; always speaking truth; and refraining from abusing drugs or alcohol are some of the common concerns.
- Gandhiji strongly propagated some of the values and teachings found in Buddhism such as self-sufficient villages, celibacy, nonviolence and truth.

Social Work Values and Conditions in Buddhism



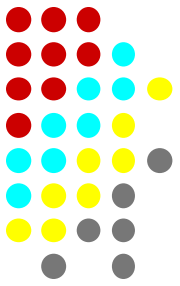
- Both social work values and Buddhism teach the individuals to understand their responsibility towards oneself, the family, and the society.
- Buddhism and social work values caution the social worker not to neglect himself/herself, his/her family and the society in which he/she is living while he/she is discharging his/her professional duties.
- Both Buddhism and social work teach the people to respect and obey elders and superiors; respect, worship and honour all religions; honour and respect all people irrespective of their caste, creed or gender; respect the worth and dignity of each individual and respect women in general.

Upliftment of Oppressed



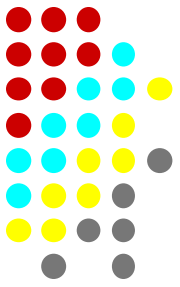
- Social work and Buddhism are against the caste based social inequality and emphasized social equality and justice for the oppressed mass, especially for the scheduled caste.
- They are aimed at the rejection of untouchability and favoured the participation of the oppressed castes towards undertaking more social and political activities for their liberation from the exploitative force.

Compassion



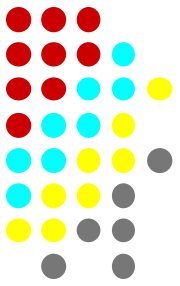
- The Buddhist way of life is compassion, equanimity, tolerance, concern for self reliance and individual responsibility which are similar to social work.
- The social worker's compassion is the prerequisite for effective social work practice. Both Buddhists and social workers empathize with others.
- They willingly join with and enter into the pains of those who are distressed or troubled.
- Both believe in self reliance, dignity of each individual, cultivate spirit of openness, co-operation, goodwill and equality.

Community Welfare Services



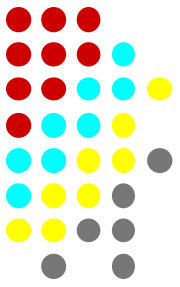
- Buddhist communities are reaching and training community members in general and running hospice for the terminally ill, providing an information and advice center on a wide range of personal and social problems for the terminally ill, for the people of the local community and assisting in various aspects of a socially deprived local community.
- Various community developmental activities have been initiated by Buddhists. After care services have also been provided by Buddhist group to those who are mentally or emotionally ill.

Empowerment of Women and Development of Organizational Skills



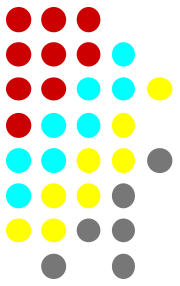
- Buddhism and social work has a very positive and revolutionary attitude towards women.
- Both believe in equal benefits for men and women.
- Both in Buddhism and social work women are able to indulge in activities outside the home, development of organizational skills, and above all, an atmosphere where they could experience a sense of accomplishment.

Buddhist Movements



- Several Buddhist movements were aimed at the welfare of the community.
- One of the Buddhist inspired movement for community development was the **Sarvodaya Shramadan Movement** of Sri Lanka.
- Similarly, social movements are highly significant for social work because they bring about desired changes in the social structure, eradicate social evils and prevent abuse and exploitation.

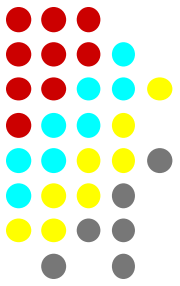
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THANK YOU