

# **Buddhist medicine to Millennium Injuries**

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## **Abstract**

Sri Lankan Buddhist history is coming from the time of its introduction in 250 BCE in the reign of King Devaanampiya Tissa and became the national religion of the Sinhalese from that date. There was a wide range of religious beliefs and practices, different from one another in that time, and each individual seems to have freely observed his religion according to his belief. However it is well to find out the social and cultural development of the Sinhalese during the two centuries their acceptance of the Buddhist religion.

Now it is needed to see about ‘Millennium injuries’ in Sri Lanka and the world scenario. Researcher says suicides, sex traffics, rape cases are the biggest disaster that we are facing, and it is called ‘Millennium injuries’. All said injuries are created by mental disorders. When we focus on current condition in Sri Lanka, we can see a very different social, cultural condition.

This research is based on above mentions factors .Buddhist monks, educators, university students, professionals, youth were entitled to perform this research. Researcher exploited the factors that influenced for the cultural and social changed rapidly. As the outcome of the research, researcher says that asymmetric between education system and careers, promoting marketing Buddhism rather than Theravada Buddhism, lack of motivation to practice Buddhism(ex: low number of meditation centers), breaking the family network and being individualism in the society.

Further researcher strongly recommended the preventive measures to overcome millennium injuries. There should be a strong mechanism to take Buddhism to general public .The Sri Lanka ancient golden Sinhala-Buddhist concept is called “Village-Temple and Lake-Sthupa” should be rebirth. Investing dollars to mental development programs ,Youth community based Buddhist discussion, Implementing Buddhist social projects to around the country to children, youth, and elders ,Buddhist

rehabilitation tasks, awareness and meditation programs for prisoners, promoting family problem solving, programs Promoting Buddhist learning opportunities, International Buddhist relationship to implementing international and national level researches and get those current human problems to the general forums to discuss and get an action, Networking global images to Buddhist projects are proposed by this valuable research.

**Keywords:** Buddhist medicine, Millennium Injuries

## Introduction

Sri Lankan Buddhist history is coming from the time of its introduction in 250 BCE in the reign of King Devaanampiya Tissa and became the national religion of the Sinhalese from that date. There was a wide range of religious beliefs and practices, different from one another in that time, and each individual seems to have freely observed his religion according to his belief. But the work refers to three visits of the Buddha to Sri Lanka, a statement which, though not corroborated by other evidence, has not been disproved. Legendary accounts also claim that two stupas the Mahiyangana and the Girihandu were constructed before the introduction of Buddhism.

In the year 218 of the Buddhist era, Devaanampiya Tissa was the second son of Mutasiva. He was a friend of Asoka even before he became king but the two had not seen each other. The first thing that Devaanampiya Tissa did when he became king was to send envoys to Asoka, bearing costly presents. The envoys, when they returned, brought among other things the following message from Asoka:

“Aha.m Buddhañ ca Dhammañ ca Sanghañ ca sara.na.mgato upaasakatta.m vedesi.m Saakyaputtassa saasane tvamp’imaani ratanaani uttamaani naruttama citta.m pasaadayitvaana saddhaaya sara.na.m bhaja.”

“I have taken refuge in the Buddha, his Doctrine and his Order, I have declared myself a lay-disciple in the religion of the Saakya son; seek then, O best of men, refuge in these best of gems, converting your mind with believing heart.”

The king Asoka permitted his son Mahinda and daughter Sang-

hamittaa to join the Order when they were twenty and eighteen years of age respectively. Mahinda Maharajah there was thirty-two years old when he undertook the mission to Sri Lanka. Many women of Sri Lanka, headed by Queen Anulaa, desired to enter the Order of disciples and thus it came about that emissaries led by the king's nephew Ariththa were sent to Emperor Asoka to obtain the help of female disciples to enable the women of Lanka to obtain ordination.

When we move to next colorful Buddhist history in Sri Lanka, there we meet King Dutthagamunu. He reigned for twenty-four years. The advancement of the Buddhist religion was his main concern. The Ruvanvelisaaya, the most celebrated stupa in Sri Lanka, was his greatest work. The magnificent edifice of nine stories and nine hundred chambers, called the Lohapaasaada, "the Brazen Palace," was constructed by him for the use of the monks. Mirisaveti-daagaba was another of his works.

Next the reign of King Parakkramabahu (1153-1186) the Great ushered in another great epoch of literary activity. Three great scholarly monks flourished in his reign, namely, Mahaa Kassapa of Dimbulaagala Vihaara, Moggallaana Thera and Saariputta Thera.

However it is well to find out the social and cultural development of the Sinhalese during the two centuries following their acceptance of the Buddhist religion. The religion of the Sinhalese during this period was purely and entirely Buddhist and the stories indicate much practical activity in religious affairs, both in endowment and maintenance of religious institutions and the practice of religious principles. The Orders of bhikkhus and bhikkhunis flourished during this period; a very large number of men and women entered the religious Orders. Some of the vihaaras (monasteries) had thousands residing in them. There were also large numbers who were practicing meditation in forests and rock caves. They were well supported by the laity. There were four classes of disciples: the novices (saamanera), bhikkhus (fully ordained), theras (elders) and mahaatheras (chief elders.) There are no Sangharaajas (heads of the entire Sangha) mentioned in any of the stories and no interference by kings or ministers in appointment or in giving ranks to the members of the Order. The affairs of the Sangha were managed by the monks themselves under well-established rules of the Vinaya

There appear to have been large numbers of disciples who had attained to the state of arahant, i.e., saints who had gained emancipation. In addition practically every man or woman was an upaasaka or upaasikaa,

a devotee who regularly performed religious duties. The bhikkhus lived in their vihaaras during the rainy season and at other seasons traveled far and wide in the country, visiting villages, other vihaaras, and as pilgrims worshipping at shrines. Both laymen and bhikkhus are frequently mentioned as going on pilgrimages to Gayaa in India to worship at the sacred Bodhi Tree there. The bhikkhus were the instructors of the people. This was practically a duty. The Dhamma was expounded individually on every occasion and sermons to congregations were also held from time to time.

Women had a very high status in society during this period. Practically in every strata of society the position of women showed no distinction from that of men. They freely took part in every activity of life and their influence is well marked. Their character is depicted in most favorable terms; they were gentle, courteous and good natured, hospitable, tender and intelligent, ever ready to help others, to preserve the honor of their families, devoted to religion and country with untrammelled freedom of action.

Now it is needed to see about 'Millennium injuries' in Sri Lanka and the world scenario. Researcher says suicides, sex traffics, rape cases are the biggest disaster that we are facing, and it is called 'Millennium injuries'. All said injuries are created by mental disorders. When we focus on current condition in Sri Lanka, we can see a very different social, cultural condition. For an example, according to recent WHO reports, Sri Lanka is world rank 3 from suicides. It is 28.8 per 100,000. Further it is needed to mention other ancient Buddhist countries like South Korea, India, Japan and Buthan are in Rank 1<sup>st</sup>, 11<sup>th</sup>, 17<sup>th</sup> and 20<sup>th</sup> from suicides respectively. Over one million people die by suicide worldwide each year.

The global suicide rate is 16 per 100,000 populations. On average, one person dies by suicide every 40 seconds somewhere in the world. 1.8% of worldwide deaths are suicides. The exceptions are China, Cuba, Ecuador, El Salvador and Sri Lanka, where the female suicide rate was higher than the male. In the 90 countries (areas) studied, suicide was the fourth leading cause of death among young males and the third for young females. Of the 132,423 deaths of young people in the 90 countries, suicide accounted for 9.1%.

On the other hand Sri Lanka is at 9<sup>th</sup> position in the world from rape cases. USA, South Africa, Sweden, India, UK are reported most rape cases in the world. In USA there are 89,000 rape cases per annum. If we focus

on sex traffic in the world, there are about 2 million children are exploited every year in the global commercial sex trade. 20.9 million Adults and children are bought and sold worldwide into commercial sexual servitude, forced labor and bonded labor.

Now we have to investigate, what main reasons for changing badly the social and cultural factors in Sri Lanka as well as in the world. There are thousand sermons, lots of Buddhist functions, pilgrims are entitled in Sri Lanka. Therefore this is the time that we have to reveal the secret of misfortune in Sri Lankan even have the greatest Buddhist-Sinhala culture.

This research is based on above mentions factors .Buddhist monks, educators, university students, professionals; youth were entitled to perform this research. Researcher exploited the factors that influenced for the cultural and social changed rapidly. As the outcome of the research, researcher says that asymmetric between education system and careers, promoting marketing Buddhism rather than Theravada Buddhism, lack of motivation to practice Buddhism(ex: low number of meditation centers), breaking the family network and being individualism in the society.

### **Data collection and Methodology:**

#### **Sample:**

400 persons were interviewed from different categories

Monks	-100
Politicians and professionals	-100
Youth and School students	-100
Parents and elders	-100

### Primary data:

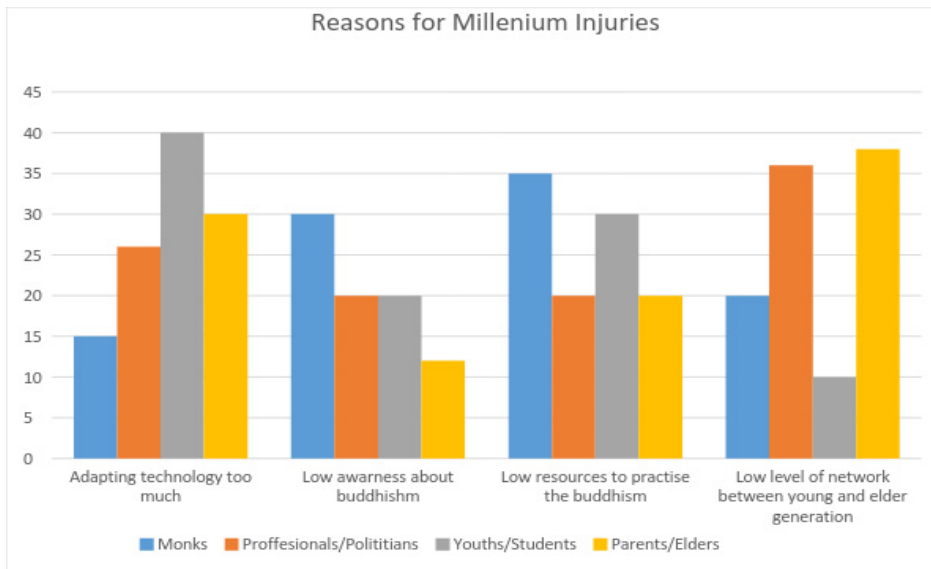
- Journals, Articles, Newspapers, Buddhist cultural and historical books

### Secondary data:

Interviewing Monks, Religious leaders, Youth, social workers, School students, politicians, School students' parents and teachers

- Observing

### Data analyzing



### Conclusion

According to the Chart it is clearly shown following factors

- Most of monks believe that the main root cause for the suicides, sex traffics, rape cases is people not concerning admit and practice Buddhist concept and practices
- Professionals /politicians strongly shows that low level of young and elder generation network has badly influence for the Millenium injuries

- Most of youth says that the too much attaching to fast growing technology has influenced strongly for the Millennium injuries. In addition youth and students says that lack of resources and opportunities are one of main impact to escalate the social issues.
- Parents an Elders also agree with that low level network between generations has become high impact to the social and cultural issues. Further they believe that too much technology adaption has damaged to people behavior.

### **Suggestions**

Researcher strongly recommended the preventive measures to overcome millennium injuries. There should be a strong mechanism to take Buddhism to general public.

- The Sri Lanka ancient golden Sinhala-Buddhist concept is called “Village-Temple and Lake-Sthupa” should be rebirth.
- Investing dollars to mental development programs
- Youth community based Buddhist discussion
- Implementing Buddhist social projects to around the country to children, youth, and elders
- Buddhist rehabilitation tasks, awareness and meditation programs for prisoners
- Promoting family problem solving
- Programs Promoting Buddhist learning opportunities
- International Buddhist relationship to implementing international and national level researches and get those current human problems to the general forums to discuss and get an action

Networking global images to Buddhist projects are proposed by this valuable research

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