Buddhist positive thinking towards family counselling
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Counselling psychology is one of the most important things in the world today. There are many categories of counselling. The family counselling is most useful and constitutes a major category of counseling. Due to of many reasons, the peace in family is waning. In such situations, counselling could provide immense comfort. Buddhist positive thinking has great practical utility on such family matters. The tipiṭaka contains positive thoughts which were preached by the Buddha. Buddhist philosophy provides for family counselling through Buddhist positive thinking.

Buddhist positive thoughts towards family can be found in many suttas that give useful instructions on the wellbeing of families. The way of achieving positive development of body and mind in the family is explained in Buddhist suttas. And social and economic aspects that effect the family have also been explained. A complete positive family development with a good balance and noble ethics has also been described. Even though they originated 2600 years ago, they are still applicable for practical problems in family life. Sri Lanka is the main country with Theravada tradition. The use of Buddhist positive thoughts in family counselling could create a peaceful and cool society in this burning world.

Keywords: Family counselling, Family wellbeing, Suttas, Buddhist teachings

Poverty and its Measurement: Buddhism Perspective
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Poverty means lacking the basic material requirements for leading a decent life free from hunger, exposure and disease. The basic needs of a monastic provide a useful benchmark: food sufficient to alleviate hunger and maintain one’s health, clothing sufficient to be socially decent and to protect the body, shelter sufficient for serious engagement with cultivating the mind, and health care sufficient to cure and prevent disease. According to Buddhism poverty is bad because it involves dukkha, best translated as “ill-being” in this context. It means that poverty involves suffering. As a philosophy of living which advocates the elimination of suffering, Buddhism does not value poverty. Buddhism values detachment towards material goods in commending having less wants as a virtue. Poverty, as ordinarily understood, consists in the non-possession of the basic material requirements for leading a decent life free from hunger, malnutrition and disease. Therefore overcoming of poverty should not be understood as the proliferation of more and more desires and wants which are to be satisfied by more and more consumables produced. In this connection the important distinction between people’s needs and people’s wants should be recognized. The proliferation of wants may temporarily result in the elimination of poverty in the material sense but eventually lead to a different kind of poverty which is even more harmful to mankind than the one it has replaced. Buddhism considers the proliferation of wants as the cause of human misery. Therefore, from the Buddhist perspective poverty cannot be measured purely on the basis of the material criterion of the quantity of goods people consume.

Keywords: Buddhism, Needs, Poverty