

Thesis Title : A Study of the Way in Decreasing Jealousy in accordance with Theravada Buddhism

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Abstract

This thesis entitled ‘A Study of the Way in Decreasing Jealousy in accordance with Theravada Buddhism’ has three objectives: 1) to study jealousy appeared in Theravada Buddhist scriptures 2) to study jealousy in psychologists’ and Buddhist priests’ viewpoints and 3) to study the way for decreasing jealousy in accordance with Theravada Buddhism, psychologists and Buddhist priests’ viewpoints. This is a documentary research.

In the research, it was found that the jealousy is by nature an emotion of all human beings; generally, it can be caused in any age of man. The comparison of oneself with others precipitating dissatisfaction out of what one possesses or becomes is the basic cause of jealousy and then the intention to harm others is somehow motivated; this is deliberately originated in mental action leading to physical and verbal action resulting in harming other bringing about bad outcome to other respectively.

When compared Alfred Adler’s thought of inferiority complex with 9 kinds of Mana (conceit) of Papañcadhamma in Buddhist scriptures, both contain the similar aspect; this can be explained that the cause of jealousy is precipitated by seeing

what one does not have as other does while comparing it then thereby giving rise to the inferiority complex leading to jealousy towards other.

As far as the jealousy is concerned, the mentioned examples were found in the scriptures since Lord Buddha's time, the case of Devadatta, whose jealousy went against Lord Buddha resulting in trying to taking life of Lord Buddha and finally he died of sick, the case of the Kosambī billionaire was jealous of Ghosaka who was predicted to be the richest man in the city. He tried several times to kill Ghosaka but all were in vain and finally the jealous billionaire felt stressed resulting in his death, for instance. Obviously, all these cases are the results of jealousy.

The way for decreasing jealousy in Theravada Buddhist and psychologist's perspectives holds the similarity, that is, one should associate with good friend whom one can rely on, telling jealous behavior to him or her and intending to decrease jealousy by following loving kindness and meritorious action.

Lord Buddha taught men to have loving kindness which is the main Dhamma in order to decreasing the jealousy by radiating loving kindness to others, wishing others a good thing, not destroying and harming anyone, not comparing oneself with others till it leads to discontent. Though one who becomes the subject of jealousy, possesses loving kindness, yet he will not get angry or ill-will and thereby will send back loving kindness to a jealous one and finally the jealous thought will be gradually evaporated through the means of loving kindness giving rise to perfect happiness for both sides.

According to Buddhism, loving kindness is the universal virtue everyone can cultivate in his mind. However, it seems so easy when loving kindness is being discussed, in fact, it is very difficult to follow because of human beings' defilement, anyway, and if one's mind does not accumulate loving kindness at early stage then the arising of jealousy in one's mind likely becomes possible in any time. Therefore, one should always express loving kindness to all sentient beings in order to decreasing jealousy. Suffice it to say that as long as one cultivates loving kindness then the possibility of arising of jealousy is closed by which it would finally yield moral action leading to perfect peacefulness in both of oneself and society respectively.