

Human Resource Management in the Healthcare Industry: An Analysis of the Connection Between Patient Care and Buddhist Practice

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Abstract

Since its inception, Buddhism and medicine have been closely associated, with each having a unique focus on reducing and averting human suffering. Despite the well-established connection between Buddhism and healthcare, there is still a dearth of Buddhist literature that can help healthcare professionals in both their personal and professional lives. Examples of the Buddha as a doctor, the Dharma as a treatment, and laypeople in general as patients can all be found in the sutras. Illness is strongly correlated with an individual's social, cultural, environmental, mental, and physical well-being. It is insufficient to approach medicine by focusing only on symptom elimination; it is crucial to address the psychosocial components of sickness as well as its psychological causes and treatments. All three components must be in harmony for holistic treatment to be provided, and Buddhist philosophy offers medical professionals insight. The medical ethical values of non-malice, compassion, justice, and autonomy are inevitably followed by health care practitioners who get ethical guidance from Buddhist medicine.

Keywords: Human Resource Management, Buddhism, Buddhist Practice, Medicine, Physicians, Sick People, Medical Ethics, Care, Vietnam

INTRODUCTION

Although a variety of resources are needed to implement health care, human resources are the most crucial. The total number and caliber of healthcare services and activities are determined by human resources. Health facilities and managers who neglect human resource development and management will find it difficult to complete their tasks; therefore, all staff members, particularly managers, should be fully aware of and give human resource management their full attention. Handle human resources strictly in order to support the execution of planning, development, and cadre fostering in a more and more reasonable manner. This will help to ensure both the number and caliber of staff, so enhancing the overall caliber of all elements of people's health care. Human resource management must be implemented by each person and every institution within the parameters of their authority. Creating sensible plans for the growth of human resources, classifying cadres and training institutions, and assigning and utilizing the appropriate amount, skills, and credentials of cadres are all examples of good human resource management.

The Buddha was considered the first and ultimate healer in the Buddhist religion. The Four Noble Truths were revealed by Gautam Buddha in his first lecture at Sarnath: there is suffering (dukkha), clinging and ignorance are the source of suffering (dukkha samudaya), suffering can be overcome (dukkha nirodha), and there is also work to be done in practicing the Eightfold Path (dukkha nirodha marga). "And what did I teach? This is stress. This is the source of stress. This is the end of tension. This is the path of practice that leads to the end of suffering." (C. B.-T. J. of O. Studies & 2015, n.d.).

"Both then and now, we're just describing tension and the end of tension." (Vleet, 2015).

The Buddha's Four Noble Truths are the path towards healing, as there is an awareness of illness, causes, prognosis and treatments. These four components form the basis of any doctor's practice. The Dictionary of Medical Ethics points out that "The principles that govern Buddhism and the practice of medicine have much in common." Both focus on alleviating and preventing suffering. The Buddha often regarded medicine as the most appropriate analogy with the Noble Truths: "Know the disease, Renounce the cause of the disease, Vow

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to heal and rely on medicine." In the same way, one should: "*Know suffering, Renounce causes, Achieve elimination and follow the Path*" (Citadel & Leigh, 2001).

Indeed, the Buddha is considered a great doctor and psychotherapist due to his compassion and wisdom in diagnosing and treating the root cause of all mental and physical instability. His teachings can be considered therapeutic and Buddhist meditation techniques have been used extensively in modern psychotherapy for a number of other mental and chronic ailments. RL. Soni writes, "The medical profession and Buddhist practice are truly noble works because they are both aimed at alleviating, controlling and ultimately eliminating human suffering." Health care practitioners have a lot to learn from the teachings of the Buddha and the practice of Buddhist precepts, which will help them not only fulfill their role as a doctor but also in living a healthy life. For more than 2000 years, Buddhism has been closely involved in the treatment of disease and was instrumental in institutionalizing medicine in the East. The Pali scriptures are rich in information about illness and health, healing, medicine, medical care, and medical ethics. Medical practice was included as a scholastic subject in monasteries. Monasteries were often used as hospices and infirmaries. In Buddhism, an individual takes refuge in the Three Jewels – the Buddha (spiritual guide), the Dharma (practice) and the Sangha (community). The roles of physician and spiritual guide are considered very similar. The one who guides individuals to overcome negative states of mind and develop positive potential is considered a spiritual master. The person who cares for the individual by medical treatment to overcome physical and mental ailments and stay healthy is called as a doctor. The purpose of both is to free individuals from their suffering. The analogy given is that of a patient relying on the right treatment. It is said: Take refuge in the Three Jewels, See the Buddha as the physician with the best qualities, See the Dharma as the remedy without fault And the Sangha are medical people. (Blaikie, 2012) (Deane, 2018) (Deane, 2018).

Buddhism emphasizes being careful in seeking spiritual guidance from a person with true knowledge (spiritual guide). In the field of medicine, it is important that patients should not rely on quack practitioners but to seek guidance from qualified people (health care practitioners). Moreover, it is the physician's responsibility to have sufficient information to be able to make good decisions and also to receive support from the Sangha. The sangha in the medical community will include other individuals involved in patient care, including professionals of other specialties, diet consultants, and patient educators. These include psychologists, pharmacists, family members and friends, pharmaceutical companies, research groups and societies or of organizations and governments. The Buddha considered it good practice to resolve conflicts or differences of ideas by discussing them in the Sangha. So far, Buddhist monastic communities conduct their business and resolve disagreements by majority vote. Similarly, the medical community has sought to bring together ideas and share experiences through consensus meetings among experts and the development of practice guidelines. (History & 2018, n.d.).

In the Buddhist worldview, health and illness relate to the overall state of the person and are intertwined with many non-medical factors, such as economic, educational, socio-cultural environment, and morality. All of these conditional factors need to be taken seriously when understanding health and disease. Therefore, health must be understood holistically. It is the expression of harmony - inside oneself, in social relations and in relation to the natural environment Caring about one's health means caring about the whole person: physical, mental and other dimensions of morality; social, family and work relationships; as well as the environment in which people live. Therefore, the work of the physician is of a completely healthy nature. The Bodhisattva is someone who is motivated by compassion and determined to achieve enlightenment for the benefit of all beings. The central point of the teaching is not the Buddha or any divine or philosophical entity, but sentient beings. Similarly, for a doctor, their point of interest is patient care. Everything must be built around the patient: most guidelines emphasize the need to move from this "patriarchal approach" in modern medicine to this "patient-oriented approach". The Buddha taught that one must follow the madhyampratipada, avoiding excessive indulgence and self-denial. The doctor-patient relationship is also based on finding the middle ground between the doctor's knowledge and the patient's perceptions and experiences. The doctor must not only have theoretical knowledge, but also be able to skillfully collect information about the patient's health, be able to analyze such information and share it with the patient, and participate in the process of informed decision-making to determine the course of treatment. (J. B.-I. J. of A. Studies & 2023, n.d.).

METHODOLOGY

In the history of medical development, the Medicine Buddha, Bhaisajyaguru, Yakushi Nyora, or Healing Buddha are depicted in Mahayana Buddhist texts and are often shown sitting with their right hand raised in vakra mudra pose (hand and finger gestures symbolizing alms and compassion), and his left hand rested on his lap, holding the potion. In the illustrations, he is surrounded by various healing plants and countless sages, depicted as the Medicine Buddha's Paradise representing an idealized universe where cures for every disease exist, which modern medical research has always strived to achieve. The Medicine Buddha is described as a healer of suffering and sickness, both physically and mentally. The Medicine Buddhist Sutra is a popular sutra recited in Eastern Buddhist temples and monasteries. He is said to have revealed the teachings that constitute the Four Tantras of Buddhist medical literature. The Four Tantras of Medicine detail the causes, natures and signs of various diseases, cures and medicines as well as precise explanations of medical ethics, describing the qualities of a physician. (Fraser, 2013).



Figure 1. Image of the Medicine Buddha in Indian Buddhism.

Source: <https://www.onmarkproductions.com/html/yakushi.shtml>

Doctors, nurses and others involved in caring for the sick are highly valued in Buddhist culture. Doctors are called bhisakka, vejja or tikicchaka. The Buddha considered the role of the physician to be important. The Buddha taught:

"People who care for the sick are of great benefit (to others)."

"His care for the sick has been greatly praised by the Great Compassion and is it surprising that he does so? Since the Saint considers the interests of others as his own, and therefore his actions as a benefactor are not surprising. This is why the care of the sick was praised by the Buddha. He who practices great virtue must have compassion and concern for others." (K. Zysk, 2017).

It is described that a bodhisattva must be fluent in the Five Great Sciences:

- Arts and Sciences.
- Medical Sciences.
- Language Sciences.
- Logical science.
- The inner science of mental training.

The same is true for those involved in healthcare - the doctor must master the science and art of medicine, the arts of communication, the ability to analyze and use logic, and develop training (Tucker, 2021).

Brahmavihara and Brahmavihara

The healthcare practitioner bears great responsibility and he/she needs to develop and inculcate some characteristics to be able to fulfill his/her duties. Fulfilling the duties of a perfect physician requires the practice of the Six Brahmanas and the Four Immeasurable Minds (figure 2).

Six Perfections/Paramitas	
Dana paramita	The perfection of generosity
Shila paramita	Perfection of discipline or morality
Shanti paramita	The perfection of patience
Virya paramita	The perfection of enthusiastic perseverance
Dhyana paramita	Perfection of concentration
Prajna paramita	Perfection of wisdom
The Four Immeasurable Minds/Brahmaviharas	
loving kindness	Love
Karuna	Compassion
Mudita	Joy of sympathy
Upekkha	Equality

Figure 2. The key virtues of a physician – six perfections and four immeasurable minds.

Source: Venerable Thubten Chodron.

Health care practitioners need to show genuine compassion and generosity (*Dana Paramita*) towards patients and not be limited in their approach by material gain in the form of wealth, fame or status. Altruism or selfless concern for the well-being of others is extremely important in health care. It is an opportunity to experience

our connection with other beings and become aware of our own beings. The diligent health care professional, who works selflessly for the health of those who are seeking his guidance, can also accumulate good karma. Greed, anger, and ignorance were described by the Buddha as the "Three Bitter Poisons" and the physician should avoid these. The basic teachings of Buddhism can take the physician from a state of confusion, ignorance and delusion to a state of great compassion, wisdom and love. Shila *Paramita* is enclosed in the Noble Eightfold Path, the Buddha taught:

Stress management	The contents of the eightfold path	The path to becoming the ideal physician
<i>Wisdom</i>	Have opinions Have the right determination/mindset	Theoretical knowledge Attitude to the patient
<i>Moral values</i>	Correct words Correct behavior Practice honesty	Communication Proper therapy Not motivated by material gains
<i>Perception</i>	The right effort Mindfulness Right thinking	Persevere Dedication to work Stress management

Figure 3. Stress management.

Source: Wisdom Library: Dharma-samgraha.

"Now, hey Billionkheos, what is the Eightfold Sacred Dao? Right view, right thinking, right speech, right karma, right life, right diligence, mindfulness, right concentration." (Salguero, n.d.) The physician must endeavor to seek the right theoretical knowledge, approach the patient with the right intentions, communicate with the right words and be kind (*piya vacā*) and demonstrate the right behavior in choosing appropriate therapies, lifestyle adjustments and medications.

The Buddha emphasized:

"Any words we utter must be carefully chosen."

"More than a thousand empty words, one that brings peace."

He or she should refrain from unethical practices and strive towards the right livelihood and the right efforts. Mindfulness at work and meditation help practitioners manage stress, prevent errors in judgment, and ensure healthy doctor-patient relationship strengthening. A practitioner must show patience (*Shanti paramita*), genuine interest and enthusiasm (*Virya paramita*) and concentration (*Dhyana paramita*) and make an effort towards up-to-date wisdom and knowledge in the medical field (*Prajna paramita*). The Buddha, in his last discourse before entering *Nirvana*, rightly pointed out:

"In the light of wisdom, destroy the darkness of ignorance."

The four immeasurable *Brahmaviharas*, namely love (*metta or maitri*), bi (*karuna*), empathic joy (*blindness*) and discharge (*upekkha*) are key to the role of a healthcare professional. Compassion is recognized as an important trait for a healthcare professional and is defined in the recent medical literature as the ability to understand the suffering of others, combined with the person's willingness to help and promote well-being. The ability to feel the suffering of others and respond with Warmth and compassion help one mobilize boundless healing power. In the art of medicine, there is always a need to strike a balance between the biomedical needs of patients while respecting their psychosocial concerns. Practicing medicine is one of the most stressful professions and a significant percentage of medical practitioners suffer from compassionate fatigue and burnout. It is imperative that while one focuses on inpatient care, a practitioner's circle of compassion and compassion must include themselves. (K. G. Zysk, 2017).

RESULTS AND FINDINGS

The Dharma Sutra (verse 183) instructs practitioners:

"Don't do evil.

Cultivate what is good.

To purify one's mind.

This is the teaching of the Buddhas."

It is interesting to see that these ethical principles described in ancient Buddhist literature are combined into four basic ethical principles described as biomedical ethics in modern medicine, namely non-malice, charity, fairness, and autonomy. The first and foremost teaching "do no evil" is the principle of zero malice, that is, not causing any harm. (B. G.-A. Medicine & 2022, n.d.) *The primitive nonnocere* is indeed an important guiding principle for all healthcare practitioners. The second beneficial principle reflected is "cultivating goodness." The doctor should act in the best interests of the patient. The other two principles can be summarized as "purifying the soul" and include respect. Autonomy, i.e. the patient has the right to refuse or choose treatment. Equity, i.e. fairness and equality of treatment of patients in the process of distributing care resources (HCAS Multiple & 2018, n.d.).

Prayer of the Physician / *Vejjavatapada*

The *Vejjavatapada* or Prayer of the Physician consists of verses attributed to the Buddha, from the Pali Sutra, dating from the 5th to the 3rd centuries BC. It serves as a moral commitment, made by Buddhist doctors and others who work with the sick. It is equivalent to the Western Hippocratic Oath. The seven prayers in the *Vejjavatapada* are well suited to the practice of medicine, and every physician should observe them (Anthropologist & 2007, 2007) (*figure 4*).

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| <ol style="list-style-type: none"> 1. <i>Caring (bita), kindness (daya) and compassion (anukampa) in the healing process</i> 2. <i>Responsibility must be adequately trained and proficient in his specialty</i> 3. <i>Don't do anything harmful (ahimsa). Any real benefit that the patient must pursue by all means and anything harmful must be avoided.</i> 4. <i>Putting the patient's interests ahead of personal interests – a benevolent attitude</i> 5. <i>It may be necessary to address these disgusting aspects of the human body, and the doctor should do it objectively and without humiliating or embarrassing the patient. Separation will also help physicians maintain their own mental balance in the face of bad outcomes.</i> 6. <i>Counseling and comfort are crucial to the healing process</i> 7. <i>Caring for patients even if they are likely to die – terminal and palliative care.</i> (Journal & 2006, n.d.) |
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Figure 4. Buddhist physician/*Vejjavatapada* prayer.

Source: Wisdom Library: Dharma-samgraha.

Medical care must be extended to individuals who may be terminally ill. The Buddha described three types of sick people – one that will recover from illness whether or not it is treated, one that will not recover even with treatment, and one that will only recover if properly treated. They all need care because there is a possibility that they really need and benefit from care (Religion & 2022, n.d.).

The Sacrifice and Compassion of the Physician

The medical profession is a high-stress profession and physician burnout is an important but often overlooked issue. Burnout is characterized by physical, emotional, and mental fatigue and numerous studies have shown high rates of burnout among physicians, with nearly a third of them affected at some point in their careers. 45.8% of doctors reported at least one symptom of burnout Prolonged exposure to stress can lead to compassion fatigue, loss of enthusiasm for work, feelings of helplessness and failure, and a lack of sense of personal achievement. This can lead to a doctor becoming alienated or dehumanized, in which the health care provider may begin to treat patients with indifference, belittle them, and develop a negative attitude toward the profession. It affects the quality of patient care, putting a strain on doctor-patient relationships as well as interpersonal relationships with colleagues. In addition, the tendency of most healthcare professionals to devote suboptimal attention to self-care can affect their own health and personal lives. and exhaustion from overlooked compassion. According to Buddhist thought, the responsible person must be in a harmonious state of mind and the medical practitioner needs to keep this in mind regularly. The Buddha taught: (Religions & 2009, n.d.) (D. B.-K. Studies & 1994, n.d.).

"You, yourself, as well as anyone in the entire universe, are worthy of your love and affection."

Self-acceptance, kindness and compassion for oneself have become the focus of intervention in the practice of psychology. Compassion requires warmth towards oneself when faced with personal pain and shortcomings, rather than ignoring them or hurting oneself through self-criticism. It also involves acknowledging that personal suffering and failure are part of the common human experience. At the same time, Buddhist thought encourages the process of contemplating one's actions in order to try to improve them: (Hughes et al., n.d.) *"A mirror is for reflection. A person should also reflect on his or her behavior—whether physical, verbal, or mental—and evaluate whether they cause distress to himself or others. Repetitive reflection is how you train yourself (Bouthillette, 2023).*

The Role of Buddhist Meditation Practice in the Physician

Mindfulness meditation is a mental training technique that allows a person to experience the present reality in a non-judgmental and unreactive way, and is one of the most important meditation practices in Buddhism. This is a self-directed practice to relax the body and calm the soul, The mind adopts focusing on the perception of the present moment.

"Peace comes from within. Don't look for it without."

"He who is vigilant, training his mind day and night and constantly striving to reach nirvana, will achieve a state of peace beyond all selfish passions." (JAMES, 2016).

"It's hard to train his mind, let him go where he likes and do what he wants. But a trained mind will bring health and happiness. Wise people can direct their thoughts, subtle and elusive, wherever they choose: A trained mind brings health and happiness." (Gyatso, 2015).

Through mindfulness, unhelpful habitual thoughts and behaviors can be realized and new creative ways of responding to challenging situations developed. Mindfulness helps cultivate clear thinking, calmness, compassion and empathy – characteristics that have been repeatedly emphasized in Buddhist philosophy and essential for a health care provider. (Asia et al., n.d.).

"Our lives are shaped by our minds; We become what we think. Joy follows pure thought like a silhouette that never leaves." (Buddhism, n.d.).

"If you meditate seriously, clear your mind and act kindly, and live a disciplined life in harmony with the Fa, you will grow in glory. If you meditate seriously, through spiritual disciplines, you can create for yourself an island that no flood can overrun." (Strickmann, 2002a).

DISCUSSION

In human resource management in medicine, mindfulness is particularly relevant to physician burnout. It is not religious, secular and has academic appeal as well as a solid scientific foundation. Mindfulness-Based Stress Reduction (MBSR) is a useful and well-researched psychotherapeutic program and is widely recognized as a tool for stress reduction. MBSR has been used to manage chronic pain syndromes, depression, anxiety, substance abuse, sleep disorders, blood pressure, and diabetes management. Several small studies have reported that mindfulness-based interventions can help reduce work-related stress, improve compassion scores, and reduce burnout in doctors, nurses, residents, and medical students. Goodman and Schorling demonstrated significant improvements in the areas of emotional exhaustion, depersonalization, personal achievement, and mental health using formal mindfulness practices such as going to meditation, sitting meditation, body scanning, and mindful movements Others have reported that they reduce psychological stress and improve substance amount of life (Strickmann, 2002b) with MBSR . An 8-week mindfulness-based program has been used in resilience training (RT) for healthcare professionals who are experiencing depressive symptoms and has demonstrated a 63%–70% reduction in depression, a 48% reduction in stress, and a 23% reduction in anxiety, with benefits lasting up to 2 months after completion of the RT program In a recent systematic review and meta-analysis of meditation interventions between informal caregivers and health professionals, statistically significant improvements were reported in depression (effect size 0.49, 95% confidence interval [CI] 0.24–0.75), anxiety (effect size 0.53, 95% CI 0.06–0.99), stress (effect size 0.49, 95% CI 0.21–0.77), and self-efficacy (effect size 0.86, 95% CI 0.5–1.23) after 8 weeks of intervention. Another meta-analysis demonstrated that

cognitive, behavioral, and mindfulness-based approaches are effective in reducing stress, anxiety, and burnout in medical students and practicing physicians (Strickmann, 2002b) (Salguero, 2009).

Hospital staffing generally accommodates patients' physical needs, but emotional and spiritual needs are often hidden, helpful, or hindering the healing process. A doctor who practices Buddhism can understand their patients holistically, for complete healing rather than a temporary cure. Physical health is important because Buddhism sees it as a means to intellectual enlightenment. Buddhism does not want people to spend most of their lives in poor health, otherwise they will not be able to devote themselves to the highest goals. Although Buddhism views the mind and body as interdependent, its teachings pay special attention to the mind and its power. Even in the very first verse of the Dharma Sutra it is said that we are the result of our thoughts. The origin of our lives and therefore the source of our happiness or unhappiness are all within our power. No one can harm us but ourselves. The very kind of thinking that we cultivate improves or undermines our physical health, while also making us noble or demeaning us. This is why Buddhism considers thoughts to be the cause of both physical and verbal actions with their karmic results and considers mental health to be the most important thing and training the mind to reach the highest stage of health as the only concern. This preoccupation with mental health is also considered the true vocation of Buddhist monks. The training is based on the belief that both body and mind are susceptible to disease. But because the mind can be separated from the body, it is possible to have a healthy mind in a sick body. The training is based on the belief that both body and mind are susceptible to disease. But because the mind can be separated from the body, it is possible to have a healthy mind in a sick body. (Kalra et al., n.d.) (Kopel et al., n.d.) (Kim et al., n.d.).

According to Buddhism, in order for the mind to be healthy, it is first necessary to develop a correct view of the world and oneself, i.e. to accept the reality of the three characteristics of existence: impermanence, selflessness and suffering from dissatisfaction. Accepting erroneous views makes us see temporarily as permanent, suffering as happiness, impurity as purity, and selflessness as ego (Jam et al., 2011). Therefore, we yearn and fight for what is not something that does not seem to be unchanging, for example the homogeneous and perpetually illusory ego and the permanent object or desire - and we always suffer from frustration. By accepting things as they are, they are nothing more than a name for the complexity of psycho-physical elements (nama-rupa) – the mind no longer strives to satisfy self-interested impulses nor clings to objects. (Silva et al., 2011).

In addition to changing our mindset by adopting this right perspective and by developing a detached attitude towards the world and ourselves, our mental health depends on our ability to curb our appetite and curb and/or eliminate negative movements that resemble greed. (lobha), anger (dosa), anger (moha) and our possessive and aggressive tendencies. All of these unwholesome states can act as causes of mental and physical illness. Such control can be achieved through the practice of ethics and meditation. Each set of Buddhist precepts and every type of meditation aims to control the senses, impulses and instincts, while alleviating stress and eliminating unwholesome thoughts that tend to make the mind sick. (F. G.-A. Medicine & 2006, n.d.).

Buddhist meditation is not only a means to cure the mind from the ills caused by evil views, indulgence, anger and anger in all its forms, but also devised as a means to create positive, healthy mental states, especially the four superhuman states. : Xu (metta), Bi (karuna), Joy (mudita), and Discharge (upekha). Compassion helps us love and be kind to one another while compassion wants us to help those in need. Sympathetic joy is the ability to rejoice in the joy of others and equanimity is a calm temperament that is not elated or discouraged by life's ups and downs – gains and losses, fame and lack of fame, praise and criticism, happiness and sadness. The continuous cultivation of these healthy mental states is an important Buddhist method of making the mind healthy. These actions that come from a healthy mind are always good and healthy and therefore lead to our holistic health. This overall health is reflected in every aspect of life including thinking, speaking, living and doing. (Liu, 2024).

CONCLUSION

The Buddhist concept of health and disease was formed in the context of the principle of dependent origination and its associated laws of karma. Accordingly, health and disease must be understood holistically in their overall state in relation to the system as a whole and environmental, social, economic and cultural conditions. This view is in stark contrast to the analytical view that tends to dissect people into different segments both physically and mentally. As a result, health is defined too narrowly as the absence of measurable disease symptoms. Doctors and other medical personnel with such views direct their attention to specific parts of a person when considering whether a person is healthy and has not yet paid enough attention to their patients as a whole person, reduce their care to a level of quantifiable control of physical symptoms. In contrast, the holistic view of Buddhism focuses on the whole person and argues that since human beings are not only material beings but also mental, emotional, social and spiritual beings and that, as a psychological unity, bodily illnesses affect the mind and emotions and emotional, mental, and social deviations can affect the body, therefore, in order to care about one's health, one must take care of one's whole being, body, mind and emotions, as well as the person's social environment. This may seem like a utopian goal that a medical or healthcare service alone cannot accomplish. But it should be thought of and strived for. Perhaps this overall health can only be achieved through the concerted effort of medicine, of the individuals and social institutions concerned. This may seem like a utopian goal that a medical or healthcare service alone cannot accomplish. But it should be thought of and strived for. Perhaps this overall health can only be achieved through the concerted effort of medicine, of the individuals and social institutions concerned. The author of the article tried to present Buddhist teachings that can support and guide health care practitioners in their work. The humbly presented Buddhist teachings above can provide a spiritual and ethical guideline for the physician's profession. Modern medical care needs to absorb age-old Buddhist philosophy and get inspired to care for the sick from love as in the family. Modern medicine needs to absorb this Buddhist philosophy and draw inspiration from Buddhist values in order to maintain the love and respect of people in society for their own work.

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