



The Buddhist Attitude towards Loss: Integrating Noble Eightfold Path as Therapy for Coping with Loss

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ABSTRACT

Abstract: *This research aims to explore the Buddhist attitude towards loss and to examine the integration of Noble Eightfold Path as therapy for coping with loss. This research adopts library approach conducted using content analysis as the primary method for data interpretation. Following Miles and Huberman's analytical model, the process consists of four stages: data collection, data reduction, data display, and drawing and verifying conclusions. Data were collected from both primary sources, including the Pali Canon and its commentaries, and secondary sources, such as scholarly books and journal articles accessed via Google Scholar. The research findings revealed that: 1) Loss and separation from the loved one are inevitable experiences of human life, and Buddhism considers it as a kind of suffering (piyehi vippayogo dukkho); 2) The Buddha identified the path leading to cessation of this suffering is through Noble Eightfold Path, consisting right view (sammādiṭṭhi), right thought (sammāsaṅkappo), right speech (sammāvācā), right action (sammākammanto), right livelihood (sammāājīvo), right effort (sammāvāyāmo), right mindfulness (sammāsati) and right concentration (sammāsamādhi). The path is called as Middle Way (majjhimā paṭipadā), avoiding two extreme practices: self-mortification and sensual-indulgence. This teaching is effective in reducing the risk of self-indulgence and self-destructive behavior caused by emotional turmoil when facing loss. The Noble Eightfold Path (ariya atthaṅgika magga) can be used as a way for coping with loss, presenting the way to adopt the proper attitude when facing the loss and to manage the negative emotions.*

Keywords: *Buddhist Attitude, Loss, Noble Eightfold Path, Therapy*

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INTRODUCTION

In contemporary society, mental health has become a major concern due to the increasing number of stress and depression. The United Nations (Nations, 2025) recognizes mental health as an important element of global well-being. The Sustainable Development Goal (SDG) no.3 focuses on ensuring health and well-being for all, including mental health. Stress and depression can come from various factors, one of which is because loss. It includes loss of wealth or properties, loss of relatives or loved ones, loss of popularity or position, and loss of social relationships. According to the World Health Organization (2025), approximately 700,000 people die by suicide every year. Many cases of suicide were associated with relationship problems. In April 2024, in China, it is reported that a well-known professional gamer known as Fat Cat tragically ended his life by jumping from Shibano Bridge in



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Chongqing, shortly after his breakup with his girlfriend (Tribunnews, 2024). This story reflects the profound grief and depression due to the loss of a loved one, which is not properly managed. The Earthquake in Myanmar and Thailand recently happened at the end of February in 2025 has caused much damage, and people lost their properties and relatives. The death toll from Myanmar's earthquake has surpassed 2,700, with thousands more injured and missing (CNN, 2025). This disaster has caused many people to experience deep sorrow, grief, and suffering.

Recent empirical studies indicate that grief, emotional distress, and mental health problems caused by loss continue to increase globally. The World Organization (2025) report that depression and anxiety remain among the leading causes of disability worldwide, while approximately 700,000 people die by suicide every year. Empirical evidence also demonstrates that unresolved grief is strongly associated with emotional dysregulation, hopelessness, social withdrawal, and suicidal ideation (Alia Ainunnida, 2022). In addition, a national conduct, and the application of Dhamma principles contributed significantly to emotional balance, resilience, and psychological well-being among adolescents (Klangrit et al., 2025). These finding suggest that Buddhist teaching may provide practical psychological resources for coping with suffering and loss.

Loss and separation are inevitable negative experiences of human life. Everybody will experience loss, either the death of loved ones, loss of valuable property, loss of a job, or the breakdown of social relationships. The death of a parent is one of the most profound and traumatic losses people can experience, causing immediate reactions such as shock, denial, emotional numbness, crying, and anger. The death of a parent also causes a deep emotional wound and financial instability for the children (Nurriyana & Savira, 2021). The impact of loss and separation varies from each person, causing deep sadness, emptiness, guilt, and even physical symptoms such as fatigue and insomnia (Hardiyanti, 2024). Losing someone or something important in life can deeply affect not only emotions but also productivity and daily activities. The common impacts include loss of interest and motivation, withdrawal from social interactions, feelings of emptiness, and hopeless (Julianti & Laksmiwati, 2022). These feelings are natural, but if not properly addressed, these effects can lead to mental health issues like depression. Loneliness and depression can increase the risk of suicidal ideation (Alia Ainunnida, 2022). When individuals experience loss, they often feel a deep sense of longing. This longing manifests through thought, memories, or a mental image of the person who has passed away. Loss also triggers intense emotional episodes such as sudden tears, loneliness, fear, and deep sadness (Julianti & Laksmiwati, 2022). According to Elizabeth Kubler Ross, there are five steps of the emotional process individuals go through when experiencing loss, such as denial, anger, bargaining, depression, and acceptance (Kübler-Ross & Kessler, 2014).

When dealing with this situation, people might turn to religion to look for solutions from the religious perspective. Faith is a source of hope and resilience when people face difficulties. Buddhism is one of the religions that offers a profound perspective and way of life in dealing with suffering. The Buddha's teachings mostly concern the *dukkha* and how it can be eliminated (Medhācitto, 2024b). On one occasion, the Buddha emphasized that what he taught is about *dukkha* and its cessation (Bodhi, 2000: 938). The Buddha introduced the Four Noble Truths dealing with the existence of *dukkha*, its cause, its end, and the path ending the *dukkha*. It was explained by him in his very first sermon called *Dhammacakkapavattana Sutta* (Bodhi, 2000: 1844). In this discourse, the Buddha stated that *jātipi dukkha* (birth is suffering), *jarāpi dukkha* (old age is suffering), *byādhipi dukkha* (disease is suffering), *marañampi dukkhaṃ* (death is suffering), *appiyehi sampayogo dukkha* (association with disliked one is suffering), *piyehi vippayogo dukkha* (separation from the loved ones is suffering), *yampicchaṃ na labhati tampi dukkhaṃ* (not getting what one wishes is suffering), *saṃkhittena pañcupādānakkhandhā dukkhā*: (in short, the five aggregates of clinging are suffering). In this discourse, it is mentioned that



separation from the beloved ones is a kind of suffering (*piyehi vippayogo dukkho*). Loss and separation from loved ones are painful and sorrowful experiences. The Buddha identified that the path leading to cessation of this suffering is through the Noble Eightfold Path or the Fourth Noble Truth. The Noble Eightfold Path is also called as Middle Way (*majjhimā paṭipadā*), avoiding two extreme practices such as self-mortification and self-indulgence (Medhacitto & Sukodoyo, 2024). This teaching will be very effective in reducing the risk of self-indulgence and self-destructive behavior caused by emotional turmoil when facing loss. The Noble Eightfold Path (*ariya atthaṅgika magga*) can be proposed as a way for coping with loss. Noble Eightfold Path can be presented as a path on how to adopt the proper attitude when facing the loss of a loved one and how to manage the sadness. Therefore, this paper aims to examine the Buddhist attitude in dealing with loss and the application of the Noble Eightfold Path as therapy for coping with loss.

LITERATURE REVIEW

Loss and separation are inevitable experience of human life. This experience causes the arising of grief and suffering. In psychological studies, loss is often discussed through the concept of grief, which refers to emotional response to loss because of death or separation from the loved one. Elizabeth Kubler Ross identified five steps of grief after experiencing loss, such as denial, anger, bargaining, depression, and acceptance (Kübler-Ross & Kessler, 2014). However, contemporary grief theory emphasizes on emotional adaptation and resilience in response to loss (Bonanno, 2004). These theories explain that when individuals experience the loss, they try to manage their emotions, find ways to cope, and create new meaning in their lives.

Previous research by Wada and Park (2009) has explored the integration of Buddhist psychology with Western models of grief counseling. The study argues that Buddhist concepts such as impermanence, death, and non-attachment provide valuable insights for understanding grief and can complement contemporary counseling practices. It further demonstrates the application of Buddhist principles in both individual and group grief counseling. Punaglom and Dumrongpakapakorn (2024) explored the role of spiritual healing practices and Buddhist beliefs in helping parents cope with the loss of a child in Northeastern Thailand. Their qualitative study found that Buddhist teachings, particularly the understanding of impermanence, karma, and funeral rituals, played a significant role in promoting emotional healing and acceptance of loss. Saipetch (2023) examined the integration of Buddhist principles with contemporary mental health care through a qualitative analysis of the Tipiṭaka, commentaries, and modern psychological literature. The study proposed a holistic Buddhist mental health framework based on the Three Characteristics, the Four Noble Truths, the Noble Eightfold Path, mindfulness, meditation, and the Four Brahmavihāras. It concluded that Buddhist teachings contribute significantly to psychological healing by promoting emotional regulation, resilience, wisdom, and inner peace while complementing modern therapeutic approaches. Priyadarshana (2018) examined grief management from the perspective of early Buddhist teachings through an analysis of several Pāli suttas. The study argues that grief arises primarily from attachment and craving and demonstrates that the Buddha's therapeutic approach involves behavioral transformation, cognitive restructuring, and the cultivation of mindfulness to facilitate acceptance of loss and emotional healing.

Recent studies have increasingly explored the relevance of Buddhist teachings in addressing psychological suffering and emotional instability. Phong (2025) argues that the Buddhist approach to self-healing, grounded in the Four Noble Truths and the Noble Eightfold Path, promotes resilience, emotional transformation, and liberation from suffering through mindfulness and compassion practices. Similarly, Sarma (2025) demonstrates that Buddhist concepts such as impermanence (*anicca*), wisdom (*paññā*), right mindfulness, and collective resilience provide an effective framework for managing stress



and instability in organizational crises. Liu et al. (2025) further reveal that the Noble Eightfold Path contributes to ethical awareness, mental discipline, and emotional balance in entrepreneurial contexts. These studies indicate that Buddhist teachings are not only spiritually meaningful but also practically relevant in responding to contemporary psychological and social challenges.

In the modern society, mindfulness practice has been adopted as practical way to manage stress, enhance emotional regulation and to improve mental well-being. Mindfulness-based interventions, such as Mindfulness-Based Stress Reduction (MBSR), developed by Kabat Zinn, have been used to reduce stress, anxiety and depression. Many researches have demonstrated the effectiveness of mindfulness practice in reducing stress, fostering emotional regulation and mental well-being (Medhacitto, 2024). Previous research written by Hasha (2015) has demonstrated that mindfulness can serve as an effective therapeutic approach for coping with loss by promoting emotional regulation, acceptance, and psychological resilience. In this case, Buddhist teachings are relevant to propose practical approach to manage negative emotion, grief, and mental suffering caused by loss or separation. The basic teaching of the Buddha deals with suffering and the end of suffering. The Buddha presented the Four Noble Truths, which consist of the Noble Truth of Suffering (*dukkha ariya sacca*), the Noble Truth of the Cause of Suffering (*dukkha samudaya ariya sacca*), the Noble Truth of the Cessation of Suffering (*dukkha nirodha ariya sacca*) and the Noble Truth of the Path Leading the Cessation of Suffering (*dukkha nirodha gāminī paṭipadā ariya sacca*) (Bodhi, 2000: 1844). The Buddhist practice to end the suffering is the Noble Eightfold Path (*ariya atthaṅgika magga*) which consists of eight factors, namely: Right View (*sammādiṭṭhi*), Right Thought (*sammāsaṅkappo*), Right Speech (*sammāvācā*), Right Action (*sammākammanto*), Right Livelihood (*sammājīvo*), Right Effort (*sammāvāyāmo*), Right Mindfulness (*sammāsati*) and Right Concentration (*sammāsamādhi*) (Ibid.). This Noble Eightfold Path can be adopted as the Buddhist approach in dealing with loss, helping individuals to manage their grief and negative emotions when experiencing the loss.

In addition to that, Padmasiri de Silva offers seven approaches for managing negative emotions, dealing with loss according to the Buddhist perspective. Those seven approaches are: 1) Restraint: it is a preventive self-awareness to prevent overwhelming emotions like anger and lust. In grief, it helps individuals to handle a sadness thoughtfully; 2) Remediating: countering negative emotions with *Brahmavihāra*, such as loving-kindness, compassion, altruistic joy and equanimity; 3) Transformation: transforming negative emotions into patience, resilience, a sense of realism, forgiveness, courage and so on; 4) Liberation through insight: understanding the emotions as impermanent and conditioned phenomena; 5) Dedication through gratitude: honoring lost loved one by remembering their virtues and expressing gratitude; 6) Living a good life: living with morality is a meaningful way to respect and honor the departed one; 7) Emotional balance: a balanced approach to sadness, avoiding extreme ways either positivity (deficit) or excessive agitation (hyperactivity) (Silva, 2012).

The previous researches have shown that Buddhist teachings can make a meaningful contribution to grief counseling and mental health. Previous studies have examined the integration of Buddhist psychology with Western grief counseling, the therapeutic role of mindfulness, and the importance of Buddhist beliefs and spiritual practices in helping individuals accept and adapt to loss. While these studies have provided valuable insights, they have largely focused on mindfulness or Buddhist psychology in general. Much less attention has been paid to the Noble Eightfold Path as a complete framework that integrates wisdom, ethical conduct, and mental cultivation in supporting individuals through the experience of loss. This study seeks to address that gap by examining the Noble Eightfold Path as a comprehensive approach to coping with loss. As grief-related mental health problems continue to affect people worldwide, there is a growing need for approaches that go beyond symptom management and also foster meaning, resilience, and inner transformation. By exploring the practical



role of each factor of the Noble Eightfold Path, this study aims to demonstrate how Buddhist teachings can offer a holistic framework for coping with loss and promoting psychological well-being.

Although previous studies have discussed Buddhist psychology, mindfulness, grief counseling, and spiritual healing, most of them focus only on particular dimensions of Buddhist practice, especially mindfulness meditation or general Buddhist values. Existing studies rarely examine the Noble Eightfold Path as a complete and integrated therapeutic framework consisting of wisdom (*paññā*), ethical conduct (*sīla*), and mental cultivation (*samādhi*) for coping with loss. Furthermore, limited studies critically analyze how each factor of the Noble Eightfold Path functions psychologically and ethically in transforming grief, emotional suffering, and maladaptive responses to loss. Therefore, this study seeks to fill this gap by offering a comprehensive analysis of the Noble Eightfold Path as a holistic Buddhist therapy for coping with loss.

This study is important because modern approaches to grief management often emphasize symptom reduction without sufficiently addressing existential suffering, meaning-making, and ethical transformation. In contrast, Buddhist teachings offer a holistic perspective that integrates wisdom, ethical conduct, emotional regulation, mindfulness, and spiritual development. As grief-related mental health problems continue to affect individuals globally, there is an urgent need for alternative approaches that promote not only psychological recovery but also inner transformation and resilience. Therefore, this article aims to examine the Buddhist attitude toward loss and critically explore how the Noble Eightfold Path can function as a comprehensive therapeutic framework for coping with grief, emotional suffering, and psychological instability caused by loss.

RESEARCH METHODOLOGY

This is qualitative research with library approach, which aims to examine the application of the Noble Eightfold Path as therapy for coping with loss. Generally, this type of research is also called as library research because this research is conducted by exploring books as a way of collecting data (Zed, 2014: 2). This research adopts a qualitative approach with content analysis as the main method for analyzing data. Content analysis is a method of analyzing and interpreting the data in a structured way. To ensure a systematic and in-depth understanding of the topic, the analysis follows the model developed by Miles and Huberman, which includes four key stages: data collection, data reduction, data display, and drawing and verifying conclusions (Sugiyono, 2024: 133).

Data collection involves gathering data from primary and secondary sources relevant to the topic. Primary sources refer to Buddhist scriptures, which include the Pali Canon and its commentaries. Secondary sources refer to books, articles, and written by contemporary scholars. In order to ensure the credibility of the data, the articles were collected through Google Scholar based on their relevance to the central theme of the research - Buddhist attitude towards loss and how to bring the Buddha's teaching on the Noble Eightfold Path can be presented as a therapy for coping with loss. In the step of data reduction, the collected data were carefully reviewed, organized, and categorized. This step involved identifying recurring themes, removing irrelevant information, and focusing on content that provides meaningful ideas on the Buddhist attitude toward loss and suffering. In the data display, the data were presented in a clear and structured way to make interpretation easier, through thematic summaries, conceptual maps, and descriptive narratives. These displays helped to highlight patterns and relationships in the data, especially concerning how the teaching of Noble Eightfold Path can be used as ethical guidance and psychological tools to cope with grief and loss. The final step focused on interpreting the findings in a meaningful way, based on the patterns and insights that had emerged. During this stage, the researcher went back to the data several times to check that the interpretations



were accurate and matched the original sources. This careful review helped make the conclusions more reliable and trustworthy.

RESULT AND DISCUSSION

Buddhist Attitude in Dealing with Loss

In the *Uppādā Sutta* of *Āṅguttara Nikāya*, the Buddha said that whether Tathāgatas arise or not, there persists that law, that stableness of the Dhamma, that fixed course of the Dhamma: “All conditioned phenomena are impermanent (*sabbe saṅkhārā aniccā*)”, “All conditioned phenomena are suffering (*sabbe saṅkhārā dukkhā*),” and “All phenomena are non-self (*sabbe dhammā anattā*)” (Bodhi, 2012: 363)(Chodron, 2023). These are called as the characteristics of existence (*Tilakkhana*), namely impermanence (*aniccā*), suffering (*dukkha*) and non-soul (*anatta*). It is clear that in this world, all the conditioned things are impermanent or not last forever. Separation and loss are inevitable experiences that everybody will come across. In this world, nothing is permanent, and therefore, change is a natural phenomenon everybody will experience. Death is unavoidable in this world. Everyone who is born will pass away (*natthi jātassa amaraṇam*) (Bodhi, 2000: 201). Death will come to everyone, whether young or old, whether foolish or wise (*daharā ca mahantā ca, ye bālā ye ca paṇḍitā; sabbe maccuvasaṃ yanti, sabbe maccuparāyaṇā*) (Saddhatissa, 2003: 68). Separation or loss of a loved one is a part of human life that everyone will experience. The Buddha considers separation from the loved one as a suffering (*piyehi vippayogo dukkho*) (Bodhi, 2000: 1844). Generally, worldly people love someone with attachment, causing them to be unwilling to be away from their beloved ones. Love with attachment brings suffering when it comes to change or separation. That’s why the Buddha said that from love arises grief, from love arises fear (*pemato jāyatī soko, pemato jāyatī bhayaṃ*) (Buddharakkhita, 1985: 56). On a certain level, indeed, love brings happiness, but behind that happiness, there is invisible fear and sadness. When a person loves someone, he fears that the beloved one will go away from him. When a person finally has to break up the relationship, they will feel deeply sad (Medhācitto, 2023: 91). Therefore, love should be given wisely. Love is not wrong, but should be followed with right view and detachment.

The findings of this study demonstrate that the Noble Eightfold Path does not merely function as a religious doctrine, but also operates as an integrated ethical and psychological framework for coping with grief and emotional suffering. This finding supports Wada and Park (2009), who argue that Buddhist psychology contributes significantly to grief counseling by encouraging acceptance of impermanence, emotional awareness, and balanced coping mechanisms. However, while Wada and Park mainly emphasize the integration of Buddhist psychology into Western counseling models, the present study extends the discussion by highlighting the Noble Eightfold Path as a complete therapeutic system integrating wisdom, morality, and mental discipline. This finding is also consistent with Phong (2025), who explains that the Buddhist approach to self-healing emphasizes the transformative role of the Four Noble Truths and the Noble Eightfold Path in fostering emotional resilience, self-regulation, and liberation from suffering. Phong argues that Buddhist spiritual practices encourage individuals to recognize suffering consciously rather than avoid it, allowing grief to become a process of inner transformation and psychological growth. In the context of loss, this perspective is important because it reframes suffering not merely as emotional pathology but as an opportunity for developing wisdom, compassion, and existential acceptance. Likewise, Sarma (2025) emphasizes that Buddhist wisdom helps individuals adapt to instability and uncertainty through mindfulness, resilience, and collective support. These perspectives strengthen the present study’s argument that the Noble Eightfold Path functions not only as spiritual guidance but also as a holistic psychological framework for coping with grief and emotional suffering.



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In the *Abhiñhapaccavekkhitabbañhāna Sutta* of *Āṅguttara Nikāya*, the Buddha advised his lay and monk disciples to continuously reflect that “All I love and cherish will change and be lost; separation is inevitable” (*sabbehi me piyehi manāpehi nānābhāvo vinābhāvo ’ti*) (Bodhi, 2012: 686). This reflection makes a person aware that the beloved one is subject to change (*nānābhāvo*). The person he deeply loves may leave him one day, whether by choice, circumstance, or death. The properties he loves will be broken one day. The reflection also makes the person aware that everything that is loved is subject to separation (*vinābhāvo*). Nothing is permanent, including the relationship. Whoever meets will one day experience separation. The reflection also makes a person aware that everything he loves is subject to reversal (*aññathābhāva*). A beloved friend or relative can become an enemy. That’s why the Buddha advised his disciples to frequently reflect “All that is dear and pleasing to me, will change, separate or turn against me” (*sabbeheva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo*) (Walshe, 2012: 252). This continuous reflection helps a person to understand the nature of impermanence and reduce the attachment to anything. This reflection is powerful in preventing people from depression when experiencing loss or separation. The importance of reflective awareness and acceptance of impermanence is also supported by contemporary empirical studies on Buddhist practices and mental health. Klangrit et al. (2025) found that the practical application of Buddhist teachings contributed significantly to emotional balance, resilience, attentional stability, and psychological well-being among adolescents in Thailand. Their findings indicate that mindfulness practices, ethical conduct, and the integration of Dhamma principles into daily life function as protective factors against emotional instability and psychological distress. This supports the present study’s argument that regular contemplation on impermanence and non-attachment can reduce excessive emotional dependence and help individuals cope more adaptively with grief and loss.

The Buddha was not only known as a great teacher of both humans and gods (*satthā devamanussānaṃ*), but also was described as an unsurpassed physician (*bhisakko anuttaro*) and surgeon (*sallakato anuttaro*). He is also described as the great compassion teacher (*mahākāruṇiko satthā*) and the doctor for the world (*sabbalokatikicchako*) (Medhacitto, 2024). He was called because the Buddha was able to cure many people to get rid of suffering. The use of terms like *bhisakka*, *sallakata*, *tikicchaka* highlights the Buddha’s role as a healer who treats not just physical ailments, but also mental and spiritual afflictions (Nandacara, 2024). The Buddha used the psychotherapy method of teaching to heal the mental illness of the disciples and followers (Medhacitto, 2024a). The story of Kisāgotamī and Paṭācārā is an example of the Buddha’s approach to heal their sorrow, grief, and depression due to the loss of beloved ones (Neimeyer & Young-Eisendrath, 2015). It is reported that Kisāgotamī was overwhelmed by deep grief because her beloved son suddenly felt ill and died. She approached the Buddha, holding her son's body, and begged him to bring her son back to life. Understanding her physiological problem, the Buddha used the method that led her to self-realization and acceptance of impermanence. The Buddha requested her to find a mustard seed from a household who never experiences loss and separation from beloved ones due to death. As she moved from house to house and could not find it, she realized that loss and separation are inevitable experiences that everybody will have to come across. This realization of wisdom allowed her to accept the impermanence and get rid of grief and suffering (Burlingame, 2015: 259). In dealing with Paṭācārā’s situation, the Buddha used a psychotherapy approach to overcome her sorrow and grief. It is reported that Paṭācārā descended into madness because of losing her beloved family members in a short time. She wandered without direction in deep grief because of the loss of her husband, two children, and her parent within a few days. The Buddha approached her with compassion and helped her to understand the reality and accept death as a natural part of life (Burlingame, 2015: 254). These stories illustrate the Buddhist approach to recovering from the grief and depression through understanding and acceptance of the nature of impermanence.



Understanding and acceptance of the nature of impermanence are parts of wisdom that lead people to recover from the sorrow when dealing with loss. Wisdom is the most valuable thing that allows people to understand the truth and live with a peaceful mind. The Buddha said that wisdom is the most precious gem of humans (*paññā narānaṃ ratanaṃ*) (Bodhi, 2000: 127). Even in the worst situations, disasters, and loss of wealth, the person who has wisdom can remain strong. They are still rich even when they have nothing, because true wisdom is the greatest treasure, more valuable than material wealth (Medhācitto, 2023: 168). The Buddha mentioned that the loss of wealth is not important, because the greatest loss is the loss of wisdom (*appamattikā esā, bhikkhave, parihāni yadidaṃ bhogaparihāni; etaṃ patikiṭṭhaṃ, bhikkhave, parihānīnaṃ yadidaṃ paññāparihānī' ti*) (Bodhi, 2012: 102). The Buddha also mentioned that the loss of relatives is insignificant, but the greatest loss is the loss of wisdom (*appamattikā esā, bhikkhave, parihāni yadidaṃ nātiparihāni; etaṃ patikiṭṭhaṃ, bhikkhave, parihānīnaṃ yadidaṃ paññāparihānī' ti*) (Bodhi, 2012: 102). Therefore, even in the very difficult and sorrowful situations, one has to strongly maintain and develop the wisdom. The Buddha's teaching is full of wisdom, allowing people to be wise in dealing with unexpected situations. Indeed, the Buddha's teachings cannot make the impermanent things permanent, the dead beloved person to live back, or the broken properties to be unbroken, but the Buddha's teachings offer a wisdom to face these situations wisely. The Buddha said that the Dhamma protects those who practice it, just as the big umbrella in the rainy season (*Dhammo have rakkhati dhammacāriṃ, chattaṃ mahantaṃ yatha vassakāle*). Just as an umbrella cannot stop the rain from falling, a person who uses the umbrella can walk through the rain without getting wet. In the same way, although the Buddha's teaching cannot stop the changing or avoid death, it helps people to be wise in dealing with change and loss of beloved ones (Medhācitto, 2023: 169). Therefore, wisdom is very significant in dealing with loss according to the Buddhist perspective.

The discussion above also reflects the Buddhist understanding that wisdom (*paññā*), ethical conduct (*sīla*), and mental cultivation (*samādhi*) are interconnected dimensions of psychological healing. Liu et al. (2025) similarly demonstrate that the Noble Eightfold Path contributes to ethical awareness, emotional balance, and mental discipline in entrepreneurial contexts. Although their study focuses on entrepreneurship, the findings reveal that Buddhist ethical and cognitive frameworks help individuals regulate emotions, make balanced decisions, and develop resilience when facing uncertainty and instability. This reinforces the present study's view that Buddhist wisdom is not limited to religious practice but can function as a practical psychological resource for coping with suffering and loss.

The Application of the Noble Eightfold Path as Therapy for Coping with Loss

The Buddha's teaching on the Noble Eightfold Path (*ariya atthaṅgika magga*) consists of eight factors, namely: Right View (*sammādiṭṭhi*), Right Thought (*sammāsaṅkappo*), Right Speech (*sammāvācā*), Right Action (*sammākammanto*), Right Livelihood (*sammāājīvo*), Right Effort (*sammāvāyāmo*), Right Mindfulness (*sammāsati*) and Right Concentration (*sammāsamādhi*). The Noble Eightfold Path is also considered the Middle Path (*majjhimā-paṭipadā*), avoiding two extreme practices such as self-mortification (*attakilamathānuyoga*) and self-indulgence (*kāmasukhallikānuyoga*) (Bodhi, 2000: 1844). The Buddha regarded indulgence in sensual pleasures as low (*hīno*), vulgar (*gammo*), the way of worldlings (*pothujjaniko*), ignoble (*anariyo*), and unbeneficial practices (*anattasaṃhito*). While engaging in the practice of self-mortification is considered to be painful (*dukkho*), ignoble (*anariyo*), and unbeneficial practices (*anattasaṃhito*) (Ibid.). In short, the Noble Eightfold Path was presented by the Buddha as a proper path leading to the end of *dukkha*, highlighting the middle path without going to the extreme practices like self-indulgence and self-mortification.



Based on observation in society, the people who experience suffering due to the loss of loved ones might engage in some extreme behaviors like self-indulgence and self-mortification. Some people could drink alcohol or other types of intoxicants as a way of releasing grief and sadness. Some could seek self-indulgence by going to nightclubs or engaging in nightlife activities to escape from the pain and sorrow. On the other side, people who experience suffering due to the loss of loved ones might engage in harmful actions towards themselves. This can manifest in various ways, like self-harm, substance abuse, or risky behaviors. Overwhelmed by deep sorrow and despair, people might engage in self-destructive behaviors as a means of expressing their emotional turmoil. These practices are considered extreme practices in response to suffering due to the loss of loved ones. The Buddha introduced the Noble Eightfold Path as the proper path to deal with this situation.

The Noble Eightfold Path mentioned above can be used as a coping mechanism for loss of loved ones. It consists of eight interconnected principles: (1) Right View (*sammādiṭṭhi*); (2) Right Thought (*sammāsaṅkappo*); (3) Right Speech (*sammāvācā*); (4) Right Action (*sammākammanto*); (5) Right Livelihood (*sammājīvo*); (6) Right Effort (*sammāvāyāmo*); (7) Right Mindfulness (*sammāsati*); and (8) Right Concentration (*sammāsamādhi*). Each of these principles contributes to the development of wisdom, ethical conduct, and mental discipline in responding to grief and emotional suffering.

1. Right View (*sammādiṭṭhi*)

Right view, as mentioned in the *Vibhaṅga Sutta*, is defined as the knowledge of suffering, the origin of suffering, cessation of suffering, and the path leading to cessation of suffering (Bodhi, 2000: 1528). On other occasions, right view is also explained as the knowledge of wrong and right actions. In the Buddhist practice, right view serves as the forerunner of the entire path and acts as a guiding principle for all other factors (Bodhi, 2006: 11). As mentioned in the *Mahācattārīsaka Sutta* of *Majjhima Nikāya*, right view plays a significant role as a forerunner of other practices (*sammādiṭṭhi pubbaṅgamā hoti*) (Attawell, 2019; Ñāṇamoli & Bodhi, 2009: 934). Right view forms as basis of wisdom for understanding the reality. When a person begins to develop right view, he will see the reality of *dukkha*, and begins to investigate its cause and look for the way to overcome it. This right view guides the individual to take appropriate actions in line with other aspects of the Noble Eightfold Path.

Right view directs the individual to see the nature of impermanence (*anicca*) and understand that everything is subject to change. Understanding the nature of impermanence will help individuals to accept the reality that the loss of loved ones is inevitable in this life. In the *Abhiṅhapaccavekkhitabbathāna Sutta* of *Aṅguttara Nikāya*, the Buddha encourages his disciples to regularly reflect, thus “I must be parted and separated from everyone and everything dear and aggregable to me” (*Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo*) (Bodhi, 2012: 686). This continuous reflection on the nature of impermanence will help the individual to detach from attachment towards loved ones. When one regularly contemplates the nature of impermanence, one will understand that everything in this world is only temporary and subject to change, including relationships. This insight will reduce the excessive attachment and clinging, which are said to be the source of arising suffering.

Right view directs the individual to give an appropriate response when experiencing the loss of loved ones. Right view includes the understanding of action (*kamma*) that everything that happens to an individual is because of one’s actions. In other words, everything that happens to an individual, including pleasure, suffering, and even loss of loved ones, is the result of one’s past actions. The Buddha stated that all beings are the owners of their actions (*Sabbe sattā kammaṣṣakā*) and heirs to their karma (*kammadāyādā*) (Ñāṇamoli, B., & Bodhi, 2009: 1053). Therefore, instead of looking for someone to blame, with this understanding of Karma theory,



one is likely to reflect on one's actions and develop acceptance of the reality. Just as a leaf that falls from a tree branch never blames the wind for causing its fall, so too a person should refrain from blaming others for the loss he experiences. Sooner or later, leaves of the tree will naturally fall on their own, as a part of the natural cycle of life. In the same way, losses and separations are inevitable in this world. Nothing can be held permanently because everything in life is subject to change and impermanence.

The discussion also demonstrates that Buddhist teachings provide a holistic understanding of suffering by emphasizing impermanence (*anicca*), interdependence, and non-attachment. Sarma (2025) similarly highlights that Buddhist wisdom helps individuals adapt to instability and uncertainty through resilience, right understanding, and collective support. In this sense, the Buddhist attitude toward loss differs from purely clinical approaches because it interprets suffering not merely as pathology, but as an existential reality that can become a foundation for wisdom and inner growth.

2. Right Thought (*sammāsaṅkappo*)

Right Thought is described into three kinds of thought, namely thought of renunciation (*nekkhammasaṅkappo*), the thought of non-ill-will (*abyāpādasāṅkappo*), and the thought of harmlessness (*avihiṃsāsaṅkappo*) (Bodhi, 2000: 1528). Right thought is a very important aspect in coping mechanisms for the loss of loved ones. It helps the person to manage the mind and directs the person to give the proper response when experiencing the loss of loved ones. The thought of renunciation (*nekkhammasaṅkappo*) is applied to letting go of attachment, releasing the emotional clinging to a loved one. The Buddha said that love with clinging is the cause of sorrow and fear. It is said that from affection springs grief, from affection springs fear (*piyato jāyatī soko, piyato jāyatī bhayaṃ*) (Buddharakkhita, 1985: 56). Everybody should understand that the world has nothing of its own (*assako loko*), as one has to pass on leaving everything behind (*sabbaṃ pahāya gamanīyaṃ*) (Ñāṇamoli & Bodhi, 2009: 686). Suffering often occurs as we consider something to be ours. We have nothing in this world. The sense of possession leads to suffering when what we regard as "ours" changes or is lost. Therefore, by understanding that we don't truly own anyone, it brings detachment. Letting go of attachment is a thought of renunciation.

The thought of non-ill-will (*abyāpādasāṅkappo*) and the thought of harmlessness (*avihiṃsāsaṅkappo*) are also very important. Ill-will and harmful thoughts may occur when one is experiencing the loss of loved ones. The pain of loss may cause negative emotions like anger, hatred, or even resentment towards the persons he loved before or other persons who cause this separation of loved ones. These negative emotions can only be countered by positive emotions like non-ill will and non-destructive thoughts. Simply, those emotions are defined as lovingkindness and compassion. In the *Karaṇīyametta Sutta*, the Buddha teaches the disciples that even in a bad situation, one should not wish pain to others (*nāññamaññassa dukkhamiccheyya*), but the Buddha encourages the disciples to develop a boundless heart (*mānasam bhāvaye aparimāṇam*) on lovingkindness (Ñāṇamoli, 1978: 10). The Buddha said in the *Dhammapada* that in this world hatred is never appeased by hatred, but only appeased by non-hatred (*na hi verena verāni, sammantīdha kudācanaṃ*) (Buddharakkhita, 1985: 23). Forgiveness is also a powerful means to be away from hatred and create more peaceful mind (Dewi et al., 2025). Therefore, in the case of experiencing a loss of a loved one, this right thought will help to manage the mind in a positive manner according to Buddha's teaching. This analysis is closely related to contemporary discussions on compassion-based ethics in Buddhist studies. (Sukodoyo et al. (2026) argue that loving-kindness (*mettā*) and self-compassion play a significant role in

reducing aggression, cultivating empathy, and fostering emotional healing. In situations of grief and loss, the cultivation of non-ill-will (*abyāpāda*) and harmlessness (*avihimsā*) can prevent individuals from falling into hatred, resentment, or self-destructive behavior. Therefore, right thought not only functions as an internal cognitive orientation but also as an ethical practice that transforms painful emotions into compassion, forgiveness, and psychological resilience.

3. Right Speech (*sammāvācā*)

Right Speech in the *Vibhaṅga Sutta* is explained as abstinence from false speech, abstinence from divisive speech, abstinence from harsh speech, and abstinence from idle chatter (Bodhi, 2000: 1528). In other words, it is a speech that refrains from lying, slander, harsh speech, and pointless conversation. Right speech encourages speaking the truth, friendship, harmony, and beneficial speech. In the *Kakacūpama Sutta*, the Buddha clarifies that good speech is spoken in proper time (*kālena*), according to reality (*bhūtena*), gentle words (*saṅghena*), beneficial (*atthasaṃhitena*), and based on lovingkindness (*mettacittā*) (Ñānamoli & Bodhi, 2009: 221).

In the case of experiencing a loss of a loved one, the right speech is very important to be maintained. Phramaha Nantakorn Piyabhani and Sanu Mahatthanadull suggest that the unsystematic thinking that has arisen due to the lack of wise attention has inevitably brought problems to global society in the 21st century. Such unwise attention is the starting point of a path that leads to unsystematic thinking, which in turn is linked to poor physical and verbal actions (Piyabhani & Mahatthanadull, 2022). Right speech is therefore closely related to systems thinking. In a sorrowful situation, like when experiencing loss, the negative emotions may cause one to speak harmful speech out of grief or anger. Right speech guides the individual to control the speech, avoiding harmful speech and encouraging compassionate speech. Right speech encourages one to speak the truth, refraining from telling lies. In coping mechanisms with loss, one has to speak kindly, avoiding harsh words, gossip, or blame. It will help to accept the reality as it is, even if it is painful.

4. Right Action (*sammākammanto*)

Right Action is described as refraining from taking life, refraining from taking what is not given, and refraining from sexual misconduct (Bodhi, 2000: 1528). In the moment of deep grief because of the loss of a loved one, the person may perform unwholesome activities out of his anger, despair, or sorrow. One could do harmful actions or violence to those who cause him to be separated from a beloved one. In that case, right action refrains one from doing violence or any other harmful activities. Many cases show that many people had wrongly expressed their despair into self-harm or even suicide. Therefore, right action will guide the people to refrain from doing self-harm out of despair.

In coping mechanisms for loss, one has to engage in wholesome activities. By actively engaging in wholesome activities, one can promote healing, emotional balance, and spiritual growth. One can perform good actions like practicing kindness, volunteering, social work, group activities, etc. These wholesome activities will help to reduce the feeling of loss and foster positive mental development. The wholesome actions will help to encounter negative emotions like anger, despair, frustration, or grief. One has to encourage oneself in good activities. The Buddha advised his disciples to hasten in doing good actions and restrain the mind from evil. He who is slow in doing good, his mind delights in evil (Buddharakkhita, 1985: 41).

5. Right Livelihood (*sammājīvo*)

Right livelihood is giving up wrong livelihood and keeping to right livelihood (Bodhi, 2000: 1529). It refers to the way of earning a living in a positive or ethical way, honest and free from violence. The livelihood should be earned by legal means, without violence, acquired



honestly, and not harmful to oneself or others (Bodhi, 2006: 33). Whatever profession involves killing, stealing, or cheating is to be avoided (Medhacitto, 2019: 60). In other words, right livelihood is understood as the right way to earn wealth for living. One should engage in a job which are ethically good and without violating the law and the precepts, just as the bees search for honey without destroying the flowers (Walshe, 2012: 466).

Right livelihood is also important as a coping mechanism for the loss of a loved one. When experiencing separation from loved ones, out of grief or anger, one could take unethical and unlawful jobs to earn a living. Right livelihood helps guide individuals to choose the lawful and beneficial works. Right livelihood in the time of grief promotes a peaceful and compassionate approach to earning a living. It helps the individual to live peacefully and provides emotional healing. The significance of right livelihood in maintaining psychological and ethical stability is also emphasized in contemporary Buddhist economic studies. Lounkaew (2025) explains that Buddhist ethics place intention (*cetanā*), moral awareness, and interdependence at the center of human action, including economic activity. From this perspective, right livelihood is not merely a way to earn income, but a practice of ethical responsibility that supports personal well-being and social harmony. In the context of coping with loss, maintaining ethical livelihood may help individuals avoid harmful coping strategies, unethical behavior, or destructive economic decisions driven by despair and emotional instability.

6. Right Effort (*sammāvāyāmo*)

Right effort is the effort or endeavor to prevent the arising of unrisen unwholesome states, to abandon unwholesome states that have already arisen, to arouse wholesome states that have not yet arisen, and to maintain the perfect wholesome states already arisen (Bodhi, 2006: 35). Right effort focuses on cultivating positive mental states and eliminating negative mental states. Right effort plays a crucial role in coping mechanisms for the loss of loved ones. During the grief, when one is experiencing separation from the loved one, the negative emotions and reactions naturally occur, like anger, despair, etc. Right effort is needed to dispel those negative emotions and develop the positive emotions like patience, acceptance, and wisdom.

Right effort in coping mechanisms for loss guides the individual to prevent the negative mental states and develop positive mental states. It helps to stop or prevent thinking “Why this happened to me?”, encouraging to cultivation of patience. All experiences, including painful experiences, give a lesson to strengthen patience. Instead of focusing on the painful feeling, right effort encourages one to develop patience. Negative emotions are not beneficial; therefore, one should prevent them and strive to develop positive emotions.

7. Right Mindfulness (*sammāsati*)

Right mindfulness means bringing awareness to the present moment. It is cultivated through a practice of four foundation mindfulness (*cattāro satipaṭṭhānā*), the mindful contemplation of four objective spheres such as the body, feeling, states of mind, and the phenomena (Bodhi, 2006: 42). Right mindfulness is a very significant element of the Noble Eightfold Path applied as a coping mechanism for the loss of a loved one. Right mindfulness brings the mind to become more mindful, peaceful, and free from grief, sorrow, and painful feelings.

Right mindfulness brings awareness to the present moment, without being regret to the past and without worrying about the future. The Buddha advised his disciples to keep the mind in the present moment. The Buddha said “Do not dwell on the past, nor place the hope in the future. For the past has gone, and the future has yet to come. Instead with wisdom, observe and understand each moment as it arises in the present,” (*Aṭṭaṃ nānvāgameyya, nappaṭikaṅkhe anāgataṃ;*



Yadatītaṃ pahīnaṃ taṃ, appattañca anāgataṃ) (Ñānamoli & Bodhi, 2009: 1039). This right mindfulness will be a very effective way as a coping mechanism for the loss of a loved one. It allows the individual to move on from the past with acceptance of the reality.

The emphasis on right mindfulness (*sammāsati*) and right concentration (*sammāsamādhi*) in coping with grief is also consistent with Phong (2025), who explains that mindfulness and contemplative practices help individuals recognize suffering without excessive attachment or self-stigmatization. Nevertheless, this study argues that mindfulness alone is insufficient if detached from ethical and cognitive dimensions such as right view and right thought. Emotional healing in Buddhism is not solely achieved through awareness practices, but also through transforming one's worldview regarding impermanence, attachment, and suffering.

8. Right Concentration (*sammāsamādhi*)

Right Concentration refers to the development of a focused, undistracted, and peaceful mind through deep meditation practice. In the Buddhist source, it refers to the attainment of meditative absorptions such as the first, second, third, and fourth *jhāna* (Bodhi, 2000: 1529). The right concentration is very helpful in coping mechanisms for the loss of a loved one. Generally, when one is experiencing the loss of a loved one, one's mind becomes distracted and unpeaceful. Right concentration helps the individual to develop concentration, focus, and calm. By cultivating deep focus and concentration, it allows the mind of the person becoming focused and calm. It helps the individual to manage the emotional pain after experiencing separation from the beloved ones.

Discussion

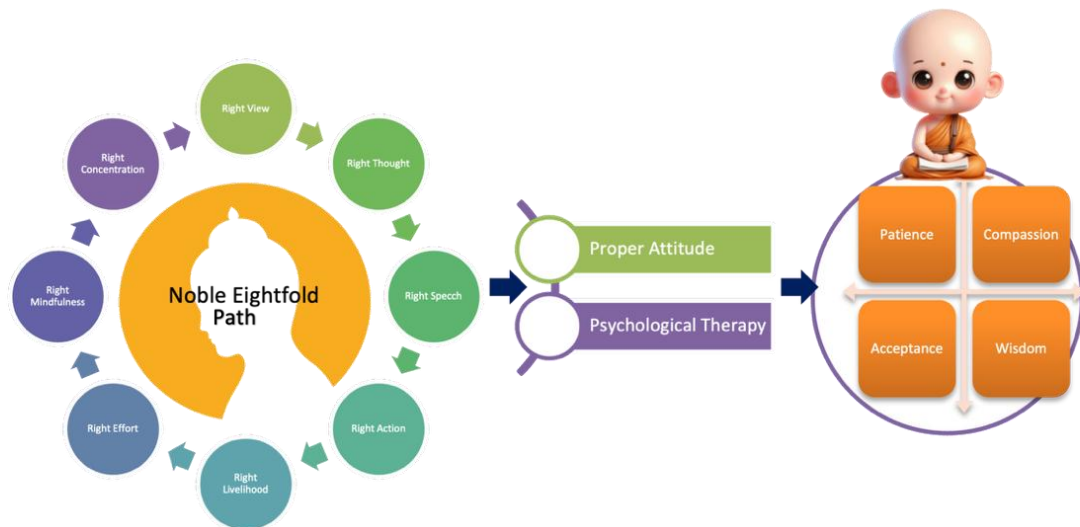
The Noble Eightfold Path (*ariya atthaṅgika magga*), which is the Middle Way to end the suffering, can be presented as a Buddhist mean for coping with loss, presenting the way to adopt the proper attitude when facing the loss and to manage the emotions. The Noble Eightfold Path offers the wisdom and practical teaching, allowing people to react to the situation wisely. Right view serves as the basis of understanding the truth, helping people to behave in the right way. It directs the persons to understand the nature of impermanence (*anicca*) and accept the reality as it is, followed by the understanding of Karma. Right thought helps people to react to the situation with a positive response, leading to letting go, harmlessness thought by developing lovingkindness and compassion. Right speech promotes truthful, friendly, harmonious, and beneficial speech. It guides the person to control the speech by avoiding harmful speech and encouraging compassionate speech. Right action refrains the person from doing violence or any other harmful activities out of despair and grief.

This study further reveals that the ethical dimensions of the Noble Eightfold Path, particularly right speech, right action, and right livelihood, play an important role in preventing destructive responses to grief. This finding resonates with Klangrit et al. (2025), who found that Buddhist ethical practices positively contribute to emotional stability, resilience, and mental health promotion. In the context of grief, ethical conduct prevents individuals from engaging in harmful coping mechanisms such as self-harm, substance abuse, aggression, or social withdrawal. Thus, the Buddhist approach to coping with loss extends beyond emotional regulation toward ethical self-transformation.

It encourages people to engage in wholesome activities, such as kindness, volunteering, social work, or group activities, which help to encounter negative emotions like anger, despair, and frustration. Right livelihood promotes a lawful, beneficial, and compassionate approach to earning a living. Right effort focuses on cultivating positive mental states and eliminating negative mental states. It helps people to give up the negative emotions and develop the positive emotions like patience, acceptance, and wisdom. Right mindfulness brings the mind to become more mindful, peaceful, and free from grief,

sorrow, and painful feelings. It brings awareness to the present moment, without being regret to the past nor worrying about the future. Right concentration helps the individual to develop concentration, focus, and calm. Cultivating deep focus and concentration allows the mind to become focused and calm, which helps the person to manage the emotional pain after experiencing loss or separation from loved ones. Thus, the Noble Eightfold Path can be used as therapy for coping with loss in an ethical and wise way. The Noble Eightfold Path promotes patience, compassion, acceptance and wisdom to deal with loss. It not only helps people to deal with their negative emotions, but also directs them to live ethically and wisely in society. Finally, it promotes personal mental health and social well-being.

This research provides significant contributions to both academic discourse and practical applications in Buddhist studies and psychology. Theoretically, this study offers a new perspective on how Buddhist teachings, especially the Noble Eightfold Path, can be integrated as the proper path when dealing with loss. Most previous research looks at this path as a way to reach enlightenment. This research deeply explores the Noble Eightfold Path in different angle by interpreting how this traditional teaching can be a used as guidance for the people when dealing with difficult emotional experiences, particularly when dealing with loss and separation from the loved ones. By presenting the Noble Eightfold Path as a practical tool for coping, this research shows its value beyond religious practice. This research promotes the practical ways to combine ethical living and meditation techniques as part of emotional healing. The research demonstrates the importance of the Noble Eightfold Path as the way to adopt the proper attitude when facing with loss. The Noble Eightfold Path can be used as the Buddhist therapy for coping with loss, leading to understanding and acceptance of the reality through wisdom. The Noble Eightfold Path promotes patience, compassion, acceptance and wisdom. The explanation can be more easily understood with the following picture:



Picture 1: The Noble Eightfold Path as therapy for coping with loss

Critically, this study suggests that the Noble Eightfold Path offers an alternative paradigm for grief therapy that integrates cognitive, ethical, emotional, and spiritual dimensions simultaneously. Unlike some contemporary therapeutic approaches that focus primarily on symptom management, the Buddhist approach emphasizes transformation of consciousness and reduction of attachment as the root



cause of suffering. This holistic orientation potentially contributes to contemporary discussions on spiritual psychotherapy, mindfulness-based interventions, and culturally sensitive mental health approaches.

Overall, the discussion demonstrates that the Noble Eightfold Path provides a multidimensional framework integrating cognitive understanding, ethical transformation, emotional regulation, mindfulness, and spiritual cultivation. Unlike approaches that focus solely on symptom reduction, the Buddhist perspective seeks to transform the individual's relationship with suffering itself. Contemporary studies increasingly support the psychological relevance of Buddhist teachings in promoting resilience, emotional balance, self-awareness, and ethical well-being (Klangrit et al., 2025; Phong, 2025; Sarma, 2025). Therefore, the Noble Eightfold Path may be understood not only as a religious teaching, but also as a holistic therapeutic framework that remains relevant for addressing grief, emotional suffering, and psychological instability in contemporary society.

CONCLUSION

The increasing levels of stress, depression, and even suicide reflect the contemporary challenges regarding mental health and well-being. Loss is one of the main factors leading to this issue. It includes loss of relatives or loved ones, loss of wealth or properties, loss of popularity or position, and loss of social relationships. Loss and separation are unavoidable in life, which everyone will experience. Nothing is permanent in this world, because all conditioned phenomena are impermanent (*sabbe saṅkhārā aniccā*). Change is a natural phenomenon that everybody will experience. Death is unavoidable, which everyone who is born definitely will pass away (*natthi jātassa amaraṇam*). Buddhism agrees that separation from the beloved ones is a kind of suffering (*piyehi vippayogo dukkho*). The Buddha's teachings mostly concern suffering and its cessation. The Buddha identified the path leading to cessation of this suffering is through Noble Eightfold Path, consisting right view (*sammādiṭṭhi*), right thought (*sammāsaṅkappo*), right speech (*sammāvācā*), right action (*sammākammanto*), right livelihood (*sammājīvo*), right effort (*sammāvāyāmo*), right mindfulness (*sammāsati*) and right concentration (*sammāsamādhi*). This path is also called as Middle Way (*majjhimā paṭipadā*), avoiding two extreme practices such as self-mortification and self-indulgence. This teaching is effective in reducing the risk of self-indulgence and self-destructive behavior caused by negative emotions when facing the loss. The Noble Eightfold Path (*ariya atthaṅgika magga*) can be used as a way for coping with loss, presenting the way to adopt the proper attitude when facing the loss and to manage the emotions.

RESEARCH RECOMMENDATIONS

Based on the findings of this study, several recommendations can be proposed to enhance theoretical understanding, practical application, and future research development.

1. Recommendations based on the research findings

The results of this study show the relevance of the Noble Eightfold Path as an effective framework for coping with loss. For this reason, Buddhist scholars can do some more explorations on the theory of the Noble Eightfold Path, emphasizing how it can be applied in real-life situations, especially when dealing with grief and suffering.

2. Practical applications of the findings

The results of this study offer practical guidance which can be applied in various real-life contexts. For therapists can incorporate mindfulness, ethical living, and right understanding from the Noble Eightfold Path into grief counseling and stress management programs. Buddhist organizations



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can design workshops and retreats focusing on resilience and coping strategies using the Eightfold Path principles.

3. Directions for future research

The future researchers can conduct quantitative or mixed-method studies to measure the effectiveness of Noble Eightfold Path-based interventions in reducing grief or emotional distress.

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