



Distinguished values in religious coping on improved mood of pilgrims: A sociological Study on the psychological moods on Anuradhapura pilgrims in Sri Lanka

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Abstract

Religion is an important part of the beliefs and ideas people have about themselves, each other and the world they live in. Linked to religious ideas and practices are a variety of rituals. Every religion has its own rituals and the follower identifies the religion with the symbol of rituals and the priesthood used them as instruments of loyalty by expanding them and feasting on the rewards. Rituals often have a close connection with reverence, thus a ritual in many cases expresses reverence for a deity or idealized state of humanity. Ritual is one of the key components of religiosity.

Buddhists in Sri Lanka have had a practice of visiting and performing rituals to the most sacred places in Sri Lanka and Anuradhapura is one of the most sacred cities for the Buddhists all over the world and it is filled with ancient dagabas and temples. There are daily and an annual custom for pilgrims from different parts of Sri Lanka to visit the city of Anuradhapura to pay homage to the most sacred places. The Buddhists in general have a strong belief that doing rituals to the sacred places like Jaya Sri Maha Bodhi, Ruwanwelisaya has produced significant and positive changes in their life. In this sense it is important to study the nature of psychological moods on Anuradhapura pilgrims.

Buddhism's main concern has always been freedom from dukkha and the path to that ultimate freedom consists in ethical action (karma), meditation and in direct insight into the nature of "things as they truly are". However, the concern is what people expect by performing those rituals while it is clearly mentioned in Buddhism that it is a way of searching for freedom from suffering and attachments. Accordingly, Research problem is focused on the moods of pilgrims after performing rituals. As well as the objective of the study was to observe the types of moods of the pilgrims in Anuradhapura.

The study was based on both primary and secondary data. The primary data has been collected randomly from the 99 pilgrims in the several sacred places in Anuradhapura. Structured questionnaires and observations were used to collection of data. Data interpretation was done using quantitative measure.

It was observed that as a whole, the performing rituals in front of the most sacred places relieves their bad moods and gets high positive moods. So, there is evidence that performing religious rituals create positive moods of the minds of people and it helps distracting insecurity and uncertainty of the human mind.

Keywords: buddhists, moods, pilgrims, religion, rituals, Sri Lanka

1. Introduction

The enormous majority of the world's 7 billion individuals practice some kind of religion, ranging from huge universal churches, Temples, mosques to incomprehensible divine customs and native groups. No one certainly recognizes how many religions there are on the earth, but whatever the amount, every human in the world have a religion at all. Religiosity plays a major part in the life of an individual. It can provide hope in despair. In daily life, people report that they are able to experience deep peace even in the midst of mental distress (Underwood & Teresi, 2002). When religious moralities are made by people who've been in unhelpful moods, such as pain, sorrow, guilt, worry, depression, and so on, religious belief and rituals were to lighten the confusion. Religious ideas such as an afterlife or a good turns for good things are perceived as uplifting to those who are inspired by their emotional state into tolerant them. Human are paying

attention to religious thoughts that they trust will improve their adverse moods. Religious beliefs make people feel good and religious rituals actually work to relieve bad moods. In this way, psychological moods are attached with people's religions.

When it comes to the Sri Lankan context, majority of the population is Buddhists. Buddhism is a religion and dharma that encompasses a variety of traditions, beliefs and spiritual practices largely based on original teachings attributed to the Buddha and resulting interpreted philosophies. Buddhism originated in Ancient India sometime between the 6th and 4th centuries BCE, from where it spread through much of Asia, where after it declined in India during the Middle Ages. Buddhism is the world's fourth-largest religion, with over 520 million followers or over 7% of the global population, known as Buddhists. Buddhism was introduced to Sri Lanka in 236 b. e (250 BCE) and became the national religion of the Sinhalese

from that date. (www.aboutbuddhism.org/what-is-buddhism.htm)

There are some places most significant to the pilgrims that they are highly influence to the moods of the pilgrims in Sri Lanka. Among those places *Anuradhapura* is a prominent place for the pilgrims. Anuradhapura, the leading capital of the Sri Lanka thrived for nearly 1500 years starting from the 4th century BC. Today Anuradhapura is one of the greatest holy cities for the Buddhists all over the world and it is occupied with ancient dagabas, monasteries, palaces, synthetic water containers and imperial gardens. There is much to see at Anuradhapura, including the *sacred Bodhi tree, eight major palaces, monasteries and shrines*. These, Atamasthana (the 8 sacred sites) are considered the most important places that a Buddhist pilgrim must visit in Anuradhapura. These are the leading locations in Anuradhapura that Buddha visited during his 3 visits to Sri Lanka. They are *Sri Maha Bodhi, Ruwanweliseya, Thuparamaya Lovamahapaya, Abhayagiriya, Jetavanaramaya, Mirisavetiya & Lankaramaya*. The Sri Maha bodhiya is perhaps the oldest alive tree in the world. Around 245 BC, *Sanghamitta Theri* carried with her a branch of the Bodhi Tree under which the Buddha attained enlightenment. Today, the tree is one of the most sacred relics in Sri Lanka, respected by Buddhists all over the world.

2. Methodology

The study was conducted using one of the quantitative methods of survey with questionnaire. It has used both primary and secondary sources of data. Secondary data has been used mainly to define the key concepts of the study and define it in a theoretical frame. Primary data was collected from 98 pilgrims in Anuradhapura in Sri Lanka. The responders to the survey were selected through simple random sampling method. Data for survey were collected using data collection techniques such as interviews, observation and distributing a questionnaire among the respondents.

3. Key Concepts Used in the Paper

The paper has extensively used three concepts throughout its analysis. They are: 1) Religion, 2) Rituals and 3) psychological moods. Therefore, brief explanations about those three concepts have been provided below.

Concepts of the study

Religion

Religions are shared assemblies of inspiring beliefs that have been passed on from devotees to adapts, that are held by supporters to be actively meaningful and serious and either based on (1) formally documented doctrine (organized religion) or (2) established cultural practices (folk religion). In both forms, there are religious professionals who embody formal aspects of the religion and who act in positions of leadership and governance, and there are certain rituals reserved for them to carry out. The beliefs generate practical implications for how life should be lived. Religions often include: spiritual explanations of our place in the world in an attempt to answer questions about "why we are here"; worship of deities and/or supernatural entities (including ancestors); conceptions of "holy" and "sacred" activities ideas and objects; set rituals, calendar events based on the changing

seasons, distinctive dress codes (especially for religious professionals), codes of morality and action that are given a mandate from a supernaturally great being, from a supernatural force or from the will of the Universe itself; and, a caste of privileged and exalted professionals who have particular claims to be in touch with transcendental forces.

Religion is difficult to define, because human belief structures are varied and complicated (Bruce, 1996) [8]. Many definitions of religion have been attempted but many fall foul of being too narrow, or too wide. Many definitions are biased towards continental cultural norms - in particular, Western credal theism (Momen, 1999) [18]. William James, one of the most respected surveyors of religion, lectured in 1901-2 that "the very fact that they are so many and so different from one another is enough to prove that the word 'religion' cannot stand for any single principle or essence, but is rather a collective name" (James, 1842-1910).

It has proven problematic to come to a reasonable definition which describes the varieties of religion found across the East and West, both old and new. Many people have given up even trying to define religion coherently (Droogers, 2011) [10]. William James gives space to the opinion that "the man who knows religion most completely troubles himself least about a definition". What is counted as being "religious" and what counts as "a religion" changes over time and from place to place. Religions must be separated from people's individual belief systems. Ole Preben Riis in "Methodology in the Sociology of Religion" (2011) [10] says religion is "a world view, an ideology, an organization, an attitude, a set of values, as moods and motivations, or as an ethical disposition". Also, the Penguin Dictionary of Religions says religion is "a general term used in most modern European languages to designate all concepts concerning belief in God(s) and Goddess (es) as well as other spiritual beings or transcendental ultimate concerns". Religion and views share the similar social aspect but aren't every time the same. We can't explain religion so substantially that it shields all non-rational no matter how firmly the belief is held or how uncontrollable the conduct is; then the term "religion" stops to have a real sense.

Transcendental beliefs: Religions explain and involve things that are out of this world in some way; a hidden order, or entire hidden realms of spiritual existence that are hard to realize while here on Earth. Other authors use words such as "holy" or "sacred" to cover this concept - Moojan Momen uses these in the very first sentence where he begins to discuss what 'religion' means (Momen, 1999) [18]. But 'holy' is associated with theism in particular so is a poor choice for a discussion of worldwide religion, and 'sacred' doesn't fare much better. But both are reflections of transcendental values, and the neutral term 'transcendental' is more widely applicable.

"The Varieties of Religious Experience" by William James (1902) adds three notes to this characterization:

1. That the visible world is part of a more spiritual universe from which it draws its chief significance;
2. That union or harmonious relation with that higher universe is our true end;
3. That prayer or inner communion with the spirit thereof - be that spirit "God" or "law" - is a process wherein work is really done, and spiritual energy flows in and produces

effects, psychological or material, within the phenomenal world.”

There are two major forms of religion:

1. Organized religion. This is a post-literate form of religion with a set of formally defined beliefs. There are formal documents and/or a formal body of people who can interpret the formal beliefs. In the modern world, there are many beliefs that are not part of religion. Therefore, literate individual beliefs are not "religious" unless they specifically (and consciously) accord with a known doctrinal system. Not all personal beliefs have to accord with the individual's declared religion.
2. Folk religion: Mostly pre-literate, this is a form of cultural religion where superstitious community practices have established themselves over time

Rituals

According to the sociologist Mervin Verbit, ritual may be understood as one of the key components of religiosity. And ritual itself may be broken down into four dimensions; content, frequency, intensity and centrality. The content of a ritual may vary from ritual to ritual, as does the frequency of its practice, the intensity of the ritual (how much of an impact it has on the practitioner), and the centrality of the ritual (in that religious tradition).

Linked to religious ideas and practices are a variety of rituals. Rituals can be understood both as planned patterns of behaviour within particular organized contexts and as systematized behaviour in general. Repetition is an important aspect of all ritual behaviour. Rituals are meaningful behaviour, and the meaningful content of different rituals is an important field of research in social anthropology, as it is often the key to understanding comprehensive systems of meaning. Like world views rituals need not have a religious content, although it is usual that they have. A ritual "is a sequence of activities involving gestures, words, and objects, performed in a sequestered place, and performed according to set sequence". (<http://www.merriam-webster.com/dictionary/ritual>)

Rituals may be prescribed by the traditions of a community, including a religious community. Rituals are characterized but not defined by formalism, traditionalism, invariance, rule-governance, sacral symbolism, and performance (Bell, 1997)^[3-4]. Rituals are a feature of all known human societies (Brown, 1991)^[7]. The field of ritual studies has seen a number of conflicting definitions of the term. One given by Kyriakidis is that a ritual is an outsider's or "etic" category for a set activity (or set of actions) that, to the outsider, seems irrational, non-contiguous, or illogical. The term can be used also by the insider or "emic" performer as an acknowledgement that this activity can be seen as such by the uninitiated onlooker^[4] (Kyriakidis, E., ed. 2007)^[16].

Etymology

The English word "ritual" derives from the Latin ritualis, "that which pertains to rite (ritus)". In Roman juridical and religious usage, ritus was the proven way (mos) of doing something, (Festus, entry on ritus, p. 364) or "correct performance, custom" (Boudewijnse, 1998)^[2].

The original concept of ritus may be related to the Sanskrit ṛtá ("visible order)" in Vedic religion, "the lawful and regular order of the normal, and therefore proper, natural and true structure of cosmic, worldly, human and ritual events". (Boudewijnse, 1998)^[2] The word "ritual" is first recorded in English in 1570, and came into use in the 1600s to mean "the prescribed order of performing religious services" or more particularly a book of these prescriptions. (Boudewijnse, 1998)^[2].

Characteristics

There are hardly any limits to the kind of actions that may be incorporated into a ritual. The rites of past and present societies have typically involved special gestures and words, recitation of fixed texts, performance of special music, songs or dances, processions, manipulation of certain objects, use of special dresses, consumption of special food, drink, or drugs, and much more (Tolbert 1990a, 1990b; Wilce 2006). Catherine Bell argues that rituals can be characterized by formalism, traditionalism, invariance, rule-governance, sacral symbolism and performance (Bell, 1997)^[3-4].

Moods

According to the Cambridge dictionary Mood is the way you feel at a particular time: In psychology, a mood is an emotional state. In contrast to emotions, feelings, or affects, moods are less specific, less intense and less likely to be provoked or instantiated by a particular stimulus or event. Moods are typically described as having either a positive or negative valence. In other words, people usually talk about being in a good mood or a bad mood.

Mood also differs from temperament or personality traits which are even longer-lasting. Nevertheless, personality traits such as optimism and neuroticism predispose certain types of moods. Long term disturbances of mood such as clinical depression and bipolar disorder are considered mood disorders. Mood is an internal, subjective state but it often can be inferred from posture and other behaviors. "We can be sent into a mood by an unexpected event, from the happiness of seeing an old friend to the anger of discovering betrayal by a partner. We may also just fall into a mood (Schinnerer, 2007)^[20].

Positive mood

Positive mood can be caused by many different aspects of life as well as have certain effects on people as a whole. Good mood is usually considered a state without an identified cause; people cannot pinpoint exactly why they are in a good mood. People seem to experience a positive mood when they have a clean slate, have had a good night sleep, and feel no sense of stress in their life.

There have been many studies done on the effect of positive emotion on the cognitive mind and there is speculation that positive mood can affect our minds in good or bad ways. Generally, positive mood has been found to enhance creative problem solving and flexible yet careful thinking. Some studies have stated that positive moods let people think creatively, freely, and be more imaginative. Positive mood can also help individuals in situations in which heavy thinking and

brainstorming is involved. In one experiment, individuals who were induced with a positive mood enhanced performance on the Remote Associates Task (RAT), a cognitive task that requires creative problem solving.

The article states that other things in their peripheral views can easily distract people who are in good moods; an example of this would be if you were trying to study in the library (considering you are in a positive mood) you see people constantly walking around or making small noises. The study is basically stating that it would be harder for positive moods to focus on the task at hand. In particular, happy people may be more sensitive to the hedonic consequences of message processing than sad people. Thus, positive moods are predicted to lead to decreased processing only when thinking about the message is mood threatening. In comparison, if message processing allows a person to maintain or enhance a pleasant state then positive moods need not lead to lower levels of message scrutiny than negative moods (Ziegler, 2010) [22].

It is assumed that initial information regarding the source either confirms or disconfirms mood-congruent expectations. Specifically, a positive mood may lead to more positive expectations concerning source trustworthiness or likability than a negative mood. As a consequence, people in a positive mood should be more surprised when they encounter an untrustworthy or dislikable source rather than a trustworthy or likable source (Ziegler, 2010) [22].

Negative mood

Negative moods can affect an individual's judgment and perception of objects and events.—In a study done by Niedenthal and Setterland (1994), research showed that individuals are tuned to perceive things that are congruent with their current mood. Negative moods, mostly low-intense, can control how humans perceive emotion-congruent objects and events. For example, Niedenthal and Setterland used music to induce positive and negative moods. Sad music was used as a stimulus to induce negative moods, and participants labeled other things as negative. This proves that people's current moods tend to affect their judgments and perceptions. These negative moods may lead to problems in social relationships.—(Laceulle, O.M., Jeronimus, B.F., Van Aken, M.A.G., Ormel, J. (2015) For example, one maladaptive negative mood regulation is an overactive strategy in which individuals over dramatize their negative feelings in order to provoke support and feedback from others and to guarantee their availability. A second type of maladaptive negative mood regulation is a disabling strategy in which individuals suppress their negative feelings and distance themselves from others in order to avoid frustrations and anxiety caused by others' unavailability.

Negative moods, such as anxiety, often lead individuals to misinterpret physical symptoms. According to Jerry Suls, a professor at the University of Iowa, people who are depressed and anxious tend to be in rumination. However, although an individual's affective states can influence the somatic changes, these individuals are not hypochondriacs (Grudnikov, 2011). Although negative moods are generally characterized as bad, not all negative moods are necessarily damaging. The Negative State Relief Model states that human beings

have an innate drive to reduce negative moods. People can reduce their negative moods by engaging in any mood-elevating behavior (called Mood repair strategies), such as helping behavior, as it is paired with positive value such as smiles and thank you. Thus negative mood increases helpfulness because helping others can reduce one's own bad feelings (Baumann, Cialdini, & Kenrick, 1981).

4. Theoretical Perspective of the Study

The study has applied two prominent theories to describe socio-psychological moods on Anuradhapura pilgrims namely Durkheim's theory on Religion and Carl Jung's interpretation of Religion.

Durkheim's theory on Religion

In "The Elementary Forms of the Religious Life", Durkheim's first purpose was to identify the social origin and function of religion as he felt that religion was a source of camaraderie and solidarity (Calhoun, 2002) [9]. His second purpose was to identify links between certain religions in different cultures, finding a common denominator. He wanted to understand the empirical, social aspect of religion that is common to all religions and goes beyond the concepts of spirituality and God (Allan, 2005) [1]. Durkheim defined religion as; "A religion is a unified system of beliefs and practices relative to sacred things, i.e., things set apart and forbidden—beliefs and practices which unite in one single moral community called a Church, all those who adhere to them" (Allan, 2005) [1]. In this definition, Durkheim avoids references to supernatural or God (Allan, 2005) [1].

Durkheim argued that the concept of supernatural is relatively new, tied to the development of science and separation of supernatural—that which cannot be rationally explained—from natural, that which can (Allan, 2005) [1]. Thus, according to Durkheim, for early humans, everything was supernatural (Allan, 2005) [1]. Similarly, he points out that religions that give little importance to the concept of god exist, such as Buddhism, where the Four Noble Truths are much more important than any individual deity (Allan, 2005) [1].

With that, Durkheim argues, we are left with the following three concepts: the sacred (the ideas that cannot be properly explained, inspire awe and are considered worthy of spiritual respect or devotion), the beliefs and practices (which create highly emotional state—collective effervescence—and invest symbols with sacred importance), and the moral community (a group of people sharing a common moral philosophy (Allan, 2005) [1].

Out of those three concepts, Durkheim focused on the sacred, noting that it is at the very core of a religion (Allan, 2005) [1]. He defined sacred things as: "simply collective ideals that have fixed themselves on material objects... they are only collective forces hypostasized, that is to say, moral forces; they are made up of the ideas and sentiments awakened in us by the spectacle of society, and not of sensations coming from the physical world" (Lukes, 1985).

Durkheim saw religion as the most fundamental social institution of humankind, and one that gave rise to other social forms (Allan, 2005) [1]. It was the religion that gave humanity the strongest sense of collective consciousness (Allan, 2005) [1]. Durkheim saw the religion as a force that emerged in the

early hunter and gatherer societies, as the emotions collective effervescence run high in the growing groups, forcing them to act in a new ways, and giving them a sense of some hidden force driving them (Allan, 2005) ^[1]. Over time, as emotions became symbolized and interactions ritualized, religion became more organized, giving a rise to the division between the sacred and the profane (Allan, 2005) ^[1].

However, Durkheim also believed that religion was becoming less important, as it was being gradually superseded by science and the cult of an individual. (Allan, 2005) ^[1] Thus there is something eternal in religion that is destined to outlive the succession of particular symbols in which religious thought has clothed itself (Allan, 2005) ^[1]. However, even if the religion was losing its importance for Durkheim, it still laid the foundation of modern society and the interactions that governed it. (Allan, 2005) ^[1] And despite the advent of alternative forces, Durkheim argued that no replacement for the force of religion had yet been created. He expressed his doubt about modernity, seeing the modern times as "a period of transition and moral mediocrity". (Allan, 2005) ^[1]

Durkheim also argued that our primary categories for understanding the world have their origins in religion (Allan, 2005) ^[1] It is religion, Durkheim writes, that gave rise to most if not all other social constructs, including the larger society (Allan, 2005) ^[1]. Durkheim argued that categories are produced by the society, and thus are collective creations. (Calhoun, 2002) ^[9] Thus as people create societies, they also create categories, but at the same time, they do so unconsciously, and the categories are prior to any individual's experience (Calhoun, 2002) ^[9].

In this way Durkheim attempted to bridge the divide between seeing categories as constructed out of human experience and as logically prior to that experience. (Calhoun, 2002) ^[9] Our understanding of the world is shaped by social facts; for example the notion of time is defined by being measured through a calendar, which in turn was created to allow us to keep track of our social gatherings and rituals; those in turn on their most basic level originated from religion. (Allan, 2005) ^[1] In the end, even the most logical and rational pursuit of science can trace its origins to religion. Durkheim states that, "Religion gave birth to all that is essential in the society (Allan, 2005) ^[1].

In his work, Durkheim focused on totemism, the religion of the aboriginal Australians and Native Americans (Allan, 2005) ^[1]. Durkheim saw totemism as the most ancient religion, and focused on it as he believed its simplicity would ease the discussion of the essential elements of religion. (Calhoun, 2002) ^[9] Now the totem is the flag of the clan. It is therefore natural that the impressions aroused by the clan in individual minds— impressions of dependence and of increased vitality—should fix themselves to the idea of the totem rather than that of the clan: for the clan is too complex a reality to be represented clearly in all its complex unity by such rudimentary intelligences (Durkheim, 1964) ^[11].

Carl Jung's interpretation of Religion

The Jungian interpretation of religion, pioneered by Carl Jung and advanced by his followers, is an attempt to interpret religion in the light of Jungian psychology. Unlike Sigmund Freud and his followers, Jungians tend to

treat religious beliefs and behaviors in a positive light, while offering psychological referents to traditional religious terms such as "soul", "evil", "transcendence", "the sacred", and "God". Because beliefs do not have to be true in order for people to hold them, the Jungian interpretation of religion has been, and continues to be, of interest to psychologists and theists

(https://en.wikipedia.org/wiki/Jungian_interpretation_of_religion)

However Jung followed the Freudian theory of unconscious as the psychic strata formed by repressed wishes, he later developed his own theory to include some new concepts. The most important of them is the archetype (<http://www.carl-jung.net/quotes.html#archetypes>). The term "archetype" occurs as early as Philo Judaeus, with reference to God-image in man. It can also be found in Irenaeus, who says: "The creator of the world did not fashion these things directly from him but copied them from archetypes outside him." In the *Corpus Hermeticum*, God is called (archetypal light). "Archetype" is an explanatory paraphrase of the Spiritual and so far as the collective unconscious contents are concerned we are dealing with archaic or primordial types, that is, with universal images that have existed since the remotest times. The term "representations collectives," used by Levy-Bruhl to denote the symbolic figures in the primitive view of the world, could easily be applied to unconscious contents as well, since it means practically the same thing.

Archetypes constitute the structure of the "collective unconscious"— they are psychic innate dispositions to experience and represent basic human behavior and specific situations. Birth, death, power and failure are controlled by archetypes. The religious and mystique experiences are also governed by archetypes. The most important of all is the Self, which is the archetype of the Center of the psychic person, his/her totality or wholeness. The Center is made of the conjunction of consciousness and unconscious reached through the individuation process. Archetypes manifest themselves through archetypal images in all the cultures and religious systems, in dreams and visions. Therefore a great deal of Jungian interest in psyche focuses on interpretation of dreams and symbols in order to discover the compensation induced by archetypes as marks of psyche transformation.

The word "compensation" refers to what Jung believes to be the psychic version of homeostasis that is the ability of the body to maintain a certain equilibrium and stability. Thus archetypes are related to the basic functioning of our psyche. The collective unconscious is an universal datum meaning that every human being is endowed with this psychic archetype-layer since his/her birth. One cannot acquire these strata by education or other conscious efforts because it is innate. Jung stated that the religious life must be linked with the experience of the archetypes of the collective unconscious. Thus, God himself is experienced like an archetype on the psychic level. It must be pointed out that just as the human body shows a common anatomy over and above all racial differences, so, too, the psyche possesses a common substratum transcending all differences in culture and consciousness. I have called this substratum the collective unconscious. This unconscious psyche, common to all mankind, does not consist merely of contents capable of becoming conscious, but of latent

dispositions towards certain identical reactions. Thus the fact of the collective unconscious is simply the psychic expression of the identity of brain-structure irrespective of all racial differences. This explains the analogy, sometimes even identity, between various myth-motifs, and symbols, and the possibility of human beings making themselves mutually understood. The various lines of psychic development start from one common stock whose roots reach back into all the strata of the past. This also explains the psychological parallelisms with animals.

Taken purely psychologically, it means that mankind has common instincts of imagination and of action. All conscious imagination and action have been developed with these unconscious archetypal images as their basis, and always remain bound up with them. This condition ensures a primitive health of the psyche, which, however, immediately becomes lack of adaptation as soon as circumstances arise calling for a higher moral effort. Instincts suffice only for the individual embedded in nature, which, on the whole, remains always the same.

An individual who is more guided by unconscious than by conscious choice tends therefore towards marked psychic conservatism. This is the reason the primitive does not change in the course of thousands of years, and it is also the reason why he fears everything strange and unusual.

5. Analysis of the Data

Anuradhapura is one of the most sacred cities for the Buddhist in Sri Lanka and pilgrims from different parts of Sri Lanka coming to worship to the most sacred places in Anuradhapura. The sample of this study consist 99 pilgrims who have come to Anuradhapura to pay homage to the most sacred places. Out of 99 of the sample 31 of the pilgrims belong to the age group of 51-60. This was the highest rate of the sample. Additionally, 16 pilgrims belong to the age group of 26-30. When we consider the nature of the age group of 51-60, generally this is either the age of retirement or closer to retirement. The Age group 26-30 consists of a population that completed their higher education and is in search of jobs. In other words this group is in a turning point in their career and personal life in their life span. Every human in the world have a religion at all. Religiosity plays a major part in the life of an individual. It can provide hope in despair. In daily life, they have to experience deep peace even in the midst of mental distress.

Considering the career of the sample group, they are engaged in different types of careers. Most of them; out of 99 sample 23 participants did not have jobs, 18 were retired and 10 individuals were engaged in business. This situation clearly indicated the uncertainty of life in the lives of the individual participants and especially their careers were critically affected by economic hardships. Further, the condition may have a great influence on person's psychological moods as well. When sacred morals are prepared by societies who've been in unsupportive moods, such as pain, sorrow, guilt, worry, depression, and so on, religious belief and rituals were to lighten the confusion. Religious ideas such as an afterlife or a good turns for good things are perceived as uplifting to those who are inspired by their emotional state into tolerant them. Human are paying attention to religious thoughts that they

trust will improve their adverse moods. Religious beliefs make people feel good and religious rituals actually work to relieve bad moods. In this way, psychological moods are attached with people's religions.

Out of this sample 56 were women and 43 were men and out of 99 of them 72 were married. 27 were unmarried. People who were living in a married life have to bear a huge responsibility in a family circle than an individual who is having a single life. Those responsibilities can include activities such as taking care of spouse, rearing children and working for their future advancement. Otherwise they would be blamed for failing to bring up their children to the required standards of society through education and other activities. In this regard, married people are experiencing a considerable amount of stress in their life. On the other hand, the people who have not married would also face difficulties due to delays their marriage. In this circumstance the moods of the individuals may different and there a trend to become these moods negative. According to the Cambridge dictionary Mood is the way we feel at a specific time: In psychology, a mood is an emotional state. In disparity to emotions, feelings, or affects, moods are less specific, less powerful and less likely to be triggered or instantiated by a certain stimulus or occasion. Moods are normally defined as having either a positive or negative valence. In other words, persons generally talk about being in a good mood or a bad mood. The above life circumstances directly affect to the moods of the people. Social anthropologists study religion as an important part of the beliefs and ideas people have about themselves, each other and the world they live in. Religion describes the beliefs, values, and practices related to sacred or spiritual concerns. Some beliefs that are strongly tied to religion and people tried to keep their all burden in front of god(s) or any other sacred thing. From doing these ritual they believe that they will be able to free from negative life circumstance and negative moods.

When we focus on the average income out of the selected sample, the income level of the 15 participants was between Rs. 25,000- 30,000. Out of 66 of them 9 participants' income was Rs. 5,000- 10,000. The income which was earned by a person is directly linked with the cost of living of that person and this may lead to create financial issues. Insufficient financial support helps to generate negative moods of an individual. William James notes that religion "signifies always a serious state of mind". In general, people visited sacred places or performing rituals under the stress they have to face in the life.

When considering the sample, majority of the participant's children belongs to the age group between 15-30. This group may consist of person who are perusing their education or waiting for an able job after completing their highest studies. Also it is possible that they are in search of a good partner to settle for a married life. In the meantime their parents also wait anxiously for establishing a better future for their children. Therefore, we can guess that these types of situations are critical for their life and it will have an effect in their moods too. In psychology, the term ritual is sometimes used in a technical sense for a repetitive behavior systematically used by a person to neutralize or prevent anxiety.

According to the sample of the group of pilgrims, most of

them were from Anuradhapura district. This as a percentage was 38%. 50.5% were from villages and 49.5% were from urban areas. Answering to the question of "How often they are coming to sacred places in Anuradhapura", 32% were stated that they are coming here very often. 21.9% of them were coming once a year. According to figures, most of the pilgrims are coming for daily rituals and some of them are coming for annual rituals at these sacred places. Furthermore, we explored on any additional significant reasons for their visits. The percentage of people who came for a significant reason was 41%. Out of this 41% pilgrims, 51% came for the religious activities, 19% wished good fortunes for their children. Many people came with their family to do the rituals in these sacred places and its percentage was 61%. In addition, 15% has come alone, 14% with friends and 12% with a group of pilgrims. Durkheim viewed that religion not ever concerns only belief, but also involves fixed rituals and ceremonials on the part of a group of devotees, who then improve and support a common sense of group solidarity. Rituals are essential to fix together the followers of a religious group, and they permit persons to discharge from the mundane parts of everyday life into higher monarchies of understanding. Sacred rituals and formalities are particularly essential for marking events such as births, marriages, times of disaster, loss and bereavements.

The question: do you expect anything special by visiting Anuradhapura today was raised and 75.8% pilgrims stated that they came for their religious rituals and the rest have visited the place to fulfill a vow to the sacred places. There were several reasons behind the vows such as recovering from bad health, blessing for children, escaping from misfortunes and wishing for the improvements in their careers. Out of 99 pilgrims 80 of them had been making wishes in front of the sacred Jaya Sri Maha Bodhi based on the several reasons such as upgrading career, success in marriage, education, good health and beseeching the blessings for having children. Carl Jung's concept of archetypes establishes the arrangement of the collective unconscious - they are psychic instinctive moods to capability and characterize basic human actions and specific circumstances. Birth, demise, authority and disappointment are controlled by archetypes. The religious and charisma experiences are also ruled by archetypes. The most imperative of all is the self, which is the archetype of the center of the psychic person, his/her entirety or totality. The middle is made of the combination of consciousness and unconscious reached through the individuation process.

84.5% stated that the wishes they made had become true and 60% of the pilgrims of the sample said they were chanting pirith in front of Jaya Sri Maha Bodhi. Among them Maha Mangala, Karaneeyameththa & Rathana were some of main Suttas chanted by them. A ritual "is an arrangement of actions concerning gestures, words, and substances, done in a appropriated place, and executed according to set order". Rituals may be prescribed by the customs of a community, including a religious communal. Rituals are a feature of all identified human civilizations. Religions have their own rituals attached to their beliefs. Some rituals across in Buddhism chanting Pirith is specific to one religion while others are practiced throughout. Rituals and ceremonies are practiced to show dedication and faith to a religion. Religious beliefs make people feel good and

religious rituals actually work to relieve bad moods. In this way, psychological moods are attached with people's religions and its rituals.

6. Conclusion

Religion may fulfill the humanoid prerequisite for find meaning, sparing us from existential sorrow though also associate social institute. Religion has present in every single culture and much number of people in the world acceptance some sort of religious belief and Buddhism is considered as one of religions in the world. Buddhism can be summed up to the word of Dhamma and the meaning of Dhamma is truth which is real. It also means law, the law which is real in a man's own heart and mind. It is the code of righteousness. Hence, it is saying that Buddhism is not a religion at all, in the sense in which the word is normally understood. It is not a method of devotion or worship. But many Buddhist including in Sri Lanka have a strong belief that doing rituals to the sacred places has formed momentous and positive changes in their life. Especially in the ambiguous life circumstances people get excited, they need religious attachment to overcome this uncertainty and insecurity. Thus, performing some rituals in front of the most sacred places relieves their bad moods and gets high positive moods. So, there is evidence that performing religious rituals create positive moods of the people and it helps distracting insecurity and uncertainty of the human mind.

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