

Fasting in the Perspective of Buddhism

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Abstract

The purpose of this study is to examine fasting from a Buddhist perspective. This research is a qualitative research using the literature method to find out how fasting is carried out by Buddhists. The results of the study show that fasting in Buddhism is an attempt to avoid taking food or drink at the wrong time, which is known as Uposatha. Fasting for Buddhists falls on the 1st, 8th, 15th and 23rd. So for Buddhists who want to fast, they must observe the eight precepts, namely: not killing living beings of any kind, not stealing, not having sex, not lying, do not drink intoxicating drinks, do not eat after the appointed time, do not beautify themselves and do not be extravagant. Fasting in Buddhism is not obligatory for its adherents. However, if Buddhists wish and intend to observe the uposatha (fasting) it is permissible. Thus, fasting in Buddhism aims not only to control oneself from eating and drinking, but includes all movements of the mind, speech, and body.

Keywords

fasting Buddhism; uposatha;
athasila



I. Introduction

Teachings about fasting are found in various religions, including Buddhism. The teaching of fasting in Buddhism refers to the Tripitaka scriptures (Kurnia, 2011). In the Kitagiri Sutta, M.IV. 474 the Buddha has taught about the observance of fasting, although it is not obligatory the example of fasting has been suggested as follows;

On one occasion the Blessed One was traveling in the Land of Kasi with a large group of Sangha of monks. There he addressed the monks thus: "Bhikkhus, I abstain from eating at night. "By doing this, I am free from disease and suffering, and I enjoy health, strength, and a comfortable life. "Come, monks, abstain from supper. By doing this, you too will be free from disease and suffering, and you will enjoy health, strength, and a comfortable residence."

Buddhism makes fasting a medium to express closeness, love, supplication, mercy and forgiveness from the Buddha (Herman S. Endro, 1997). Buddhism is called and imaged as a religion that is not tempted by worldly beauty. Only concerned with the relationship to the Buddha (*horizontal*). This is contained in his teachings which explain how to achieve the ultimate goal, namely *nibbana* (Dhammananda, 2002). The basic teachings of fasting in Buddhism are contained in the precepts, from *atthasila* (eight rules of holy life), *dasasila* (rules on fasting days), and *patimokkha* (rituals or prayers) (Anjali GS, p. 21). Regarding the benefits or rewards that will be obtained from the practice of fasting, the Buddha explained

as follows;

"If the uposatha day is obeyed by the observance of the eight precepts, the reward is enormous, very heart-stirring, even if one day they have not yet attained Nibbana, those who possess the virtues of the uposathasīla will be reborn in a heavenly world." (A.IV. 252).

From the excerpt of the sutta above, it is very clear that the practice of the Uposatha supported by the implementation of the eight good and correct precepts will produce good karma or enormous rewards that can be the cause of being reborn in a heavenly world for the practitioner.

Thus, the author has determined the formulation of the problem, namely; How is Fasting in Buddhism? Based on the formulation of the problem above, it is hoped that this scientific work can provide information and references related to fasting in Buddhism which is run by Buddhists.

II. Research Methods

This study aims to describe fasting from a Buddhist perspective. The study of fasting in Buddhism uses the literature review method or literature review. According to Afifuddin (2012) Literature review is an important tool as a contact review, because literature is very useful and very helpful in providing context and meaning in the writing that is being done and through this literature review, researchers can also state explicitly and readers know why things are being written to be researched is a problem that must be investigated, both in terms of the subject to be studied and any environment in terms of the relationship between the research and other relevant research. (Ni Ketut Ratini 2018) A literature review is a description of a literature review that gives rise to an idea to develop a problem-solving framework. Based on the understanding of the literature review above, the researcher can finally make a synthesis and conclusion in the form of a new description and additional information. Based on the literature method, this study describes several things that are formulated in the formulation of the research problem, namely: how is fasting in Buddhism?

III. Discussion

3.1 Understanding Fasting According to Buddhism

According to the Buddhist perspective, *Uposatha* is a fast practiced by Buddhists. Etymologically, the word "*uposatha*" comes from the word "*upavasatha*" (ava melts into o) which has the meaning of dwelling in, dwelling near, practicing, guarding, caring. Sometimes the uposatha is also referred to as *posatha*. The word fasting in Indonesian is thought to have come from the same root (Ratanadhiro, 2017).

Fasting in Buddhism is an attempt to avoid taking food or drink at the wrong time, which is called the term *Upovasa*, but in the everyday sense, it is more often called the term *Uposatha*. This term comes from the Pali language, which is written in the Tipitaka.

The term *Uposatha* has two meanings, namely:

- 1) *Uposatha* means the name or designation of the day to observe special rules, so it is called the *Uposatha day*.
- 2) *Uposatha* means the name or designation of the rules that are carried out, so it is referred to as *Uposathasīla* (Kurnia, 2011).

In the Buddhist Dictionary, *Uposatha* is defined as fasting, the day of fasting, namely the full day of Sidhi, the day of the new moon and the day of the first and last quarter moon. The word *Uposatha*, also contains the meaning of entering and staying in the sense of staying in a monastery or monastery complex. The purpose of staying here does not mean

being silent and not doing something but staying or being in a monastery or monastery complex, to learn dhamma through books, discussions, listening to sermons, observing the eight precepts and practicing meditation (Kurnia, 2011) .

Uposatha is a term used as a designation for a strict religious ceremony, which is associated with restraint (fasting). Refraining here means to control oneself from evil desires, such as envy, envy, anger, greed and so on.

In addition to avoiding food and drink, fasting or *Uvopasa* (Pali language) in Buddhism also has other meanings:

- 1) Control yourself not to do anything that harms yourself or others.
- 2) Improving self-quality, meaning that all virtues or good deeds that have been done, need to be repeated and policies or good deeds that have never been done need to be done (Kurnia, 2011) .

So in short what is called fasting or *Uposatha* is not just controlling oneself from eating and drinking but includes all movements of the mind, speech, and body. So that the mind does not have negative prejudice against other people, when speaking it must contain meaning that is beneficial to others, not ridiculing and not saying dirty words. Meanwhile, in behaving, we must behave politely and of course that is good.

Fasting in Buddhism is the practice of precepts, which is a moral teaching based on the conception of love and compassion for all beings. So that included in this group of precepts are:

- 1) Right talk (*Samma vaca*)
- 2) Right action (*Samma kammanta*)
- 3) Right livelihood (*Samma ajiva*) (Kurnia, 2011) .

So fasting in Buddhism has three important points in the teachings of morality. First must speak the truth, of course not lie. Lying to yourself or lying to others. The second has to do right, when Buddhists carry out fasting it is recommended to do the right thing. Any activity that is done must be right and thirdly must earn a halal living. In the sense of earning a lawful living as recommended by the Buddha.

Fasting in Buddhism is one way of practicing self-control from all forms of unwholesome thoughts and is an attempt to free oneself from all forms of evil, such as; greed, hatred, and delusion. Besides, fasting is also included in the teachings of morality, fasting can also help to control oneself from all the roots of evil, namely greed or in Buddhist terms it is called *lobha*. Greed here is in the form of worldly luxuries that can plunge themselves into negative things such as corruption and others. Furthermore, hatred, in Buddhist terms is called *Sin* , it is clear that in Buddhism it is forbidden to hate each other, not only Buddhism forbids hatred, all religions in this world forbid hate. In addition to *lobha* and *sin* in Buddhist terms, there is one more thing that the author will explain, namely *moha* and delusion. Ignorance here concerns spirituality, people who are ignorant in heart will find it difficult to get closer to the Buddha. Thus, by fasting Buddhists will avoid delusion. With the three important points above, if Buddhists can suppress all that he will reach *nibbana* .

The Buddha forbade the monks to take solid food (which is filling) after noon (after 12.00 WIB). Likewise lay people observe the eight precepts (*atthasila*) on *Uposatha days* , to abstain from taking solid food after noon. Besides being forbidden to eat solid food, Buddhists who intend to fast are also prohibited from drinking filling drinks. Such as milk, coffee, energy and others that can fill you up. However, if you want to drink water, it is permissible as long as you don't drink too much. Because if you drink too much water, it will decide the intention to fast (Kurnia, 2011) .

Regarding the matter of fasting in Buddhism, that the use of eating food is not for pleasure, drunkenness, fattening the body or for beautification, but only for survival and maintenance of the body, stopping bad taste, and to help the holy life. So that they will get

the freedom of the body from disturbances and will be able to live in peace (Albastomi et al., 2018) .

On *Uposatha Day* , Buddhists observe *Atthasila* or 8 precepts which consist of:

1. *Pāṇātipātā veramaṇī sikkhāpadaṃ samādiyāmi* , I resolve to train myself to avoid killing sentient beings.
2. *Adinnādānā veramaṇī sikkhāpadaṃ samādiyāmi* , I resolve to train myself to avoid taking things that are not given.
3. *Abrahmacariyā veramaṇī sikkhāpadaṃ samādiyāmi* , I am determined to train myself to abstain from unholy actions.
4. *Musāvādā veramaṇī sikkhāpadaṃ samādiyāmi* , I resolve to train myself to avoid false speech.
5. *Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhāpadaṃ samādiyāmi* , I am determined to train myself to abstain from intoxicants, intoxicants, which cause weakness of consciousness.
6. *Vikāla-bhojanā veramaṇī sikkhāpadaṃ samādiyāmi* , I resolve to train myself to avoid eating food after noon.
7. *Naccagīta-vādita-visūkadassanā-mālāgandha-vilepana-dhāraṇa-maṇḍana-vibhūsanatṭhānā veramaṇī sikkhāpadaṃ samādiyāmi* , I resolve to train myself to refrain from dancing, singing, playing music, and going to performances; wearing garlands, perfumes, and cosmetics with the aim of decorating themselves.
8. *Uccāsayana-mahāsayanā veramaṇī sikkhāpadaṃ samādiyāmi* , I am determined to train myself to avoid high and luxurious beds and chairs (Mehn, 2012) .

(Ratanadhiro, 2017) The ancient Indian calendar system divided the month into two parts (*pakkha*, *forced*) namely:

- 1) *sukka-pakkha* (Old Javanese, *suklapaksa*) light half (days after the dark moon are counted as day 1, up to the day of the full moon)
- 2) *kāla/kaṇha-pakkha* (Old Javanese, *kresnapaksa*) half-dark/shrink (days after the full moon are counted as day 1, until the day when the moon is dark).

In the Pali texts it is said that the uposatha day falls on the 8th and 14th or 15th day of the light or dark half (*cātuddasi pañcadasi aṭṭhamī ca pakkhassa*). If the half month (*pakkha*, *forced*) has 15 days then the 15th day is used, but if it only has 14 days, the 14th day is used. So, in one month there are four uposatha days. (In contrast to the Mahayana system where a month has six uposatha days, 8-14-15 or 8-13-14.) Uposatha days, according to the lunar calendar now known as the 1st, 8th, 15th, and 23rd, became religious ceremonies. Buddha.

The practice of observing the *Uposatha* existed before the time of the Buddha. The Buddha agreed to the custom and then introduced it to be used as a day to meet together, discuss and listen to the Dhamma and as an opportunity to observe the Uposatha for lay people (atthanga Uposathasila). In connection with the gathering of the monks, the Buddha allowed them to perform Uposathasila on the 1st and 15th of the lunar calendar (Albastomi et al., 2018) .

Fasting in Buddhism has a long history, even before the time of the Buddha, which started from the tradition of the Brahmins who purify themselves by following the Vedic rites, seclusion means not leaving the house or going out for some time until it is finished, the time chosen for the rite is usually guided by the cycle of the moon, which is when the moon is full and the moon is dark or sometimes when it is half-faced. At that time, many groups of ascetics (*samanas*) used full moon days, dark moons, and half moons to deepen theory in their practices. The Buddha himself advised his disciples to gather at the monastery on these days, listen to the recitation of the Patimokkha (the basic rule for monks) and teach the Dhamma to the devotees who came to their monastery (Albastomi et al., 2018) .

(Herman S. Endro, 1997) The ceremonies performed on Uposatha days were already performed by Indians at the time of the Buddha. On the advice of King Bimbisara of Magadha to the Buddha, then on these Uposatha days then also carried out by monks and lay followers (Uposaka-upasika) until now. Then the Buddha used the opportunity to discuss the Dharma, fulfilling the wishes of those who visited the monastery (Vin.i. 101-102).

In full the Buddha said;

Thus it happened, on one occasion the Blessed One was dwelling in Rajagaha, on the top of the Vulture Rock. At that time travelers from other sects had the custom of gathering at the middle of the month on the 14th, 15th and the lunar quarter on the 8th, to preach the Dhamma. People came to hear it. They liked and trusted travelers from other sects more and more. So the wanderers got help (Albastomi et al., 2018) .

When the King of Magadha, Seniya Bimbisara, was meditating, he contemplated these things, why the venerable ones should not do the same on those days. Then he went to the Blessed One to convey what he had in mind and added: *Master, it would be good if the Venerables were to gather together on those days.* The Blessed One instructed the King about the Dhamma, after which he left that place. Then the Blessed One used this as an excuse to give advice on the Dhamma to the monks. He said: *"Bhikkhus, I allow meetings in the middle of the month, which is the 14th and 15th day, and at the crossroads of the moon, which is the 8th day."* Then the monks began to gather together as the Lord wished, but they sat in silence. People come to hear the Dhamma. They must have been so disappointed that they said: *"How can these Bhikkhus, Sakyan sons and daughters gather in these days just to be silent like a pillar. The Dhamma should be preached at the times they gather."* The monks who heard this, then they conveyed it to the Blessed One. He took this as an excuse to give discourses on the Dhamma and he said thus: *"Bhikkhus, if there is a meeting in the middle of the month and the interlude of the month, I allow you to give Dhamma."* In the early days of the development of Buddhism, the Buddha himself gave teachings at Sangha meetings and promoted the policies that are the core of the teachings (*sasanas*) and explained them, then the Buddha gave permission to the Sangha to carry out the *Uposathas* himself (Albastomi et al., 2018) .

In every gathering of a group of monks, a monk will recite the training rules called the *Patimokkha* . This is done when there are four or more monks. If there are only three or two monks, they are called *gana* (group). They are allowed to tell each other about their respective purity, if there is only one Bhikkhu, he is called a *puggala* (one) and he has to make *adhitthana* or determination by himself (Albastomi et al., 2018) .

In the Uposatha Sutta, A.IV. 248, is described as follows:

"Aṭṭhaṅgasamannagāto, bhikkhave, uposatho upavuttho, Mahāphalo hoti, mahānisamso mahājutiko mahāvippahāro'ti".

"O monks, the uposatha of eight divisions which resides in the Ariyasāvaka will bring about great progress and prosperity."

From a quote from the *Āṅguttara Nikāya* IV. 248 above, that Buddhists who can practice the *uposatha* diligently and truly observe the eight precepts (*Aṭṭhasīla*), will bring great progress and prosperity in their human lives. Progress here means by *observing the uposatha-sila* or fasting, which means that Buddhists train themselves by exercising self-control from sensual desires.

3.2 The Basic Law of Fasting in Buddhism

The legal basis for fasting in Buddhism is not mandatory. Based on the consciousness of the perpetrator, but required for the monks. Fasting in Buddhism may be more accurately called *Atthasila*, which is the practice of the eight precepts (Kurnia, 2011) .

In the Tripitaka Khudaka Nikaya scripture section (Sutta Nipatta, 2003:93), it is explained in by the Buddha that fasting for Buddhists falls on 1, 8, 15 and 23. This means that Buddhists have the opportunity to fast which is indicated by the Buddha. in a month four times. So for Buddhists who want to fast, they must practice the eight elements of practice which are often called Attha-sila as explained above. The first five precepts are the Buddhist Pancasila, and the last three precepts are the training rules. By practicing the eight precepts, we follow in the footsteps of the Arahant (A.IV. 248).

According to Mr. Candra in an interview, if Buddhists observe the eight precepts seriously, then their fast is said to be valid. However, if one of the eight morals is violated either intentionally or unintentionally, it means that his fast is not perfect.

It can be concluded, that uposatha (fasting) in Buddhism is not obligatory for its adherents. However, if Buddhists want and intend to observe the uposatha (fasting) it is permissible. Because, the spiritual impact for Buddhists who practice the uposatha (fasting) will increase, especially if he will be able to carry out atthasila (ie the eight rules that are carried out for practice).

3.3 The Practice of Fasting in Buddhism

The uposatha-sīla or *aṭṭhasīla* is usually taken in the morning before sunrise. It is permissible to take it from a monk or one who understands the ten precepts. If it is not possible, then it is permissible to do *adhithhana* yourself by reciting the precepts one by one or simply do *adhithhana*. "Today I will observe the uposatha -sīla (or aṭṭhasīla)." *The uposatha-sīla* or *aṭṭhasīla* is only valid for a day or a day old. Therefore, if you want to practice it again the next day, you have to take the precepts again. If there is a violation of the precepts, it is better to ask for the precepts to return or to do *adhithhana* again (Ratanadhiro, 2017) .

(Rachman, 2018) The Buddha explained to Visakha, that the *Uposatha* for the noble (ariya) class of people is nothing but cleansing the dirty mind through the right process. A noble disciple contemplates the Buddha, Dharma and Sangha, so that his mind becomes calm, joy arises and his defilements disappear. He also engages in recollection of the mind, which leads to concentration of mind. He contemplates the glory of the gods and the virtues of the Arahants (AI 206-212).

The implementation of fasting in Buddhism is slightly different and drinking is allowed (Kurnia, 2011) . *The uposatha-sīla* or *aṭṭhasīla* is usually taken in the morning before sunrise. It is permissible to take it from a monk or one who understands the ten precepts. If this is not possible, then you can do the *adhithhana* yourself by reciting the precepts one by one or simply *adhithhana* , " Today I will observe the uposatha-sīla (or aṭṭhasīla)." *Uposatha-sīla* or *aṭṭhasīla* only valid / valid for a day. Therefore, if you want to practice it again the next day, you have to take the precepts again. If there is a violation of the precepts, it is better to ask for the precepts again or to do *adhithhana* again. Buddhists who want to carry out *uposatha* (fasting) must implement the precepts in the form of different training rules, this is adjusted to the group of Buddhists who live their lives (Ratanadhiro, 2017) .

Devotees, upasakas, sometimes dressed in white on Uposatha days can stay a day and night in the monastery to carry out the training rules called Atthagika Uposatha (Uposatha with eight elements), or Atthagika-samanagata Uposatha (eight elements Uposatha present in samanas/ascetics). They perform the ceremony to enter the Uposatha day by asking the monks for Atthagika Uposatha guidance (Rachman, 2018) .

Fasting carried out by upasakas in Buddhism is a form of observing the precepts, namely the sixth precept of Atthasila. In this sixth precept there is the term *vikala-bhojana*, a combination of the two words, *vikala bohojana* can be interpreted as eating food at the wrong time. That is, do not eat food and drinks beyond the time limit that has been determined. The

wrong time limit is starting from noon, 12:00 noon until the next day, that is, when we can see the lines on our own palms, then we can eat food (Uttamo, nd) .

Activities on Uposatha days can vary in each temple, depending on the needs and priorities of the people (Rachman, 2018) . Khantipalo in his book describes a complete range of activities from lay people giving alms to monks who walk around collecting food (alms) in the morning. The alms-food can also be delivered to the temple. Before mealtime, they asked the monks for guidance on the eight training rules and promised to keep them. We can hear a number of sermons from senior monks. Usually sermons are given after ritual ceremonies, chanting of mantras, chants and holy verses. To explore theory, people are free to borrow and read the Bible and other books, have discussions, take religious education classes, and so on. We practice meditation, either individually or in groups. Some people help the monks with their daily chores. We increase activities to help other beings, such as helping others and freeing animals. Every religious ceremony is an opportunity to give in various ways (Khantipalo, 1991).

The formal activity of the Uposatha for monks is reciting the Patimokkha, the basic rules of monkhood (Vin.i. 102). Dharma discussions or lectures are held every Uposatha, but the recitation of the Patimokkha is done once in half a month, i.e. on the 14th or 15th day (Vin.i. 104). All of these regulations related to the practice that is beneficial for developing noble precepts, samadhi and wisdom, originally the number was at least 150 articles (AI 231), later it became 227 articles. The recitation of the Patimokkha is for monks only, not in front of a congregation attended by lay people (Vin.I. 115).

In that meeting each monk declared himself clean, had acted according to the rules; or for those who are guilty admit the offenses they have committed, and are determined not to repeat their mistakes. The Sangha will determine the attitude or sanctions to the guilty according to the Vinaya. The Patimokkha reading is attended by at least 4 monks, or if this is not possible, it can be less than that for monks who are truly clean, not violating any rules (Vin. I. 124-125). On that day the monks had a more rigorous practice than usual. They try not to lie down, and do meditation in three postures (sitting, standing, and walking) throughout the night (Rachman, 2018) .

3.4 Benefits of Fasting in Buddhism

For Buddhists who do uposatha (fasting) will get health benefits. The precepts related to health are the fifth precepts, because the fifth precepts are wary of food and drink and certain substances that are not compatible with the condition of the body. If these types of foods and drinks are avoided, they will be beneficial and healthy for the body (Harianto, 2021) .

According to Bhikkhu Artatida in an interview, Besides the economic and health benefits, the benefits for Buddhists who practice uposatha (fasting) are spiritual benefits. Buddhists who fast and practice Atthasila earnestly, their minds will be free from regrets, find happiness and when they die their hearts will be calm, besides that in the next life they will also be reborn in heaven. As explained by the Buddha in the Tripitaka (Angutara Nikaya III, 528-530) as follows:

“Whoever gets used to the practice of Atangasila on the uposatha day, after death he will be happy in the heavenly world. Even further, the Buddha explained the length of the heavenly life starting from the lowest starting from Catumaharajika, namely: 1 day and one night in the heavenly realm. In addition, the benefits that can be obtained from fasting are those that have been explained in the Tripitaka Khudaka Nikaya, the Dhammapada is explained in Athakattha's commentary there is a case of a catumaharajika deity who met one of the monks so that the monk asked, for what merit you can be reborn in heaven become a

god? Then the god told him that he could be reborn as a god because he fasted for one day and died while fasting.”

So it can be concluded, that the benefits of fasting that Buddhists who carry out *Uposatha* get besides physically and spiritually, later when we die will live in peace and comfort in heaven. Physically his body will always be healthy, because he keeps his diet. Spiritually his heart will always be calm, strong, not waver at all when he gets a test or trial in his life.

(Rachman, 2018) The Buddha once said that on the eighth day of the middle of the month, the assistants of the Four Kings Gods (*Catummaharajika*) travel around the world to see if people respect their parents, respect ascetics, brahmins and their leaders, observe fasting, be alert and do good deeds. good. On the fourteenth day of the half moon, the children of the guardian god of the universe did the same. On the fifteenth day, which is the *Uposatha day*, the Four Gods Kings themselves roamed the world, and reported their findings at the trial of the Thirty-three Gods of Tavatimsa (AI 142). It may seem that the Buddha used mythological conceptions to protect and strengthen morality, but in fact *Uposatha practitioners* practice virtue not out of fear, nor to please the gods. The essence of the *Uposatha* is to judge or correct oneself so that it becomes a habit; able to restrain themselves; avoid things that are not good; and suppresses or extinguishes what is bad (D.III. 270).

If the *Uposatha day* is observed by fulfilling the eight training rules, the results will be enormous, very heart-stirring. In the future, even if they have not succeeded in attaining *nibbana* , those who have these qualifications will be reborn in heavens of various degrees (A.IV. 252). Carrying out the rules on the *Uposatha Day* will bring benefits and happiness to oneself, as well as to other beings.

The Buddha lauds everyone who *observes the uposatha-sīla* . In the Gaṅgamāla Jātaka, 102 Buddhas have been blessed;

“*Sir, this is a very good thing of yours. When one does the uposatha practice, they should give alms, keep the precepts, never show anger, show kindness, and carry out the obligations of the uposatha. Even the sages of the past got great success from half a day of practicing the uposatha practice.*” (Ratanadhiro, 2017)

Then the Buddha also recounted his past history when he was the servant of a rich merchant named Suciparivāra who was very fond of giving and doing other virtues. His wife and children, all members of his household, servants, and cowherd perform the six-day *uposatha* every month. Even though the *Bodhisatta* did not know the *uposatha* beforehand, but with strong determination he managed to keep up *the uposatha-sīla* as much as possible until he finally died due to enduring incomparable pain. Thanks to the implementation of the *uposatha-sīla* for half a day, the *Bodhisatta* was reborn as a king's son who perfectly mastered all knowledge (Ratanadhiro, 2017) .

The reputation of those who are diligent in observing the *uposatha-sīla* will be widespread as explained in the Makhādeva Sutta, 103 King Nimi always observes *the uposatha-sīla* on the 8th, 14th, and 15th days of each month so that the Tāvātimsa devas want to meet him. Sakka, king of the gods, even sent a chariot drawn by a thousand purebred horses to fetch him to the heavenly realm. Therefore, a virtuous man or woman, after observing the *uposatha* complete with the eight factors, and having done merit that results in happiness, will go blameless to the heavenly world (Ratanadhiro, 2017) .

Thus, it can be concluded that fasting which is carried out on the day of the *Uposatha* by carrying out the eight precepts accompanied by strong determination, and the development of virtue to all beings, and always controlling oneself to erode *lobha* , *sin* , and *moha* in oneself will provide tremendous benefits. it is normal for those who practice it even it can encourage one to reach *nibbana*.

IV. Conclusion

The concept of fasting in the Buddhist perspective is trying to keep the mind, speech and behavior to be a good person again. In order to become a better person, laypeople must practice Atthasila, Patimokkhasila for monks, and Dasasila for novices prescribed by the Buddha. In the implementation of Uposatha (fasting) in Buddhism starting from 12.00 WIB to 06.00 WIB. Starting at 04.00 WIB with the recitation of 227 Patimokkhasila for the monks, the reading of the Dasasila for the novices, after the recitation at around 05.30 WIB followed by the request for the precepts or Athasila for the lay people. After the application of the precepts, usually people do not return home, but stay in the monastery for one day or commonly called Uposhatavasmvasati, namely on the Uposatha day which is carried out by monks, novices (prospective monks) and male and female lay followers (upasaka and women). Upasika) where the time is used to study Dhamma through books in the library, discussions, listening to sermons from monks who deliver them, and there are also those who observe the precepts to practice meditation. Then, do not eat outside of the time (after noon) or later than 12.00 wib.

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