

Buddhism As a System of Psychotherapy

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Prelude

In many places of the Pali literature, the Buddha is particularly known by two identical terms, namely 'bhisakko' and 'sallakatho'¹. These terms bear the meaning of unsurpassable (anuttaro) doctor and surgeon respectively. As far as Tikicchaka² and Vamana³ Suttas are concerned, it is obvious why the Buddha is named by these terms. The main concern of Ayurveda is the physical well-being of mankind⁴. Ayurveda had probably been developed in ancient times according to the Atharvaveda and orally transmitted. It is only around the Buddha's time, when these were put in writing, that all the Philosophical Schools started paying attention to psychological problems rather than physical issues⁵. Nevertheless, according to the Brahmajāla Sutta⁶, the 62 ideologies which emerged at the period of the Buddha had been unable to recognize the pathology of human psychological problems and to prescribe treatments for those problems through relevant approaches. Therefore, in the entire context of Buddhist philosophy, the main concern is centered on psychological issues and various relevant treatment approaches. In the first discourse, the Dhammacakkapavattana Sutta⁷, various human predicaments and the way to get rid of them are explained. From the outset the Buddha has been named as bhisakko (doctor) and sallakatto (surgeon), not because he was a physician, but with regard to his role in eliminating various psychological problems. Thus, the two terms coined by the Buddhist tradition has coined these two terms to prove the role played by the Buddha not as physician but as a Psychiatrist.

Humanism and Personality Development

A resultant entity of both psychological (nāma) and corporeal (rūpa) elements is human being. Early Buddhist teachings such as Mind and Matter⁸ (nāma-rūpa), Aggregates⁹ (khandha), Elements¹⁰ (dhāthu), Faculty¹¹ (āyatana) Conditioned genesis¹² (paṭiccasamuppāda), Nutriment¹³ (āhāra) further explain the interdependency of mind and body complex. Of the six, the first four teachings

¹ *Iti.* 100.

² *A.* III. 219.

³ *A.* III. 219, 220.

⁴ *F.B.* III. 477, 479.

⁵ www.hindupedia.com/en/Atharvaveda

⁶ *D.* I. 1, 46.

⁷ *S.* V. 421.

⁸ *B.D.* 125. 126.

⁹ *Ibid.*, 99.104.

¹⁰ *Ibid.*, 57, 58.

¹¹ *Ibid.*, 33, 34.

¹² *Ibid.*, 157, 168.

¹³ *Ibid.*, 7.

analytically describe human being as a resultant component of both physical and psychological elements. On the other hand, it is further emphasized that human being is not a creation of a invisible power, but results from the inter dependency of their physical and psychological complex. In order to prove this reality, the teaching of conditioned genesis synthetically explains how the individual comes into being as a result of manifold causes which is formatted together into a physical and psychological phenomenon.

The above mentioned Early Buddhist teachings, refusing the dogmatic views of dualism, - eternity (sāssata) and annihilation (uccheda), the theory of creation (issaranimmāna) have tried to show the true nature of human beings with their abilities and potentialities. In the process of achieving the ultimate bliss, realization of the internal world within this fathom- long body is a must. According to Early Buddhism, the realization of this conceptual world is to be attained through a transformation of behavioral and cognitive process. As it is expounded in Early Buddhism, every human being is born in this world with an inherent ability of achieving this ultimate bliss (nibbāna)¹⁴. Consequently, the Buddhist approach is to direct the individuals towards the ultimate bliss known as nibbāna, which is achieved through the transformation of behavioral and cognitive transformation. The Buddhist analysis of cetovimutti¹⁵ (liberation of mind) and paññāvimutti¹⁶ (liberation through wisdom) describes how this transformation occurs.

Psychopathology

As discussed above, human being means a psycho- physical complex. With regard to this exposition, unwelcome illnesses which come into being cannot be divided either as mental or physical. But giving the priority to the intensity of causes that lead to illness, Buddhist discourses have categorized them into physical or mental aspects. In the context of Buddhist analysis of Psychopathology, the following factors are very significant:

1. Influence of the Noxious trio (Psychological approach)¹⁷
2. Influence of the Four Elements (Physiological approach)¹⁸
3. Influence of Previous kamma (Ethical approach)¹⁹
4. Influence of ghosts, gods and planetary objects (cultural and parapsychological approach)²⁰

The negative emotions which destroy the luminosity of mind have been elaborated in the Buddhist canon with various synonyms, namely Samyojana²¹

¹⁴ For an account of psychological analysis of Nibbana, see *Buddhism and psychology*, p.218

¹⁵ D.II. 265, 71, 104, 273, M.I.35, 494, S.IV.360, A. IV.357.

¹⁶ S. III. 45, A.IV. 423.

¹⁷ *Vism.* XXII.798, 806.

¹⁸ *Ibid.*, III. 102, 104.

¹⁹ *Ibid.*, III. 104,104.

²⁰ *The birth of Indian Psychology and its development in Buddhism*, p. 397.

²¹ Ten fetters are Sakkayaditthi(personality – belief), Vicikicca (Skeptical doubt), Silabbata paramasa (Clinging to mere rules and rituals), Kama-raga(Sensuous craving),Vyapada (Ill-will), Rupa-raga (Craving for fine – material existence), Arupa-raga(Craving for immaterial existence), Mana (conceit) Uddhacca(restlessness), Avijja (Ignorance).

(fetters), Āsava²² (intoxicants), Ogha²³ (floods), Gantha²⁴ (knots), Upādana²⁵ (clinging), Nivāraṇa²⁶ (hindrances) and Anusaya²⁷ (latent dispositions). Though various synonyms are employed here in order to render the meanings of various functions of causes leading to mental disorders and proclamation behaviors, these negative emotions are categorized under the term ‘kilesa’²⁸ (defilements). The term kilesa stands for the noxious trio (lobha, dosa, and moha). As mentioned in the Buddhist cannon, when these defilements appear in one’s mind, the destruction of the individual will gradually begins. A paradigm is adopted here to explain the negative aspect of the noxious trio, which like the bamboo reed and the banana plant are destroyed by their own fruits²⁹. As a result of being induced by these three blemishes, maladaptive behaviors and miscellaneous psychological problems may occur in human life. As it is shown in the Buddhist cannon, further “enraptured with desire (lobha), enraged with hate (dosa), blinded by delusion (moha), overwhelmed by mind, the ensnared man aims at his own ruin, at the ruin of both, and he experiences mental pain and grief. And he follows evil ways indeed. He really knows neither his own welfare, nor the welfare of others, nor the welfare of both. These things make him/her blind and ignorant, him/her knowledge and do not lead him/ her to peace.³⁰” Even though the teaching of the noxious trio is elaborated in the context of Buddhist ethics as a negative phenomena, it is in the arena of Buddhist psychology that the teaching of the noxious trio is discussed positively. For instance, the canonical expositions describe a monk who has reached a certain level of development and can attain the first jhāna, but he cannot realize the destruction of the influxes. However, by his desire for the doctrine, by his delight in the doctrine, he bursts the five fetters binding him to this world and is reborn in a spiritual world³¹. Not only desire (lobha) but dosa (hatred), moha (delusion) and bhaya (fear) have also been enumerated as motives that lead human beings to moral acts. The terms like bhaya (fear), ahirika (shame) and

²² Four kinds of intoxicants or cankers are; the intoxicant of 1) Sensual desire, 2) Attachment to existence, 3) Wrong views, 4) Ignorance.

²³ Four floods are: the flood of 1) Sensual desire, 2) Attachment to existence, 3) Wrong views, 4) Ignorance.

²⁴ Four kinds of knots are: the knots of 1) Covetousness, 2) ill- will or hatred, 3) rites and ceremonies, 4) the theory that the soul exists.

²⁵ Four clinging are: the clinging to 1) Sensual desire, 2) Wrong views, 3) rites and ceremonies, 4) the theory that the soul exists.

²⁶ Six hindrances are: the hindrance of 1) Sensual desire, 2) ill- will, 3) Sloth and torpor, ill-will, restlessness and worry, 5) Doubt, 6) Ignorance

²⁷ Seven latent proclivities are ; 1) Sensuous greed, 2) grudge 3) Speculative opinion, 4) Skeptical doubt, 5) conceit, 6) Craving for continued existence, 7) Ignorance.

²⁸ Equivalent English term for kilesa is defilement. It is so called because, they defile the lustrous mind by these adventitious defilements (Pabhassaramidam cittam tam ca agantukehi upakkilesehi upakkilittaham . A.I.10) Defilements are mind – defiling, unwholesome qualities (Vis. xxII. 49.65.). There are ten defilements namely,

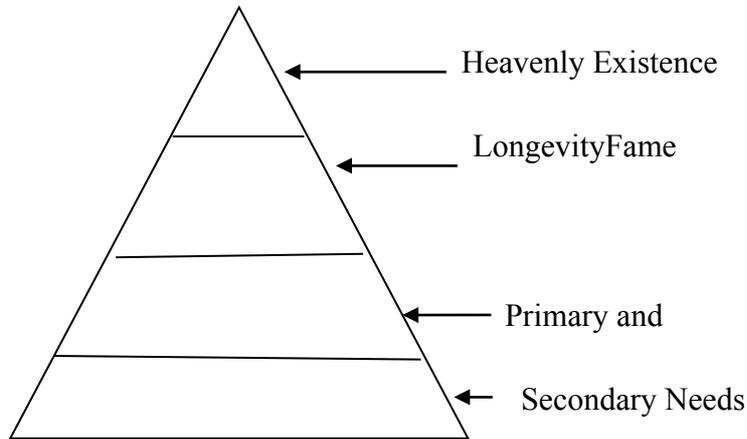
1) Lobha (Raga, greed), 2) Dosa (hatred), 3) Moha (delusion) 4) Mana (conceit) 5) Ditthi (Speculative view) 6) Vicikicca (skeptical doubt) Thina (mental sloth and torpor), Uddhacca (restlessness), 9) Ahirika (Shamelessness), Anotappa (Unconscientiousness)

²⁹ S. I. 3.

³⁰ PED. 542.

³¹ Ten’eva dhammaragena taya dhammunntiya pancannam orambhagiyam Samyojananam parikkhaya opapatiko, A. V. 342.

anottappa (dread) are closely interconnected and are introduced as motives for protecting humans from unwholesome acts. According to the Pattakamma Sutta, desire is enumerated as the motive that leads human beings to acquire their needs and wants related to this world and after.³²



Manifold functions of lobha (desire) are elaborated in the Buddhist canon with miscellaneous synonyms-Kāmacchanda (impulse), Rāga (excitements), Nandi (enjoyment), Tanhā (thirst), sneha (love), Parilāha (consuming passion), maccha (swoon) are some of them³³. But these synonyms have been categorized under two facets namely kāmatanhā (sensuous gratification)³⁴ and Bhavatanhā (self-preservation).³⁵ The intrinsic characteristic of human being is to abandon all kinds of sufferings and to acquire happiness³⁶, as long as they can in this life time and be reborn in a heaven full of happiness after this life³⁷. Desire is discussed under two kinds of facets in detail. The true nature of this world is based on impermanence (anicca)³⁸. When all wishes, needs, and wants unexpectedly vanish, the reaction comes into being as hatred (dosa). In the Buddhist psychological analysis, the function of dosa is discussed as Vibhavatanhā (craving for annihilation).³⁹ An individual who is overwhelmed by Vibhavatanhā behaves abnormally, and his/her verbal and physical functions are probably problematic. And this type of individual cannot understand his/ her welfare and welfare of others. The first aspect of

³² A. II. 61. 69.

³³ Thich Minh Thanh, Bh, *The mind in Early Buddhism*, p.145.

³⁴ De Silva Padmasiri, *An Introduction to Buddhist psychology*, pp. 36, 37.

³⁵ *Ibid.*, 36, 37.

³⁶ Sukhakamani Byhutani, *Dhp.* 131.

³⁷ A. II. 61, 69.

³⁸ The first defilement of the three universal characteristics is impermanence of (anicca). The other two characteristics, unsatisfactoriness (dukkha) and egolessness (anatta) are derived from this first characteristic, impermanency "impermanency of things is the rising, passing and changing of things, or arisen. The meaning is that these things never persist in the same way. But that they are vanishing and dissolving from movement to movement"(VIS, VII, 3.)

³⁹ De Silva Padmasiri, *An Introduction to Buddhist psychology*, pp. 36, 37.

dosacharita (hatred character) can be recognized as self-destructive behavior.⁴⁰ The Aṅguttara Nikāya further shows various self-destructive attempts made by dosa-charita (hatred character):

For craze they stab themselves with daggers. In desperation, they swallow poison, perish hanged by rope or throw themselves over a precipice.⁴¹

Not only their self-destructive attempts but the entire social destruction is also planned by them due to their uncontrolled hatred motive.⁴² And on the other hand, the individual who is not overwhelmed by hatred is noble to understand the things of world as they are. The deluded situation has been graphically explained as moha. The term moha (delusion) is synonymous to Avijjā, the primary root cause of all mental distortions. In the Saṃyuttanikāya, there is a central context which throws light on the analysis of moha (delusion). It is the delusion tricking beings by making life appear to them as permanent, happy, substantial and beautiful and preventing them from seeing that everything in reality is impermanent, liable to suffering, void of I-ness and mine, and basically impure.⁴³ The teaching of the noxious trio plays an important role in understanding unhealthy characters with reference to this analysis of trio as desire character (rāgacharita), hatred character (dosa-charita), deluded character (Mohacharita)⁴⁴ and speculative character (Vitakka – carita).

The Visuddhimagga (Path of Purification) gives some physiological reasons which are conducive to the formation of unhealthy characters. As it is discussed herein, four elements known as earth (paṭhavi), water (āpo), fire (tejo) wind (vāyo)⁴⁵ and three humors known as phlegm, wind and bile are caused to form the physical body. A very lengthy discussion is made here in order to show how imbalance of these four elements and three humors is the origination of unhealthy characters such as desire, hatred and delusion and their various problematic behaviors and mental distortions⁴⁶. In the Buddhist canonical expositions also, the various functions of three humors are discussed. Kammic influence as a crucial ingredient of psychopathology has also been elaborated in the Visuddhimagga. The ethical function of kamma and its

⁴⁰ Priyadarshana W, *Global recovery, The Buddhist perspective U.N.D.V conference*, Thailand, 710, 711.

⁴¹ A. IV. 61, 62.

⁴² Killing, Stealing, unlawful sexual intercourse, lying, tale –bearing, harsh language, frivolous talk, covetousness, ill – will and wrong views, B.D, p.123.

⁴³ S. III. 3, 4.

⁴⁴ *Vism.* III.79, 81.

⁴⁵ *Visuddhimagga* Tr.by Bhikkhu Nanamoli, Taipei R.O.C, 1956, xi 380, 384 What is characterized by hardness (thattalokakhana) is the earth or soil Element by cohesion (abandana) or fluidity, the water element . heating (paripacana) the fire heat element strengthening” or supporting “(Vitthambhana) the wind or motion Elements. All four are present in every material object though in vaying degrees of strength. If, for instance. this earth element predominates the material object is culled ‘solid’ etc.

⁴⁶ *Ibid.*, II. 79, 81.

It is said in the *Visuddhimagga* “then a person is of deluded temperament because two elements are prominent, that is to say the earth element and fire element . He is of heating temperament because the other two elements are prominent. But he is of greedy temperament because all four are equal as regards the humors. One of greedy temperament has phlegm in excess and one of deluded temperament has phlegm in excess and one of greedy temperament has wind in excess. So they have their humors they say.”

interaction with psychological phenomena has been graphically explained in the Buddhist canonical and commentarial expositions⁴⁷ by means of analysis of *viññāna* (here it means the rebirth-consciousness), *saṃkhara* (formation), *cetanā* (volition) and *manasikāra* (Mental advertence)⁴⁸. Various problematic and mental distortions have been shown here to be a result of the influence of previous *kamma*. On the other hand, the *Milindapañha* discusses the cultural and para-psychological background as causes leading to problematic behaviors and mental distortions⁴⁹.

Problematic behaviors and Mental Disorders

The terms *puthujjana* and *Ariyasāvaka* are employed in Early Buddhism to differentiate unhealthy characters from healthy characters. A *Puthujjana* or ordinary man is described as a worldly who behave as a mentally-ill patient. (*Ummattakā*⁵⁰ *viyahi puthujjana*). The *Puthujjana* or ordinary individual led by noxious trio is subject to suffering devoid of reality and inherently impure. As it is shown by the *Dutiya Lokadhamma Sutta*⁵¹, the mind of ordinary man is agitated by the vicissitudes of the world. The unsteady, fluttery nature of the mind of this ordinary man is further elaborated in the *Cittavagga* of the *Dhammapada*,⁵² where the mind is compared to a fish that is thrown out of water. The *Pañcattadhamma Sutta*⁵³ reveals the true nature of this ordinary man and explains how he/she tries to accomplish his/her wants and needs through praying. The nature of the distorted mind of the ordinary man is well-explained in the *Samyuttanikaya* in terms of the simile of water. The mind obsessed with the yearning for sense pleasures is like a bowl of colored water which does not give a correct reflection of the face which looks into it. Truth or the unbiased state of a thing will not be correctly reflected in a mind thus dominated by craving for sense pleasures. The mind that is given to anger is like a bowl of boiling water which too fails to produce a true reflection⁵⁴. The mind which is overwhelmed by laziness does not get on to activity and it is compared to water that is covered with moss and weeds. The mind that is agitated by excitement and worry is like wind tossed turbulent water which fails to record a true reflection. The mind that is habituated to doubt is like muddy water placed in darkness: it too fails to give a correct reflection. This

⁴⁷ *Ibid.*, III. 104,105.

Visuddhimagga says “Apparently one of greedy temperament has formally has plenty of desirable tasks and gratifying works to do , or has reappeared here after dying in a heaven . And one of hating temperament has formerly has plenty of stabbing and torturing and brutal works to do or has reappeared after dying. And one of talents temperaments has formerly drunk a lot of intoxicants and neglected hearing and questioning or has reappeared here of for dying in the animal existence.

⁴⁸ For a detailed discussion of the psychological basis of *kamma* ,see, Asian concepts and practice of mental culture as An Approach to Global Recovery through mental well- being , saare culture 13,25.

⁴⁹ *The Birth of Indian psychology and its Developments in Buddhism*, p.397.

⁵⁰ *PED*. s.v, *Ummattaka*

⁵¹ A. IV. 158.

⁵² *Dhp*. 34.

⁵³ A. III. 45.

⁵⁴ *Mental culture in Buddhism*, p.2.

uncultivated mind is always centered on the concepts as I, my, mine, myself and for me. The Roga Sutta⁵⁵ gives a comprehensive exposition of mental patients. It says that except for an Arahant (saint), all other individuals are deranged. According to this exposition, all Ariyasāvaka or Noble individuals, except for the Arahant (saint) who entered on the three stages of purification, known as Sotāpanna (Stream-enterer), Sakadagāmi (Once-returner), Anāgāmi (Non-returner) are possessed by the ten fetters (saṃyojana). The Noble Person who is free from Sakkāya diṭṭhi (Personality-belief), Vicikicchā (skeptical doubt) and sīlabbata-parāmāsa (clinging to mere rules and rituals) is known as Sotāpanna or Stream-enterer, but he still possesses other seven fetters. He who, besides having eliminated these three fetters, has overcome the fourth and fifth in their grosser form is called Sakadagāmi (Once-returner); the Sakadagāmi has not entirely overcome Kamarāga (Sensuous craving) and Vyapāda (ill-will). The Noble person, Anāgami or Non-returner (to this sensuous world) has eliminated the first five fetters but this Non- returner still possesses the last five fetters, namely ill-will (Vyāpāda), craving for fine – material existence (Rūpa-rāga), craving for immaterial existence (Arūpa – rāga), conceit (Māna) restlessness (Uddhacca) and ignorance (Avijjā). Therefore, it is abundantly clear that, not only all worldlings are deranged, but the Noble persons, except for the Arahant (Saint), to certain levels, also possess subtle mental distortions which tie them to this sensuous world, and to the five material and immaterial worlds.⁵⁶

Authors such as Tilokasundari kariyawasam⁵⁷ and Dr. Harischandra⁵⁸ have discussed the psychiatric value in the Buddhist analysis of problematic disorders and mental distortions elaborated in Jātaka stories. According to expositions of these two authors, it is very clear that the problematic and mental disorders in Jātaka stories are very close to modern classifications. Dr. Harischandra in his masterpiece has compared them with modern analysis. For instance, eight categories of Ummāda mentioned in the Darīmukha Jātaka are attributed to the modern analysis of the following:

- I. Kāma – Ummāda (Sexual dysfunction)
- II. Krodha – Ummāda (mania)
- III. Darshana – Ummāda (hallucination)
- IV. Moha – Ummāda (mental retardation)
- V. Yaksha – Ummāda (possession disorder)
- VI. Pitts – Ummāda (melancholia)
- VII. Sura – Ummāda (depression)

The problem occurs when attributing modern recognition and classification on the Buddhist analysis of mental disorders and problematic behaviors, because the original Buddhist authenticity of meaning becomes hidden. For instance, as discussed

⁵⁵ Monks, There are to be seen, beings who can admit freedom from bodily illness for one year ... who can admit freedom from bodily illness for even a hundred years But monks, those beings are hurt to find in the world who can admit freedom from mental illness even for one moment, save only those in whom the asavas are destroyed.

⁵⁶ *The mind in Early Buddhism*, pp.105,106.

⁵⁷ *Buddhism and psychology*, pp. 266, 285.

⁵⁸ *Psychiatric aspects of Jataka stories*, pp. 65,66.

above, every worldling is recognized in the Buddhist context as a mental patient. On the other hand, noble individuals like the Anagāmi, who has developed his/ her mentality to the highest level also possesses some very subtle mental distortions⁵⁹. Therefore, it should be understood that the Buddhist analysis of every mental illness and problematic disorders is centered on the analysis of supreme bliss (Nibbāna). The word Nibbāna is the nominal form of the verb Nibbāyati. The term Nibbāyati is given as meaning ‘to extinguish; to blow out’ as in the blowing out a lamp. Nibbāna is so called because it blows out the fires of greed (lobha), hatred (dosa) and delusion (moha), rāgaggi, dosaggi and mohaggi⁶⁰. As it is discussed in the Buddhist Canon, when these fires are blown out, peace is attained, and one becomes completely cooled, sitibhūta⁶¹. Until one realizes this summum bonum (Nibbāna)⁶², he/ she possesses various mental distortions and problematic disorders. This Buddhist analysis entirely differs from modern analysis of mental disorders. Having understood the Buddhist analysis of mental disorders and problematic disorders well, Ven. Rerukane Chandawimala in his master piece, Keles Ekdaspansiya, enumerates 1510 kinds of mental disorders and problematic behaviors altogether, as reflected in Early Buddhism. It should be understood that all kinds of mental disorders and problematic behaviors have been recognized with their characteristics in the unintelligent man or ordinary man known as Puthujjana⁶³. But in the Visuddhimagga, Ven. Buddhagosa explains various mental disorders and problematic behaviors according to the Buddhist theory of character analysis. As discussed in the Visuddhimagga, out of six characters, the faithful and intelligent characters are considered as healthy, whereas the other four characters possess various mental disorders. All these mental disorders originate from many reasons as discussed above. The Buddhist theory of Anicca maintains that all formations are impermanent (Sabbe Sankhāra aniccā) Therefore, mental disorders and problematic behaviors cannot be given permanent titles as are given in the west, such as psychosis or neurosis. According to the Visuddhimagga classification, there is the possibility to recognize various mental or behavioral problems by looking at the intensity of the factors from the above mentioned four unhealthy characters.

Problematic Behaviors and Psychiatric Disorders According to Character Analysis as mentioned in the Visuddhimagga

I. Unhealthy Characteristics Possessed by the Desire Character

1. Hallucinatory habits (māgā)
2. Fraudulent taxies(sātheya)
3. Pride in all actions
4. Delight in sinful actions (pāpicchatā)

⁵⁹ *The mind in Early Buddhism*, pp.105,106.

⁶⁰ S. IV. 19.

⁶¹ Sn. 542, 642.

⁶² Global Recovery, *The Buddhist Perspective*, pp. 712.

⁶³ *Suttanipata*, ed, D, P.T.S.

5. Unlimited desires (mahicchā)
6. Unsatisfactoriness (asantutthitā)
7. Deep rooted defilement in every action (singa)
8. Vacillation in duties (Cāpalya)
9. Not tearing any sinful actions (anottappa)
10. Shamefulness in any sinful actions (ahirika)
11. Infatuated mood in any functions(mado)
12. Unconscious mind (pamādo)

II. Unhealthy Characteristics possessed by Deluded Character (moha)

1. Sloth and torpor in physical and mental performances (thinamiddha)
2. Restlessness (uddhacca)
3. Scrupulousness
4. Uneasiness after doing actions
5. Skeptical doubts (vicikicchā)
6. Dogmatism

III. Unhealthy Characteristics possessed by hatred Character (dosa)

1. Provocative in day to day life patterns
2. Imbalance in controlling hatred (upanāha)
3. Covering others good qualities (makkha)
4. Comparing one's good
5. Intolerance of other wealth and progress (issa)
6. Hiding his wealth from the society

IV. Unhealthy Characteristics possessed by the Speculative Character (vitakka)

1. Excessive talkativeness
2. Fondness for society
3. Dislike for wholesome practices
4. Unsettled in all his doings
5. By night he broods over what to do next day
6. By day he carries out last night plans
7. Aimless rushing about⁶⁴

Treatment Theories

As discussed above, mental disorders and problematic behaviors come into being due to various causes. Those causes can be categorized under four approaches and in the treatment process, all the causes are dealt with. Three kinds of major strategies to control them are suggested. They are as follows:

1. Tadanga – pahāna :- temporary treatment

⁶⁴ A. IV. 158.

2. Vikkhambhana –Pahāna :- periodical treatment
3. Samuccheda – Pahāna :- everlasting treatment ⁶⁵

Along with the Noble Eightfold Path, Sīla is advocated here as a strategy in order to

Temperaments	Kammaṭṭhānas
1. Desire (rāga)	Ten unpleasant objects (asubhās) and mindfulness with regard to the body
2. Hatred (dosa)	Four sublime abodes (brahmavihāras) and four vaṇṇakasinās
3. Deluded (moha)	Mindfulness on in and out breathing four vaṇṇakasinās
4. Faithful (saddhā)	Six kinds of Recollection (anussati), Recollection of the Buddha, doctrine, his noble disciples, morality, liberality, heavenly beings.
5. Intelligent (Buddhi)	Recollection of death (maranānussati) Recollection of the peace of Nibbāna. Analysis of the four elements (catudhātuvavatthāna)
6. Speculative (vitakka)	Mindfulness on in and out breathing (ānāpānasati)

change problematic behaviors into acceptable verbal and Physical functions in the society. Under this sīla (morality), behavioral modification is aimed. But this behavioral modification is not a permanent treatment. Therefore, second approach is advocated as samādhi (concentration). In this approach, human emotional functions leading to problematic behaviors and mental disorders are controlled. The theory used here is samatha meditation (Tranquility or serenity) forty kammaṭṭhānas (meditative subjects) are coined in order to control emotional function of the six characters as the following.

The eternal treatment for every kind of human predicaments is suggested in the third step here as vipassana (insight) meditation. In Indian Buddhist cultural background, Ayurvedic medicine recognizes human mental disorders as the imbalance of three humors. Hence, in this category Ayurveda medical therapy and their relevant psychotherapeutic tools are used. This therapeutic approach can be recognized as the physiological approach toward mental disorders. In the Buddhist cultural background, some mental problems occur due to demonic attacks, departed beings attacks, planetary attacks and attacks from heavenly beings. Therefore, treatment tools can be designed using psychotherapeutic elements that exist in Buddhist philosophy and Buddhist culture. Psychotherapeutic elements exist in Buddhist culture. For instance, Sri Lankan Buddhist psychotherapy based on these Buddhist philosophical and cultural elements can be summed – up as follows:

⁶⁵ Harischandra, 1998, pp. 65, 66.

Psychopathology	Mental disorder & abnormal behavior	Therapist	Treatments
Air (vāta), bile(pita) Phlegm (sema, kappa)	Unmade Vikāra	Vedamahatha (Ayurvedic doctor)	<ul style="list-style-type: none"> • Medical therapy • Psychotherapy
Demonic attack	Yakshā vesā (Demonic disorder)	Yakedura	Yak thovil (devil dance)
Ghost Goblin, Departed attack	Pretha dosa	Kattadiya	Pretha tattuwa Telmatirima Dehikapanna
Planetary Attack	Navagraha dosa	Astrologer	Navagrahayantra
God Attack	Deva dosa	Kapuva	Puja
Desire (lobha) Hatred (dosa) Delusion (moha)	Cetasikaroga	Buddhist monk	<ul style="list-style-type: none"> ➤ Behavioral modification ➤ Emotional Modification ➤ Cognitive modification

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Abbreviations

- A: Aṅguttara Nikāya
- B.D: Buddhist Dictionary
- D: Dīgha Nikāya
- Dhp: Dhammapada

- Iti: Itivuttaka
- M: Majjhima Nikāya
- PED: Pali English Dictionary
- S: Saṃyutta Nikāya
- Sn : Suttanipāta
- Vism: Visuddhimagga
- Vol: Volume



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