



**A COMPARATIVE STUDY OF THE WAY TO RECOVER
MENTAL ILLNESSES BETWEEN PSYCHOLOGY AND
BUDDHISM**

KUMBUKKANDANWALA GNANARATANA

A Thesis Submitted in Partial Fulfillment of
The Requirements for the Degree of

Master of Arts
(Buddhist Studies)

Graduate School
Mahachulalongkornrajavidyalaya University

C.E. 2017



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Abstract

This research work is a comparative study of the psychotherapy between Buddhism and Western Psychology. This Study has three objectives: (1) To study of the way to recover mental illnesses in psychology. (2) To study of the way to recover mental illnesses in Buddhism. (3) To comparative study of the way to recover mental illnesses between psychology and Buddhism.

This study divided into five chapters. In the first chapter, it is introduction about the background of significance. In the second chapter, it is explained that the history of Western psychotherapy and psychotherapy methods. The third chapter examines the Buddhist way to recover mental illnesses. The fourth chapter is the comparison of the Western psychotherapy and Buddhist psychotherapy. The fifth chapter is conclusion and suggestions for the further studies.

The mental illnesses have been taken the special attention of the world, because the way people live in the society is caused to increase the mental illnesses. In early period, although the western people did not pay special attention on mind in the present time it is popular topic. Since the 19th century, the studying about mind was increased. As the result, there are many healing methods appear in Western psychology under the topic of psychotherapy.

Buddhism is mainly focuses on mind, because the way to attaining the goal of Buddhism is overcoming the all of defilements completely. According to the Buddhism until eradicate the defilements, cannot recover the mental illnesses. Because of these reasons, in the Buddhism, the way to be free from mental illnesses has been explained in detail. The Western psychologists take a look for this in another way. In this research mainly focuses on psychoanalysis' psychotherapy and mindfulness based cognitive psychotherapy only. This research supports to make an understanding the differences and similarities of Buddhism and these methods.

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List of Abbreviations

A	Aṅ guttaranikāya
M	Majjhimanikāya
D	Dighanikaya
S	Sanyuttanikaya
Dh	Dhammapada
DhA	Dhammapadaṭ ṭ hakathā
BA	Bachelor of Arts
BC	Before Cristian Era
BE	Buddhist Era
CE	Common Era
CBT	Cognitive Behavior Therapy
ed.	Edited
etc.	et cetera/ and others
Ibid.	Ibiden/ in the same book
MA	Master of Arts
MCU	Mahachulalongkornrajavidyalaya University
p.	Page
pp.	Pages
Ph.D	Doctor of Philosophy
Sin.	Sinhalese Book

tr. Translated

Ven. Venerable

Vol. Volume

MBCT Mindfulness Based Cognitive Therapy

Example - A II 50.

A = Anguttaranikaya

II = Volume II

50 = Page 50

Chapter I

Introduction

1.1 Background of Significance of the Study

Health is the greatest of gifts.¹ Most of people in the world spend their time to make the life comfortable, because of the modern world is based on capitalistic system. Although the money is valuable for the people, they are ready to spend all of money to be a healthy person or protect their life from diseases. The People give up their money to protect their organs and the Organs give up for the protection of their lives.²It indicates the value of health and liking of the people to be healthy. The Diseases are the plentiful thing in the world. That is why the people manipulate their knowledge to develop medical science. As a result, the medical science has developed gradually till the organs transplantation.

Although the western people accepted the two main parts as mental and physical, at first, did not pay much attention on the interconnection of body and mind. They paid attention only on physical diseases. The early Chinese, Egyptians and Hebrews thought disordered behavior to be the result of possession by demons or evil spirits. During this period treatment of the mentally ill was in the hands of priests, who had the power to perform the exorcism.³ Greek physician Hippocrates was the first person who rejected the idea of demonology and maintained that mental disorders were the result of a disturbance in the balance of body fluids. Although they treated in a bad manner for the patients who

¹ F. Max Muller, (tr.), **Dhammapada**, (Oxford: Clarendon Press, 1898), p. 56.

² V. Fausboll, (ed.), **Jātaka**, Vol. V, (Luzac & Company Ltd., 1963) p. 500.

³ Ernest R. Hilgard, **Introduction to Psychology**, (New York: Oxford and IBH Publishing Company, 1953), p. 494.

has the mental illnesses, later on, it has changed gradually. Later on, westerners paid their attention on the mental illnesses and as a result of it, the psychotherapy can be seen in psychology. Psychotherapy is the healing methods of mental illnesses.

In the sixth century (B.C.) the Buddha has mentioned about the diseases of both parts and the interconnection of the body and mind. In the *Girimānanda Sutta*⁴ of *Aṅguttara Nikāya* has mentioned a number of physical diseases. This body has many pains, many drawbacks. In this body many kinds of disease arise, such as: seeing-diseases, hearing-diseases, nose-diseases, tongue-diseases, body-diseases, head-diseases, ear-diseases, mouth-diseases, teeth-diseases, cough, asthma, catarrh, fever, aging, stomach-ache, fainting, dysentery, grippe, cholera, leprosy, boils, ringworm, tuberculosis, epilepsy, skin-disease, itch, scab, psoriasis, scabies, jaundice, diabetes, hemorrhoids, fistulas, ulcers; diseases arising from bile, from phlegm, from the wind-property, from combinations of bodily humors, from changes in the weather, from uneven care of the body, from attacks, from the result of kamma; cold, heat, hunger, thirst, defecation, urination.⁵

At the same, there are many suttas can be seen what has mention about mental diseases. Such as: *Sallekha Sutta*⁶ and *Vattūpama Sutta*⁷ of

⁴ A V 108.

⁵ Bhikkhu Bodhi, **The Gradual Sayings of the Buddha**, (Kandy: Buddhist Publication Society, 2005), p. 23.

⁶ M I 40.

⁷ M I 36.

Majjhima Nikāya and Roga sutta⁸ of Aṅ guttara Nikāya. In the Sallekha Sutta⁹ has mentioned forty-four mental diseases.

According to the Buddhism, mind is the main aspect of human being. All that we are is the result of what we have thought. It is founded on our thoughts; it is made up of our thoughts.¹⁰ Mind functions in addition to five sense organs. Mind is corrupted by taking external intentions. It is very pure by nature. It gets polluted by the defilements which come from the external objects.¹¹ This is the first step in which somebody gets ill according to Buddhism. As discussed in the western medical field, there are two main parts as mental and physical. Buddhism also accepts it. Physical illnesses can be identified through the external or internal characteristics of the body and some of mental illnesses can be identified the same way. But in some conditions, it is not the same way. Those mental disorders can be recognized by a deep study of characteristics.

All ordinary people are insane.¹² This statement reveals that people who are dwelling in ordinary level have mental disorders. According to the Roga Sutta¹³ of Aṅ guttara Nikāya, many people can live hundred years without a physical disorder but cannot live a moment without a mental disorder. Therefore, it is hard to have the ability of not being mentally defiled.

⁸ A II 142.

⁹ M I 40.

¹⁰ F. Max Muller, (tr.), **Dhammapada**, (Oxford: Clarendon Press, 1898), p. 3.

¹¹ Rev. Richerd Morris, (ed.), **Aṅ guttara Nikāya I**, (Luzac & Company Ltd., 1961), p. 10.

¹² J.H. Woods and D. Kosambi, (eds.), **Papaṅcasūdanī Majjhimanikāyaṭ ṭ hakathā of Buddhaghosācariya**, Part 1, (Routledge & Kegan Paul Ltd., 1977), p. 25.

¹³ A II 142.

As discussed in the western psychology, two conditions of diseases can be recognized regarding mental patients as mental disorder and abnormal behavior. In addition, there are two parts of the classification of all mental disorders as neurosis and psychosis in western psychology. Additionally, western psychology has indicated common conditions of mental disorders as personality disorders, sexual disorders, psychosomatic disorders, epilepsy, child psychiatric disorders and mental sub normality. It is clear that the Buddhism which analyzes distinction of persons based on character classification shows mental disorders combined with characters.

The method of psycho alteration and abnormal behaviors according to the characters are presented in the Sallekha Sutta¹⁴, Vatthūpama¹⁵ sutta of Majjhima Nikāya and many other discourses of Sutta Pitaka.

Basically, three main roots of mental illness are: greed (lobha), hatred (dosa), and delusion (moha). Buddhism denotes that the air, the bile, and the phlegm as causes of arising physical disorders and unwholesome mental states as causes of mental disorders. According to above explanations, mental disorders influence to the human body in direct or indirect ways. By this way, it impacts to human life on earth and after world. So, those conditions should be understood and treated properly.

The aim of this thesis is to compare the ways to recover mental illnesses in Theravada Buddhism and western Psychology. Psychoanalysis has been focused mainly for this research. According to the Roga Sutta¹⁶ of Aṅ guttara Nikāya, almost all the people are suffering from mental diseases. The aim of Buddhism is also eradicating the roots

¹⁴ M I 40.

¹⁵ *Ibid.*, p. 36.

¹⁶ A II 142.

of mental diseases. When the Buddha alive, many people who suffered from mental diseases, came to the Buddha and the Buddha advised them. The story of Kisāgotamī¹⁷ and Patāchārā¹⁸ can be mentioned as examples for that. The Buddha has followed various psychological methods to advise them.

The Psychotherapy is the use of psychological methods, particularly when based on regular personal interaction, to help a person change and overcome problems in desired ways. Psychotherapy aims to improve an individual's well-being and mental health, to resolve or mitigate troublesome behaviors, beliefs, compulsions, thoughts or emotion and to improve relationships and social skills. In this research will compare the psychotherapy of Buddhism and psychology.

1.2 Objectives of the study

1.2.1 To study the way to recover mental illnesses in psychology

1.2.2 To study the way to recover mental illnesses in Buddhism

1. 2. 3 To study comparatively the ways to recover mental illnesses between psychology and Buddhism.

1.3 Statements of the Problems

1. 3. 1 What is the method to recover mental illnesses in psychology?

1. 3. 2 What is the method to recover mental illnesses in Buddhism?

¹⁷ DhA 2 270.

¹⁸ *Ibid.*, p. 260.

1.3.3 What is the differentiability of the way?

1.4 Scope of the Research

The scope of the research can be divided into dimensions which are following:

1. 4. 1 Scope of scriptures: This research focuses on the teachings on mind, mental illnesses and therapeutic methods of Buddhism for mental illnesses and the therapeutic methods in western psychology. Psychoanalysis has been focused mainly for this research. The collected data are selected from the five Nikāyas of Sutta Pitaka. Furthermore, Commentaries, sub-commentaries will be more examined as well. To examine of psychotherapy in western psychology, focuses on the related books, journals and other sources.

1. 4. 2 Scope of content: This research work will limit study about the way to recover mental illnesses of Buddhism and western psychology. In the chapter two will scope in to the psychotherapy in western psychology. Chapter three is limited the Study of Buddhist way to recover the mental illnesses. In the last chapter will examine the similarity, differentiability and uniqueness of the way to recover mental illnesses in Buddhism and western psychology.

1.5 Definition of the Terms

1. 5. 1 Mental Illness - A mental illness is a syndrome characterized by clinically significant disturbance in an individual's cognition, emotion regulation, or behavior that reflects a dysfunction in the psychological, biological, or developmental processes underlying mental functioning. According to the Buddhism, every worldly person has mental illnesses, because of defilements. If someone has defilements, his mental has been illed.

1.5.2 Psychopathology - Psychopathology is defined as the origin of mental disorders.

1.5.3 Psychotherapy - Practice relating to healing of disease or to healthful expansion of the potential of the mind of the individual.

1.5.4 Buddhism - Theravada orthodox Buddhism.

1.6 Literature reviews

1.6.1 Nissanka, H.S.S, **Buddhist Psychotherapy**, Buddhist Cultural Centre, (Dehiwala: Sri Lanka, 2002.)¹⁹

This book has given an introduction about the western psychotherapy and Buddhist psychotherapy. It compares western psychotherapy and Buddhist psychotherapy. When examine the Buddhist Psychotherapy, it mainly focuses on Satipattana Sutta.

1.6.2 Epstein, Mark, M.D., **Thoughts without a Thinker**, (Basic Books, A member of the Perseus Books Group, 1995)²⁰

In this book has given an explanation about mind according to the Mahayana teachings. It mainly focuses on the wheel of life and four noble truths.

1.6.3 Watson, Gay, **The Resonance of Emptiness**, (United Kingdom: Curzon Press, 1998)²¹

In the first chapter of this book has given a introduction about the Buddhism and Psychotherapy. In the second chapter describes the

¹⁹ Nissanka, H.S.S, **Buddhist Psychotherapy**, Buddhist Cultural Centre, (Dehiwala: Sri Lanka, 2002.), p. 23.

²⁰ Epstein, Mark, M.D., **Thoughts without a Thinker**, (Basic Books, A member of the Perseus Books Group, 1995), p. 43.

²¹ Watson, Gay, **The Resonance of Emptiness**, (United Kingdom: Curzon Press, 1998), p. 83.

Western psychotherapies. When examines the Buddhist psychotherapy, it has focused on meditation, Ethics and Goal (Nirvana).

1.6.4 Boisvert, Mathieu, The Five Aggregates Understanding Theravāda Psychology and Soteriology, (India: Sri Satguru Publicaions, 1997)²²

This book presents a detailed analysis of each of the five aggregates. Its primary intention is to establish how the Theravāda tradition views their interaction. It therefore attempts to clarify the fundamentals of Buddhist psychology by analyzing one of the earliest classifications.

1. 6. 5 Ennenbach, Matthias, Buddhist Psychotherapy, (Germany: Windpferd Verlagsgesellschaft mbh, 2010)²³

This book mainly describes the theoretical contents and practical techniques offered by Buddhism and a Buddhist approach to psychotherapy, forming an essential basis for Buddhist psychotherapy.

1.7 Research methodology

This is a documentary research by way of investigation and analysis as following:

1.7.1 Collecting the related data primary sources, secondary sources and the other relevant sources. From this research specially focuses on Sutta piṭ aka and commentaries. Besides, both English and Sinhalese secondary sources written on mental illnesses which contain considerable amount of information about the subject matter will also be utilized in the investigation with care and concern. Researchet hope to use

²² Boisvert, Mathieu, *The Five Aggregates Understanding Theravāda Psychology and Soteriology*, (India: Sri Satguru Publicaions, 1997), p. 71.

²³ Ennenbach, Matthias, *Buddhist Psychotherapy*, (Germany: Windpferd Verlagsgesellschaft mbh, 2010), p. 65.

some of books written concerning this topic, journals and e-libraries. In addition, researcher anticipates finding some of western books regarding this topic and uses them.

1.7.2 Analyzing the collected data which paying much attention to mental diseases and therapeutic methods of Buddhism as presented in Pāli Suttas.

1.7.3 Conclusion and suggestion for further study.

1.8 Advantages Expected to Obtain from the Research

1.8.1 Getting a comprehensive knowledge of the psychotherapy in western psychology

1.8.2 Getting a comprehensive knowledge of the psychotherapy in Buddhism

1.8.3 Getting a comprehensive knowledge about the similarity, differentiability of the therapeutic methods between Buddhism and western psychology

Chapter II

The Western Psychological Way to Recover

Mental Illnesses

2.1 Introduction to Psychotherapy

The psychotherapy is a famous topic in the modern world. Although it does not have long history, especially it has become familiar in the Western countries. When concern the meaning of this word, it has mentioned more similarly in the English dictionaries. Psychotherapy: the treatments of mental illness by discussing the problems which caused it with the sufferer, instead of using drugs or operations.²⁴ Psychotherapy is the use of psychological methods to treat people who are mentally ill or depressed, rather than using physical methods such drugs or surgery.²⁵ Psychiatry is similar word for the psychotherapy. The Greek word 'psyche' is defined as mind or soul, and the word 'psychiatry' means healing of the soul or mind.²⁶ Psychology literally means the study of the soul or spirit.²⁷ Gerald Du has mentioned that in the book of Buddhism and Science. According to that Psychotherapy is the healing method of illness of Soul or spirit.

²⁴Cambridge University, **Cambridge Advanced Dictionary**, (United Kingdom: Cambridge University Press, 2008), p. 1145.

²⁵ Sinclair, John, (ed.), **Collins Cobuild English Language Dictionary**, (London: Harper Collins Publishers, 1987), p. 1159.

²⁶ Thomson, Timothy, 'A Brief History of Psychotherapy', **The Selected Works of Timothy Thomson**, (San Francisco: Northern Arizona University, 2005), p. 1.

²⁷ Pre, Gerald Du, Buddhism and Psychology, **Buddhism and Science**, (Delhi: Motilal Banarsidass, 1984), p. 111.

Psychotherapy is treatment of personality maladjustment or mental illness by psychological means.²⁸ The definition of psychotherapy is the use of the techniques of psychology or psychiatry or both to treat mental and emotional disorders. The term includes psychoanalysis, as well as other forms of psychological therapy.²⁹ Psychotherapy is basically therapeutic conversation. Psychotherapists focus on the personhood of the client and the client's mental and emotional functioning and behavior, and do not typically focus on the client's religious or spiritual beliefs.³⁰ According to all of these factors, the meaning of this word has given mostly same way in the many books and dictionaries as psychotherapy is the healing methods for the all kinds of mental illness.

2.2 The brief Survey on History of Psychotherapy

The earliest people paid attention on psychical illnesses and they were developing the treatments for the psychical illnesses. For the mental illnesses they stayed on traditional belief like the idea of devil spirits. The idea of soul and the cause of mental disorders have been based on their religious view. Therefore, the treatment of the mentally ill was in the hands of the priests instead of physicians.

The people in every culture around the world have developed their own ideas of mind and body relationship and the causes of mental distress. In traditional Hinduism and Buddhism, mind and body were not conceptually separate. The mind and body was seen as mutable and impermanent. A hundred years before Hippocrates said that mental illness

²⁸ Ernest, R. Hilgard, Buddhism and Psychology, **Introduction to Psychology**, (New York: Oxford and IBH Publishing Company, 1953), p. 612.

²⁹ Hirsch, J.R., Joshep, F. Kett, James, Trefil, **The New Dictionary of Cultural Literacy**, (New York: Houghton Mifflin Company, 2002), p. 145.

³⁰ Thomson, Timothy, 'A Brief History of Psychotherapy', **The Selected Works of Timothy Thomson**, (San Francisco: Northern Arizona University, 2005), p.1.

was caused by strong emotions and passions. Thus, some Asian cultures take a monist approach to human nature, while most western cultures are dualist. Monists see the person as holistic being, while dualists see the person as a body and a soul.³¹

The first significant progress toward understanding of mental disorders occurred in the 6th century B.C. when the Greek healers turned to observation and interest in experiments. At this time, Alcmaeon made the first dissection of the human body and observed the connection of sense organs, such as the eye and the ear, to the brain. Searching for the seat of reason and of the soul, Alcmaeon decided that they were located in the brain.³² After this experiment, the Greek philosophers paid attention on mental disorders.

Hippocrates was a physician who lived between 460 to 377 B.C. He was in Greece and he regards as the father of medicine. He said that the disorders are not caused by demons or evil spirits. Hippocrates rejected the idea of demonology and maintained that mental disorders were the result of a disturbance in the balance of body fluids.³³ The other important thing what he did for the mentally ill persons is taking a special consideration of Athenian law for those patients when they involve in capital crime. Before that, the court did not consider them as patients. After the effort of Hippocrates, in the Athenian courts, if it could be proved that the person on trial suffered from a condition which Hippocrates designated as paranoia, the court would appoint a guardian for the accused.³⁴ Hippocrates divided mental illness into three parts as

³¹ Thomson, Timothy, 'A Brief History of Psychotherapy', **The Selected Works of Timothy Thomson**, (San Francisco: Northern Arizona University, 2005), p. 2.

³² Coleman, L. Kolb, "Psychiatry", **Encyclopedia Britannica**, Vol. 18 (1964): 664.

³³ Ernest R. Hilgard, **Introduction to Psychology**, (New York: Oxford and IBH Publishing Company, 1953), p. 494.

³⁴ Coleman, L. Kolb, "Psychiatry", **Encyclopedia Britannica**, Vol. 18 (1964): 664.

Mania, Melancholia and Phrenetis. His experiments exposure the symptoms of many kinds of illness such as: epilepsy, mania, melancholia and phrenetis. His understanding of mental disorders emphasized natural causes, clinical observation and brain pathology. After Hippocrates, the physicians like Asclepiads, Celsus, Pretaeus and Soranus contributed substantially.

The experiments of mental disorders were going ahead well until the medieval time. In the medieval time, the belief of demonology appeared again. People thought about the mental illness as the result of evil spirits. In this period, mentally ill patients have been treated brutally. The mentally ill were thought to be in league with Satan and to possess supernatural powers by which they could cause floods, pestilence and injuries to others. Those living in medieval times believed that by treating an insane person cruelly one was punishing the devil and so justified such measures as beating, starving and branding with hot irons. This type of cruelty culminated in the witchcraft trials that sentenced to death thousands of people during the fifteenth through the seventeenth centuries.³⁵ Asylums were created in the latter part of the middle ages. These asylums were not like treatment centers. They were like prisons. The cells were dark and filthy. The Patients were chained in the cells. In the asylums, treatment consisted of swinging a patient while he was hanging in a harness. Presumably such swinging calmed the patient's nerves. Another method of treatment called for the branding of the patient's head with hot irons to bring him to his senses. And also they used rotating devices in which the patients were whirled around at high speeds. It was not seems like treatment. It was like punishment. In that period the mentally ill persons were treated more like animal than human being.³⁶

³⁵ Ernest R. Hilgard, **Introduction to Psychology**, (New York: Oxford and IBH Publishing Company, 1953), p. 494.

³⁶ **Ibid.**

After the French Revolution, the great French physician Philippe Pinel was placed in charge of the Bicetre mental hospital in Paris. Under the Pinel's supervision, a completely new approach to the handling of mental patients, as well as a new concept of mental hospital operation, was introduced.³⁷ He let them to stay in sunny rooms instead of dungeons and removed the chains and shackles as well. He expected a healing of the patients by providing more convenience places and by letting them to stay freely and comfortably. That was a great progress of psychiatry.

In late part of 18th century and the 19th century, a progress of psychiatry and theories can be seen. Dorothea Dix (1841-1881) was an England woman who carried on campaign to arouse the people and the legislators to an awareness of the inhumanities which prevailed in all of the country's mental hospital. The Tuke family in England supported for the mentally ill persons by opening York Retreat

Franz Anton Mesmer opened a clinic in Paris where he treated all kinds of diseases, including hysterical paralysis, in a ceremonial setting in which he magnetized the patients by applying to their bodies iron rods treated with various chemicals.³⁸ His therapy was a group of method of treatment. He moved among his patients touching each of them with his hand and waving a wand over them. His therapeutic method was studied by a committee of Academy of Science. The committee was unable to find any evidence of animal magnetic fluids, but it was impressed with the results produced by Mesmer's touching of the patients. It advised against the use of mesmerism and warned of potential dangers from harmful imitations. Outside France the recommendations of the academy went unheeded, and mesmerism spread throughout the world. A French magnetizer, Charles Poyen introduced séances of magnetism in the United States from which the watchmaker P.P. Quimby obtained his first conceptions of faith healing and successfully treated

³⁷ Coleman, L. Kolb, "Psychiatry", *Encyclopedia Britannica*, Vol. 18 (1964): 665.

³⁸ *Ibid.*

Mary Baker Eddy for hysterical paralysis.³⁹ English surgeon James Braid provided a descriptive formulation of the condition and introduced the term hypnotism. Later on, A. A. Liebault, subsequently made wide use of hypnotism in his medical practice.

Pierre Janet also studied hysteria and furthered the acceptance of psychological causation. Recognizing the neurotic components of hysteria, Janet insisted upon psychological treatment for the condition. His psychotherapy was founded primarily on the use of persuasion and of techniques for altering the patient's environment. The work with hypnotism and hysteria opened the door for further recognition of the psychoneuroses. In the 19th century, with the involvement of Sigmund Freud to the psychology field was a great progress in psychotherapy. Sigmund Freud was born on 6 May 1856 in the town of Freiburg in the Austro Hungarian Empire. Psychoanalysis is the therapeutic technique of Sigmund Freud. With the experiments of Sigmund Freud the field of psychotherapy took a big progress. From the early Egyptian, Chinese, Hebrews and Greek periods until 19th century, the field of psychotherapy developed slowly with many difficulties.

2.3 Psychoanalysis

After the 19th century psychotherapy was a famous field of psychology and many psychologists involved to this field. They tried to analyze the mental disorders and tried to find the healing methods. As a result, psychotherapy was more developed and many mental hospitals also have been started. The neuropsychiatric hospitals established by the Veterans Administration after the second world war were generally superior to the average state supported hospital and served as an impetus for the improvement of state hospitals. Treatment may also include

³⁹ **Ibid.**

physical recreation to help relieve tensions and educational therapy to prepare the patient for a job on release from the hospital. Many mental hospitals are located near universities and medical schools so that research and training programs can be undertaken jointly. Under this sub topic, will examine about famous psychotherapy methods since the 19th century to present.

Sigmund Freud is the founder of this school. Psychoanalysis is a system of psychological theory and therapy that aims to treat mental disorders by investigating the interaction of conscious and unconscious elements in the mind and bringing repressed fears and conflicts into the conscious mind by techniques such as dream interpretation and free association. Psychoanalysis designates concomitantly three things:

1. A method of investigating the mind and especially the unconscious mind
2. A therapy of neurosis inspired by the above method
3. A new self-standing discipline based on the knowledge gained from the application of the investigation method and clinical experiments.

Psychoanalysis is a specific technique of investigation of the mind and a therapy inspired by this technique. After his experiments, he was led to a new conception of the structure of personality: the Id, Ego and Superego. The Id is the reservoir of drives and impulses derived from the genetic background and concerned with the preservation and propagation of life. The Ego in contrast to the Id, operates in the conscious and preconscious levels of awareness. It is the portion of the personality concerned with perception, cognitive and executive actions. The third portion of the personality structure, Freud called the superego. In this rests the individual's accumulated ideals and values and the mores of his family and society; the superego serves as a censor on the ego functions.⁴⁰

⁴⁰ Coleman, L. Kolb, "Psychiatry", **Encyclopedia Britannica**, Vol. 18 (1964): 667.

The description of mind makes the psychoanalysis as special. Although the psychologists paid attention on mind, until 19th century there was not a specific division of mind. Freud divided mind into three parts as Id, Ego and Super Ego. Freud explained that the part of mind and the task of those parts.

2.4 Classification of Mind in Psychoanalysis

The psychoanalysis school has been especial one because of this classification of mind. That is the first time what appear the classification of mind in western psychology. The classification of mind has been based for psychoanalysis' principles and psychotherapy.

2.4.1 Id

Freud used Id, the Latin word for "it," as the label for a particularly powerful force in the unconscious mind of everyone. The Id is a tremendous storehouse of energy, and it is entirely submerged in the unconscious.⁴¹ It is the source of all passions, instincts and habits. And it strives continually to gratify them. The drive of the Id to achieve satisfaction in the life of the individual is often complicated. This is because it seeks to gratify its needs without any regard for morals or even logic. The id knows nothing of reality, as that word is commonly used. Its exclusive interest is the satisfaction of its own demands, no matter what the cost. It is completely dominated by the pleasure principle.

In attitude, the Id might be compared with an especially obstreperous infant, it is entirely uncivilized, very demanding, and not the least bit interested in anything but its own needs and desires. There is a driving, untamed power about it, and it is not disposed to listen to reason. The demands of the Id are largely anti-social, and it hammers away constantly to make itself felt in the life of everyone. It plays a prominent role in influencing a person's life and character. But despite its

⁴¹ *Ibid.*, p. 36.

importance in the average person's life, he is likely to be totally ignorant of either its presence or its power.

2.4.2 Ego

In ordinary conversation, when we speak of a person's ego, we refer to his vanity or sense of self-importance. When psychoanalysis mentions the Ego, it is referring to something quite different. The Ego like the Id, is an extremely powerful factor in the personality of everyone. In contrast with Id, which is essentially lawless by nature, the Ego is primarily a civilized product. It is a kind of control room in each of us which tries to keep us leading generally law-abiding lives. It listens to the demands of person environment and sees that we try to conform to them. It acts as the agent, in the mind, of the world of reason and sanity. Like the Id, it is self-centered, but it is much more realistic. The Ego, in effect, can tell the difference between right and wrong, while the Id cannot.⁴²

The ego is partly conscious and partly unconscious. Consciously, for instance, it tries to make us moral persons. The married man who is attracted to his secretary may never let her know his feelings for her. Unconsciously, the Ego represses certain aspects of our character which it regards as immoral. The man who is attracted to his sister-in-law may be completely unaware of this attraction, through the pressures of his Ego, he may be convinced that he actually detests the woman. The Ego works in each of us even while we are asleep. When our more unpleasant thoughts assert themselves in a dream, it is the ego which censors them. It forces these perhaps threatening ideas to appear in disguise. They show themselves in the dream in the form of symbols. In every person, the lawless desires of the Id clash head-on with the moral sense of the ego. As a result, the two forces are continuously engaged in a kind of invisible tug of war with each other.

⁴² *Ibid.*, p. 37.

In Freud's own image the Id produces the driving power, while the ego handles the steering wheel in order to reach a desired goal. Basically, the Ego acts as an intermediary, or compromiser, between the impractical demands of the Id and the practical demands of environment.

2.4.3 Super ego

A person's superego is roughly identical with what we normally call his conscience. In his mental life, it represents the combined force of all the do's and don'ts picked up during his lifetime. These have become part of him through contacts with his parents, his teachers, religious influences, and other forms of moral authority. The Superego is largely unconscious in the personality. It is the mechanism which tells each of us what is morally right and what is morally wrong. Acting as a sort of overseer, or monitor, it tries to direct the Ego along the path of what is right. It also has the power to punish the Ego for yielding to the more reckless demands of the Id. When we have done wrong, for instance, we tend to feel guilty. This is the punishment that most of us know as the pangs of conscience.

2.5 Psychotherapies

Few psychotherapy methods have been introduced by Sigmund Freud in the psychoanalysis school such as: free association, transference, Interpretation. Under this topic, has been examined about those psychotherapies and another few therapies.

2.5.1 Free Association

Freud let patients to talk anything freely. Observing that most of his patients talk freely without being under hypnosis, Freud evolved the technique of free association. In treatment, he advised the patient to speak freely and to say anything that came into his mind, without regard to its assumed relevancy or propriety. In free association the patient is taught

the basic rule: Say everything that enters your mind, without selection, without editing.⁴³ His free association technique provided him with a tool for studying the meaning of dreams, slips of the tongue, forgetfulness and other mistakes errors in everyday life. With this practice, he gradually brings to consciousness ideas and feelings that have been deeply repressed. A person, unconsciously repress or resists the recall of certain thoughts and feelings because he fears that to acknowledge them will threaten or degrade. The therapist aids the patient in overcoming this resistance. Sometimes a patient has a free flow of associations until something blocks him. Then his mind seems to go blank, and he can think of nothing to say. This blankness is judged to be resistance to the recall of something effectively repressed. Sometimes, after a particularly revealing session, the patient may forget his next appointment, another indication of resistance to revealing what is hidden.

2.5.2 Interpretation

Interpretation is a basic process in psychoanalysis and psychotherapy by which old information of the patient is translated into a new syntax of self-understanding by a therapist. It is a fundamental element of the process of psychological healing.⁴⁴ The psychoanalyst attempts to overcome the patient's resistance and to lead him to fuller self-understanding through interpretation. The interpretation is likely to take two forms. First, the analyst calls the attention of the patient to his resistances. The patient often learns something about himself when he discovers that a train of associations is suddenly blocked, that he forgets his appointment that he wants to change the subject, and so on. Second, the analyst may privately deduce the general nature of what lies behind the patient's statements and by imparting a hint may facilitate further

⁴³ Ernest R. Hilgard, **Introduction to Psychology**, (New York: Oxford and IBH Publishing Company, 1953), p. 498.

⁴⁴ Downey, T. Wayne, "Interpretation", **Encyclopedia of Psychotherapy**, Vol. 2, (2002): 49.

associations.⁴⁵ The patient may say something that seems trivial to him and half apologize for its unimportance. Here the analyst may point out that what seems trivial may in fact allude to something important. This hint may lead, if the interpretation is appropriately timed, to significant associations. It should be noted that the analyst is careful not to suggest just what it is that is important to the patient; this the patient must discover for himself.

The analyst gives somewhat different interpretations in the early and late stages of analysis. Early in the analysis the interpretations are to help the patient understand resistance. The analyst may encourage association pointing out the importance of the seemingly trivial or by noting connections in the patient's associations between thoughts that at first seemed totally unrelated. But, as the analysis moves on, the analyst gives more complex interpretations of the content of the patient's associations.

2.5.3 Transference

Transference describes a situation where the feelings, desires, and expectations of one person are redirected and applied to another person. Most commonly, transference refers to a therapeutic setting, where a person in therapy may apply certain feelings or emotions toward the therapist.

Transference is the tendency for a client in psychotherapy, known as the analysand, to transfer emotional responses to their therapists that reflect feelings the analysand has for other significant people in his or her life.⁴⁶ This process may occur in therapy, when a

⁴⁵ Ernest R. Hilgard, **Introduction to Psychology**, (New York: Oxford and IBH Publishing Company, 1953), p. 499.

⁴⁶ Strickland, R, Bonnie, 'Psychotherapy', **The Gale Encyclopedia of Psychology**, (2001): 650.

person receiving treatment applies feelings toward or expectations of another person onto the therapist and then begins to interact with the therapist as if the therapist were the other individual. Often, the patterns seen in transference will be representative of a relationship from childhood.

The term transference was first used by Sigmund Freud, who discovered the phenomena in the course of his earliest treatments.⁴⁷ The concept of transference was first described in Freud's 1895 book *Studies on Hysteria*, where he noted the deep, intense, and often unconscious feeling that sometimes developed within the therapeutic relationships he established with the people he was treating.

Transference is a common occurrence among humans, and it may often occur in therapy, but it does not necessarily imply a mental health condition. Transference can also occur in various situations outside of therapy and may form the basis for certain relationship patterns in everyday life. The transference, which, whether affectionate or hostile, seemed in every case to constitute the greatest threat to the treatment, becomes its best tool.⁴⁸

There are few types of transference. Paternal transference, when an individual looks at another person as a father or an idealized father figure. The person may be viewed as powerful, wise, and authoritative, and an individual may expect protection and sound advice from this person.

Maternal transference occurs when an individual treats another person as a mother or idealized mother figure. This person is often viewed as loving and influential, and nurture and comfort is often expected from them.

⁴⁷ Marcus, R. Eric, "Transference", *Encyclopedia of Psychotherapy*, Vol. 2, (2002): 851.

⁴⁸ Strachey, James, *Introductory Lectures on Psychoanalysis* (New York: Liveright Publishing Corporation, 1989), p. 496.

Sibling transference can occur when parental relationships are lacking or when they break down. Unlike parental transference, this type of transference is generally not represented by leader or follower behavior, but by peer or team-based interactions.

Non-familial transference can be seen when individuals treat others according to an idealized version of what they are expected to be rather than who they actually are. Stereotypes can form in this manner. For example, priests may be expected to be holy in everything they do, while policemen may be expected to uphold the law at all times, and doctors may be expected to cure any ailment.

Transference may be positive or negative. Both types can benefit therapy in different ways. Positive transference can lead the person in therapy to view the therapist as kind, concerned, or otherwise helpful. Negative transference might cause a person in therapy to direct angry or painful feelings toward the therapist, but the therapist may be able to use these emotions to help the person achieve greater understanding.

When transference is used as a therapy, a person's social relationships and mental health may be affected by transference, as transference can lead to harmful patterns of thinking and behavior. The primary concern is generally the fact that, in the case of transference, an individual is not seeking to establish a relationship with a real person but with someone onto whom they have projected feelings and emotions.⁴⁹

When transference occurs in a therapeutic setting, a therapist may be able to come to a better understanding of an individual through an understanding of the projected feelings and, through this understanding, help the person in therapy to achieve results and recovery. By understanding how transference is occurring, a mental health professional may be better able to understand both a person's condition and aspects of the person's early life that affect that person at present.

⁴⁹ **Ibid.**

Transference may often occur between the therapist and the person in therapy. For example, the therapist may be viewed as an all-knowing guru, an ideal lover, the master of a person's fate, a fierce opponent, and so on. Proponents of psychoanalysis believe that transference is a therapeutic tool that is crucial in understanding an individual's unconscious or repressed feelings. Healing is believed to be more likely to occur once these underlying issues are effectively exposed and addressed.

2.5.4 Psychodynamic Therapy

Psychodynamic psychotherapy is a form of depth psychology, the primary focus of which is to reveal the unconscious content of a client's psyche in an effort to alleviate psychic tension. Psychodynamic therapy is similar to psychoanalytic therapy in that it is an in depth form of talk therapy based on the theories and principles of psychoanalysis. But psychodynamic therapy is less focused on the patient therapist relationship, because it is equally focused on the patient's relationship with his or her external world. Often, psychodynamic therapy is shorter than psychoanalytic therapy with respect to the frequency and number of sessions, but this is not always the case. Freud later adopted this new construct of "dynamic" physiology to aid in his own conceptualization of the human psyche. Later, both the concept and application of psychodynamics were further developed by the likes of Carl Jung, Alfred Adler, Otto Rank, and Melanie Klein.⁵⁰

Psychodynamic therapy is primarily used to treat depression and other serious psychological disorders, especially in those who have lost meaning in their lives and have difficulty forming or maintaining personal relationships. Studies have found that other effective applications of psychodynamic therapy include addiction, social anxiety disorder, and eating disorders. It is a focus that has been used in

⁵⁰ Etchegoyen, Horacio, **The Fundamentals of Psychoanalytic Technique**, (London: Karnac Books, 2005), p. 672.

individual psychotherapy, group psychotherapy, family therapy, and to understand and work with institutional and organizational contexts.

With help from the therapist, the patient is encouraged to speak freely about anything that comes to mind, including current issues, fears, desires, dreams and fantasies. The goal is to experience a remission of symptoms but also derive such benefits as increased self-esteem, better use of their own talents and abilities, and an improved capacity for developing and maintaining more satisfying relationships. The patient may experience ongoing improvements after therapy has ended. Although short-term therapy of one year or less may be sufficient for some patients, long-term therapy may be necessary for others to gain lasting benefits.

The theories and techniques that distinguish psychodynamic therapy from other types of therapy include a focus on recognizing, acknowledging, understanding, expressing, and overcoming negative and contradictory feelings and repressed emotions in order to improve the patient's interpersonal experiences and relationships. This includes helping the patient understand how repressed earlier emotions affect current decision-making, behavior, and relationships. Psychodynamic therapy also aims to help those who are aware of and understand the origins of their social difficulties, but are not able to overcome their problems on their own. Patients learn to analyze and resolve their current issues and change their behavior in current relationships through this deep exploration and analysis of earlier experiences and emotions.

2.5.5 Client-centered Psychotherapy

Client-centered or nondirective psychotherapy is a method of treatment developed by Carl Rogers and his associates. It is client centered because its purpose is to have the client or patient arrive at the insights and make the interpretations rather than the therapist.⁵¹ It is

⁵¹ Ernest R. Hilgard, **Introduction to Psychology**, (New York: Oxford and IBH Publishing Company, 1953), p. 499.

nondirective because the therapist does not try to direct the patient's attention to specific topics. Unlike psychoanalysis, client-centered therapy does not attempt to relate the patient's problems to experiences in his early history. It is concerned with the patient's present attitudes and behavior. For this reason the client-centered therapist does not believe it necessary to obtain a case history or to spend the initial interviews gathering biographical material.

Thus client centered therapy has drawn, both consciously and unconsciously, upon many of the current streams of clinical, scientific, and philosophical thought which are present in our culture.⁵²

2.5.6 Cognitive Behavioral Therapy

Cognitive-behavioral therapy (CBT) is a psycho-social intervention that is the most widely used evidence-based practice for improving mental health.⁵³ In cognitive-behavioral therapy, a therapist may talk to the client, pointing out illogical thought patterns, or use a variety of techniques, such as thought substitution, in which a frightening or otherwise negative thought is driven out by substituting a pleasant thought in its place.⁵⁴ CBT incorporates principles associated with information-processing and learning theories. A basic assumption of CBT is the recognition that there is a reciprocal relationship between clients' cognitive processes (what they think) and their affect (emotional experience), physiology, and behavior. Although CBT treatments for individual disorders differ in both their form and application, they all emphasize the importance of changing cognitions and behaviors as a way

⁵² Rogers, R. Carl, **Client-Centered Therapy**, (New York: Houghton Mifflin Company), p. 5.

⁵³ Bergin, Garfield, **Handbook of Psychotherapy and Behavior Change**, Hoboken, (New York: John Wiley & Sons, 1978), pp. 393–394.

⁵⁴ Strickland, R. Bonnie, 'Psychotherapy', **The Gale Encyclopedia of Psychology**, (2001): 526.

of reducing symptoms and improving the functioning of the affected person.⁵⁵

CBT clearly defines roles for both the therapist and the client, both of whom are active participants in the therapy. The clinician assumes the role of educator, teaching the client about cognitive models that have been developed to understand the etiology and, more importantly, the maintenance of the client's specific problems. The clinician is also responsible for teaching clients the cognitive and behavioral techniques designed to alleviate their problems. The client is considered to be the expert on his or her personal experiences, and the two of them work together to overcome the client's difficulties. The therapist needs to be flexible and willing to listen to the patient rather than acting as an authority figure.⁵⁶

It is a way of talking about that how you think about yourself, the world and other people and how what you do affects your thoughts and feelings. CBT can help you to change how you think and what you do. These changes can help you to feel better. Unlike some of the other talking treatments, it focuses on the here and now' problems and difficulties. Instead of focusing on the causes of your distress or symptoms in the past, it looks for ways to improve your state of mind now.

CBT has been shown to help with many different types of problems. These include: anxiety, depression, panic, phobias (including agoraphobia and social phobia), stress, bulimia, obsessive compulsive disorder, post-traumatic stress disorder, bipolar disorder and psychosis. CBT may also help if you have difficulties with anger, a low opinion of yourself or physical health problems, like pain or fatigue. CBT can help you to make sense of overwhelming problems by breaking them down

⁵⁵ Marcus, R. Eric, "Transference", **Encyclopedia of Psychotherapy**, Vol. 2, (2002): 451.

⁵⁶ Ben Martin, "In-Depth: Cognitive Behavioral Therapy", **Psych Central**, (March 2012), <<https://psychcentral.com/lib/in-depth-cognitive-behavioral-therapy/?all=1>>

into smaller parts. This makes it easier to see how they are connected and how they affect you.

2.5.7 Mindfulness Based Cognitive Therapy

Mindfulness-Based Cognitive Therapy (MBCT) is a modified form of cognitive therapy that incorporates mindfulness practices such as meditation and breathing exercises. Using these tools, MBCT therapists teach clients how to break away from negative thought patterns that can cause a downward spiral into a depressed state so they will be able to fight off depression before it takes hold. Mindfulness-based cognitive therapy is an approach to psychotherapy that was originally created as a relapse-prevention treatment for depression.⁵⁷

MBCT prioritizes learning how to pay attention or concentrate with purpose, in each moment and most importantly, without judgment.⁵⁸ MBCT was developed for people with recurring episodes of depression or unhappiness, to prevent relapse. It has been proven effective in patients with major depressive disorder who have experienced at least three episodes of depression. Mindfulness-based relapse prevention may also be helpful for treating generalized anxiety disorders and addictions. MBCT has also been shown to improve symptoms of depression in some people with physical health conditions, such as vascular disease and traumatic brain injury.

Sometimes normal sadness is a powerful trigger for someone who has recovered from a depressive state to relapse into another bout of depression. Rather than try to avoid or eliminate sadness or other negative

⁵⁷ Seligman & Reichenberg, Linda & Lourie, **Theories of Counseling and Psychotherapy**, (New Jersey: Pearson Prentice Hall 2014), pp. 354–356.

⁵⁸ Fulton, P., Germer, C., Siegel, R., **Mindfulness and Psychotherapy**, (New York: Guilford Press, 2005), pp. 57-63.

emotions, one learns to change their relationship with these emotions by practicing meditation and other mindfulness exercises. These activities rebalance neural networks, allowing the client to move away from automatic negative responses toward an understanding that there are other ways to respond to situations. By developing a routine meditation practice, clients can use the technique whenever they start to feel overwhelmed by negative emotions. When sadness occurs and starts to bring up the usual negative associations that trigger relapse of depression, the client is equipped with tools that will help them replace negative thought patterns with positive. Although the primary purpose of MBCT is to prevent relapse in depressive symptomology, clinicians have been formulating ways in which MBCT can be used to treat physical symptoms of other diseases such as diabetes, cancer, etc. The mindfulness based Therapy was a good landmark of psychotherapy field.

2.6 Conclusion

Although the words of psychology, mental illness and psychotherapy are not very new words, those words are not very old as well. In the very first time, there was not a good studying about mental disorders. People thought about mental disorders according to the myth. Mostly it has been related to demonology. Later on, some philosophers took a different look on this case and they disagree to the traditional belief of mental disorders. They endeavored to find out and prove the causes of mental problems. The progress of psychology started from Hippocrates and it was developed under few philosophers through the many years.

In the medieval period, the studying of psychotherapy got backward. The traditional belief about the mental disorders appeared again in the society. People believed that mental disorders caused by devil spirits. This viewpoint was not good one for the psychotic persons. They had to get many sufferings, because of this. In that period, the treatments for mental disorders seemed like punishments. The asylums

were like prisons. After the French Revolution, the great French physician Philippe Pinel could be able to change the old way what they treated for the psychotic persons.

The 19th century was a brilliant period for the psychotherapy. From the late part of 18th century many psychologists experimented on mental disorders and found some therapeutic methods. Sigmund Fried was great one among them and his psychoanalysis method was a good progress of psychotherapy. Mostly they paid attention to understand the process of mind. As a result of analyzing mind they found some therapeutic methods. Sigmund Fried used the methods of Free association, Interpretation and Transference. Later on, many psychologists also introduced many methods. In this chapter have been explained main psychotherapeutic methods.

Chapter III

The Buddhist Way to Recover Mental Illnesses

3.1 An Introduction of Buddhist Psychopathology

The oxford advanced learner's dictionary mentions that pathology is the scientific study of diseases and an aspect of somebody's behavior that is extreme and unreasonable and that they cannot control.⁵⁹ Psychopathology is a term which refers to either the study of mental illness or mental distress or the manifestation of behaviors and experiences which may be indicative of mental illness or psychological impairment. When we study psychopathology we have to pay our attention to the mind. Psyche means mind. According to the Pāli language, it is called 'mano'. Pathology is 'vyādhi vedha'. Mano is mind. The means of 'Vyādhi' is disease.⁶⁰ 'veda' means the study. Accordingly, psychopathology is the study of mental disorders. There are two types of diseases as mental and physical diseases according to Buddhism, western scholars and normal sense.

There are two kinds of illness. Which two? Bodily illness and mentally illness.⁶¹ According to the statement above mentioned, Buddhism explains that there are two types as a physical and mental disease. The 'Pāli' word 'cetasika' was explained by Pāli Sinhala

⁵⁹ Joanna, Turnbull, **Oxford Advanced Learner's Dictionary**, (New York: Oxford University Press, 2010), p. 1113.

⁶⁰ Buddhadatta Thero, Polwatte, (Sin.), **Pāli Sinhala Akārādiya**, (Colombo: M.D. Gunasena Publications, 1950), p. 482.

⁶¹ Bhikkhu Bodhi, (tr.), **The Numerical Discourses of the Buddha** (Boston: Wisdom Publications, 2012), p. 522.

dictionary as it is made in mind or belongs to the mind.⁶² According to the Buddhist dictionary published by Ñānatiloka thero, the word “cetasika” is explained as mental things and mental factors.⁶³ As the words like consciousness, mind, mental are used in same context, in the meaning of created on the mind or created in the mental process, the word mental is better used as the word ‘cetasika’. The word ‘cetasika’ in Pāli is translated into English language as a mental and it is being used at present.

According to the Roga sutta⁶⁴ in Aṅ guttara nikāya, human being is able to live more years without any physical disease. People are found who can claim to enjoy bodily health for one, two, three, four, five years; for ten, twenty, thirty, forty and fifty years; and even for a hundred years and more.⁶⁵ But it is not in about mental diseases. Human being has a changing mental process as wholesome and unwholesome according to the Buddhism. Because of all the unwholesome mental activities, the mind will be open to the mental disorders.

Apart from those whose taints have been destroyed, it is hard to find people in the world who can claim to enjoy mental health even for a moment.⁶⁶ It points out the old people without ‘Arahant’ monks. Disable mind cannot be seen in the Arahant person. It is mentioned as ‘khināsawa’ in roga sutta.⁶⁷

⁶² Buddhadatta Thero, Polwatte, (Sin.), **Pāli Sinhala Akārādiya**, (Colombo: M.D. Gunasena Publications, 1950), p. 198.

⁶³ Nyanatilaka Thero, **Buddhist Dictionary**, (Kandy: Buddhist Publication Society, 2011), p. 45.

⁶⁴ A II 142.

⁶⁵ Bhikkhu Bodhi, (tr.), **The Numerical Discourses of the Buddha** (Boston: Wisdom Publications, 2012), p. 522.

⁶⁶ **Ibid.**

⁶⁷ A II 142.

Mind is the forerunner of all mental states.⁶⁸ Mind functions in addition to five sense organs. Mind is corrupted by taking external intentions. It is very pure by nature. It gets polluted by the defilements which come from the external objects.⁶⁹ By means of mind, the objects are checked and examined. The organs like eyes, ear, nose, tongue, body and mind are touched with the objectives like forms, sounds, smell, taste, touch and phenomenon and objects are identified by the eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness and mind consciousness. By means of mind consciousness, all objects are examined. Madupiṇḍika suttā⁷⁰ has explained it further more.

Because of eye and material objects, brethren, arises visual consciousness; the meeting of the three is sensory impingement, because of sensory impingement arises feeling. What one feels, one perceives; what one perceives, one reasons about; what one reasons about, one proliferates conceptually. What one proliferates conceptually, due to that, concepts characterized by the prolific tendency assail him in regard to material shapes cognizable by the eye, belonging to the past, the future and the present.⁷¹ With the consideration of that, the first step of the vision is 'vitakka' and as a result of that conceptual spreading thoughts and mind can be explained as a 'papañca'.⁷² According to the loka suttā⁷³

⁶⁸ Ven. Buddhārakkhita, (tr.), **The Dhammapada**, (Kandy: Buddhist Publication Society, 2003), p. 23.

⁶⁹ Rev. Richard Morris, (ed.), **Aṅguttara Nikāya I**, (Luzac & Company Ltd., 1961), p. 10.

⁷⁰ M I 108.

⁷¹ Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, (tr.), **The Middle Length Discourses of the Buddha**, (Boston: Wisdom Publications, 2012), p. 201.

⁷² Ñāṇānanda, Kaṭṭhākurunde. **Concept and Reality**, (Kandy: Buddhist Publication Society, 1971), p. 4.

⁷³ S V 435.

in Saṃyutta nikāya, the above mentioned procedure is the beginning of the world.

Because of eye and material objects, brethren, arises visual consciousness; the meeting of the three is sensory impingement, because of sensory impingement arises feeling; because of feeling, craving; because of craving, grasping; because of grasping, becoming; because of becoming, birth and because of birth, decay and death, grief, and lamentation, suffering and despair arise. This is the arising of the world. On the effects of the visual consciousness that made with the combination of eye and visual objects, craving in made in the mind of the human being through the sensory impingement and feelings. So, it can be pointed out that laminating pure mind becomes a dirty by means of grasping.

According to the papañca sudani, the commentary of the Majjhima nikāya, all ordinary people are insane ‘ummattako viyahi putujjano’.⁷⁴ It explains that anyone acts without clear mind. Although all live in insane, every time without ‘Arahat monks’ according to the roga sutta⁷⁵, Buddhagosa monk means that all lay man is in insane.

Buddhism which studies deeply about the mental illness explains that not for the ordinary people but the people who have well developed mind are facing kind of any defilement till they realize the truth. Noble persons who follow the way of ‘sotāpatti’ are not fully free from sakkāya diṭ ṭ hi, vicikiccā, silabbata parāmāsa. As well as noble persons who follow the way of ‘sakadāgāmi’ are not fully free from ‘kāmarāga’ and ‘paṭ igha’. They were free from half. When they achieved the nun return (anāgāmi) , they were fully free from the rest of ‘kāmarāga’ and ‘paṭ igha.’ Noble person who become to follow the way of ‘Arahat’ has ruparāga, aruparāga, māna, uddacca, avijjā. Till attain the emancipation (nibbāna) , person is suffering from different type of mental illness.

⁷⁴ **Papañcasudani Aṭ ṭ ha Kathā**, Catta Sangayana CD Rom, (Dhammagiri: Vipassana Reaserch Institute, 1997).

⁷⁵ A II 142.

According to the ‘dasa saṃyojana,’ it is clear that noble person who becomes ‘sotāpatti phala’ behave with the concept of self. They have doubts (vicikiccā). ‘Kāma rāga’ and ‘paṭ igha’ are developed in the mind of the sakadāgāmi and anāgāmi noble persons. Noble person who attained ‘anāgāmi’ has desire to be born in material worlds and immaterial world. These ‘dasa saṃyojana’ are able to stick the people with internal and external world.⁷⁶

Tikiccaka sutta⁷⁷ explained that air, bile and phlegm cause to origin the physical disease. Greed, hatred and delusion are causes of arising mental diseases. Aggañña sutta⁷⁸ explains that primordial being became a coarser since greed arises in their mind.

Craving can be divided into three parts in Buddhism as craving for sensual pleasures, craving for existence, craving for extermination⁷⁹ The man acts with greed to maintain his privacy. Craving for sensual pleasures and craving for existence are the combination of its two parts. Craving for extermination is the unsuccessful mental condition of the people who have lots of achievement to come true for the suck of achieving their goals.⁸⁰ Through this, man who has an angry act with the mind of illusion. According to that, man shows different kinds of abnormal activities. Buddhism points out that because of greed, hatred

⁷⁶ University of Buddhist and Pali, **Buddhist and Pāli Studies**, (Maharagama: Tharangi, 2007), p. 336.

⁷⁷ A V 218.

⁷⁸ D III 80.

⁷⁹ Bhikkhu Bodhi, (tr.), **The Connected Discourses of the Buddha** (Boston: Wisdom Publications, 2000), p. 1844.

⁸⁰ University of Buddhist and Pali, **Buddhist and Pāli Studies**, (Maharagama: Tharangi, 2007), p. 340.

and delusion, mental illnesses are made. According to the western psychotherapies, it is introduced as an abnormal behavior.

Through these mental abnormal behaviors some reaction is made as a bodily. The body color of the man who has under control anger, changes quickly. Blood pressure increases. Body of the man who has unlimited craving becomes a so light or less weight. Body color is also changing. As mind becomes abnormal, they try to do the unwholesome activities like killing the animals and stealing the things that we are not belong. The mind proceeds to all human activities and volitional formation is the same karmic result (kamma vipaka), according to the Nibbedhika sutta.⁸¹ Determinated thought is action, when one determines, one acts by deeds, word or thought.⁸² So, negative mental formations which make through the above procedure are studied as mental diseases.

3.2 Buddhist Analysis on Mind

The analysis of mind is a more complex and intricate process.⁸³ Buddhism is a philosophy based on mind. Mind is the part of a person that makes them able to be aware of things, to think and to feel: the conscious/ subconscious mind.⁸⁴ It is invisible. Early Buddhism has paid more advertence to the mind. It reveals in the cannon well. There is a one chapter allocated for the mind included eleven verses in Dhammapada. Physical form, feelings, perception, mental formation and consciousness

⁸¹ A III 410.

⁸² Hare, E.M., (tr.), **The Book of the Gradual Sayings**, Vol. III, (Boston: Routledge and Kegan Poul, 1973), p. 294.

⁸³De Silva, M.W. Padmasiri, (**Buddhist and Freudian Psychology**, (Colombo: Lake House Investments L.T.D., 1997) p. 5.

⁸⁴ Joanna, Turnbull, **Oxford Advanced Learner's Dictionary**, (New York: Oxford University Press, 2010), p.973.

are five components. Four faculties out of Physical form are related with the mind directly. Not only single word but also several synonyms have used to interpret the function of the mind in Buddhist sources. It indicates that the function of the mind is very complicated and its nature of change by using a few words in cannon.⁸⁵ The words interpreted the function of mind are Citta, Mano, Viññāna, Ceto, Nāma. Among them, first three words have been mentioned many times in Canonical texts and these three words give similar meaning to the same mental flux.⁸⁶

According to the Assutavantu sutta, these three words have used for the same identification but these usages represent various sides of the mind. The word ceto has used expressing the ceto pariyāya ñāna and the word nāma implies function of the mind a several another aspect but it can be seen together with rupa as nāmarupa in many suttas. However, when analyzing mind, very important thing is experiment of complex which are citta, mana and viññāna.

3.2.1 Citta (mind)

The Pāli word citta derived from the root of √cit. Pāli Sinhala dictionary has given definitions as mind, thought and map etc.⁸⁷ Buddhist dictionary written by Siri Liyanage says that citta is one of ‘Paramatta.’⁸⁸ Buddhist dictionary of Nyanatiloka thera mentions that the term citta means “mind, consciousness”, state of consciousness, is a synonym, of

⁸⁵Pemaratana, Surakkulame, (Sin.), **Buddha Manovidyāva**, (Colombo: Dayāvaṇṣ a Jayakodi Publications), p.21.

⁸⁶ *Ibid.*, p.21.

⁸⁷ Buddhadatta Thero, Polwatte, (Sin.), **Pāli Sinhala Akārādiya**, (Colombo: M.D. Gunasena Publications, 1950), p.194.

⁸⁸ Liyanage, Siri, **Buddhist Dictionary 1**, (Kottawa: Induru Offset), p. 542.

mano and viññāna.⁸⁹ Encyclopedia of Buddhism gives this kind of definition. “Citta in the most general sense as the invisible and incorporeal energizer of the body and as the activator of the personality of man is everywhere assumed by the Buddha.⁹⁰ Pāli text society’s Pāli English dictionary says that Citta is the heart (psychologically) i.e. the center and focus of man’s emotional nature as well as that intellectual element which inheres in and accompanies its manifestations; i. e. thought.⁹¹

Citta is a very subtle one which has power. It covers different area of mental flux. According to the Abhidhamma, the nature of mind is knowing intension. Dhamma pada has given 14 adjectives instead of the citta.

1. Phandanaṃ- throb
2. Capalaṃ- fickle
3. Durakkhaṃ- difficult to guard
4. Dunnivārayaṃ- difficult to control
5. Paripphandati- agitate
6. Dunniggahassa- difficult to subdue
7. Lahuno- swift
8. Yattha kāma nipātino- wandering wherever it desires
9. Sududdasaṃ- very difficult to see

⁸⁹ Nyanatiloka Thero, **Buddhist Dictionary**, (Kandy: Buddhist Publication Society, 1940), p. 240.

⁹⁰ Dhirasekara, Jotiya, **Encyclopedia of Buddhism**, (Published by the Government of Srilanka, 1979), p.169.

⁹¹ Davids, R.T.W and Stede, William. **The Pāli Text Society’s Pāli English Dictionary**, (Oxford: Pāli Text Society, 2004), p. 266.

10. Sunipuṇaṃ - very skillful
11. Duraṅgamaṃ - wanders far
12. Eka caraṃ - moves alone
13. Asariraṃ - without form
14. Guhāsayaṃ - dwelling in the cave⁹²

Citta denotes as a thing should be purified and protected according to the Dhammapada explanation. It is with adjectives bhāvita – abhāvita, saṃkilesa – parisodhana etc. Luminous is this mind, but it is defiled by adventitious defilements.⁹³ According to the Abhidhamma, pure mind by its nature is paṭ isandhi citta (conception mind). Cetanā is function of the mind. This function of the mind becomes action (kamma). It is volition, bhikkus, that I call kamma. For having willed, one acts by body, speech, or mind.⁹⁴ This should probably be understood to mean that volition is a necessary factor in creating kamma, not that volition on its own invariably and in all instances creates kamma.⁹⁵ And then conceptions (sanskāra) are assembled by the function of the volition. There are six types of conceptions under two categories. Puññābhi saṃkhāra, apuññābhi saṃkhāra, āneñjhābhi saṃkhāra are the first category andkāya saṃkhāra, vachi saṃkhāra and mano saṃkhāra are the second category.

According to the ‘citta sutta’, the world is led around by mind; by mind it’s dragged here and there. Mind is the one thing that has all

⁹²Ñāno Bhāsa Tissa Himi, Moragolle, (Sin.), **Dhammapada Vivaranaya**, (Colombo: M.D. Gunasena PVT LTD., 2007), pp. 65-72.

⁹³Bhikkhu Bodhi, (tr.), **The Numerical Discourses of the Buddha**, (Boston: Wisdom Publications, 2012), p. 97.

⁹⁴ *Ibid.*, p.963.

⁹⁵ *Ibid.*, p.1768.

under its control.⁹⁶We can find similar explanation in *An̄ guttara Nikāya*. The world, bhikkhu, is led by the mind; it is dragged around by the mind; when the mind has arisen, (the world) goes under its control.⁹⁷ When this mind which is directly influenced the person's behavior, tamed, it brings happiness. ⁹⁸According to *Dhammapada* developed mind brings wholesome results and undeveloped mind brings unwholesome results. It is mentioned as cleanse one's own mind⁹⁹ According to this statement, when mind is concentrated, it is turned to insight meditation and then emancipation can be attained.

3.2.2 Mano (mind)

Abhidhamma has mentioned that measuring is mind. *Mano* derived from the root *man* implies meanings such as thinking, feeling. *Pāli Sinhala dictionary* mentioned that *mana* is mind.¹⁰⁰ According to the *Pāli English dictionary*, *mana* is motivations of the mind.¹⁰¹ *Mana* is a component. This component is looking for mental formation. The faculty of *Mana* as well as other five components should be protected and covered according to the *Kevadda sutta* of *Digha Nikāya*. In this case, there has not given a specialty to the component of the mind, but *Mahā*

⁹⁶ Bhikkhu Bodhi, (tr.), **The Connected Discourses of the Buddha**, (Boston: Wisdom Publications, 2000), p.130.

⁹⁷ Bhikkhu Bodhi, (tr.), **The Numerical Discourses of the Buddha**, (Boston: Wisdom Publications, 2012), p. 554.

⁹⁸ Ven. Buddhārakkhita, **The Dhammapada**, (Kandy: Buddhist Publication Society, 2003), p. 33.

⁹⁹ *Ibid.*, p. 78.

¹⁰⁰ Buddhādatta Thero, Polwatta, **Pāli Sinhala Akārādiya**, (Colombo: M.D. Gunasena Publications 1950), p. 384.

¹⁰¹ Rhys Davids, T.W and Stede, William, **The Pāli Text Society's Pāli – English Dictionary**, (Oxford: Pāli Text Society, 2004), p. 520.

vedalla sutta of Majjhima Nikāya has given uniqueness to the component of the mind.

Eye - forms

Ear - sounds

Norse - smell

Tongue - taste

Body - contact

Mind - phenomena

Five faculties except mind faculty are looking for their own sense objects but mind faculty experiences their fields and domains.

These five faculties, each having a separate field, a separate domain, not experiencing each other's field and domain, have mind as their resort, and mind experiences their fields and domains.¹⁰² According to this explanation, the mind can be considered as chief. The place where it is proved that mind is the chief can be pointed out in "Dhammapada".

1. Mano pubbaṅgamā dhammā – mind precedes all mental states
2. Mano seṭṭhā hā – mind is their chief
3. Manomayā – they are all mind-wrought

As the mind proceeds to all states, the mind precedes to all physical, verbal and mental actions. In this case, if mind is un dirty without the lust and passion, the outcome will also be same and if it is dirty, the consequence will be the dirty. That the mind is considered as chief out of other states in Buddhism is that there is a combination between the mind and consciousness not in the isolated one. It makes a

¹⁰² Bhikkhu Ñāṇ amoli and Bhikkhu Bodhi, (tr.), **The Middle Length Discourses of the Buddha**, (Boston: Wisdom Publications, 1995), p. 391.

thought or becomes a phenomenon, commemorating the intension which was touched by other all organs or states.¹⁰³ According to the Poṭṭhapāda Sutta in Dīgha Nikāya, it was explained that all organs were originated by mind in the birth of mental soul and it had explained that it was a formed one.

The mind activates as an internal organ and the word “mana” has been used in the mental six organs context. The organs like eye, ear, nose, tongue, and body activate according to their relevant target and that the mind is activated according to the phenomena can be realized with the help of sutta. It is clear that the mind exists as an internal organ not in the external organ getting the based on relevant targets. According to the Mr. Ryes David, the mind is the superior contrast of the awareness.¹⁰⁴ Anytime, as the intension creates going through the ‘nāma’, process of sense organs knowledge starts and this mental activation is called ‘mano’. In the process of sense organs knowledge, the intension which sprung with the starting point of the process of sense organs knowledge is a phenomenon. These are mental objects. The mind proceeds as an organ in the procedure of phenomena and also the intension which were experienced before that through the organs like eye, ear, nose, tongue and body in secondary. All other organs excepting mind act with only their relevant duties but mind is the greatest one. According to the situation, the word ‘mano’ can be specialized as an internal organ.

3.2.3 Viññāna (consciousness)

The Pāli term viññāna derived from the root √ñā and it indicates “know” That the idea of the monk Sāti; which anyone speaks, feels the feeling and feels the both good and bad things are based on one and only

¹⁰³ Pemananda Thero, Unapāna, (Sin.), **Manasika āthathiya Pālanayata Bauddha Upadeshanaya**, (Colombo: S. Godage Publishers, 2013), p. 33.

¹⁰⁴ Ryes David, T.W., **Pāli English Dictionary** (London: Pāli Text Society, 1993), p. 520.

same consciousness was rejected by the Buddha. And also, Buddha explained that consciousness is the co-dependent. The basic awareness of the man creates by means of the state of consciousness which is built-up in the concept of the personal gathering five aggregates. In the explanation of Buddha, the word consciousness is not an element, it is an awareness “vijānāti” or it was introduced as a procedure or some activation. According to the word vi + ñāna, that the meaning of “vi” is a dividing or separation, the word consciousness can be classified as the separation of the objects out world.¹⁰⁵ According to the Mahā Taṇ hāsaṅ khaya sutta in the Majjhima Nikāya, the word consciousness was understood in wrong manner by the monk, Sāti. His idea was that consciousness is the same prominent element which is proceeding constantly in the existence. According to the explanation of the monk Sāti, the personal is the beyond of proceeding that there is a permanent existence for that is explained by Mr.D.J. Kalupahana.¹⁰⁶ It consists some soulfulness. According to the Sabbāsava sutta, it is a wrong view.

According to the vibhaṅ ga sutta, the consciousness knows with six organs. The objects are taken by the relevant organs and these are known by the consciousness. As eye, ear, nose, tongue, body and mind gather with relevant world like form, sound, smell, taste, touch and thoughts, awareness is created and it is called as consciousness. Mahāvedalla sutta and commentary of Kewadda sutta prove it correctly. And also, the idea of process of sense organs knowledge is so important here and it is proved well by the Madupiṇ dika sutta.

When there is the eye, a form, and eye-consciousness, it is possible to point out the manifestation of contact. When there is the manifestation of contact, it is possible to point out the manifestation of feeling. When there is the manifestation of feeling, it is possible to point out the manifestation of perception. When there is the manifestation of

¹⁰⁵ Pematana, Surakkulame, (Sin.), **Buddha Manovidyāva**, (Colombo: Dayāvaṅṣ a Jayakodi Publications), pp. 22-23.

¹⁰⁶ Kalupahana, D.J., **Buddhist Philosophy**, (Honolulu: University of Hawaii Press, 1994), pp. 39-40.

perception, it is possible to point out the manifestation of thinking. When there is the manifestation of thinking, it is possible to point out the manifestation of besetment by perceptions and notions mental proliferation. According to this, Madupiṇḍika sutta explains well about the activities of other organs. It is clear that consciousness is the chief in the creation of mental proliferation. Creating defilement by means of mental proliferation, and that it causes to make an existence are explained.

And also, consciousness is very much important facts for rebirth. Consciousness is the subordinator in the rebirth from one becoming to another becoming (bhava). According to the “Mahā Taṇhāsankhaya sutta”, three main facts help to birth in the existence. These are follows.

1. mātāpitāro ca sannipatitā honti – union of the mother and father
2. mātā ca utuni hoti – mother is in season
3. gandhabbo ca paccupaṭṭhito hoti – gandhabba is present (coming consciousness)¹⁰⁷

According to the Mahānidāna Sutta, if consciousness is not come into the womb, no any name and form in the womb and it is explained the arrival of the consciousness into the womb. And also, it explains the arrival of the consciousness causes to the rebirth. The body without consciousness is similar to the part of fire wood which was thrown from the cemetery. Assutavantu Sutta explains that anything called “citta, mana or viññāna” is changing every time constantly than body moves.

3.3 The Roots of Mental Diseases

Although the Western psychologists recognize many reasons for the many mental disorders, the Buddhism analyze as three main roots. When analyze the reasons of the mental illnesses, as last can see these

¹⁰⁷ MI 265.

three reasons. Under this topic examine those three main roots of mental diseases.

3.3.1 Greedy (Lobha)

According to the Pāli Sinhala Akārādiya, greed is explained as craving and desire.¹⁰⁸ When the tree or vine has a main root, that vine or tree grows at the four sites. As it is, when there is a greedy, a lot of sins make the result of craving. When greedy creates in a mind of the people who are led by the craving, he kills the animals for the flesh, top heave, and steals. The people are also assassinated for taking their wealth. The parents are also made lots of nuisance for getting parent's heritages. Sometimes, the parents are slayed. Same other's properties are burgled for taking money or wealth, shrines and statues of the Buddha are damaged. Monks are killed. Sexual misconduct is made. He is doing lots of cheating, drinking alcohol. The greedy is a root of the sinfulness because greedy leads the all sinful deeds.¹⁰⁹

According to the Sacca vibhanga sutta¹¹⁰ craving can be classified as the three types.

- a) Sensual craving (kāma taṇhā)
- b) Craving for existence (bhava taṇhā)
- c) Craving for non-existence (vibhava taṇhā)

“Now this, bhikkhus, is the noble truth of the origin of sufferings: it is this craving which leads to renewed existence,

¹⁰⁸ Buddhadatta Thero, Polwatte, (Sin.), **Pāli Sinhala Akārādiya**, (Colombo: M.D. Gunasena Publications, 1950), p. 425.

¹⁰⁹ Chandavimala Thero, Rerukane, (Sin.), **Keles Ekdahas Pansiyaya**, (Boralesgamuwa: Chandavimala Dharmapusthaka Mandalaya, 2015), p. 87.

¹¹⁰ M III 248.

accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination.”¹¹¹

According to the sutta, craving is the reason the cause of the suffering. The craving makes the re-birth. It is connecting with lust or passion. It sticks with the existence. According to the Buddha’s preachment, craving is the reason the cause of suffering.

“No satisfaction is found in respect of sensual pleasures (even) by a rain of gold pieces. Knowing that sensual pleasures are of little taste and painful, the learned one”¹¹²

According to the theory of dependent co-origination, everything gathers with each other. No any basic root for that. The reason has been pointed out for the craving which creates the cause of suffering. It is called feelings (vedanā). There is another reason for the feelings. It is called contact (phassa). According to that, the result of cycle of existence, the cause of suffering creates.

According to the taṇhā sutta¹¹³ in Aṅguttara Nikāya as well as Taṇhā saṇyojana sutta¹¹⁴ in Itiuttaka Pāli, greedy is the root of the cause of suffering and also it is also the beginning of the greedy. It had explained that the people who had a greedy were unable to ferry the existence. If any root of the tree is in the good position, that tree will grow although that tree is cut again and again. Unless greedy and other sinful deeds which are connected with other sins like craving hatred and

¹¹¹ Bhikkhu Bodhi, (tr.), **The Connected Discourses of the Buddha** (Boston: Wisdom Publications, 2000), p. 1844.

¹¹² Norman, K.R., (tr.), **The Word of the Doctrine (Dhammapada)**, (Oxford: Pali Text Society, 1997), p. 28.

¹¹³ A III 445.

¹¹⁴ Masefield, Peter, (tr.), **The Udāna and Itiuttaka**, (Bristol: Pali Text Society, 2013), p. 196.

delusion, the cause of suffering of the existence cannot be stopped like that.

According to the fifteenth verse at taṇhāvagga¹¹⁵ in Dhammapada, the human being who have greedy put into the net which was knit by themselves like a spider and leaving all cravings, passions, the intelligent people get enlightenment having destroyed the greedy net. It was preached to the queen khemā who had had the craving about her body. According to the Upakkilesa sutta¹¹⁶ the people who have illusion about the greedy are getting birth in the existence. The Buddha preached that the carpenter who makes the house like a soul was the craving in the first utterance of the Buddha and he told that all were destroyed completely having got enlightenment before the Bodhi tree.

(a) Kāma taṇhā

The connection or binds or sticks with picture, sound, smell, taste, and touching is the sensual craving (kāma taṇhā). The man always hates the suffering. He likes to comforts. While suffering, he prefers the comforts according to that when the man is getting some experience with the object like picture, sound, smell, taste and touching. Uneducated person combines with above objects and tries to take it selves. As an example, the man who saw attractable and fantastic picture creates the craving the picture of male or female. If he lets about to create craving in his mind, he may take that picture, the suffering creates in his mind. It would be taken; the greatest suffering creates in his mind.

(b) Bhava taṇhā

Craving for existence of form realm (rupavacara brahma loka) and formless realm with eternity belief (sassata diṭṭhi), and subtle craving for pleasure feelings about of contemplation (jhāna) is called

¹¹⁵ Dh 94.

¹¹⁶ A II 53.

Bhava taṇhā. The greedy connecting with the life and world can be explained as a craving for existence (bhava taṇhā) . The wrong understanding that soul and human being is permanent or not change is the eternity belief. Rupa and Arupa bhava is that sixteen (16) form realms and four (4) formless realms.

(c) Vibhava taṇhā

The greedy connecting with the wrong understanding theory that human being will not be born after the death or finish the soul itself in the present life is the craving for non-existence. There are one hundred eight (108) types of craving as a sensual, existence, and non-existence in commentaries. According to the Aggañña sutta¹¹⁷ having created passion, the first human being had savory earth. According to that the first unwholesome thought created in selves was the craving. According to the ‘tikiccaka sutta’, the Buddha’s theory of purgative is applying for the sake of drive off the craving.

3.3.2 Hatred (dosa)

The word dosa (hatred) explains that it is the mistake or wickedness or hatred according to the dictionary.¹¹⁸ When having hatred, other unwholesome are arising. Hatred is the worse than the craving. Because of the craving (lobha), other unwholesome thoughts are rising slow. But hatred is completely difference. When originating hatred, at first, the face of the man begins to change. Then he tries to talk filthy words, to fight with each other. Hatred is the worst sinful deed to kill the man also. Sometimes, man tries to assassinate by him or herself. Repulsion is the version of types of the hatred in ten fetters (dasa saṃyojana).

¹¹⁷ D III 80.

¹¹⁸ Buddhadatta Thero, Polwatta, (Sin.), **Pāli Sinhala Akārādiya**, (Colombo: M.D. Gunasena Publications, 1950), p. 246.

3.3.3 Delusion (moha)

According to the ‘Pāli’ dictionary, this word is explained that is the delusion, a fool or wrong understanding. Illusion is the thing that people are kept on the incorrect understanding path. When having illusion, selfishness as well as philanthropy cannot be realized. He understands the reasonable as an unreasonable thing (injustice). The bad is as a good. The correct way is as an incorrect way. Wholesome thought as an unwholesome thought. Unwholesome is as a wholesome. It becomes a meaningless man or bad man. He doesn’t have well, morals, righteous, obedience, good understanding. There is nothing that he can practice good morals. If he is a powerful man, he will do lots of sins. Cravings are arising in the mind of the man who has an illusion and as well as hatred also. The people who have craving, hatred and illusion will be born in hell after his death. Sins it is the root for other sins, illusion is also classified as a root of the sins.¹¹⁹ That word illusion is that the four noble truths cannot be understood.

The four noble truths are the suffering, the cause of suffering, cessation of suffering and the path leading to end of sufferings. The people who do not know what the four noble truths are continue the existence having done lots of sinful deeds. Illusion is the real darkness of the mind. All are covered by the illusion. As, when the man who wears the blue spectacles can see the whole world as a blue, the man who has a wrong path to understand the whole world engages in incorrect way. The man who has a wrong understanding about five aggregates and its other world connected with five aggregates gets wrong understanding about the

¹¹⁹Candavimala Thero, Rerukane. (Sin.), **Keles Ekdahas Pansiyaya**, (Pokunuwita: Sri Candavimala Dharma Pustaka Samrakshana Mandalaya, 2015), p. 87.

whole world.¹²⁰ The commentator Venerable Buddhaghosha explains lots of meanings for the sake of illusion in Visuddhi magga.

Following unsuitable physical activity is the illusion

(a) That suitable or good physical activity are followed is the meaning of illusion

(b) The incorrect understanding about the organs, five aggregates, emptiness of the elements is the illusion

(c) The incorrect understanding about the all suffering, is the meaning of illusion

(d) Unlimited all breeding places at all beings, is the illusion¹²¹

That an illusion causes to make the conditions according to the dependent co-origination can be understood. According to that, puññābhi saṃkhāra, apuññābhi saṃkhāra, aneñjhābhi saṃkhāra, kāya saṃkhāra, vaci saṃkhāra, citta saṃkhāra can be pointed that as six conditions.¹²² Like that, making conditions means that the beings are adding into the existence.

3.4 The Methods of Buddhist Psychotherapy

The main purpose of the Buddha was the showing the path to attain Nibbana. In that way, mainly focuses on the mind, that because of the attaining Nibbana means eradicating all defilements completely. The

¹²⁰Candavimala Thero, Rerukane. (Sin), **Paticcasamuppada Vivaranaya**, (Pokunuwita: Sri Candavimala Dharma Pustaka Samrakshana Mandalaya, 2015), p. 29.

¹²¹ Bhikkhu Ñānamoli, (tr.), **The Path of Purification**, (Taiwan: The Corporate Body of the Buddha Educational Foundation, 1956), p. 602.

¹²² **Ibid.**

defilement means mental illnesses. So the way which attaining Nibbana, can recognize as a psychotherapy according to the Western interpretation. In this topic, examine the Buddhist psychotherapy.

3.4.1 The Psychotherapy of 'Sabbāsava Sutta'

The Buddha preached the doctrine for the sake of realizing the liberation. It is based on the ending the cause of suffering of the mankind in the saṃsāra. It is not a difficult thing that there is a new teaching method in Buddhism to lead the path of the cause of ending suffering. No needs same theory to follow the Buddhism.¹²³ Although content is changed, if it is a better object, the Buddhist noble path can be established. Although more results are here, the base is leading towards the 'nibbāna'.

For the sake of healing mental diseases, the method of sabbāsawa sutta¹²⁴ is followed that Buddhism does not mention directly to heal the mental diseases is the reason for that. According to the methodology which was explained above paragraph, considering the craving or lust creating in the mind is considered as mental diseases, healing methods are discussed here.

Sabbāsawa sutta¹²⁵ of mulapariyāya vagga in Majjhima Nikāya has introduced the methodology to end the all taints. The word taints using here is similar to the word craving. Since all in the word 'sabba', and taints in the word 'lust' are explained, both 'Bhikkhu Bodhi' thero and ' Bhikku Ñāṇ amoli' thero have explained in English translation of Majjhima Nikaya. This sutta is a special discourse preached by the

¹²³ Pemananda Thero, Unapāna, (Sin.), **Manasika Athathiya Palanayata Bauddha Upadeshanaya**, (Colombo: S. Godage Publishers, 2013), p. 168.

¹²⁴ MI 6.

¹²⁵ **Ibid.**

Buddha at Jetavana grove (jetavanārāma). As “bhikkhus, I shall teach you a discourse on the restraint of all the taints”¹²⁶, the purpose of preaching that sutta was explained at the beginning of the sutta. The main special feature of this sutta is that it was preached for the sake of special group. It is one who knows and sees.¹²⁷ Like both parties. And also, it is not for the one who does not know and see.¹²⁸ That the one who knows and sees is considered is the man who has a good understanding about the wise attention and unwise attention.¹²⁹ It is directly based on for kinds of efforts.

Creating some taints are not based on one reason. There are lots of reasons to affect that and sabbāsava sutta¹³⁰ introduced more methods to end the all taints created on more reasons. According to the sutta, for the sake of ending taints one by one, the methods can also be used one by one. These methods are bellow.

- (1) Dasssanā pahātabbā - taints to be abandoned by seeing
- (2) Saṃvarā pahātabbā - taints to be abandoned by restraining
- (3) Paṭ ısevanāpahātabbā - taints to be abandoned by using
- (4) Adhivāsanāpahātabbā - taints to be abandoned by enduring
- (5) Parivajjanāpahātabbā - taints to be abandoned by avoiding
- (6) Vinodanāpahātabbā - taints to be abandoned by removing
- (7) Bhāvanāpahātabbā - taints to be abandoned by developing¹³¹

¹²⁶ Bhikkhu Ñāṇ amoli and Bhikkhu Bodhi, (tr.), **The Middle Length Discourses of the Buddha**, (Boston: Wisdom Publications, 2012), p. 91.

¹²⁷ **Ibid.**

¹²⁸ **Ibid.**

¹²⁹ **Ibid.**

¹³⁰ MI 6.

¹³¹ Bhikkhu Ñāṇ amoli and Bhikkhu Bodhi, (tr.), **The Middle Length Discourses of the Buddha**, (Boston: Wisdom Publications, 2012), p. 91.

In these methods, there is a method of preventing taints and the method of ending taints fully. There are two methods to end or finish all passion. By seeing and by developing are the above two methods, can be used as an elimination or discarding to control the taints for the small period. According the explanation of the sub commentary, it is being explained that by seeing is the way of sovan magga, by developing is the way of sakadāgāmi, anāgāmi and arahat magga.

(1) Taints to be abandoned by seeing (dassanā pahātabbā)

Ending taints by seeing is the method of ‘dassanā pahātabbā’. As the first step for the ending taints is to practice the right view (sammā diṭ ṭ hi) in the eight noble path. It explains that focusing should be led towards the correct direction. The right understanding, activities happening in the world is the ‘sammā diṭ ṭ hi’. Noble person who is heard can end the taints tents the method of by seeing. The different kind of seeing methods which are about ourselves and out-world activities create in our mind automatically. ‘sabbāsava sutta’ explains about different kind of methods. The sutta explains that the main reason for creating kind of views are that we have unrealized understanding about what we recall or what we should not recall. The eternalism and nihilism should not be followed and retraining of both illusion contrasting theory is called as the taints to be abandoned by seeing.

Ordinary person who is learned (assuta) , the man who never have a right thinking is the person who never see the noble person like Buddha, be clever following Buddha’s doctrine and follow the doctrine. That person who is taking five aggregates as a soul concept is craving with objects sticking with agreeable attractive (iṭ ṭ hā), lovely (kantā), charming (manāpā), enticing object of sight (piyarupā), imply sexuality (kāmuṇasamhitā), enticing; apt to rouse excitement (rajaniyā)¹³². Having

¹³² MI 85.

craved, the theoretical doctrine which is recalled by awareness mind is not seen and the doctrine which is not recalled by the awareness mind is not seen with the right mind or awareness. The doctrine which we recall in right way is not recalled. The doctrine which we do not recall by awareness mind is recalled¹³³. As a result of this procedure, taints of pleasure, the state of existence and taints of ignorance are made in the mind of the person who has not followed the right thinking automatically.

The noble person sees the 'ārya' person like the Buddha, follow the sermon and be clever to practice the doctrine. The doctrine that is recalled in the awareness mind is seen. The doctrine that is not recalled in the awareness mind is known. The doctrine that is recalled in the awareness of the mind is recalled.¹³⁴ The doctrine which is not recalled in the awareness of the mind is not recalled. Then taints of the pleasure, state of existence and ignorance are not made in the mind of the noble person newly or automatically and the taints of pleasure, existence and ignorance made in their mind disappeared or ended. That noble person thinks that this is the suffering for the sake of his mind to make into clearness or purification. And also, this noble person recalls with the awareness mind the cause of suffering, the end of suffering and the cause of end of suffering. The four noble truth is seen in the mind of awareness. The person who has a right thinking, right awareness, sees the reality of the world as it is. He can easily make out or feel good and bad, wholesome and unwholesome, righteous things and unrighteous things. According to that by seeing taints which make the mind sick and without recalling that, health of the mind can be gained.

¹³³ *Ibid.*, p. 20.

¹³⁴ *Ibid.*, p. 24.

(2) Taints to be abandoned by restraining (saṃvarā pahātabbā)

The taints which are controlled by restraining are discussed here. The restraining is the meaning of the prevention. Layman is lusting only for the pensionable all objectives going through the six organs and he is feeling anger when it is discomfort for the objectives taking through the six organs. Then, the thoughts of greed, hatred and delusion are made in their mind. The retraining of the organs is that existing equanimity to the objectives like form, sound, smell, tasty, touch and phenomenon to the action of eye, ear, nose, tongue, body and mind is taken place keeping mind into real and direct leading right concentration, without paying any attention to lust and anger by means of restraining organs, the unwholesome thoughts coming into the mind can be controlled.

As explaining the Madupiṇḍika sutta¹³⁵ “cakkhuñca āvuso paṭ icca rupeca uppajjhati cakkhu viññānam, tiṇ ṇ aṃ saṃgati phasso”¹³⁶ impede mention can be understood. The right concentration helps for the sake of prevention impede mention. In the restraining of the organs, concentration is the security wall to be protected the town.

The reason of without restraining the organs, most of the people are suffering from mental diseases in their normal life. The ordinary people who are following and going after the pleasurable and pensionable life style in day and night expect to achieve the pleasurable life as they wish. Man is similar to the anthill which is fuming at night and on fire at daytime.¹³⁷ The reason is that to feel the un-satisfaction of the people. Till people are feeling un-satisfaction, ‘nibbāna’ cannot be achieved. Going through the procedure of restraining, satisfaction can be practiced and

¹³⁵ MI 108.

¹³⁶ MI 111.

¹³⁷ MI 143.

taints having been identified at the beginning, remade is given for that. This is the special feature for restraining.

(3) Taints to be abandoned by using (paṭisevanā pahātabbā)

Another step for finishing taints is to using or practicing the mind. That practicing should be practice is the four basic things like clothes, food, house and medicine. These are introduced in cannon like ‘civara, pindapāta, senāsana and gilānapaccaya’. If the basic components like above four things are not enjoyed, un-satisfaction thoughts are made in the mind.¹³⁸ In the correct understanding, the people can enjoy in what they have. Unless it is, physical and mental healthiness cannot be existed well.

According to the Maslow’s theory, Buddha’s theory also proves that food is the main basic one for the mankind. As ‘katamasmin eka dhamme? Sabbe sattā āhāraṭ ṭ hitikā’¹³⁹ mentioned in the cannon several times. One day, the hunger farmer cam to listen to the sermon of the Buddha. At first, that Buddha let him to have food is being explained well that food is basic requirement of the people. Other requirement without four basic requirements can be classified as secondary requirement. Its limit is not pointed out and having enjoyed with things that are unlimited, people cannot be satisfaction. Buddhism explains that the basic requirement can be achieved based on the practicing or using to lead the right understanding.

Cloths

For protection from cold (sitassa paṭ ighātāya)

¹³⁸ Pematana, Surakkulame. (Sin.), **Buddha Manovidyāva**, (Colombo: Dayāvaṅṣ a Jayakodi Publications, 2010), p. 123.

¹³⁹ A V 50.

For protection from heat (unhassa paṭ ighātāya)

For protection from contact with gadflies, mosquitoes, wind, the sun and creeping things (daṃsa makasa vātātapa sirim̐sapa sampassānaṃpaṭ ighātāya)

Only for the purpose of concealing the private parts (hirikopina paṭ iccādanattam̐)

Food

Neither for amusement nor for intoxication nor for the sake of physical beauty and attractiveness, but only for the endurance and continuance of this body (neva davāya na madāya na maṇ danāya na vibhusanāya yāvadeva imassa kāyassa ṭ hitiyā yāpanāya)

For ending discomfort (vihiṃsuparatiyā)

For assisting the holy life (brahma cariyānuggahāya)

Terminate old feelings (purānañca vedanaṃ paṭ ihaṃkhāmi)

Without arousing new feelings (navañca vedanaṃ na uppādessāmi)

Be healthy (yātrāca me bhavissati)

Blamless (anavajjatā)

Live in comfort (phāsu vihāro)

House

For protecting from cold (sitassa paṭ ighātāya)

For protection from heat (uṇ hassa paṭ ighātāya)

For protection from contact with gadflies, mosquitoes, wind, the sun and creeping things (daṃsa makasa vātātapa sirim̐sapa sampassānaṃ paṭ ighātāya)

For the purpose of wading off the perils of climate (utuparissaya vinodanaṃ)

For enjoying retreat (paṭ isallānārāmaṃ)

Medicine

Only for protection from arisen afflicting feelings (uppanānaṃ veyyābādikānaṃ vedanānaṃ paṭ ighātāya)

For the benefit of good health (abyāpajjha paramatāyāti) ¹⁴⁰

If human beings are enjoying in such a calm manner which is above mentioned, no any mental problems can be seen and an environmental pollution is minimized because of the usage of limiting natural resources. The healing of physical and mental is created. The society is the mass of the different kind of people living in the society. Going through the procedure of un satisfaction, the principle of the five precepts have been broken and as a result of that society is going to spoil. For the sake of healing in mentally and physically, practicing theory is so important.

(4) Taints to be abandoned by enduring (adhivāsanā pahātabbā)

Adhivāsanā is endurance. Healing of mental diseases is discussed in here, according to the sabbāsava sutta¹⁴¹. There are seven practices in endurance. Some of them that we face in our life style are under controlled. Specially, we cannot control environmental activities. We have to face both conditions which we like or dislike. When facing disliked activities, mind is automatically polluted. It breaks the mental

¹⁴⁰ Bhikkhu Ñāṇ amoli and Bhikkhu Bodhi, (tr.), **The Middle Length Discourses of the Buddha**, (Boston: Wisdom Publications, 2012), p. 94.

¹⁴¹ MI 6.

health. Enduring it's all mental healthiness can be controlled. As 'sutta' explains, the matters are below by enduring.

Cold (sitam), heat (uṇ haṃ), hunger (jigacchaṃ), thirst (pipāsaṃ),

Contact with gadflies, mosquitoes, wind, the sun, and creeping things (daṃsa makasa vātātapa sirim̐sapa sampassānaṃ)

Ill-spoken, unwholesome words (duruttānaṃ durāgatānaṃ vacana pathānaṃ)

Arisen bodily feelings that are painful, racking, sharp, piercing, disagreeable, distressing, and menacing to life (uppanānaṃ sāririkānaṃ vedanānaṃ dukkhānaṃ tippānaṃ kharānaṃ katukānaṃ asātānaṃ amanāpānaṃ pāna harānaṃ adhivāsaka jātiko hoti)¹⁴²

It is further taught that how we practice the endurance for mental diseases created without having the basic requirements like cloths, food, house and medicine. Even in the intolerable feelings like dead condition, endurance should be practiced in the hermitage. The greatest hermitage is endurance. kakacupama sutta¹⁴³ of Majjhima Nikaya more details what the importance of endurance is. It explains that one who is being swan by two persons should practice the endurance.¹⁴⁴ This is the greatest point to endurance. That anyone can understand the importance of the endurance is that he or she gets bad experience directly by doing something without having any endurance. By means of enduring for any condition taking place in their mind or out, mental diseases can be healed successfully.

¹⁴² Bhikkhu Ñāṇ amoli and Bhikkhu Bodhi, (ed.), **The Middle Length Discourses of the Buddha**, (Boston: Wisdom Publications, 2012), p. 95.

¹⁴³ MI 122.

¹⁴⁴ MI 125.

(5) Taints to be abandoned by avoiding (parivajjanā pahātabbā)

The means of avoiding is to avoid the taints by avoiding. According to the people differentiation, the mind of the people may pollute in different places or in different ways. Before it happens, mind can be protected by avoiding taints. According to the different places, occasions, an experience in past, the based on the characteristics of the personality, or when meeting the people, the unwholesome mind may be created.¹⁴⁵ In that occasion, practicing the procedure of avoiding is being followed is not to associate the different people and behave in the unsuitable places. Based on the past experience, when creating unwholesome thoughts in the mind automatically or naturally.

According to the explaining by the ‘sutta’, by considering the mental diseases happening in the mind, facing any troubles like natural disasters or others, it is emphasized to get mental relief.

Going towards the wild elephants, wild hours, wild bull, wild dog, snake.

Going towards the stump, bramble patch, chasm, cliff, cesspit, sewer, sitting on unsuitable seats, unsuitable resorts.

Associating with bad friends

Having gone there like above such a places, meditator may be facing any damage or trouble. Even in noble monks also avoided the roads with troublesome when they travel for the sake of avoiding any damage or trouble.

¹⁴⁵Pemaratana, Surakkulame. (Sin.), **Buddha Manovidyāva**, (Colombo: Dayāvansā Jayakodi Publications, 2010), p. 125.

(6) Taints to be abandoned by removing (vinodanā pahātabbā)

The sixth way of ending taints is by removing. It means that taints are ended with the determination.¹⁴⁶ Having memorized evil thoughts again and again, evil thoughts are always coming into the mind. Then the mind is always matching with them. These evil thoughts affect to the mind directly. This sutta points out reasons.

Arisen thoughts of sensual desire (kāma vitarka)

Arisen thoughts of ill will (vyāpāda vitarka)

Arisen thoughts of cruelty (vihimsā vitarka)

Arisen evil unwholesome states (akusala dharma)¹⁴⁷

This method can be applied with right effort in noble eight-fold path.¹⁴⁸ After the mind is a position concentration, then there existing is very difficult because of the thoughts of sensual desire, ill will and cruelty. Ending all evil thoughts, efforts is a major deal or method. According to the commentary, thoughts are nine ways. It has been proved by the commentary of the sabbāsava sutta.¹⁴⁹ For ending these thoughts, five methods can be practiced.

Abandon (nādivaseti)

¹⁴⁶Pemananda Thero, Unapāna, (Sin.), **Manasika Athathiya Palanayata Buddha Upadeshanaya**, (Colombo: S. Godage Publishers, 2013), p. 181.

¹⁴⁷ Bhikkhu Ñāṇ amoli and Bhikkhu Bodhi, (tr.), **The Middle Length Discourses of the Buddha**, (Boston: Wisdom Publications, 2012), p. 95.

¹⁴⁸Pemaratana, Surakkulame, (Sin.), **Buddha Manovidyāva**, Colombo: Dayāvansā Jayakodi Publications, 2010), p. 126.

¹⁴⁹ MI 6.

Remove (pajahati)

Away (vinodeti)

Annihilate (byanti karoti)

Uproot the root to be born in next life (anabhāvaṃ gameti)¹⁵⁰

Ending evil thoughts is so difficult. For that we try our attempt. By using above five methods, thoughts are under controlled and the wholesome thoughts like renunciation, freedom from malice and humanity are coming into mind automatically.

(7) Taints to be abandoned by developing (bhāvanā pahātabbā)

This is the final methods of ending taints. It means that by developing. Taints are ended, following enlightenment factors. These factors lead to emancipation directly. There are seven factors to lead enlightenment. These should be developed. These are mindfulness, investigation factor, energy, rapture, tranquility, concentration, and equanimity.

Mindfulness enlightenment factor (sati) - this meaning is recalling. The area of recalling is in the four-fold mindfulness (cattāro satipaṭ ṭ hānā) . According to the ‘mahā satipaṭ ṭ hāna sutta’, mindfulness of the body, mindfulness of feeling, mindfulness of mind, and mindfulness of phenomena.

Investigation of states enlightenment factor (dhamma vicaya) - the meaning of that is the investigation of four noble truths. They are, suffering, cause of suffering, cessation of suffering, the path leading to cessation of suffering.

¹⁵⁰ Bhikkhu Ñāṇ amoli and Bhikkhu Bodhi, (tr.), **The Middle Length Discourses of the Buddha**, (Boston: Wisdom Publications, 2012), p. 95.

Energy enlightenment factor (virīya)- the realmeaning of this is, endeavor.

Rapture enlightenment factor (pīti) - the meaning of that is pleasurable, fantastic or enthusiastic.

Tranquility enlightenment factor (passaddhi)- the position of calm and quiet in the physical body and mind is the meaning of tranquility.

Concentration enlightenment factor (samādi) - it means that unmovable position of the mind.

Equanimity enlightenment factor (upekkhā)- the establishment of the mind is the meaning of equanimity.

Sabbāsava sutta¹⁵¹ has explained that these enlightenment factors are followed as a meditation. By means of this procedure, we can realize the truth and end the defilement. Four points had been appreciated by Buddha.

Supported by reclusion- (viveka nissitaṃ)

Dispassion- (virāga nissitaṃ)

Cessation- (nirodha nissitaṃ)

Ripens in relinquishment- (vossagga parināmiṃ)¹⁵²

According to the methods which are above mentioned, mind can be free from mental diseases.

¹⁵¹ MI 6.

¹⁵² Bhikkhu Ñāṇ amoli and Bhikkhu Bodhi, (tr.), **The Middle Length Discourses of the Buddha**, (Boston: Wisdom Publications, 2012), p. 95.

3.4.2 The Psychotherapy of 'Tikicchaka Sutta' and 'Vamana Sutta'

Tikiccaka sutta¹⁵³ and Vamana sutta¹⁵⁴ in Dasaka nipāta of Aṅguttara Nikāya has presented a theory which includes with ten components. These are birth, old age, death, sorrow, lamentation, pain, dejection, and anguish. That sutta explains applies this above theory for the retraining birth... anguish. This theory gives purgative for refraining the diseases created by air, bile, and phlegm. This method is very successful but it has been reported that there is an unsuccessful rare occasion in this method. But Buddha explained that it was never unsuccessful theory.

“I will teach, bhikkhus, a noble purgative that always succeeds and never fails”.¹⁵⁵ vamana sutta¹⁵⁶ presents the same theory. That it may be successful or unsuccessful method is explained by this sutta. The noble purgative and noble emetic theory content ten facts.

- a) Right view (sammā diṭṭhi)
- b) Right intention (sammā saṅkappa)
- c) Right speech (sammā vācā)
- d) Right action (sammā kammanta)
- e) Right livelihood (sammā ājiva)
- f) Right effort (sammā vāyāma)
- g) Right mindfulness (sammā sati)
- h) Right concentration (sammā samādi)
- i) Right knowledge (sammā ñāṇa)
- j) Right liberation (sammā vimutti)

¹⁵³ A V 218.

¹⁵⁴ A V 219.

¹⁵⁵ A V 218.

¹⁵⁶ A V 218.

Both suttas explain that for one of right view, wrong view is purged, and the numerous bad unwholesome qualities that originate with wrong view as condition are also purged, and with right view as condition, numerous wholesome qualities reach fulfillment by development. In here, this ‘sutta’ is not more explained these ten steps, in addition to the eight steps in noble eight-fold path, another two steps, right knowledge and right liberation are added. The word “sammā” rejects the word wrong ‘miccā’ in the steps on ten noble methods.

3.4.3 The Psychotherapy of ‘Vitakka Saṅṭhāna Sutta’

Vitakka saṅṭhāna sutta¹⁵⁷ in Mula paṇṇāsaka¹⁵⁸ of Majjhima Nikāya begins that bhikkhus, when a bhikkhu is pursuing the higher mind, from time to time he should give attention to five signs etc. This sutta explains successfully that five steps can be followed when the thoughts of desire, hatred, and delusion come in to the mind and it gives nuisance to the mind. These five steps are below. They are complimentary method.¹⁵⁹

- a) Give attention to some other sign (añña nimitta)
- b) Examine the danger (ādinava nimitta)
- c) Try to forget and not give attention (asati amanasikāra)
- d) Give attention to stilling the thought-formation (vitakka mula bheda)
- e) Beat down, constrain, and crush mind with mind (abhiniggahaṇa nimitta)

¹⁵⁷ MI 118.

¹⁵⁸ MI 108.

¹⁵⁹ Pamaratana, Surakkulame, (Sin.), **Bauddha Manovidya**, (Colombo: Dayavanṣa Jayakodi Publications, 2010), p. 114.

(a)

Give attention to some other sign (aññā nimitta)

This method explains that recalling wholesome thoughts against the unwholesome thoughts. When unwholesome thoughts are coming into the mind based on the any objects then wholesome thoughts must be recalled.¹⁶⁰ By doing this method, the healing of the mental relief can be created.

Desire thoughts	(rāga)	thoughts of arising faith
Thoughts of hatred	(dosa)	thoughts of arising loving kindness
Thoughts of delusion	(moha)	thoughts of understanding the realization
Thoughts of sensual desire	(kāma vitakka)	thoughts of renunciation
Thoughts of ill-will	(vyāpāda vitakka)	freedom from malice
Thoughts of cruelty	(vihiṃsā)	humanity

¹⁶⁰ M 1 119.

vitakka)

Explaining further and further by this sutta, it gives an example. When unwholesome thoughts are coming into the mind, wholesome thoughts should be followed and practiced like a removing a heavy pin on the board by using smooth pin by the carpenter.

(b) Examine the danger (ādinava nimitta)

According to the 1st step, when comes another object into the mind or above thoughts recalling automatically in the mind, the best step to do is examining. That these thoughts are unwholesome, they are reprehensible, they result in suffering must be followed as it is. Recalling that unwholesome thoughts badly affect to the person itself not for that to the society, unwholesome thoughts can be refrained easily.

When very young aged boy or girl to wear collaborate understands soon that there is a dead body of the dog or snake or corps of human is around their neck, as they remove it as soon as possible, seeming result of the unwholesome thoughts, mind should be protected.

(c) Try to forget and not give attention (asati amanasikāra)

On the stage of 2nd step, when recalling the result or danger, it unwholesome thoughts are coming in the mind, another best step is to no to recall or not to pay the any attention for that. Having memorized the thoughts exerted by the process of desire, hatred, and delusion. Further and further, mind is to be a patient. The mind can be purified not to recalling unwholesome thoughts. The process of forgetting unwholesome thoughts having been protected, the mind should be protected by the unwholesome thoughts when the man who is able to see the world meets the pictures, he never sees the pictures like that.

**(d) Give attention to stilling the thought-formation
(vitakka mūla bheda)**

According to the 3rd step, when following that step, if unwholesome thoughts are coming into the mind further, the root point of the unwholesome thoughts should be examined. It is called giving attention to stilling the thoughts formation. By studying this step, the power of unwholesome thoughts is broken down. The result of that the mind can be protected by the unwholesome thoughts.

Examining unwholesome thoughts, the mind should be purified. The example is that a talking man who is going to slow when no any reason to go or walk speedily or if there no special reason to walk speedily, he stops to walk or stops fully like that.

**(e) Beat down, constrain, and crush mind with mind
(abhiniggahaṇa nimitta)**

Ongoing all steps which are following to refrain the unwholesome thoughts, if unwholesome thoughts cannot be refrained from the mind, the final method can be practiced. This method is completely different method from others. By means of body power, mindfulness unwholesome thoughts can be refrained. This method is so successful method to refrain the all unwholesome thoughts. According to the determination, beyond on the determination or encouragement power in the mind, unwholesome thoughts can be controlled and refrained. Anybody who is unable to take great powerfulness of the encouragement to refraining the unwholesome thoughts in their mind, successful result cannot be achieved it is explained that great powerful man controls the weak man holding his head or body like that.

Let the unwholesome thoughts having developed like desire, hatred and delusion in the mind, it is further and further becoming a power in the mind. That these unwholesome thoughts are refrained from the mind, mental relief can be achieved and we can free from mental diseases.

3.4.4 The Psychotherapy of ‘Satipaṭṭhāna Sutta’

Skill of keeping mind on one objective is called ‘sati’. ‘paṭ ṭ hāna’ means that establishing mind. Mindfulness which is keeping on body, feelings again and again is foundation of mindfulness. Meditation of satipaṭ ṭ hāna is having establishing mindfulness, developed concentration and wisdom.¹⁶¹ However, the meditation of foundation of mindfulness is very much popular meditation in Theravada Buddhist countries. According to the scholar’s interpretation, it is not suitable to divide into two as samata and vipassanā because there are more facts regarding these two ways. Discourse mentions that ‘whoever, monks, should practice these four foundations of mindfulness for just seven years may expect one of two results: either Arahantship in this life or Nun-Returner.’¹⁶² This discourse has preached for four things by the Buddha.

“There is, monks, this one way to the purification of beings, for the overcoming of sorrow and distress, for the disappearance of pain and sadness, for the gaining of the right path, for the realization of Nibbāna: that is to say the four foundations of mindfulness.”¹⁶³

For the purification of beings (sattānaṃ visuddhiyā)

For the overcoming of sorrow and distress (soka pariddavānaṃ samatikkamāya)

For the disappearance of pain and sadness (dukkha domanassānaṃ atthaṃgamāya)

¹⁶¹ Dhammananda Thero, Talalle, (Sin.), **Sambuddha Deshanawa, Caritaya Ha Tatkalina Samajaya**, (Galkissa: Abhaya publishers, 1968), p. 210.

¹⁶² Walshe, Maurice, (ed.), **The Long Discourses of the Buddha** (Boston: Wisdom Publications, 2012), p. 351.

¹⁶³ *Ibid.*, p. 335.

For the gaining of the right path (ñāyassa adhigamāya)

For the realization of Nibbāna (nibbānassa saccikiriyāya)¹⁶⁴

According to the discourse, it is very clear those four foundations of mindfulness for what. satipaṭṭhāna sutta¹⁶⁵ which gives advice to keep mind on the body, mind, feeling and phenomenon guide to gain successful life and afterlife. These are the four facts as bellow.

Contemplation of the body (kāyānupassanā)

Contemplation of feelings (vedanānupassanā)

Contemplation of mind (cittānupassanā)

Contemplation of mind-objects (dhammānupassanā)

There are six section belongs to the contemplating of the body. Buddhist scholars who explain about structure and function of the body have divided into three parts.¹⁶⁶

(a) Contemplation of the body

There are three parts according to the function of the body. (1) Breathing - breathing in long or short and breathing out long or short (2) Postures - walking, standing, sitting, lying down (3) Clear awareness - going forward or back, looking forward or back, doing in bending and stretching, carrying inner and outer robe and bowl, eating, drinking, chewing, savoring, passing excrement or urine, walking, standing, sitting, falling asleep and waking up, speaking or staying silent.

¹⁶⁴ D II 290.

¹⁶⁵ M I 55.

¹⁶⁶ Galmangoda, Sumanapala, (Sin.), “**Mul budusamaye Dekvena Bhavana Krama**”, Prabuddha 2, Anamaduwe Dhammadassi Thero, (Author Publication, 2000), p. 53.

There are two parts according to the analysis of the body (1) Reflection on the repulsive: parts of the body - head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, pleura, spleen, lungs, mesentery, bowels, stomach, excrement, bile, phlegm, pus, blood, sweet, fat, tears, tallow, saliva, snot, synovia fluid, urine. (2) Elements - the earth-element, the water element, the fire-element, the air-element.

There are nine positions of the destroying body. The nine charnel ground bloated, discolored, festering, eaten by crows, hawks or vultures, by dogs or jackals, or various other creatures, a skeleton with flesh and blood, connected by sinews, a fleshless skeleton smeared with blood, connected by sinews, a skeleton detached from the flesh and blood, connected by sinews, randomly connected bones, scattered in all directions.¹⁶⁷ Other contemplations can be ordered in brief as follows.

(b) Contemplation of feelings

Feeling a pleasant feeling I know that I feel a pleasant feeling

Feeling a painful feeling I know that I feel a painful feeling

Feeling a feeling that is neither-painful-nor-pleasant I know that I feel a
Feeling that is neither-painful-nor-pleasant

Feeling a pleasant sensual feeling I know that I feel a pleasant sensual
feeling

Feeling a pleasant non-sensual feeling I know that I feel a pleasant non-
sensual feeling

Feeling a painful sensual feeling

Feeling a painful non-sensual feeling

Feeling a sensual feeling that is neither-painful-nor-pleasant

¹⁶⁷ Walshe, Maurice, (ed.), **The Long Discourses of the Buddha**, (Boston: Wisdom Publications, 2012), pp. 336-338.

Feeling a non-sensual feeling that is neither-painful-nor-pleasant I know that I feel a non-sensual feeling that is neither painful-nor-pleasant¹⁶⁸

(c) Contemplation of mind

- Knowing a lustful mind as lustful
- Knowing a mind free from lust as free from lust
- Knowing a hating mind as hating
- Knowing a mind free from hate as free from hate
- Knowing a deluded mind as deluded
- Knowing an undeluded mind as undeluded
- Knowing a contracted mind as contracted
- Knowing a distracted mind as distracted
- Knowing a developed mind as developed
- Knowing an undeveloped mind as undeveloped
- Knowing a surpassed mind as surpassed
- Knowing an unsurpassed mind as unsurpassed
- Knowing a concentrated mind as concentrated
- Knowing an unconcentrated mind as unconcentrated
- Knowing a liberated mind as liberated
- Knowing an unliberated mind as unliberated

(d) Contemplation of mind-objects

- Five hindrances: sensual desire, ill-will, sloth-torpor, worry and flurry, doubt.
- Five aggregates: form, feeling, perception, mental formation, consciousness
- Six internal and external sense-bases: eye-sight objects, ear-sound, nose-smells, tongue- taste, body- tangibles, mind- mind objects.
- Seven factors of enlightenment: mindfulness, investigation, energy, delight, tranquility, concentration, equanimity.

¹⁶⁸*Ibid.*, pp.339, 340.

- Four noble truths: suffering, origin of suffering, cessation of suffering, way of practice leading to the cessation of suffering.

Although medicine can be applied some disorder, fully health cannot be gained. But these therapeutic methods are very much practical to eradicate all defilements.

3.5 Conclusion

The Buddhism always gives a priority to mind. In the Upali Sutta of Majjhima Nikaya, The Buddha said that three actions of being and The Buddha mentioned that mental action as the most reprehensible for the performance of evil action. It describes mental action as the most reprehensible for the performance of evil action, for the perpetration of evil action, and not so much bodily action and verbal action. The mind has been described as forerunner in Dhammapada as well. Because of this reason, there are many teachings which related to the mind can be seen in Buddhism. The Buddhism has been paid attention and concerned on mind than western psychology.

The main purpose of this chapter is to examine the Buddhist way to recover mental illnesses. Therefore, the special effect of this chapter is to find out the Buddhist psychotherapies. First of all, there is an introduction to Buddhist psychopathology. Buddhism mentions about the three roots for all kinds of mental diseases as Greed, Hatred and delusion. Those things has been described as the secondly. Before examine the Buddhist psychotherapies, allocated a topic to explain about the mental diseases. As the final topic, examines the Buddhist psychotherapies using few suttas. The self awareness is very important in the Buddhist psychotherapies. And there are many methods like taints to be abandoned by seeing, by restraining and ect. In this chapter, clearly explains the Buddhist analyzing on mental illnesses and Psychotherapies.

Chapter IV

Comparison of the Way to Recover Mental Illness

Between Buddhism and Western Psychology

4.1 Psychoanalysis and Buddhism

Sigmund Freud could get a remarkable place in the psychological field by establishing the psychoanalysis school. It has caused to change the traditional direction of mental disorders and the treatments. Therefore, it was a comparatively new and revolutionary branch of psychology.

In the psychoanalysis, especially focuses on unconsciousness. The belief that there is an unconscious part of the mind, and that it is vitally important in the lives of each of persons, is the cornerstone of the psychoanalysis. It accounts for the major difference between psychoanalysis and all theories of psychology that came before it. In every one of persons, the unconscious makes up by far the largest and most powerful part of the personality. It is a constantly humming powerhouse of mental processes, of which we are generally unaware. This crucial area of the human mind lacks a sense of time and of place, of right and of wrong. Like an unruly child, it knows only its own demands, and seeks to satisfy them, regardless of the cost.¹⁶⁹

4.2 Psychoanalysis' psychotherapies and Buddhism

When concern about the treatment method of psychoanalysis, they mainly focus on the mind. The causes of mental disorders appear in the unconsciousness part of mind. According to the division, it calls as Id. According to the psychoanalysis principles, the sexual feelings are the

¹⁶⁹ Rosner, Joseph, **All about Psychoanalysis**, (New York: Collier Books, 1962), p. 34.

fundamental causes for abnormal behaviors. Sex, in the broad Freudian interpretation is the single most powerful force in determining our feelings, thoughts and actions.¹⁷⁰ According to the psychoanalytic theory, there are five stages of psycho-sexual development that everyone goes through: the oral stage, anal stage, phallic stage, latency stage, and genital stage. Mental disorders can be caused by an individual receiving too little or too much gratification in one of the psycho-sexual developmental stages. When this happens, the individual is said to be fixated in that developmental stage.¹⁷¹ According to the final picture of mind which he worked out, he says man is impelled by three basic instincts, the sexual instinct, the Ego instinct and self destructive urge.¹⁷² According to the Buddhism, it mentioned that three main roots for every kinds of mental illnesses as craving, hatred and delusion. That is main deference between psychoanalysis and Buddhism. When interpret the idea of psychoanalysis, explanations that the causes of mental illnesses come from out side into our unconciasness. According to the Buddhism, the defilements are originated in the mind. In the objects of out side does not have difilements.

In the method of psychoanalysis, the main purpose is studying the unconscious part of mind and find out the causes. Freud focused his attention on symptoms of mental illnesses and believed that symptoms come up from the unconscious of the mental patient. Further he stated that root causes of mental illnesses are to be found in the unconscious.¹⁷³

¹⁷⁰ Rosner, Joseph, **All about Psychoanalysis**, (New York: Collier Books, 1962), p. 18.

¹⁷¹ Westen, Drew, 'The Scientific Legacy of Sigmund Freud Toward a Psychodynamically Informed Psychological Science', **American Psychological Association**, Vol. 124, (Washington: American Psychological Association, 1998), p. 3.

¹⁷² De Silva, Padmasiri, **An Introduction to Buddhist Psychology**, (New York: Palgrave Macmillan, 1979), p. 101.

¹⁷³ Nissanka, H.S.S., **Buddhist Psychotherapy**, (Dehiwala: Buddhist Cultural Centre, 2002), p. 22.

It has been said of the psychoanalyst that he drives deeper, stays down longer and comes up dirtier.¹⁷⁴

As the way to discover the hidden causes in the unconscious that related to abnormal behavior, follows few methods as mainly free association, transference and interpretation. As explained in the second chapter, the free association is let patient to speak of anything that comes into his mind. The real feelings and thoughts about particular people, situations and things, lie hidden beneath the surface of our minds. Like germs in one's blood stream, these feelings may be out of sight, but they are still, so to speak, in one's system. They find ways to make themselves known to us, and the slip of the tongue is one of those ways. The repressed feeling has been enabled to express itself by associating itself with some conscious and more acceptable idea.¹⁷⁵ In everyday life, incidents of free association serve no constructive purpose, and there are occasions, of course, in which they may produce situations which are extremely embarrassing. But no matter how striking the example may be, the average person rarely recognizes the unconscious motive behind it. In the course of analysis, however, free association serves as a useful tool for digging into the unconscious mind.

In the method of transference also use to take out the hidden reasons from the unconscious part. In the course of treatment, the analyst serves as the perfect sounding board for all such repressed feelings. In the privacy of professional surroundings, the patient comes to realize, unconsciously, that nothing he is likely to say or feel will be considered in any way shameful or evil. The attitude of the analyst is expressed in the remark of the Roman playwright Terence, "I am a man, and nothing human is to me."¹⁷⁶ The atmosphere in the room is therefore permissive. And as time goes on, the patient feels himself more and more free to

¹⁷⁴ Rosner, Joseph, *All about Psychoanalysis*, (New York: Collier Books, 1962), p. 82.

¹⁷⁵ *Ibid.*, p. 50.

¹⁷⁶ *Ibid.*, p. 49.

relieve himself his real feelings. The interpretation also use for the same purpose. In the method of interpretation, interpret like dreams and then try to analyze the reasons.

In psychology, a psychodynamic theory is a view that explains personality in terms of conscious and unconscious forces, such as unconscious desires and beliefs. Psychodynamic therapy is similar to psychoanalytic therapy in that it is an in depth form of talk therapy based on the theories and principles of psychoanalysis. But psychodynamic therapy is less focused on the patient therapist relationship, because it is equally focused on the patient's relationship with his or her external world. In the early 20th century, Sigmund Freud proposed a psychodynamic theory according to which personality consists of the id, the superego and the ego. Psychodynamic theories commonly hold that childhood experiences shape personality. Such theories are associated with psychoanalysis, a type of therapy that attempts to reveal unconscious thoughts and desires. Not all psychologists accept psychodynamic theories, and critics claim the theories lack supporting scientific data. Other theories of personality include behavioral and humanist theories.

As the summary of the therapeutic methods of psychoanalysis, can mention that they use few ways to take out the causes for the abnormal behavior or mental disorders from the Id. Using those ways, try to makes understanding him about himself. It names as self understanding. By means of psychoanalysis, the patient is able to re-live, at times emotionally, the situations which touched off his deepest problems. It is this re-enactment of his problems, under the guidance of the analyst that helps the patient to real self-understanding.¹⁷⁷ And it is this real self understanding, achieved through psychoanalysis, which makes for a cure and try to prop up patient's sense of self esteem.

When compare the psychoanalysis therapy and Buddhist way, some similarities and differentiations can be seen. The main similarity is

¹⁷⁷ *Ibid.*, p. 85.

the both of way have been based on mind. As mentioned in third chapter, the way to reach the main goal of Buddhism based on mind. And it is the eradication of all kinds of roots of mental disorders. In the psychoanalysis, divided mind into three parts and pay attention on unconsciousness part. But the division of mind in psychoanalysis and Buddhism is different.

The psychoanalysis lets patient for the self understanding. All of these psychotherapies hope that to recover mental illnesses by making self understanding. It uses many ways for that like free association, tranneference and interpretation. As mentioned in third chapter, there is Buddhist way in the sabbasawa sutta. Although did not appear psychotherapy same like western psychology, it has successful ways. In Sabbasawa sutta has mentioned seven methods. The first method of sabbasawa sutta is same with psychoanalysis. In the psychoanalysis also lets him to see his mind. Taints to be abandoned by seeing is the first method in that sutta. By seeing, being can make right understanding.

When concern the goal of Buddhism and psychoanalysis can see the differences. Unconscious occurrences may include, for example, individuals, vulnerabilities, motives, tensions, impulses, guilt, fantasies or urges. One of the goals of psychoanalysis is to help the patient develop insight into his or her unconscious processes. In briefly, the can say that the goal of psychoanalysis is to overcome the mental disorders which caused by sexual instinct, the Ego instinct and self-destructive urge. The thing is although overcomes the illness, can be appear another illness. In the Buddhist way, leads to overcome completely. The main purpose is to overcome the sufferings. In the Western method, they focus only to some extent. According to the Buddhist analysis, it analyze until the main roots. Buddhism mentioned that three roots for all kinds of mental disorders as greed, hatred and delusion. By eradicating these three roots, can be heal completely.

4.3 Client-centered Psychotherapy and Buddhism

The client - centered psychotherapy was developed by Carl Roger's and his associates. It is client centered because its purpose is to have the client or patient arrive at the insights and make the interpretations rather than the therapist.¹⁷⁸ Rogers's claim that people are responsible for their destiny, make their own future and have a sense of choice and responsibility are premises that accord with the psychological and ethical outlook of Buddhism. The Buddha rejected various forms of determinism which existed at his time natural determinism (svabhava-vada) , (pubba-kamma-vada) . While a person's psychological past, heredity and the social environment may condition a man's actions, they do not determine them. Thus the element of psychic determinism in Freud will not fall in line with Buddhism. Though the Buddha offered a systematic path for liberation from anxieties, it is not imposed on individuals as in client-centered therapy. Unlike client centered therapy there are more positive guidelines and a way of life in Buddhism. The term client-centered therapy would remain somewhat ambiguous in this context, as the Buddha was not a therapist in the full sense of the word. Also, there is no Buddhist therapy as a competing technique, as is the case with the other systems we have mentioned. The psychology of Buddhism in its therapeutic outlook emphasizes the world of decisions and responsibility as the humanistic school does, but also looks at the Freud deeply rooted character traits emerging from the past as does it is both past and future oriented.¹⁷⁹

¹⁷⁸ Ernest R. Hilgard, **Introduction to Psychology**, (New York: Oxford and IBH Publishing Company, 1953), p. 499.

¹⁷⁹ De Silva, Padmasiri, **An Introduction to Buddhist Psychology**, (New York: Palgrave Macmillan, 1979), p. 110.

4.4 Mindfulness Based Cognitive Therapy and Buddhism

Jon Kabat-Zinn has introduced this therapy for the western psychology. When he stayed in University of Massachusetts Medical Center in Worcester, set up the Stress Reduction Clinic. He and his colleagues had helped more than 10,000 people with a range of conditions, including heart disease, cancer, AIDS, chronic pain, stress-related gastrointestinal problems, headaches, high blood pressure; sleep disorders, anxiety, and panic. The primary work of the program is intensive training in mindfulness meditation. The aim is to increase patients' awareness of present, moment to moment experience. They receive extensive practice in learning to bring their attention back to the present, using a focus on the breath as an "anchor," whenever they notice that their attention has been diverted to streams of thought, worries, or general lack of awareness, and then build on this attention training to bring openhearted awareness and clarity of seeing to their experience, including those aspects of experience that they fear most.

Mindfulness and mindfulness meditation focus on becoming aware of all incoming thoughts and feelings and accepting them, but not attaching or reacting to them. This process is known as "Decentering" and aids in disengaging from self-criticism, rumination, and dysphoric mood that can arise when reacting to negative thinking patterns.¹⁸⁰ MBCT prioritizes learning how to pay attention or concentrate with purpose, in each moment and most importantly, without judgment. Through mindfulness, clients can recognize that holding onto some of these feelings is ineffective and mentally destructive.

When compare the mindfulness based cognitive therapy with Buddhism, it seems almost same with the Buddhism. Meditation is a main part of Buddhism. Theravada meditation method has main two parts

¹⁸⁰ Hayes, Steven C.; Villatte, Matthieu; Levin, Michael; Hildebrandt, Mikaela, **Annual Review of Clinical Psychology**, Open, Aware, and Active: Contextual Approaches as an Emerging Trend in the Behavioral and Cognitive Therapies, (6 January 2011), <https://doi.org/10.1146/annurev-clinpsy-032210-104449>

as Tranquility (samatha) and Insight (Vipassana). Buddhist meditation encompasses a variety of meditation techniques that aim to develop sati (mindfulness), samadhi (concentration), abhijñā (supramundane powers), samatha (tranquility), and vipassanā (insight). Specific Buddhist meditation techniques have also been used to remove unwholesome qualities thought to be impediments to spiritual liberation, such as loving kindness to remove ill will, hate, and anger, equanimity to remove mental clinging, and patikulamanasikara (meditations on the parts of the body) and maraṇasati (meditation on death and corpses) to remove sensual lust for the body and cultivate impermanence (anicca).

In the mindfulness based cognitive therapy, the aim is to increase patients' awareness of present, moment to moment experience. Concerning on breathing in and breathing out is one of meditative objects of tranquility meditation. At this method, mind keeps on the present moment. It has been explained largely in Ānāpānasati Sutta of Majjhima Nikaya. “Here bhikkhu, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect and established mindfulness in front of him, ever mindful he long, he understands: I breathe in long, or breathing out long.”

Satipatthana sutta of Majjhima Nikaya is very important sutta for the mindfulness. In the sutta, has mentioned about four awarenesses.

Contemplation of the body (kāyānupassanā)

Contemplation of feelings (vedanānupassanā)

Contemplation of mind (cittānupassanā)

Contemplation of mind-objects (dhammānupassanā)

The Buddha, in Satipatthana Sutta, has recommended the following six methods of developing body awareness.

Developing awareness of breathing process. (anapana sati)

Developing awareness on the postures of the body sitting, standing, walking and sleeping postures.

Development of clear comprehension of one's own actions such as talking, thinking and bodily functions. (Sampajana)

Development of seeing and knowing the impurities of the body. (patikkula manasikara)

Development of awareness of the elements of the body. (dhatu manasikara) Development of awareness of the process of decomposition of the body. (nava sivathika manasikara).¹⁸¹

In the sutta can see that how cultivate awareness on other three parts as well.

Insight meditation method is especial method in Buddhism. In the method of insight meditation, looks at the objects according to three universal characters. That method caused to understand the reality of the world. When people understood the reality, it means his defilements have been eradicated completely. So he is mentally well being person. According to this explanation, it can mention that the mindfulness based cognitive therapy is like a shadow of Buddhist meditation method. The Buddhist meditation method has been completely developed one and western method is still reaching to that way.

Similarities

Defferences

Paying attention on mind

The causes of mental illnesses

Verbal treatments

Mind classification

Self understanding

The main purpose

Mindfulness

The ways for understanding

¹⁸¹ Nissanka, H.S.S., Buddhist psychotherapy, (Dehiwala: Buddhist Cultural Centre, 2002), p. 37.

4.5 Conclusion

This has been specialized to compare the Buddhist and Western psychological way to recover mental illnesses. As the first comparison, has discussed about psychoanalysis methods and Buddhism. There are few methods in psychoanalysis and has compared generally. Sigmund Freud has taken a big progress by introducing psychoanalysis. He believed that the cause of mental illnesses has been established in the deep part of mind and it is very difficult to recognize. So, he introduced methods like free association, transference, interpretation and psychodynamic. Through those methods he tried to discover the cause for the mental illness which was in the deep part of mind. And then, he lets pertinent to understand the self. The Buddhist aspect of this has explained in Sabbasawa sutta. There are seven methods such as (Dassanā pahātabbā) taints to be abandoned by seeing, (Saṃvarā pahātabbā) taints to be abandoned by restraining, (Paṭisevanāpahātabbā) taints to be abandoned by using etc.

The other psychotherapy method what mentioned is mindfulness based cognitive therapy. In this method they keep the attention of patient on the present moment. In the tranquility meditation, keep the mind on present moment. There are forty objects and the object of breathing in, breathing out is mostly use. The other meditation method of Buddhism is insight meditation method. It is especial one. In that method, what person feels in the present moment think according to the three universal characteristic. This is specializes one and appear only in Buddhism. These things have been explained in this chapter.

Chapter V

Conclusion and Suggestions

5.1 Conclusion

This research has been conducted to study “A Comparative Study of the Way to Recover Mental Illnesses between Psychology and Buddhism”. This is the result of a qualitative research focus on the way to recover mental illnesses between Psychology and Buddhism in three domains:

To study of the way to recover mental illnesses in psychology

To study of the way to recover mental illnesses in Buddhism

To comparative study of the way to recover mental illnesses between psychology and Buddhism

In the first chapter of this thesis introduces the background and objective of this research. It points out that there has been a lot of research of the texts involved with Buddhist psychotherapy. The main aim of this thesis is to compare the Buddhist way and Western psychological way to recover mental illnesses.

In the second chapter focused on the Western psychological way to recover mental illnesses. The treatment method for the mental illnesses names as psychotherapy. As the first sub topic, has given an introduction about psychotherapy. As the second sub topic, examined that origin and development of psychotherapy. In the very first time people thought that mental illnesses caused by spirit of devil. Therefore, the treatment was in the hands of the priests. Later on, physicians like Hippocrates, said that it caused by strong emotions and passions. In the 19th century, psychotherapy was taking a good progress. As the psychotherapy of

western psychology, here has examined some therapies only. Among them, psychoanalysis has come as major. Free association, transference, interpretation, psychodynamic and mindfulness based cognitive therapy have been explained in this chapter.

In the third chapter has examined the Buddhist way to recover mental illnesses. Firstly, has given an introduction about psychopathology according to Buddhism. Buddhism notes that three main roots for all kinds of mental disorders. And some fundamental disorders have been mentioned. There are few suttas in Sutta Pitaka related to the way to recover mental illnesses such as Sabbasawa, Tikiccaka, Vamana, Vitakkasanthana and Satipatthana. In the satipatthana Sutta, can see the way to be mindful by using four objects. In other suttas mentioned many ways that to be free from defilements. In this chapter has examined that.

In fourth chapter, has compared the Buddhist way and Western psychotherapy. In this chapter has compared the Western psychotherapy with Buddhism using the specific suttas. In the Sabbasawa Sutta can see the six methods. The healing method of psychoanalysis concerns the self understanding. The six methods of sabbasawa sutta also lead to self understanding deeply. The mindfulness based cognitive therapy focuses on to recover illnesses being mindfulness. The satipatthana sutta is to develop the mindfulness according to the four objects. The purpose of tranquility meditation method also for developing the mindfulness. In this chapter has compared those facts.

In conclusion, the main purpose of Buddhism is to attain Nibbana. To attain Nibbana have to eradicate every kinds of defilements. Because of this reason, Buddhism has analyzed defilements until to the end. Buddhism mentioned three main roots for the every kind of defilements and has explained the way to eradicate those roots. According to the Western psychology, they recognize defilements as mental illnesses. But there is not analyzing as Buddhism, because the purpose of Buddhism is to finish the birth. Buddhism sees illness as the sufferings. The interpretation of illnesses is deferent between Buddhism and psychology. According to the Western psychology, they just want to

heal from illness. They do not have purpose like Buddhism to finish the birth. Although have similarities between Western psychology and Buddhism, according to the main purpose it has big difference.

5.2 Suggestions

This research has been focused on the comparative study of the way to recover mental illnesses between psychology and Buddhism. This research helped to have an idea about the differences and similarities between Buddhist psychotherapy and Western psychotherapy. The thing is, this research has been focused only special therapies. As the researcher I suggest for further studies that the compare the other psychotherapy and Buddhism and the influence of Buddhist psychotherapy for Western psychopathology.

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