

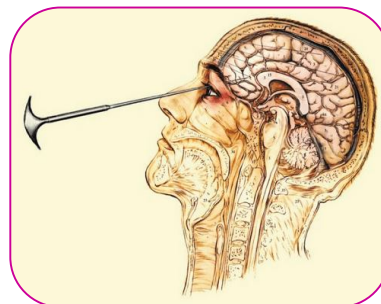


THERAPEUTIC METHODS TO TREAT MENTAL SUFFERING

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ABSTRACT

In the tradition of Buddhism both Religion and Philosophy of Buddhism teach the ethical value and escape from the pain of suffering because suffering is a cause for everything in the world. The suffering is the mental pain and it is a struggle for men's life. In Buddhism, particularly, this research work is deal with the way of therapy for mental suffering and escape from the suffering through Theravada Buddhism. The mental suffering is an element of physical damages usually sought in personal injury cases. The Mental anguish is to certain types of suffering that may include distress, anxiety, fright, depression, and grief. Most people in the world today are facing with mental sufferings because of greed, hatred, and delusion. This is called as attachment on craving and lust should be solved such problems by a way of therapy that instructed by the Buddha. Because of greed, most people have defilement. Most people have these mental disorder are needed to cure them by practicing mindfulness meditation that lead to be happy and peace as well as lead to attain final state of Nibbāna. In this article, that is to be explained the way of therapy and these methods are for the mental sufferings through Theravada Buddhism.

KEYWORDS: Therapy, Greed, Hatred, Delusion, Lobha, Dosa, Moha, Craving, Lust, Suffering, Mindfulness, defilement, danger, fear, meditation.

INTRODUCTION

Philosophically the teachings of Buddhism have been a reference for understanding the truth nature of the mind. Many of modern therapeutic theories and practices are rooted by Buddhist practices in Buddhism. People realized that Buddhism is to understand the nature of discontentment and how to end up it by practicing Buddhist teachings. People who suffer from mental sufferings are looking for help because they have found their lives to be uncontrollable and the suffering they feel to be unsustainable situation. Most Buddhists lead manageable and creative lives after learning the teachings of the Buddha. The suffering that comes from mental actions and mental behavior are rooted in unconscious mind. These are called the distresses and sufferings that every person has. When a mental health professionally diagnoses a disorder, they are focusing something on a totally different measure and style. Buddhism can be a tool for some mental disorders and abnormal. The distress and incontrollable states of mental sufferings often come from complex brain. People those who also believe Buddhist practice through meditation for the solution of physical health and mental health conditions can be cured. While there are some Buddhist practices that do have physical therapeutic help, using practice of mindfulness meditation is the best way can be found according to the research work.

Mental sufferings

"Lobho doso moho ca purisam pāpa cetasam

Hinsanti attasambhutā tacasāramva sampalanti”

The Buddha expounded above verse in Sagāthāvagga, samyuttanikāya, Suttantapitaka. If the arising of greed (*Lobha*), hatred (*Dosa*), and delusion (*Moha*) within body of all human beings, those people will be full of sufferings. According to this verse, what the Buddha means is that the heart of bamboo and reed which has fruits has been destroyed itself. Likewise, one who has greed, hatred, and delusion has been destroyed himself. And one who has greed (*Lobha*), hatred (*Dosa*), and delusion (*Moha*) are a cause for sufferings of people in the world. It is clear to see people who have been died early are because of those three *Dhamma*, greed, hatred, and delusion. If one is going to begin this greed, it will lead him to die. If one is going to begin this hatred, it will lead him to die. If one is going to begin this delusion, it will lead him to die. But it cannot say that if one has these three *Dhamma*, one must be died. If one has greed, hatred and delusion, he or she will be born again in next life. But next life will be surely caused to sufferings to be death finally.

In Buddhism, greed (*Lobha*), hatred (*Dosa*) and delusion (*Moha*) extra are called defilements. If one has defilements, it leads to next life. Getting a life is a cause to death. In accordance with this instruction of the Lord Buddha, this greed, hatred and delusion are a fruit to be death for next life. Therefore, human beings should understand how to eradicate them because they make us sufferings and die accordingly. Actually, the Lord Buddha guided about how to eradicate and how to live in life. And the Lord Buddha guided about how to purify one's mind by practicing it methodically.

The Buddha said that these three kinds of defilements are caused to be sufferings and caused to be destroyer of the world. And these three kinds of things are ugly for the people and for the world. That's why; one who wants to live without worry, live without suffering and live happily should try to get rid of them in one's body and mind. One who wants to live happily without sufferings should try to be decreasing these three kinds of defilements inside the one's body. The Lord Buddha says the following passage:

“Akusalamūla karanā loko vinassati”

What the Buddha says in this passage is defilements are rooted; the whole world will be destroyed. Because of the rooted defilements, all kinds of rooted defilement come out. As mentioned above, three kinds of defilement – greed, hatred, and delusion are called defilements, *Akusala Dhamma*. Now, it is going to express and explain about greed (*Lobha*) specifically. Everybody should try to decrease this greed inside one's body to get happiness and peace and can get rid of them from one's body according to the teachings of the Buddha.

*“Anattha janano lobho, lobho citta pakopano
Bhaya mantarato jātam, tam jano navabujjhati”*

This verse comes from *Itivutta in Khuddakanikāya, Suttantapitaka*.

The meaning of *Lobha* is wanted to get something. That led to be unbeneficial and that *Lobha* is caused to unstable mind and fear mind. Actually, people in the world do not understand that it's dangerous. Today how many people are get into the sufferings because of this greed (*Lobha*). They are sinking into an ocean of greed. Greedy mind can create unbeneficial and how greed lead to suffering should be understood. Most people cannot understand that how much longer this greed, hatred, and delusion can create and lead to sufferings for life. That is why; the Buddha gave the next instruction is as follows:

*“Luddo attham na jānati, Luddo dhammam napassati,
Andhatamam tadā hoti, yam lobho sahate naram”*

One who has lust for something cannot be understood the real fruit, beneficial and unbeneficial. One who has desire of lust cannot see real truth. And when one has much lust come out much desire to get something in his mind, it is likely to be full of darkness. Of course, a person who wants to get something and much attachment on something cannot know which one is beneficial and which one is unbeneficial. While one's mind has much desire to get lust for things, his or her intellectual power becomes blind and darkness sooner and later. And one's eyes are full of darkness and then become full of suffering. When the darkness becomes, one cannot see something like that. In this case, it is referring to one of the *Jataka* story concerning with this greed. The name is *Kāmalataka*. When the Lord Buddha was staying at *Jetavana* monastery in

Sāvatti, there was a *Brahmana* who was doing work as a farmer. One day, the lord Buddha saw him in omniscience. The lord Buddha understood that this man will be understood and known the natural teachings. Therefore, the Buddha went and says that greeting to the farmer in his field.

Oh, *Brahmana*! "What are you doing now?" The Buddha asked.

The *Brahmana* answered: "I am making an arrangement for the cultivation of my wheat". In this way, the Buddha went and asked again and again. Later, the lord Buddha and *Brahmana* became friendship each other.

The *Brahmana* think: I will surely donate the wheat to the Buddha after reaping my wheat. Actually, why the Buddha went and says something with *Brahmana* and wanted to be friendship with him? The reason is that when *Brahmana* will face with worry and grief, the lord Buddha can easily give the *Dhamma* talks to get peace and happiness for him one day.

There was a time to reap wheat field, the *Brahmana* was thinking that how much I will get it and what I will be doing and then I will donate it to the Lord Buddha. He was convenient and happy in his mind. He is going to reap his wheat tomorrow morning. Unfortunately, from upper *Aciravati* River, heavy rain started. In that night, *Aciravati* River was full of the rain. The *Brahmana's* farm is on the bank of *Aciravati* River. And rapidly the *Brahmana's* farm was hit by heavy rain. However, nobody knows the *Brahmana's* farm was on the bank of *Aciravati* River because of hitting by heavy rain. That is lost.

The next morning the *Brahmana* came from his house to reap his wheat. When he arrived there, he did not know where his farm is. Then it is begun to be sorrow and worry inside *Brahmana's* body and mind. And it is started to face with sufferings.

His yard had been destroyed by heavy rain. The greatest grief became. "I thought that I will give and donate to *Gotama* Buddha, but now it is far away to give other. I have now nothing to give and offer". As soon as he saw, he came back to his house. And then went to the bed and sleep sorrowfully. In this matter, because of great grief and sorrow, he cannot sleep and eat anything. At that same time, the Lord Buddha came to the *Brahmana's* house. The lord Buddha asked: what is happening? The *Brahmana* answered: "I cannot sleep well and eat well because my wheat field and yard had been destroyed and I get into suffering". Then the lord Buddha asked again: "if you are always worry and sorrow in every day like this, your wheat yard will get back to you". The *Brahmana* answered: "no". It is very thoughtfully.

In this day, nearly everyone can get suffer because of some of the wrongdoing in a life. Then they are potential to face with the problems and then became sorrowful. It is usually nature of the people when their properties and own belongings are lost. Then one can see this natural *Dhamma*- grief and sufferings inside the one's body and mind. When one faces with some problems, he or she should be asked himself or herself. Then one comes to realize the *Dhamma* that what it is. Because of the mistake that one did in the past, the great sorrowful and grief never come back again. Because of sorrow and grief, there is no beneficial for all. That led to one's mind to be sad and suffer. So, when the lord Buddha asked: "because of sorrow and grief, your wheat field can get back". Then the *Brahmana* answered: "I can never get it again". The lord Buddha asked to *Brahmana* again. *Brahmana* why these sorrow and grief happened? The *Brahmana* answered: I really don't know. If you don't know reason of sorrow and grief, I am going to explain. The lord Buddha then says the next verse as follows:

*"Tanhāya jāyate soko, tanhāya jāyate bhayam
Tanhāya vippamuttassa, natthi soko kuto bhayam"*

Tanhāya jāyate soko- Because of lust and craving, worry and grief arise.

Tanhāya jāyate bhayam- Because of lust and craving, danger and fear arise.

Tanhāya vippamuttassa – One who has no lust and craving

Natthi soko kuto bhayam – There are no dangers and fears.

In this verse, the worrying and fear arise because of greed (*Lobha*). There is no greed (*Lobha*) there will be no worry, danger, and fear.

That is exactly truth. If one wants to get something, he or her should imagine that it is sure or not and convenient or not. This mental state is to be worry and fear for all human beings. That is why; the greed is connected with worry and sorrow. It is very interesting philosophically.

*“Kāmam kāmayamānassa, tassacetam samijjhati
Addhā pīti mano hoti, laddhā maccho yadicchati”*

If one wants to get an object of consciousness and sensuality, it is sure that one will be definitely happy. That is nature of the *Dhamma*. Most people are trying to get things. After getting it they are happy. It is just beginning of way of worrying and grief according to this verse. If one wants to get that want and need and then they are happy. It is the nature. After that, when it is time to disappear, they will be sad for that.

*“Tassace kāma yānassa, chandajātassa jantuno
Te kāma parihāyanti, sallavidhho ruppati”*

When one adores of its sensuality, it is so much pleasure. But when it is disappearing, they will be sorrow and worry likely to be a deer that hit by the arrow. For example, one sees a deer that he has a hope and happy eating in the garden. Then that deer is hit by an arrow. How suffer and how sad he is!

In this way, human beings are happy with their hope and sexual pleasure every day. But according to the nature, all must be changed and disappeared. Then human beings will face with unhappy and sad like a deer that hit by the arrow.

There was a story of a rich man who did his business with a ship. He had a ship. That ship used to carry goods from place to place. One day, all of sudden, he got a message from his worker. The message says that his ship sink into River. As soon as he knows this information, he become to wavering in his mind. And the ceiling and wall in his room go around in his eyes and mind. He thought that his head bigger twice. Actually, his wall and ceiling is never running and go around, but his mind is running away from his body. Actually, many of his belongings and properties are on his own ship. The rich man is nearly fall down. He understood and held the corner of table tightly. At the same time he remembers that life is more important than properties. Actually he is one who understood already the teachings of the Buddha. He was not far away from the instruction of the lord Buddha. Because of understanding and realization of the *Dhamma*, he is able to get the convenient in his mind. It is really the nature of the world that lust and craving are following man's wishes. If one is destructed by the nature, he or she not able to bear it.

*“Yo kame parivajjeti, sappasseva padāsiro
Somam visattikam loke, sato sammati vattati”*

All people in the world should avoid of the lust and craving likely to be one is avoided that not to be stepping on the head of snake which has full of poison. In this way, one can escape from sexuality and craving. That is an instruction by the Buddha in above verse.

*“Khetam vatthum hiraññam vā, gavassam dāsaporisam
Tiyo bandhū puthukāme, yo naro anugijjhati”*

One who is much attachment on his farms, fields, houses, gold, cows, horses, servants, wife, and relatives and so on are called craving.

*“Abalānam balīyanti, maddantenam parissayam
Tato nam dukkhamanveti, nāvam bhinda mivo dakam”*

If one who is attaching on many kinds of craving is likely to be the weakest defilements that become stronger and will be tortured.

Besides, one who attaches on craving and sexuality are tortured by enemies from inside of body and outside of body. The next example is a boat which broken inside is water can come in slowly. Similarly, if one attach on sensuous craving is followed by sufferings forever. There are three kinds of ways that tortured by the sensuous craving as follows:

1. *Abālānam balīyanti*

The weakest defilements can create the stronger and will torture one who is attached on the sensuous craving. Actually, the craving is the weakest one. But if one attaches on it that become stronger.

And then human body becomes the weakest one. Why human body become the weakest is because it has no confident (*Saddhā*), mindfulness (*Sati*), effort (*Viriya*), concentration (*Samādhi*) and wisdom (*Paññā*). Therefore, human beings are tortured by defilements and craving.

2. *Maddantenam parissayam*

If human beings attach on the sensuous craving, they are tortured by enemies from inside and outside of body. Here enemies from inside means greed (*Lobha*) and hatred (*Dosa*) and delusion (*Moha*). If one wants the sensuous craving, the greed becomes more and more like salt water. Salt water can never give content people who drink it. If one who has the biggest greed, he or she wants wide work and bigger job. Then his hatred becomes more and more. And then in one's business there will never fulfill of his wishes and then he or she will face with inconvenient with anger and his anger becomes stronger and stronger. If one has more greed, he or she has more anger. Because of attachment on the craving and lust, greed and hatred become the stronger and stronger and bigger and bigger. This greed and hatred are called defilements. Then the rest of defilement also comes together. These are called inside enemies of body of human beings. And outside enemies mean that those who hate and give the struggle and different kinds of dangerous things which come to. If one lust so much greedily, different kinds of dangers and enemies will approach to him. Today in the world most people are looking for lust and craving. They have same idea to get it. They contest to get all kinds of sensuous pleasure in the world and they are fighting and killing each other. They have then more enemies from outside of home.

3. *Tato nam dukkhamanveti, nāvam bhinda mivodakam*

If one goes into a river by a boat which is broken, the water comes in easily. Similarity, if one attached on craving and lust, much of sufferings are following him. The next example is shown by the Buddha in a verse as follows:

*“Tasamā jantu sadā sato, kāmāni parivajjaye
Te pahāya tare ogam, nāvam sitvāva pārāgam”*

As long as one craves on lust, he or she is tortured by the sufferings. Therefore, those who want to live in peace and happiness should eradicate this craving and lust with mindfulness. For instance, one who makes expulsion water away from his boat can try to reach to the other side of river. Boat is like a body of human beings and water is like defilement. That is why; one cannot go anywhere and cannot attain to the *Nibbana*. In Buddhism, the *Nibbana* is the final stage of all Buddhist people. If Buddhist people have much of defilement cannot reach the other side which is named as *Nibbana*. A boat without water can get to the other side of River. In similarity, only when there is no defilement in one's body, he or she can attain to the *Nibbana*. The most important tool to dispel the defilement inside one's body is to practice the mindfulness meditation.

The therapeutic methods

If one understood that a life that getting will lead to the sufferings, he or she wants to realize and try to get the really wisdom. One must then develop the mindfulness meditation.

In reality, there is appearing and disappearing of mind (*Nāma*) and matter (*Rūpa*) are naturally happening based on cause and effect. Those happening are the natural *Dhamma* inside the body that arise and disappear should be realized with the mindfulness. And those who want to escape from the suffering must know arising and disappearing are called as mindfulness meditation (*Māhāsati patthāna*). A mediator who wants to practice mindfulness meditation should find a suitable spot. And sit on it and start to notice and focus on breathing of nose. If one is just beginning it can help him to choose a short time, such as five minute, 15 minutes or 20 minutes. After that, one can build up time as more and more before. And then, may be, up to half and hours, one hour and more. In this way, if one always practice regularly this mindfulness meditation, will be understood on the nature of body that arising and disappearing. These are also understanding of the characteristic of impermanent (*Anicca*). If one known the characteristic of impermanent, good and bad in body which appearing and disappearing are not real good. It is really

suffering. If one understand and realize that the nature of body becomes less attachment on his or her body. And then one has more powerful of renunciation of body. Therefore, to be capable of renunciation of one's body, he or she should develop the mindfulness meditation.

The craving and lust lead to disadvantage for all people. Much of desire of craving makes human being fear and danger. All of people cannot see suffering that come from craving and lust. One has much of craving and lust does not know the beneficial and unbeneficial. While much of desire one has, there is full of darkness in life. Therefore, to eradicate greed and hatred and delusion, the most important tool is to practice mindfulness meditation regularly. If one practices it regularly, his or her mind becomes peace and happiness and the mind become calm down. Finally, the mindfulness meditation leads to attain the *Magga*, *Phala* and *Nibbana*.

CONCLUSION

In conclusion, there are abnormal mind which is happening in the mind of people are obviously find in the world of today. Because of greed, hatred and delusion, the one's mind becomes disorder and abnormal situation. Then, one with this mental disorder is facing with these mental sufferings and mental problems to both himself and others.

There are some people who believed in the Buddhism seeks help to get rid of mental suffering from their inside body. After understanding on the teachings of the Buddha, there is way of therapy for mental suffering is practicing mindfulness meditation according to the research in Buddhism.

As a matter of fact, the methods used in the articles that it is not only for the Buddhist but also non-Buddhists can be used and practiced it in accordance with the instructions of the Buddha correctly. So, the Buddha's teaching is likely to be medicines which can be taken all people. This practice leads to get mental peace and happiness and then to achieve the *Nibbāna* through the practicing mindfulness meditation.

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