

The Utility of Buddhist Psychotherapeutic Techniques for Liberation

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The Buddha and psychotherapy

It is surprising that already in 6th century B.C. a Great Teacher known by the name of *Gotama* the Buddha (523-443 B.C) has presented a remarkable system of psychotherapy unique in theory and practice. This theory and practice is well preserved in early Buddhism as presented in the *Pali Tipitaka*. The first joy of saying of Buddha in *Dhammapada* presents an extraordinary stanza to convey the psychotherapeutic treatment in Buddhism.

“Though many a birth I wandered in *Samsāra*, seeking, but not finding, the builder of the house. Sorrowful is it to be born again and again. O house-builder! Thou art seen. Thou shall build not house again. All thy rafters are broken. Thy ridge-pole is shattered. My mind has attained the unconditioned. Achieved is this end of craving.”¹

As it is presented by Gay Watson, there is etymological link between therapy and Buddhism. Archetypal psychologist James Hillman notes “the Greek word *therapeia* refers also to care, the root is *dher*, which means ‘carry’ support, hold and is related to *dharma*, the Sanskrit meaning ‘habit and custom’ as carrier. The therapist is one who carries and takes care as does a servant (Greek= *theraps*, *therapon*). A Tibetan Lama also points to Dharma as the carrier of truth, which can be thought of as an antidote, a remedy or cure to promote change and transformation. The therapist is one who carries and takes care. This observation shows that Buddhism is one of the greatest psychotherapeutic enterprises.

The meaning of above stanza could be known as introductory words to psychotherapy in Buddhism as well it further “implies that the whole purpose of Buddhism is to apply mental therapy...the Buddha who recognized the fatal malady which is affecting all sentient beings, to which he gave the name *Dukkha* or suffering...”² According to this teaching human beings are mentally sick. Therefore, it should be treated to cure them of their maladies. In contrast to the expedients of western psychiatry, Buddhist mental therapy aims at total integration of the personality in a higher level. Since craving (*Tanhā*) is the root cause of suffering and it is necessary to uproot and finally craving should be extinguished.

Although at first sight Buddhism as a religious tradition founded in the fifth century BCE might seem far removed from the world of psychotherapy in the twenty first century. In fact, I suppose that the Buddhist ideas have contributed to the development of Western thinking in the psychological fields since the times of William James and Carl G. Jung. In recent years, substantial body of theory and practice were integrated in a number of different therapeutic integrations. The teaching of Buddha concerns about the human condition and response to the suffering. It is stated that early Buddhism introduces a point of reference, which western psychotherapy has been unable to fit into its theories, for an example field of moral values while engaging in treating with psychotherapy.

Let us now observe few *Suttas* of psychotherapeutic practices as depicted in the *Tipitaka*. Some of them are, *The Avijjā Sutta*, *The Tayodhamma Sutta*, *The Dutiya*

¹ The Dhammapada Edited By K. Sri Dhammananda, Jarā Vagga, 8 and 9 stanzas, page 326

² Silver Jubilee Commemoration Volume of the University of Kelaniya, A Note on Psycho-therapy in Early Buddhism, Bandaranayake Abhayaratne, Editor in Chief, Weerasinghe, S.G.M, page 335

Yodhajāvūpama Sutta, the Vitakka Sathāna Sutta, the Alagaddūpama Sutta, the Cūlahatthipadopama Sutta, the Maha Hatthipadopama Sutta are some of them. Apart from these *Suttas* each and every discourses of Buddha mainly relates to our discussion.

Role of Buddha as Psychotherapist

The qualification which needs to be a good psychotherapist is available in Buddhism. The writer of encyclopedia of religion and ethics; *Mercial Elida* says that “he (Buddha) experimented with the practices of renunciants- begging, wandering, celibacy, techniques of self-restraint and the like and he organized a community in which discipline played a central role. Judging from the movement he inspired, He was not only an innovator but also a charismatic personality. Through the course of his ministry he gathered around him a group of wandering mendicants and nuns, as well as men and women who continued to live the life of householders...”³

I suppose this interpretation clearly shows the qualification of Buddha as a psychotherapist. He has named different epithets; *Sabbāññu* (the Omniscient), *Akutobhaya* (the Fearless), *Anūpama* (the Incomparable) by himself or other peoples according to his charismatic personality. These epithets were coined in Buddha’s teaching and also frequent occurrence, e.g. *Dharmākara* (the Mine of the *Dhamma*) and *Advayavādin* (the Teacher of non-duality), *Tathāgata* (one who attained to the Truth), Arahant (worthy of offering or destroyer of enemies), *Sammāsambuddha* (perfectly awakened), *Vijjācaranasampannō* (full of knowledge and practice), *Sugata* (well-gone), *Lokavidū* (who knows the world), *Purisadammasarathā* (trainer of amenable men), *Lokajeñña* (superior in the world) etc... These appellations have deep meaning, probably can understand the Buddha as is best therapist. According to the *Lakkhaṇa Sutta of Dīgha Nikāya* proves the great personality of Buddha. The *Suttas* explains thirty-two marks; “he has feet with level treat, on the soles of his feet are wheels with a thousand spokes, complete with felloe and hub, he has soft and tender hands, he is proportioned like a banyan-tree; the height of his body is the same as the span of his outstretched arms, and conversely...”⁴ The Buddha did his works as the spiritual therapist who is embodied with highly venerated ethical behavior and four types of sublime qualities; *mettā* (loving-kindness) *karunā* (boundless compassion) *muditā* (asymptotic-joy) and *upekkhā* (equanimity). Anyone who trained as a counselor has to develop spiritual qualities towards his clients.

American psychologist, Carl Rogers observes that ‘empathy’ is best quality and it has to keep in mind in the process of counseling for clients. The Buddha instructed his disciples to convey his doctrine with the empathetic-feeling towards the listener. This is possible to find every sermons of Buddha. As it is said by *John Welwood* “Carl Rogers’s term ‘unconditional positive regard’ although it sounded appealing as an ideal therapeutic stance, it is hard to put into practice... the Buddhist counterpart of unconditional positive regard is loving-kindness. Loving kindness is unconditional friendliness a quality of allowing and welcoming human beings and their experience...”⁵ The Buddha did his work throughout his life as psychotherapist for the wellbeing of people. It was his instruction for his disciples.

Four noble truths as psychotherapy

Buddhism was formulated in India at 6century BC; many aspects of the doctrine have been misinterpreted and misunderstood throughout the centuries. However, most of

³ Mercia Elida, Encyclopedia of Religion and Ethics, page 321

⁴ Dīgha Nikaya Translation, Maurice Walshe, page 441-442

⁵ John, Welwood, Toward a psychology of Awakening, page 165

the scholars have been interpreted Buddhism, according to their views and fancies without ignoring 'what Buddhism really is, and what did the Buddha preach? And what is the purpose of Buddhism? Moreover to that, some savants those who nourished under the influence of philosophy and science have made an effort to put Buddhism under the category of scientology. Therefore, I presume that they have not clearly understood the function of Buddhism and the core of Buddhism. When we read the teachings of Buddha can understand that there is nothing other than psychotherapy in Buddhism.

When we read the history of pre-Buddhist thinkers is possible to realize that they have interpreted many theories regarding epistemology, metaphysics and ethics but the core of those teachings do not conducive to the asseveration of truth. As it was observed by *D.J. Kalupahana* "the Buddha's terminology relating to freedom, namely, *nibbāna* or *nirvna*, as well as what is achieved as a result of the attainment for such freedom, namely, the elimination of suffering, referred to by the term *dukkha* (*duḥkha*), and the experience of happiness or *sukha*. These three terms are conspicuously absent in the available pre-Buddhist literature..."⁶ I think these three are compulsory factors in psychotherapy.

The whole teaching of Buddha relates to experience happiness that was not sullied by impurities. Therefore, the first sermon of the Buddha, setting the motion of *Dhamma* wheel (*Dhammachakkappavattana Sutta*) illustrates that one has to abandon two extremes; self mortification and self indulgence in order to realize the *Nibbāna*. The Buddha said that these two extremes are the taproot causes which led people to experience endless suffering. The Buddha says that he (the *Tathāgata*), realizing the error of both these two extremes, followed a middle path. This new path was discovered by him and it was named in his word '*majjhimā patipada*' the middle path. This path produces spiritual insight and intellectual wisdom to see things as they truly are. When the insight is cleared and the intellect is subtle everything is seen in its true way. The four noble truths in a sense are a summary of the Buddha's teachings from the point of the view of practicing Buddhist psychotherapy. The core teaching of Buddhism, which derive from the Buddha's profound insight, are primarily thought about the relationship between existential afflictions such as sickness, old age and death, and the creation of self.

According to materialistic point of view the self is most important in order to achieve self-centered goals in life but from the Buddhist point of view self is more harm in its spiritual avenue. So, here in the four noble truths which are the truth of suffering, the truth of the end of suffering and the truth that leads to the end of suffering; this teaching contains psychotherapeutic discussion. "From a different school of psychotherapy, Padmal de Silva has written widely comparing the behavior modification methods of early Buddhism to those of contemporary behavioral psychotherapy, arguing that Buddhist teachings contain many useful strategies for behavioral and cognitive modification and show that the Buddha was concerned with his follower's dally lives as well as their ultimate liberation.

Buddhism itself could also be possible to term as psychology which based as it is upon exploration of existing mind states, starting from contemplation of their unsatisfactoriness in order to facilitate an ever-increasing understanding of what may be more healthy...even within a psychotherapy confined to personal history, an awareness of interdependence and the ultimate emptiness of separated and permanent essence may be helpful and liberating..."⁷It shows that the teaching of Buddha parallel to modern western therapy. The teaching of four noble truths illustrates that each and everyone has to face the challenge of life. Birth and death are sound causes of life, therefore person dare to

⁶ Kalupahana, David, J. The Buddha and the Concept of Freedom, Buddhist cultural centre, Sri Lanka, 2008, page 1

⁷ Watson, Gay, The Resonance of Emptiness, A Buddhist Inspiration for a Contemporary Psychotherapy, Motilal Babarsidass, Delhi, 2001, page 173

face the reality of life. And Buddhist psychotherapy parallels to cognitive behavioral models.

The function of Buddhist psychotherapy relates to the doctrine of the non-existence of the 'self'. It is important to understand the illusion of a permanent 'self' is the primary factor which keeps individual in the cycle of suffering. Craving for sensory gratification (*kāmatanhā*), craving for continued existence (*bhavatanhā*), and craving for annihilation (*vibhavatanhā*). These are the motivational forces for the unenlightened individual's behavior. All these three aspects, under the teaching of Buddhist psychology, are noted as perception which subject to distortion, by one's desires, by one's craving, by the illusion of ego. Buddhist psychology, suggests several interrelated concepts that explain human behavior:

1. The motivation for behavior is craving, which ultimately leads to suffering.
2. Perception and cognition are distorted, clouding one's experience of reality.
3. The sense of self is an illusion to which human beings desperately cling, allowing for the experience of desire and craving.
4. Consciousness is composed of false notions and concepts, physical and mental phenomena are seen by the unenlightened individual as existing intrinsically.

The Buddha points out the way man manipulates his patterns of behavior while responding to the outer world in *Madupindika sutta of Majjima Nikaya* as follows. "Dependent on the eye and form, eye consciousness arises. The meeting of the three is contact. With contact as condition there is feeling. What one feels, that one perceives, what one perceives, that one thinks about. What one thinks about, that one mentally proliferates, with what one has mentally proliferated as the source, perceptions and notions mental proliferation beset a man with respect to past, future, and present forms cognizable through the eye..."^{8c}

The process of identification takes the following form: This is mine (*etaṃ mama*), this I am (*esō hamasmi*), and this is my self (*esō me attā*). Of these, the first is due to craving (*tanhā*), the second to conceit (*māna*), and the third to wrong view (*diññhi*). What is called self-conceit arises at a pre-rational level, whereas the idea of self, although conditioned by craving, arises at an elementary reflective level. It is also called (*sakkāya-diññhi*), the personality-view. It affirms the presence of an abiding self in the psycho-physical organism in one of twenty ways. If consciousness (*viññāna*), for instance, is to be assumed as self, such an assumption could manifest itself in four ways: as it was said by *Prof. Y. Karunadasa*.

1. "consciousness is the same as self (*vinnanam attato samanupassati*), as in the case of a flame of a lamp which is identical with its visual appearance,
2. the self possesses consciousness, just as a tree has a shadow,
3. consciousness is within the self, just as the scent is in the flower, and
4. The self is in consciousness, just as a gem in a casket. This description is extended to the other four aggregates as well. Thus, there are in all twenty possible relations between the five aggregates and the hypothetical self. This is how Buddhism explains the origin of the erroneous belief in a self-entity."^{9c}

8 The Middle Length Discourse of the Buddha, Translation of Majjima Nikāya, Bhikkhu Ñānamoli and Bhikkhu Bodhi, *Madupīṇīka Sutta*, page 203.

⁹ *Patisambhidamagga*, PTS. Vol. 1. Page 144-145

Buddhism understands that this kind of distorted thought which based on the illusory creation in the mind. When the person attaches to the notion of self, then it starts to activate the function of mind and body. According to Buddhism mind is very important factor because it teaches in *Dhammapada* “mind is the forerunner of (all evil) states. Mind is chief; mind-made are they...And mind is the forerunner of (all good) states...”¹⁰, further Buddhism understands that mind is very radiant at the birth stage but by the passing of time mind becomes to change and it is sullied by numerous defilements.

The *Madupīṇḍika Sutta of Majjhima –Nikāya* states that how does man construct mental proliferation with inner world and outer world. The analysis goes much deeper to trace its psychological origins. The analysis offered in the *Sutta* begins with the sensory process and identifies *Papañca* the most noteworthy cause of inner conflict. “Depending on the eye and material objects arises visual consciousness. The coming together of these three is sense contact. Depending on sense contact arises sensation. What one senses one recognizes (or conceptualizes). What one recognizes one think about. One gets obsessed with (*papañceti*) what one think about. As a result of this, thoughts of conceptual obsession (*papañca saññāsankhā*) assail the person with respect to material objects cognizable by the eye, belonging to the past, present and future...”¹¹“ The same process is repeated with reference to all senses. “

As long as the sensory process leads to psychological consequences outlined in the above passage certain latent tendencies of the mind remain deeply entrenched. They are the latent tendency to lust or attachment (*rāgānusaya*), hatred (*pañighānusaya*), dogmatic views (*diññhānusaya*), doubt...¹²“When these emotions come to contact with the mentality of person, then person creates psychological hindrance in his mind. And Buddhism enumerates many types of such psychological hindrances.

For an example *Sallekha Sutta of Majjhima –Nikāya* enumerates forty-four types of cankers. The *Vatthūpama Sutta of same Nikāya* points out the nature of mind by Buddha “*Bhikkhus*, suppose a cloth were defiled and stained, and a dyer dipped it in some dye or other, whether blue or yellow or red or carmine; it would look poorly dyed and impure in color. Why is that? because of the impurity of the cloth. So too, when the mind is defiled, an unhappy destination may be expected...”¹³“This analysis indicates that mind is similar to piece of cloth that shines brightly. The mind is also similar to that piece of cloth at first of its birth. But when time passes, such bright mind turns to defile. Therefore, it is necessary to find out proper methods in order to keep mind brightly.

Techniques of Psychotherapy and liberation

Here, the Buddha enumerates forty-four of illness (in *Sallekha Sutta*) that afflict the human mind, the following are those; cruel (*vihimsā*), killing (*pāṇātipātā*), take what is not given (*adinnādānā*), uncelibate (*abrahmacārā*), falsehood (*musāvāda*), malicious speech (*pisunāvācā*), harsh speech (*pharusāvācā*), gossip (*samphappalāpā*), covetous (*abhijjhālu*), ill-will (*byāpannacittā*), wrong view (*micchādiññhā*), wrong intention (*micchāsaikkappa*), wrong speech (*micchāvāca*), wrong action (*micchākammanta*) etc. having taken into account these defilements, the Buddha pointed out the practical seven methods which support to keep mind straightly in *Sutta* literature. For examples; *Subbāsava Sutta* contains following techniques;

¹⁰ The Dhammapada Edited By K. Sri Dhammananda, Yamaka Vagga, 1 and 2 stanzas, page 41-42

¹¹ Majjhima Nikāya, Translated by I.B. Horner, Middle Length Saying, Vol-I, London, PTS, 1954, page 114

¹² Buddhist Studies in Buddhist Philosophy and Religion, Editors; Pematana Soorakkulame and Padmasiri Raluwe, Collected Papers of P.D. Premasiri, Peace Within and Without: A Buddhist View; Department of Pali and Buddhist Studies, University of Peradeniya, 2006, page 289

¹³ The Middle Length Discourses of the Buddha, A Translation of the Majjhima Nikāya, Translated By Bhikkhu Ñānamoli and Bhikkhu Bodhi, Vatthūpama Sutta, page 118

1. Eliminating defilement is by developing proper seeing (*Dassanā*). It can further elaborate that According to Buddhist psychotherapy all passion are possible to divide into two categories from the point of view of their eradication, namely, the intellectual passions and the emotional passions. The former is due to errors of judgment or want of discrimination; the latter is produced by the habits, the emotional nature of beings. The *Nettipakarana* gives a process of the arising of passions which is different only its approach. It traces their origin in perversions (*vipallāsa*) on account of which man clings (*upādāna*) to sensuality (*kāma*) to continued existence (*bhava*), to views (*diññhi*) and to belief in a soul (attavada)... The intellectual passions are removable through realization of the truth (*darśanāprahātavya*)
2. Eliminating defilement is by having restraining (*saṃvarā*)
3. Eliminating defilement is by means of attending wisely to one's needs (*pañisevana*)
4. Eliminating defilement is by means of endurance (*adhivāsanā*)
5. Eliminating defilement is by releasing them or dropping them (*parivajjanā*)
6. Eliminating defilement is by avoidance (*vinodanā*)
7. Eliminating defilement is by self-development or cultivation (*bhāvanā*)

When unenlightened man touched by those defilements, he would be really experience mental and bodily sickness. If a person makes hard effort to keep the balance of mind accordingly to these seven or any of these methods. He will experience spiritual happiness due to keeping mind strongly. For an example, “it is stated that the venerable *Ananda*, once visited a householder named *Sirivaddha* who was ill. On hearing from the patient that he was in much pain, and that his pains were getting worse, *Ananda* advised him to engage in the meditation of mindfulness. Similarly, it is recorded that the Buddha himself visited two ailing monks, *Mogallana* and *Kassapa*, who were in pain, and advised each of them to engage in mindfulness meditation. The very important issue is further available in the story of venerable *Anurudha*.’ He was sick, and was grievously afflicted. Many monks who visited him, finding him calm and relaxed, asked him how his ‘painful sensations’ evidently made no impact on his mind. He replied; ‘it is because I have my mind well-grounded in mindfulness.’¹⁴

These three stories clearly show that meditation can reduce, or ‘block out’ the mental aspect of, the pain – for example, while the physical sensations may remain intact, one’s vulnerability to subjectively felt pain is reduced. The different passage of *Samyutta Nikāya* explains that unenlightened man, when touched by bodily feelings, grieves and laments...and is distraught...but the enlightened disciple who well-trained, when touched by painful bodily feelings, will not weep, will not worry. Here, the unenlightened man just experienced two kind of feelings; a bodily and a mentally. The above mention techniques could be used from the surface level to reduce mental and physical afflictions. But when those techniques cultivate in a deepest level can be used as (therapy) or therapeutic way even to put into end multifarious defilements. It is also possible to understand that these techniques could also be further used as behavioral modification strategies.

As it was illustrated by *Padmal de Silva* “These strategies are remarkably similar to several of the established techniques of modern behavioral therapy. Thus, if Buddhist psychology is akin to modern humanistic, transpersonal and existential psychologies in

¹⁴ Kwee, M.G.T, & Holdstock, T.L, Western & Buddhist Psychology Clinical Perspective, Buddhist Psychology; Theory and therapy, De Silva Padmal, Eburon Publishers, University, Amsterdam, 1999, page 137

view of its emphasis on the individual...development thought personal effort. It also has... behavioral techniques...¹⁵“The other noteworthy point is that among the techniques in *Sabbasava Sutta*; Eliminating defilement is by self-development or cultivation (*bhāvanā*) is very important because meditation is very compulsory factor in Buddhism. Buddhism has two separate meditations, *samatha* and *vipassanā*. The word *samatha* means ‘tranquility’ and *vipassanā*; means insight. Both these fraternities are bundled each other. The meditation is very key factor in the practice of psychotherapy in Buddhism. On the other hand, the above techniques are served their function as meditative instructor. And those methods could be used as meditative techniques to overcome suffering in life. Somewhere of Buddhist literature explains many mundane benefits, when someone cultivates mindfulness day and night, it is said by the Buddha such person would not cause by accidental calamities in life.

The *Vitakkasanthāna Sutta* of *Majjhima –Nikāya* highlights other five techniques in order to keep the mind straightly. In this discourse the emphasis is on ways of dealing with thoughts that feed the unwholesome emotions. Like the *Sabbāsava Sutta*, this discourse is most important for man who wishes to gain mastery over mechanical flow of thoughts that feed the unwholesome emotions. Such thoughts are associated with passion, (*chandūpasamhitā*), associated with hatred (*dosūpasamhitā*) and associated with delusion or confusion of mind (*mahūpasamhitā*). Unwholesome emotional thoughts produce suffering not only the person who has them, but also others with who that person associates. Therefore, we need practical method to master certain techniques to prevent the flow of unwholesome thought. These techniques are functioned as methods of giving treatment or therapeutic way for the reduction of passion as well the ultimate level those techniques can be used to an extinguish each and every unwholesome emotions in our mind. The strategies as presented in *Sutta* can be seen in a hierarchical order, each to be tried if the preceding one fails.

1. Switch to an opposite or incompatible thought (*bhikkhunā tamhā nimittā aññam nimittam manasikātabbam kusalūpasamhitam*). The first is to reflect on an object which is associated with thoughts which unwanted cognition is associated with passion or lust, one should think of something promoting lustlessness; if it is associated with malice, one should think of something promoting loving kindness. It is opposite to unwholesome thoughts.
2. Ponder on harmful consequence. (*bhikkunā tesam vitakkānam ādānavo upaparikkhitabbo*) if, however, the unwanted thought still keeps arising, one is advised to ponder on the perils and disadvantage of the thought; that is to consider its harmful consequences. This would help someone to escape from unwholesome thoughts.
3. Ignore and distract; (*bhikkunā tesam vitakkānam asati-amanasikāro āpajjitabbo*) if the earlier is failed, this is recommended by the Buddha. The technique of ignoring an unwanted thought is recommended. One is to strive not to pay attention.
4. Reflect on removal of causes; (*bhikkunā tesam vitakkānam vitakkasaṅkhārasanthānam manasikātabbam*) if the problem still exists, then a further strategy is recommended. This is to reflect on the removal or stopping of the causes of the target thought.
5. Control with forceful effort; (*bhikkunā tesam vitakkānam...tena bhikkhave bhikkunā dantehi danta ūmādhāya jivhāya tālum āhacca cetasā cittam*)

¹⁵ Ibid, Page 138

abhiniggaṇhitabbam abhinippāletabbam abhi santāpetabbam...) if the foregoing strategies fails, then a fifth method is advocated, which is forcefully to restrain and dominate the mind.

The Buddha recommended those techniques to restrain the mind from unwholesome emotions. These techniques may also be possible to use as strategies for the use of behavioral modification. If an unwholesome thought arises, one is advised to face it directly and continuously. I suppose that these strategies are very much helpful to build personality skills in mundane life. On the other hand, those techniques make their role under the condition of psychotherapy. Buddhism understands each every one of us has firm ability for the development of personality. It is reflected clearly in the Buddha's teaching "self-reliance, extolling what he called *attakāra* (personal effort), *purisakāra* (human endeavor), *purisathāma* (human strength), *purisaviriya* (human energy), *purisaparakkama* (human value), and *purisadhorayha* (human responsibility). These may, for instance, be noted from the *Samsādanāya Sutta* of the *Dīgha –Nikāya*. These types of personal energies should be improved upon (*bhāvetabbam*) in one's progress towards perfection or *Nirvāṇa...*"¹⁶ In this respect Buddhist psychotherapy is comparable to the humanistic psychotherapy because Buddhism admits the importance of human potential for spiritual growth and self-realization. "The life and experience of human beings are not determined by factors totally beyond their control. With right effort it is possible to transform the nature of one's inner life..."¹⁷ Therefore, Buddhism uses many strategies in order to change unwholesome behavior of man and the ultimate goal of those strategies conducive to the enhancement of spiritual life.

Conclusion

It is evident that Buddhism has focused greater attention on the elimination of emotions that are harmful to human existence. Therefore, Buddhism recommends a series of technique to remove harmful emotions that cause damage in one's life. Thus, these techniques are applicable irrespective of whether or not one has committed oneself to a life devoted to the aim of personal development. This personal development comes through the application of Buddha's doctrine. Such doctrine could be known as greatest psychotherapy because it promotes man to train calmness and tranquility. The attainment of Arahantship is totally depended on psychological the transformation of personality. This transformation comes through the experience of therapeutic prospective. Therefore, it is doubtless to say that liberation comes through psychotherapeutic avenue.

¹⁶ Human Rights and Religions in Sri Lanka, A Commentary on the universal Declaration of Human Rights, Sri Lanka Foundation, 1988, page 3

¹⁷ Symposium on Buddhist Studies, Editor, Rahula Kotapitiye, Premasiri P.D, Early Buddhist and the psychology of Emotion, Twentieth Anniversary Commemoration Volume, Thames Buddhist Vihara, 2003, page 71