



The Buddha's Methods of Psychotherapy*

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Abstract

In its recent announcement, the World Health Organization has ranked mental disorders as the fourth most urgent health problems globally.

At the present time, modern psychiatry and psychotherapy can provide effective methods of treatment for mental disorders, although mostly to improve the patients' conditions. Radical cures are rare, as the psychopathological roots of the disorders

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are usually unknown, thus making complete cures difficult to achieve. Most patients continue to take daily doses of psychiatric medications for life, and occasional recurrences are expected.

This paper analyzes the Buddha's method of treating, and completely curing, three different cases of mental disorders 2,600 years ago. They include Paṭācārā, Kisāgotami, and Āṅgulimāla. The analysis refers to the Abhidhamma, in particular to a psychopathology used by the Buddha in his treatments of mental disorders. The Buddha's methods were entirely different from the psychotherapy of today's world. His approach was to transform the *akusala citta*, a state of mind buried deep in suffering, into *kusala citta*, a meritorious state of mind that brings satisfaction and happiness. If the patient can maintain *kusala citta* like a normal person, she/he is radically cured.

Keywords: Mental disorders, treatment, *Akusala citta*, *Kusala citta*



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บทคัดย่อ

องค์การอนามัยโลก (WHO) ขององค์การสหประชาชาติ ได้ประกาศว่า ภาวะจิตผิดปกติหรือโรคจิต นั้นเป็นปัญหาสำคัญที่สุด และเร่งด่วนของโลกเป็นอันดับที่ 4

ในปัจจุบันโลกมีความก้าวหน้าเป็นอย่างยิ่ง แต่ความสามารถในการรักษาโรคจิตของนักจิตบำบัดและจิตแพทย์มีความสามารถในระดับหนึ่งเท่านั้น ยังไม่สามารถรักษาโรคจิตให้หายขาดทุกคนได้ เนื่อง จากทางการแพทย์ปัจจุบันยังไม่ทราบสมุฏฐานของโรคจิตว่าเป็นอะไร ทำให้ผู้ป่วยโรคจิตเกือบทั้งหมดไม่หายขาดก็ต้องกินยาโรคจิตเป็นประจำทุกวันตลอดชีวิต และเป็นที่ยอมรับทั่วไปว่า ปกติจะมีอาการโรคจิตกำเริบได้เป็นครั้งคราว

หลังจาก การศึกษา วิเคราะห์ วิธีการรักษาโรคจิตของพระพุทธเจ้า เมื่อ 2,600 ปีมาแล้ว พระองค์ทรงได้รักษาผู้ป่วยโรคจิตขอยกตัวอย่าง 3 คน ที่ป่วยต่างชนิดกัน มีผลว่าหายขาดทั้ง 3 คน ผู้ป่วยนั้นคือ นางปฏาจารา

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นางกิสราโคตมี และ นายองคุลิมาล การวิเคราะห์การรักษาโรคจิตของพระสัมมาสัมพุทธเจ้า โดยใช้หลักการของวิชาพระอภิธรรมเป็นหลัก ทำให้สามารถทราบถึงสมุฏฐานต่างๆของโรคจิต ซึ่งพระพุทธรเจ้าทรงได้ใช้เป็นแนวทางการรักษาโรคจิตอันเป็นวิธีการรักษาที่แตกต่างจากการรักษาโรคจิตในปัจจุบันอย่างสิ้นเชิง หลักการรักษาก็คือ การเปลี่ยนจิตของผู้ป่วยโรคจิตซึ่งอยู่ใน อกุศลจิต ซึ่งให้แต่ความทุกข์ตลอดเวลา พระพุทธรเจ้าทรงมีวิธีเปลี่ยนจิตนี้ให้เป็นกุศลจิตแทน ซึ่งเป็นจิตที่ทำแต่บุญกุศล ให้แต่ความพอใจ และความสุข ถ้าผู้ป่วยสามารถให้จิตคงเป็นกุศลจิตเหมือนจิตในคนธรรมดาทั่วไปที่อยู่กับกุศลจิตนี้ตลอด โรคจิตก็จะหายขาดเต็มร้อย และไม่กลับมาอีก

คำสำคัญ: ภาวะจิตผิดปกติ การรักษา อกุศลจิต กุศลจิต



1. Introduction

In spite of the most modern advance in medical science and technology, there are now problems in the world of the modern science of psychology and psychiatry which are unable to give radical cure to the mental disorders. It is due to the meaning of the psychopathology which is not known well to the modern world. It has been so many years of long debate for the meaning of psychopathology. The definition of the psychopathology of mental disorders has been for so many years on heated debate throughout the history of modern societies of psychology and psychiatry, and the debate has not been over. (Maddox, 2012, p.3). But also, now the societies of psychology and psychiatry have had considered and agreed to accept the solution of psychopathology which does not try to explain the pathological phenomena that are considered pathological but instead tell us which pathological phenomena that are considered pathological. (Maddox, 2012, pp.3-4). Then, it had become the big mistake of problems of the societies of the psychology and the psychiatry who believe now the phenomena (the signs and symptoms of the mental disorder) to be the psychopathology and has been the wrong target of treatments of psychotherapy and psychiatry. The phenomena were focused as the targets of treatment by the modern psychotherapy and the modern psychiatry while totally neglect and no treatment to the real psychopathology which is not known to them. Therefore, no radical cured to most of the psychic patients and they have to take their daily doses of psychic medication (kinds of sleeping agents) for



their life time while recurrent is usually expected from time to time or when running out of the psychic medications. Therefore, to the present modern psychology and psychiatry all mental disorders are hopeless for radical cured.

However, there is an alternative way of completely different idea to explain the definition of the meaning of psychopathology by using the basic science of Buddha's Abhidhamma. Abhidhamma is the highest doctrine of the Buddha's teaching, it belongs to the last seven volumes of forty-five volumes of the Tipitaka, comprising many thousands of pages. It reports what the Buddha discovered in his research study of mentality by dissection of the mind unformed body (UBSM) from its gross anatomy to micro anatomy of the mind body (UBSM). It is said that human life is composed of two bodies, the unformed body sphere of mentality (UBSM) and the physical body. The mind unformed body (UBSM) is the chief and the physical body is the follower. (Ibid.p.3) (Daw Mya Tin, *The Dhammapada*, [on line], Source: <https://www.tipitaka.net/-tipitaka/dhp/verse-101>[25 June 2020].) Both bodies are working in harmony. The mind unformed body (UBSM) was dissected 2,600 years ago by the Buddha, from its gross anatomy into smaller and smaller units to micro anatomy of cell level. It is the same fashion as scientific dissection of the physical body anatomy by the modern science of medicine into as smallest structures as to cell level of the body, unable to be divided any more further. At cell level of the mind, called *citta* level, *cetasika* level, *rupa* level and *nibbhana* level. A cell of *citta* is one of the 121 kinds of *cittas*, a cell of *cetasika*



is one of the 52 kinds of *cetasika*, a cell of *rupa* is one of the 28 kinds of *rupas* and a cell of *nibbāna* is one of the two kinds of *nibbāna*. *Citta*, *cetasika*, *rupa* and *nibbāna* are at the level of cells of mentality. Each cell of the mind (UBSM) has its own kind of its individual duty and function which is different from each other. If any cell of *citta* could not work well or out of ordered or works in bizarre behaviors that means that *citta* cell is being sick and became psychopathologic lesion which mental disorder diseases always happen at cell level. All of these sick cells of *cittas* make the condition of mental disorder. The lesions of *citta* cells are the psychopathologic lesions. It is the same way as the studies in modern physical body pathology which uses microscope to study the appearance of the abnormalities of the sick physical cell condition. If found abnormal condition the physical body cells, such as infection lesion in the lung cells that is infectious disease of the lung or pneumonia. However, the modern science of medicine has never studied or dissection of the mind unformed body (UBSM) to micro anatomy in the same way as the Buddha did. The cell levels of *citta*, *cetasika*, *rupa*, and *nibbāna* are not known to the Modern science of psychology and psychiatry. Therefore, it is almost impossible for the psychologist and the psychiatrist to know or understand the psychopathology by means of Abhidhamma.

2. Methodology

The methods of the Buddha's treatments 2,600 years ago were given to his patients of different kinds of mental disorders. For example, three different kinds of mental disorders were treated



by the Buddha with successful results of radical cure to all. They were Lady Paṭācārā, Lady Kisāgotami, and a young man named Mr. Āṅgulimāla. The period of curing for each patient was less than an hour with exception to one of them, which took several days. However, it was 2,600 years ago, these treatment phenomena had been all along ever since. It has been believed that it was a miracle or super power offered by the Buddha 2,600 years ago. No one did consider that it was a similar way of modern medical way of treatment to the mental disorders (psychotherapy). Therefore, this analytical study is the first time in 2,600 years to understand and to indicate the methods of the Buddha's treatment similarly to the scientific practice in modern science of psychotherapy in this modern world, and nothing to do with miracle or super power of the Buddha.

3. The Buddha's *citta* Transformative Technology

It could be used the word “technology” because Buddhism is a pure science of mentality, and it could also be experimented, but only in Theravada Buddhism, not in Mahayana Buddhism which has no experimentation. In general, the purpose of *citta* transformation is for upgrading the quality of poor unhappy *citta* (*akusala citta*) to be up into the better quality of happier *citta* (*kusala citta*). If it is able to do completely transformation of unhappy *citta* (*akusala citta*) to be happier *citta* (*kusala citta*), that is the way to create happy condition to the patients and to any practitioner. When any patient could have daily practice of *kusala citta*, he/she will live with *metta*, loving-kindness and compassion,



thinking of good and happy situations. With his/her good conducts, he /she is able to offer *metta*, loving-kindness to people that will make he / she be in a good mood and good quality of life. Usually, it will come with more appreciated feeling and happier feeling to the mental disorders when they got the loving-kindness and best wishing in return from others. These are the simple basic ways and results of the Buddha way of *citta* transformative technology for cultivation of *kusala citta*. If it happens in daily and routinely activities, especially it turns to be habitual daily activities, the Buddha's *citta* transformation would be completed. In this condition, the mental disorder would be radical cured and never be recurrent.

Meditation and vipassana also are kinds of the Buddha's more effective and higher level of *citta* transformative technology, but it is more complicated. It is not advised for practicing in general with mental disorders, since it could make the adversely effects and might make the conditions of mental disorders become worse. It was found that some committed suicide after they were left alone at night following the vipassana meditation session. The Buddhist psychotherapy is emphasized only the daily activities and practices in ordinary normal person's life of *kusala citta* and having been away from *akusala citta*. No expectation of excellence of higher level of treatment by vipassana meditation.



3.1 The First Buddha's *citta* Transformation

The successful Buddha's teaching of the *citta* transformative technology was offered for the first time in the world to the *Pāncavāggi* (the original Buddha's first five disciples) who had plenty of merits with loving-kindness and being in very high level of experience of meditated *citta* quality. The Buddha believed that they should be able to understand the *Dhamma* which he just did discovered and was going to offer to them. After finishing the offering, the incidence became the greatest phenomena for the first time of the Buddha's *citta* transformative technology ever offered to any person. Right after finishing at the end of the preaching of the *Dhammacakkapavattana Sutta* to the *Pāncavāggi* in the forest of Paranosi, immediately the Buddha realized that one of the disciples, *Koṇḍañña* had well understood the *Dhamma* and become the first who was enlightened. *Koṇḍañño* was the only one among the Buddha's first five disciples. It was the complete *citta* transformation in the mind of the *Koṇḍañño* bhikkhu. His *citta* was immediately and permanently transformed to be *Lokutara citta*. This was the good example of *citta* permanently transformation to the areas of one of the highest positions of ultimate quality of *cittas* (*Lokutara citta* of *Sotāpañña*) by the method of the Buddha's *citta* transformative technology. It was not only the first successful *citta* transformation, it also became for the first time of specially successful forming the group of complete unit to the completed the "*Tisaranagamana*" to fulfill the requirement of setting up "*Buddhist Sasna (religion) for the first time*" It was for the first



time of having the Holy Unit of *the Buddha, the Dhamma and the Saṅgha* for the Holy Combination to be the Buddha's Sasna. This was also the first Buddha's good example of permanently and successfully upgrading the *citta* quality by *citta* transformative technology.

In general, the Buddha's *citta* transformative technology could be used for transformation of any *citta* condition of all levels of people for up grading their *citta* quality by *Dhamma* practice or retreat. It could be transformed at any level of *citta* conditions, for example, from the lowest end of the most severe suffering, unhappy, bad conditions of life of being in *akusala citta* (the mental disorder is also located in this area). (Bodhi, Bhikkhu (Tr.) *The Connected Discourses of the Buddha/(Saṃyutta Nikāya)* Vol. II, Boston: Wisdom Publications, 2000, p. 1844.) The mental disorders are subjected to be treated by the process of *citta* transformative technology by transforming the *akusala citta* (unwholesome mind) of the mental disorder to be higher and happier up to the level of *kusala citta* (wholesome mind) of normal person which is located somewhere in about the middle path of the whole Buddha's the *citta* ranges. The first step of the process is simply by the method of offering *metta* (loving-kindness), and compassion especially to the most important persons, their own parents, first, and then offering to other people and animals whenever the patients have a chance and are willing to do so. Also, it is advisable routinely to follow the five precepts in Buddhism and to avoid the five ways of being unkind conducts to other persons and animals. They should always



be in a positive thinking and optimistic mind.

3.1.1 Successful Treatment to the Mental Disorder,

3.1.1.1. The First Case

Lady Paṭācārā, a young lady, had acute psychosis. She let herself be totally naked body, walking in public streets in town of Savathi. She did not know what she was doing. (Thig., 112-116 or Mrs. Rhys Davids (Trans.) “*Paṭācārā*”, p. 68). She was being in a condition of no *sati* (mindfulness), no *pañña* (wisdom-feeling of no shame of being naked) with *micchādiṭṭhi* (wrong view-her body being naked, understood as right doing). It happened right after she had suddenly lost in one day her husband, her two children, both of her parents, her only brother and her castle was totally falling down and burned out in the heavy rain storm. She had no relatives, no friends, no one in the world she knew and no one to talk to, since she was raised up on the top seventh floor of her castle for years. By then, she was being in front of the Buddha who gave her treatment by telling her kindly and politely “dear young sister, retrieves your *sati*,” the Buddha talked to her to retrieve her own *sati* (mindfulness) and giving some other Dhamma. She immediately retrieved her own *sati* and realized and knew that she was being in totally naked body, full of shame and asked for some cloth to cover her body. She did gain back her *sati* (mindfulness) and understood everything as a normal person (did gain *pañña* and *sammādiṭṭhi*), then she asked the Buddha for ordination to be a bhikkhni for life. In Buddhism, gaining more merit



for more mental immune is to preventing the recurrence of mental disorder. Being in bhikkhunihood, it was excellent opportunity to keep her mind at least in *kusala citta* in every moment, making her mental disorder permanently cured of no recurrence.



Picture 1: Lady Paṭācārā and the Buddha

Analysis of the Buddha's Treatments;

1. Diagnosis: acute psychosis
2. Psychopathology: Acute loss of her *sati* (mindfulness), immediately no *pañña* (wisdom) from acute loss of way of thinking (mentally shock), then came *micchādiṭṭhi* (wrong view) by letting the body being totally naked.



2.1 Pathogen: At a sudden loss of her seven things at one time, her husband, her two children, her parents, her brother and her home, she got no relative, no friend, she had nothing, knowing nobody in the world, since she was kept isolated from outside world for so many years on the seventh floor of her castle.

2.2 Deficiency of Her mental immune was not enough to resist the sudden seven unbearable loss.

3. Treatment by elimination of her psychopathologic lesions: the Buddha told her to retrieve her *sati* (mindfulness) then she gained *pañña* and *sammādiṭṭhi* back and could perform her regular normal thinking and start to behave again as a normal person. The Buddha also preached that death is a usual phenomenon of any person, to any family at any moment. This is the policy for her to relieve herself from the unbearable sorrow and pressure from the death of her family members (*psychopathogens*). Increasing her mental immune by practicing her kindness for her *citta* transformation from *akusala citta* of mental disorder to be *kusala citta* of normal person, including her ordination as a bhikkhuni for life made her mentally strong in *kusala citta* to offer loving-kindness to gain more mental immune to resist or fight back the past extreme undesirable evens (*psychopathogens*) for permanent cure.

4. Prevention of recurrence: being in bhikkhunihood made at least her *citta* in *kusala citta* and higher, and would never be in *akusala citta* of mental disorder.



3.1.1.2 Second example: Mrs. Kisāgotami

Mrs. Kisāgotami had psychosis by having strong illusion of believing that her sudden dead child was still alive. For several days, she was carrying the child on her shoulder, looking for doctors to bring her dead child come back to consciousness, but no doctors did for her. She listened to no advises from all people that her child was already dead. She believed her child was still alive. Finally, she came to be in front of the Buddha. (Dhp., 287, or Mrs. Rhys Davids (Trans.), “Kisāgotami,” p. 106.)



Picture 2: Mrs. Kisāgotami and the Buddha

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Analysis of the process of the Buddha’s psychotherapy

1. *Diagnosis*: Acute mental disorder

2. *Psychopathology*: Acute loss of her *sati* and *pañña* with *micchādiṭṭhi* after she lost her beloved child, but still believing her dead child was not dead, and listened to no body. *Psychopathogen*: her sudden loss of her first and only child, made her be unable to stand for the loss.

3. *Treatment*: The Buddha knew very well that she had been being under extremely strong “*micchādiṭṭhi*” (wrong view) which was a false belief that her child was still alive and just only being in a state of unconsciousness. She was unable to accept any reason or advice from any person. The Buddha understood well that she would not be in the position to listen to the Buddha’s advice. So, the Buddha gave her a wise policy by telling her to collect some custard seed from any family of no death (custard seed was a common thing in every Indian household tradition). She did try hard and found custard seed in every home, but found no family home without death. When the time went by, she also exhausted plus the body of the child started to decay and did not look good. Her *micchādiṭṭhi* became less and less and meanwhile she



kept gaining back her *sati* (mindfulness) then gradually gained *pañña* and *samaditt̥hi* and changed her mind to believe her child was already dead. Her mental disorder condition became disappear. This was the way of *micchāditt̥hi* to become more reasonable and gradually less and less, meanwhile there had been transformation of her *akusala citta* of mental disorder to be *kusala citta* of normal person for radical cured. She went back to report to the Buddha and asked to be ordained as a bhikkhuni for life.

4. *Prevention of recurrence*: being in bhikkhunihood, her mind would never be in *akusala citta* of mental disorder again that is the good and effective way of prevention.

3.1.1.3. Third example: Mr Âṅgulimāla

A young man named Âṅgulimāla was an excellent student in a school of old ancient India. (MN.II, pp.284-292 or Mrs. Rhys Davids,(Trans), “Âṅgulimāla” p.318). He was wrongly told to kill a 1,000 people, since it was his master’s requirement before giving him a higher lesson on super power. So, he went out and did continuous killing of a total of 999 persons and was unable to find one more person to be the last one to complete the 1,000 cases required.

Finally, he thought of killing his own mother but it would be the extreme bad *kamma*. So, the Buddha wanted to prevent him from killing his own mother and then appeared himself between him and his own mother. Âṅgulimāla changed his mind from killing his mother and turned to the Buddha intending



to kill him instead. He went on chasing after the Buddha who continued moving away. He asked the Buddha to stop and wait for him. The Buddha told Āṅgulimāla that he already stopped, but Āṅgulimāla did not understand and asked again “you keep moving, how come you said you did stop.” The Buddha replied “I do stop killing.” Mr. Āṅgulimāla was a smart person, he understood well. He did retrieve his *sati* (*mindfulness*) and realized that he was a continuous killer without appropriate reasons and stopped killing immediately, and making himself mentally gaining *sati* and *pañña* (knowing he had been a killer) and *sammādiṭṭhi* (stop killing). Finally, he became a normal person with normal mental condition. This was the way of psychotherapy of the Buddha by using the Buddha’s *citta* transformation of changing the *akusala citta* to be *kusala citta* for radical cure. It was the method of the Buddha’s psychotherapy which was entirely different from that of the modern science.



Picture 3: Mr Âṅgulimāla and the Buddha who made him return to be a normal person. He did ask the Buddha for ordination for life

Analysis of the treatment

1. *Diagnosis:* Continuous killer, mental disorder.

2. *Psychopathology:* No *sati*, no *pañña* with *micchādiṭṭhi*, and would like to kill 1,000 people without reasons.

Psychopathogen: *Micchādiṭṭhi* of believing that if he killed 1,000 people, he will get super power lesson from his master.

3. *Treatment:* The Buddha did give treatment of psychotherapy by making the patient to gain back his *sati* and *pañña* and *sammādiṭṭhi*. His lesions of psychopathology was



all eliminated by the Buddha's *citta* transformative technology. Āṅgulimāla's mental disorder was completely cured.

4. *Prevention of recurrence*: being ordained as a bhikkhu, his mentality could be at least in *kusala citta* or higher, could not be in *akusala citta* again. Mental disorder could never come back.

4. Expectations of the research

Firstly, the modern science of psychology and psychiatry might be misunderstood by taking phenomena as hard psychopathology, which could provide radical cures to the patients.

Secondly, the Buddha's technical treatment of body and mind was found. According to Buddhism, human life is consisted of two parts: the mind of unformed body sphere of mentality (UBSM) and the physical body. Both are working well in harmony while the mind or UBSM is the chief and the physical body is the follower. The mind body is subjected to be dissected into smallest units as cell of physical body for the purposes of being able to study the psychopathology. The psychopathology is the abnormal function or unable to function of the cell of *cittas* which is different from the normal *citta* to function. It is the same fashion of studying the pathologic lesion in the physical body organs by using microscope to see the abnormal changes in the cell of the physical organs, such as changing appearance of lung cells in pneumonia or in cirrhosis of the liver.



Thirdly, for the effective treatment of psychotherapy, it has to terminate directly to the psychopathologic lesion that is worked by the *akusala citta* and continuously giving unhappiness to the patient of mental disorder. The best treatment must be the Buddha's *citta* transformation of having the *akusala citta* to *kusala citta* that would make the patient live in *kusala citta* and do only good deeds. In metta, loving-kindness and compassions would make him/herself happy and the mental disorder condition would be improved and probably is unable to come back.

5. Results and Discussions

The Buddha's Treatment to three different kinds of mental disorders, the ways or the methods are similar to those of now called psychotherapy. However, they are entirely different principles of targets for treatments of the psychopathologic lesions while the modern psychotherapy having targets only to improve the phenomena and show no way to indicate for radical cure. The Buddha did use the Buddha *citta* transformative technology. The practice is firstly by realizing what the patient's psychopathologic lesions are, and to eliminate and terminate the psychopathologic lesions by making the patient retrieve his/her own *sati* (mindfulness) together with *pañña* (wisdom) and *sammāditthi* (right view). The patient would gain *sati* back that indicates the truth of what is doing by new wisdom and new right view. This is the way or method of elimination or termination of the psychopathologic lesions. By advising the patient to offer *metta*, loving-kindness, compassions for more merits to increase the



mental immune would make result of transforming the unhappy *akusala citta* of mental disorder to be happy *citta* with *kusala citta* of normal person. That is by using the Buddha's *citta* transformative technology for the Buddha's way of psychotherapy. If the patient could sustain the transformed the *kusala citta* in his / her mind daily in everyday life that means permanent cured of mental disorder. The patient has to keep on continuation of offering *metta*, loving-kindness, compassion for more merits in the future in order to continue gaining more mental immune for sustaining, curing and prevention of recurrence of the mental disorder. Keeping routinely on *metta*, loving-kindness and follow the Buddhist five precepts to avoid being unkind are advised, for growing more mental immune for more happiness and good mental health. However, there is limitation in psychotherapy by using the Buddha's *citta* transformative technology, since it could work only among the patients that could be verbally communicated and well cooperated only. The poor cooperative patients and patients who are unable for verbal understanding should be sent for the psychiatrists.

6. Conclusion

Three different kinds of mental disorders who were treated by the method of the Buddha *citta* transformative technology 2,600 years ago by the Buddha, all were radical cure. The Buddha way of treatments was similar to the present tradition of modern medicine called psychotherapy. However, it is entirely different from the principle of the psychopathology and different ways of approaching the patients for treatment. The important differences



are psychotherapy of the modern science has purposes only for improving the phenomena, and no purpose of radical cure. But the Buddha's transformative technology for treatment of mental disorder is for radical cured by having the purposes of termination of all the psychopathologic lesions. However, the Buddha's *citta* transformative technology could work among good cooperative patients only.

7. Suggestion

It is advised to do more research works on the idea of Dalai Lama. "If the goal is to increase human happiness, should effort to be developed techniques that individual can practice to increase personal happiness?" The answer is quite contentious. This research work could give the correct answer right on spot by the cultivation of *Kusala citta* and offering *metta* and loving-kindness to all, especially to own parents by action and/or verbally and/or by wishing in most of the day and night. Some more researches are advised by adding more vipassana meditations, Brahm-vihara and five precepts, etc. What is the mental immune and its connections with happiness and mental health?



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