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The concepts of Āyurveda and Pāli Literature in connection to Psychotherapy

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ABSTRACT

The perfect balance of Mind and body is considered as complete health in Pāli literature as well as in Āyurveda. Pāli literature and Āyurveda have their own identity as most ancient and traditional system of medicine in India. The universal teachings of the Buddha are the most precious legacy ancient India gave to the world. The teachings are a practical code of conduct, a way of purity and of gracious living. There is a scientific study of the truth pertaining to mind and matter, and the ultimate truth beyond. In fact, the Buddha should be more appropriately known as a super-scientist who studied the entire laws of nature governing the Universe, by direct personal experience. The Buddha's rational teachings are clearly explained in the Eight-fold Noble Path, divided in three divisions of *Sīla* (morality), *Samādhi* (mastery over the mind), *Paññā* i.e. 'Pragya' (purification of the mind, by developing insight). In Āyurveda Psychotherapy can be done by *Satvāvajaya Chikitsā* and good conduct. Aim is to augment the *Satva Guna* in order to correct the imbalance in state of *Rājas* (Passion) and *Tāmas* (Inertia). *Sattvāvajaya* as psychotherapy, is the mental restraint, or a "mind control" as referred by *Caraka*, as well as *Vagbhata* is achieved *Dnyan* (education), *Vidnyan* (training in developing skill), *Dhairyā* (development of coping mechanism), *Smṛuti* (memory enhancement), *Samādhi* (concentration of mind). According to WHO, Mental disorders are the common problem. The burden of mental disorders continues to grow with significant impacts on health and major social, human rights and economic consequences in all countries of the world.

Key words: Pāli literature, Āyurveda, Psychotherapy, Sattvāvajaya.

INTRODUCTION

Āyurveda is a science of life. Āyurveda is not only limited to body or physical symptoms and medicine but also give comprehensive knowledge about spiritual, mental and social health. This paper will try

to study *Cetasikā* from Pāli literature and ancient medical sciences *Āyurveda* and compare it to see how mental factors are responsible for Psychosomatic disorders and how to overcome from it.

Thus, Āyurveda is a qualitative, holistic science of health and longevity, a philosophy and system of healing the whole person, body and mind. Āyurveda is not only limited to body or physical symptoms but also give comprehensive knowledge about spiritual, mental and social health. Thus, Āyurveda is a qualitative, holistic science of health and longevity, a philosophy and system of healing the whole person, body and mind.

WHO estimated that globally over 450 million people suffer from mental disorders. Currently mental and behavioral disorders account for about 12 percent of the global burden of diseases. This is likely to increase to 15 percent by 2020. Major proportions of mental

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disorders come from low and middle income countries.^[1]

Etiological factors can be classified into, Unwholesome contact of *Kāla*, *Buddhi* and *Artha* i.e. *Prajñāparadha* (intellectual error), *Asatmendriyārtha Samyoga* (unwholesome conjunction of sense organs) and *Parināma* (consequence).^[2]

OBJECTIVE OF THE STUDY

To review the concepts of *Āyurveda* and *Pāli* Literature in connection to Psychotherapy.

REVIEW OF LITERATURE

Physical and psychological constitution

In *Āyurveda*, *Vāta*, *Pitta* and *Kapha* are the basis for determining both physical and psychological constitution. *Satva*, *Raja* and *Tama* determine mental and spiritual nature.^[3]

Tatra Trayaha Sharira Doshaha Vata Pitta Shleshmanaha, Te Shariram Duyshayanti, Dwo Punaha Satwadoshou Raja Tamashcha |

Charaka Shareerasthana 4/34

Mind is of three kinds *Shudha*, *Rājasa* and *Tāmasa*. Out of these *Shudha* is meant for blessing *Sātvic* personality, *Rājasa* meant for anger *Rājasika* personality and *Tāmas* is meant for *Tāmasika* personality.^[4]

Trividham Khalu Satvam - Shudham Rajasam Tamasam Iti | Charaka Shareerasthana 4/36

Aññasamānacetāsika and *Sobhanacetāsika* can be included in *Satva* and *Akusalacetāsika* can be included in *Raja* and *Tama*.

Qualities of the Mind according to Āyurveda

Satva, *Raja* and *Tama* are the qualities of mind and another five qualities of mind are explained as thinking, analyzing, reasoning, mediating and determination.^[5]

- By thinking – *Chintya*.
- By analyzing the thoughts and ideas – *Vicharya*
- By logical reasoning- *Uhya*

- By polishing the objectives by concentrating on it – *Dhyeya*
- By proper guidance and advice for taking right decision– *Sankalpa*.

The following six things are beneficial for mental health.^[6]

Dnyān - Education

Vidnyan - Training in developing skill

Dhairya - Development of coping mechanism

Smruti - Memory enhancement

Samādhi - Concentration of mind

These are the best therapy for mental health.

Caraka explains the best medication on mind is *Samadhi* but method not explained.

Mental factors according to Pāli Literature.

Ekuppādanirodhā ca, ekālabanavattukā.

Cetoyuttādvipaññāsa, dhammā cetāsikāmatā |

Cetāsikā is that which arises together with consciousness, perishes together with it, at which has an identical object with it, that which has a common basis with it.^[7]

There are three stages of mental healing Viz. Breaking of *Tāmas*, calming *Rājas* and perfecting *Satva*. In *Āyurveda* description of Mind and Thought process is described very shortly but in *Pāli* literature the Mind and *Cetāsikā* are described in detailed. Mental factor plays an important role in human beings.

Psychology is a science that investigates the mental activities of human life. Diseases are mainly physical and mental. The accidental, infectious, diseases are physical and can be treated at physical level. However most of the diseases have psychological base. They are very common now days and are manifestation of physical imbalances in which emotional component have a strong influence ‘Psycho’ or ‘psyche’ refers to the emotion or mind related aspects and ‘somatic’ has to do with the organic or physical symptoms and sign observed. *Unmāda* (Insanity), *Apasmara*

(Epilepsy) and *Atatvabhinivesh* these diseases are described under psychological disorder in *Āyurveda*.

We found that those people who don't know morality (Five precepts), four noble truths, eightfold middle path and *Vipassana* meditation they are mostly suffering from psychic and psychosomatic disorders. *Shila* or moral conduct is the principle of human behavior that promotes orderly and peaceful existence in a community. Abstaining from killing, abstaining from stealing, Abstaining from committing adultery, abstaining from telling lies and abstaining from taking intoxicants are known as *Panchsila* morality or good conduct. This middle path is the Noble Eight fold Path (*Ariya-Atthāṅgika-Magga*),

1. Right Understanding (*Sammāditthi*),
2. Right Thought (*Sammāsankappa*),
3. Right Speech (*Sammāvaca*),
4. Right Action (*Sammākammanta*),
5. Right Livelihood (*Sammāājiva*),
6. Right Effort (*Sammāvāyama*),
7. Right Mindfulness (*Sammāsati*),
8. Right Concentration (*Sammāsamādhi*).

These eight factors are all linked and each help in cultivation of each other. These eight factors help in perfecting the consciousness and lead to development of Ethical Conduct (*Sīla*), Mental Discipline (*Samādhi*) and Wisdom (*Paññā*).

Vāgbhatacharya described ten sinful activities that is *Himsa* (violence), *Steya* (stealing), *Anyathakama* (Unlawful sex) by Bodily, *Paishunya* (Maligning/betraying), *Parusha* (abusive words or scolding), *Anrutha* (untruth), *Sambhinalapa* (irrelevant talk) by Speech, *Vyāpada* (quarrel, heartedness), *Abhidhya* (to take others property), *Drugviparyaya* (misunderstanding), by mind these are the 10 sinful activities. Among ten sinful activities first three pertain to the body, next four to the speech and the last three to the mind.^[8]

The morality found in all the precepts can be summarized in three simple principles? 'To avoid evil;

to do well and to purify the mind. This is the advice of all the *Buddhas*.^[9]

Sabbapāpassaakaranam, Kusalassaupasampadā .

Sacittapariyodapanam, Etambuddhānasāsanam | Dhammapada 183

We have observed that the Main causes of psychosomatic disorders are lack of conformity, feeling of insecurity, basic anxiety, personal immaturity, defective emotionally, escape from reality, natural calamities, accidents, family dispute, laziness, ugliness, lack of confidence, heart break in love, unilateral love and those are busy in riots and ritual.

Mental Constituent Chart according to *Āyurveda*^[10]

	<i>Satva</i>	<i>Raja</i>	<i>Tama</i>
Diet	Vegetarian	Some meat	Heavy meat diet
Drugs, Alcohol	Never	occasionally	Frequently
Sleep	Little	Mixed	Disturbed
Sexual activity	Low	moderate	High
Control over Sense	Good	Moderate	Weak
Speech	Good	Agitated	Dull
Cleanliness	High	Moderate	Low
Work	Selfless	For personal goal	Lazy
Anger	Rarely	sometimes	Frequently
Fear	Rarely	sometimes	Frequently
Desire	Little	some	Much
Pride	Moderate	Some ego	Vain
Depression	Never	Sometimes	Frequently

Love	Universal	personal	Lacking in love
Violent behavior	Never	sometimes	Frequently
Attachment to money	Little	some	A lot
Contentment	Usually	Partly	Never
Forgiveness	Forgives easily	With effort	Holds long term grudge
Concentration	Good	Moderate	Poor
Memory	Good	moderate	Poor
Will power	Strong	Variable	Weak
Truthfulness	Always	Most of the time	Rarely
Peace of mind	Generally	Partially	Rarely
Creativity	High	Moderate	Low
Spiritual study	Daily	occasionally	Never
Prayer	Daily	occasionally	Never
Meditation	Daily	occasionally	Never
Service	Much	some	None

	fearlessness, inner silence, calm sleep, right relationship.	desire, irritability, anger, disturbed sleep memory and relationship .	worry phobia, fear, anxiety, and wrong relationship.
<i>Buddhi</i> Intelligence	Discrimination between the eternal and the transient, clear perception, strong ethics, tolerance, nonviolence, honesty, clarity.	Critical mind, self-rightness, narrow minded, assertive, distorted perception, believes in the reality of the outer world or in particular names.	Lack of intelligence, lack of perception, lack of ethics, dishonesty, delusion, believes in the reality of one's own opinion.
Mind <i>Manas</i>	Good self-control, control of sense, control of sexual desire, ability to endure pain, detachment from the body.	Strong sensate nature, strong sexual nature, many desire, aggressive, assertive, willful, overly active imagination, disturbed dreams, calculating.	Lazy, lacking self-control, easily influenced by others, aimless thinking, day dreaming, unable to endure pain, caught up in violent, many habits and addiction.

Functions of the Mind according to Āyurveda^[11]

	<i>Satva</i>	<i>Rajas</i>	<i>Tamas</i>
<i>Citta</i> (Consciousness)	Inner peace, selfish love, faith, joy, devotion, compassion, receptivity, charity, deep understanding, detachment,	Emotional disturbances, over active, imagination, uncontrolled thoughts, worry, discontent,	Deep seated emotional blockages and attachments, trapped in past memories, addiction,

The mind only school further classifies the psychological responses of human beings into various categories and refers to them as the attributes of the mind

1. Five basic psychological functions: mental and physical contact, attention, feeling, identification and analysis.
2. Five deliberately created mental conditions: aspiration, comprehension, memory, concentration and wisdom.
3. Eleven wholesome psychological states: trust, diligence, humility, remorse, no greed, no hatred, no ignorance, tranquility, attentiveness, equanimity and no harm.
4. Six root affliction: greed, hatred, ignorance, arrogance, doubt and incorrect view.
5. Twenty unwholesome psychological status: anger, hostility irritation, conceit, deceit, flattery, arrogance, malice, jealousy, stinginess, no remorse, no regret, no trust, laziness, insensitivity, apathy, agitation, forgetfulness, incorrect preparation and heedlessness.
6. Four neutral states of mind: remorse, sleepiness, applied thought and sustained thought.

The above categorization of human psychological responses in Buddhism is rather comprehensive and sophisticated. Today's psychology researchers will gain a lot if they can study Buddhism in addition to psychology.

There are 7 universal mental factors and 6 particular mental factors which combines (*Sampayukta*) with three types of *citta* that is *Kusala*, *Akusala* and *Avyakata* (neither kusala nor akusala). Hence it is called as *Aññasamānacetāsika*. It is divided into two types. *sabbacittasādhāranā* 7 and *pakinnakā* 6. In this way there are 13 *cetasikās* which are like salt that can be put into dishes tasty or insipid. These *cetasikas* associated with *kusalacitta* as well as *akusalacitta*. Everyone should be cultivated *chanda* and *virīya* and earnest *cetana* to the highest degree on the *kusalapath*.

14 *Akusalacetāsika* contaminate the mind. The whole world, due to *akusala* mental factors is full of turmoil and atrocities. We often see or hear the evil power of greed, hatred, and pride etc. in the society. *Kusalacetāsika/ Sobhana* are known as wholesome mental factors or beautiful mental factor.

The *Dhamma* by which one is able to understand the real nature of all the *Dhamma* is called "wisdom". The true knowledge of things is about understanding of *Anicca* (*imparmanca*) *Dukkha* (Misery), *Anatta* (No-self).^[12]

Medical sciences are still groping in the dark trying to treat an entity whose character eludes us. Without knowing the nature of mind and mental thoughts i.e. *Citta* and *Cetasikā* how you can approach it? But it has been explained clearly by the greatest teacher of mind the Buddha. There is a mental aspect to every physical disease. How we react to and cope with disease varies greatly from person to person. For example, the rash of psoriasis may not bother some people very much. However, the rash covering the same parts of the body in someone else may make them feel depressed and more ill. There can be physical effects from mental illness. For example, with some mental illnesses you may not eat, or take care of yourself, very well which can cause physical problems. Some physical diseases are thought to be particularly prone to be made worse by mental factors such as stress and anxiety. For example skin diseases, Ulcers, Hypertension, Diabetes, Anxiety neurosis, obsessive compulsive disorders, psychosexual problems, chronic headache, phobia, tremors, excess sweating, tension, stress, depression and heart diseases. It is thought that the actual physical part of the illness (the extent of a rash, the level of the blood pressure, etc) can be affected by mental factors. This is difficult to prove. However, many people with these and other physical diseases say that their current mental state can affect how bad their physical disease is at any given time. Some people also use the term psychosomatic disorder when mental factors cause physical symptoms but where there is no physical disease. For example, a chest pain may be caused by stress and no physical disease can be found. Physical symptoms that are caused by mental factors are discussed further in another leaflet called.

Psychological stress leads to following diseases. In these patients *Akusalacetāsikas* were predominantly present.

Digestive system: Anorexia nervosa, Peptic ulcer, irritable colon, Nervous vomiting or diarrhea. In these patients *Issa* (Envy), *Dosa* (Hatred) and *Kukkucca* (Worry) were prominently present.

Respiratory system: Asthma. *Lobha* (Greed) was prominently present.

Cardiovascular system: Angina pectoris, coronary insufficiency, blood pressure, tachycardia. These patients had *Dosa* (Hatred), *Issa* (Envy), *Maccariya* (Stinginess), *Kukkucca* (Worry) they found in hateful consciousness.

Endocrine System: Hyperthyroidism, Diabetes, Menstrual irregularity.

Skin: Psoriasis, Urticaria.

We found *Maana* (Ego) mental factor prominently in Spondylitis patients.

As you think so you shall become. Worry, anxiety, fear and depression interfere with the normal functioning of the heart, lungs, stomach and intestine. The better you feel the better life gets. The worse you feel, the worse life gets until you change how you feel? Life isn't happening to you, life is responding to you. The thought manifests as the word, the word manifests as the deed, the deed develops into habit and the habit hardens into character so watch the thought and way with care. The words above echo what the Buddha said ago. "We are what we think all that we arise with our thoughts. With our thoughts we make the world. We should cultivate the habit of being constantly mindful of what we say. We should be developed wholesome *cetasikā*. *Cetasikā* determine the mind. Mind has no object at all but it starts focusing on thought process which it, determine good or evil. It is on account of the different *cetasikās* that the mind becomes good or evil. We can say *Cetasikā* are main root of deeds (*Kammabija*). As the cause is, so the effect will be, as the seed is so the fruit will be as the action is, so the result will be. Lord Buddha says *cetanā* is *kamma*

"*Cetanaham Bhikhawekammamvadami*".

cetana is the strongest force in the world prompting or encouraging all kinds of actions and their effects.^[13]

Devdatta, Ajatsattu, Nanda, Kisa Gautami, ChandalgiriPrakriti, Angulimāl, JambukĀjivaka, Patacara, Khema, Pasenjeet, canna, Yasa, Vakkali, Various Brahmana, etc. are some examples of psychic disorders personalities during the Buddhist period.

According to *Āyurvedaacarya* advised to develop *Satvaguna* and reduce *Raja* and *Tama*. *Charakācharya* says If you practiced good conduct it fulfils two objectives simultaneously health and control over sense organ (Ch.Su.8/17)⁴. Code of good conduct explained in *Sootrasthana* eight chapter of *Caraka Samhita*.

Manasroga in modern age are known as psychiatric diseases and treatment with *Ayurvedic* principles is known as *Ayurvedic* psychotherapy or Ancient psychiatry. The study of mental health constitutes one of the eight divisions of *Āyurveda*. Underlying pathology of *Manasroga* is psychological or emotional imbalance. Physical diseases are outcome of psychological factors. It is a common observation that patients are careless about mental and physical health as they are preoccupied by psychological or emotional imbalance. Generally for all types of mental disorders, *Alpasattwa* (weak mind), *Manovahasrota* (channels conveying *Manas*/conveyers of *Manas*), *Manasadosha* viz., *Rajas* and *Tamas* and *Tridosha* are said to be responsible. *Alpasattwa* which is the most important component is indicative of premorbid personality. *Manasroga* are manifested by disturbance in *Sattva* if *Sattva* is overshadowed by *Rajas* or *Tamas Guna*. The best way to control *Manasaroga* is to increase *Satvaguna*.

Acharya Vagbhatacharya says while describing Rejuvenation therapy, that The person who speak the truth, who does not become angry, who engages his senses organs and mind is the pursuit of knowledge of spiritual, who is calm and who always undergoes in good activities only should be considered as receiving *Nitya* (Daily) *Rasāyan*rejuvenation therapy.^[14] There is no need to eat *Chavanprash* if you are practicing good conduct.

Morality or code of conduct described in detail but the path of purification is not explained. If we

develop positive thoughts and walk on eight fold path, *sila* (ethics and morality), *Samādhi* (Concentration of mind) and *Pañña* (*Develop wisdom*) so we can prevent psychosomatic disorders and reach step by step up to the *Nibbāna* (*Emancipation*) also. Cultivation of mind is only happened to developing wholesome positive thoughts and practicing of *Vipassana* meditation which are described in Buddhism.^[15]

Observation, *mettabhav* (Practice of loving kindness), eradication of unwholesome deeds, counseling, work therapy (Work according their liking / keep them busy), meditation and *Pancakarma* these are ways the proper line of treatment. Bipolar disorder is common in psychiatric practice. Rao in article published in Indian Journal of Psychiatry links manic depression and other psychiatric problems with *Vata* imbalance. *Vata* largely represents the energy associated with the activities of the nervous system. If functioning of *Vata* is disturbed, consequence is anxiety, racing thoughts, appetite disturbances, depression, insomnia and excessive worry - symptoms consistent with bipolar disorder.

As regard, *Manaschikitsa* is concerned, Āyurveda recommends preventive medicine. Correct behavior, balanced-diet, and non-suppression of natural urges, following daily and seasonal health regimens are integral part of the *Manaschikitsa*. *Satwavajaya Chikitsa* (Trance therapy or psychotherapy) is aimed at regaining the normal mental activity by conducting practice of *Yama*, *Niyama*, *Asana* and *Pranyama*. These remedies ensure free circulation of *Pranavayu* (oxygen) throughout the body resulting in removal of blockage of channels of circulation linked to mind. *Acharya Charaka* introduced *Satwavajaya Chikitsa* for mental disorders. The word *Satwavajaya* comprises of 'Satwa' and 'Avajaya'.

The word 'Satwa' is derived from the Sanskrit root 'Sat' by adding suffix 'Ktva'.

The word 'Avajaya' - Ava + Ji - *Achaparajaye* 'Yenendralokhavajayaya' means overcoming, victory, Conquer and the word 'Satwavajaya' refers to self-command, strength of mind or character.^[16]

The technique of *Vipassanā* meditation is a path leading to freedom from all suffering; it eradicates the craving, aversion and ignorance which are responsible for all our miseries. Those who practice it remove, little by little, the root causes of their suffering and steadily emerge from the darkness of former tensions to lead happy, healthy, productive lives. Mind is the forerunner of all evil condition. Mind is their chief and they are mind made. If with an impure mind one speaks or acts then suffering follows one even as a cart wheel follows the hoof of the ox. Mind is the forerunner of all good conditions. Mind is their chief and they are mind made. If with a pure mind, one speaks or acts. Then happiness follows one like a never departing shadow.^[17] These words, which are the opening line of the *Dhammapada*, were spoken by Lord Buddha 2500 years ago. They illustrate the central theme of Buddhist teaching the human Mind and Mental factors. *Bodhisatva* Dr. Babasaheb Ambedkar says that cultivation of mind is the ultimate aim of human existence.

The practical implications of the claims made in Buddhism for meditation are quite clear. Ability of concentration, greater freedom from distraction, greater tolerance of change and sharper awareness etc. are many the benefits of mediation.

From an applied perspective meditation techniques may be seen as an instrument for achieving certain physiological benefits. There is a substantial literature in present day clinical psychology and psychiatry which shows that meditation can produce beneficial effects in this way. (Carrington 1984, 1987: Kwee; 1990, Shapiro; 1982, West; 1987) Studies of the psychological changes that accompany meditation have shown several changes to occur which together, indicate a state of calmness or relaxation. (Woolfolk, 1975) these include: reduction in oxygen consumption, lowered heart rate, decreased breathing rate and blood pressure, reduction in serum lactic acid levels, and increase skin resistance and changes in blood flow. These peripheral changes are generally compatible with decreased arousal in the sympathetic nervous system. There are also certain central changes, as shown by brain wave patterns.

Some authors it has been called as “the relaxation response” Benson 1975). Kabat-Zinn (1982) has given an even more detailed account of the rational for using mindfulness meditation for pain control. Interestingly the Buddha himself advocated meditation for what we would today called clinical problems. For example he advocated that meditation be used to achieve trouble-free sleep and as a way of controlling pain. (*Vinay pitaka 1*, 1879 - 1889 *Samyukta Nikaya V*,1884-1898).^[18]

Ignorance, attachment, anger, pride, deluded doubts and distorted views are mental attitude these are basic emotions which frustrates human mind in Buddhist Psychology. When Lord Buddha spoke about suffering he was not referring simply to superficial problem like illness and injury but to the fact that the dissatisfaction nature of the mind itself suffering. Ego and attachment pollute your mind. Solution to this problem is Meditation.^[19]

Cetanā (thought) is commonly called *Kamma (Deed)*. When you have a strong will to kill anyone, the *Dosajavanacitta* (Hatred thought process) and *Cetanā* also become very strong then our thoughts will occupy with plans to carry out murder. It is due to prominent *Akusalacetanā (Unwholesome thoughts)*.

Moral and virtuous volition called *Kusalacetanā (Wholesome thoughts)* are very active when you are keeping *Uposatha, Sila*, when you are looking after elderly persons, while discussing the *Dhamma*, while meditating. This *Kusalajavanacetanā*.is very potent and dynamic hence your actions, words and thoughts also become correspondingly active and dynamic. It happens due to prominent *Kusalacetanā*.

The person who is free from *Raja* and *Tama* and completely reduced the *Karma* he will not take rebirth. He attains emancipation.^[20]

Moksho Rajastamoabhavat Balvatkarma Samkshayat

Viyogahasarva Samyogair Apunarbhava Uchyaete ||

Charaka Sutrasthana 1/142

Anupubbenamedhāvī, thokamthokamkhanekhane.

kammārorajatasseva, niddhamemalamattano.

dhammapadapāli, 18. malavaggo 239.

One by one, little by little, moment by moment a wise man should remove his own impurities, as a smith removes his dross from silver.^[21]

May all to be able to fulfill the *Pārami* (perfection) such as *Dāna* (charity), *Sila* (Morality) etc. in this existences to come till the attainment of the supreme bliss of *nibbān*.^[22]

CONCLUSION

The description of *Citta* (mind) and *Cetasikas* (mental factors) have been systematically, analytically and scientifically described in detailed in *Pāli* literature as compare to *Āyurveda*. Psychosomatic disorders can be cured by cultivation of mind, positive thoughts and *Vipassana* meditation technique. There are many techniques are described in *Yoga* and *Āyurveda* for the purification of Mind. In these techniques the defilements of the mind can be pacified for short period only but in *Pali* literature we can eradicate all defilements completely. The path of liberation has been explained scientifically with proper technique in *Pāli* literature and any one can attain it. Today's psychology researchers will gain a lot if they can study *Pali* literature in addition to psychology because 89-121 minds and 52 mental factors described in *Abhidhamma Pitaka*. Now a days people study and train to become psychologist but in *Pali* literature after learning *Citta (mind)* and *Cetasika* (mental factor) everyone can become their own psychologist when they have understood the path of *Dhamma*, control follows naturally.

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