



An Application of Buddha's Teachings for Healing Traumatic Mental disorder

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Abstract

The purpose of this study was to evaluate the concepts of Theravada Buddhism and its contemporary processes effective on trauma, mental and physical body, and to apply the knowledge of Theravada Buddhism to healing the Traumatic Mental and Physical Disorder of a person. `An agitation after Traumatic Mental Disorder (all kinds of traumatic stress disorders included in TMD) is a general behavioral difficult situation which threatens the preservation of mentally imbalanced and affected persons and caregivers, interrupts the rehabilitation system, and becomes an excessive oppression on caregivers and guardian. Preferred skillfulness or moral acts, chanting and listening *suttas*, concentration of the mind, and abandoning unwholesome and wrong thoughts, nurturing concentration and its stability, charity and generosity as an environmental intervention be able to decrease the mental excitement and Trauma mental disorder by prevailing on positive and wholesome thoughts of memories and emotional feelings, and recovering mental health and wellness, and also achieving peacefulness in a mentally disorder person.

Keywords: Healing, Traumatic Mental Disorder, Traumatic physical Disorder, Protecting.

Introduction

There are various living beings in this Universe; among them the human beings are not to be an exaggeration to say. Because, the human beings have the power of thought where there are no other living beings than human beings. The human society is plagued with many problems or sufferings. Among the problems or sufferings, the “Traumatic Mental Disorder (all kinds of traumatic stress disorders are included in TMD)” is the unique of them. The “four sights” were deeply affected to Siddhattha Gotama’s mind and was frightening of the life circles or journey of saṃsāra by which turned the way to resolve or overcome from mental oppression or frightening of the life circles. Therefore, Siddhattha Gotama was left the palace to resolve the frightening of the life circle or saṃsāra for the benefit of the whole world. What is the Traumatic Mental Disorder? How it arisen? How it ceases and what is the ways of cease of the disorder? Obviously, the worldly human being is fraught with unlimited or countless pains and stresses. The scientific and spiritual theory was found the birth, aging, illness, death, physical pain, associating disliking one, separation from what is liked, not to get what one wants, briefly the five aggregates are painful. The essential key of the arisen for the suffering or stress is craving for sensual pleasure, craving for existence, craving for extermination. In shortly, what is arisen, it has cessation too. It is the ultimate solution of suffering, stress, frustration of mental and physical body.

There are three kinds of perversion mentioned in the *Vipallāsa Sutta* (A.ii.52). According to the sutta, the perversion of perception (*saññā vipallāsa*) is the fundamentalism and it is most of problem arisen. The perversion of thought (*citta vipallāsa*) premises a more problems of the perverted perception, and the perversion of view (*diṭṭhi vipallāsa*) re-evaluate the thoughts and feelings for a stable. Seeing outlook is a beauty, it is the distortion of perception, re-evaluating is mental perception, and re-evaluates the perception of the view for constancy. In order to, a person fall in mentally disorder and when it is long-lasting and re-experiencing that is called the trauma, in *pāli* is *vaṇa*.

The Meaning and Definition of the Traumatic Mental Disorder, and it Causes and Effectiveness in Modern Society

The Traumatic Mental Disorder (all kinds of traumatic stress disorders included in TMD) is a kind of damage or harmfulness in the mind occurs as a result of unbearably oppressing, distressing event. Trauma is a mental condition caused by severe shock, especially when the harmful effects last for long time, an unpleasant experience that makes a person feels upset or anxious, an injury, and chronic event or experience.

Accordance with the Encyclopedia of Psychology indicated as “The Traumatic Mental Disorder” is an anxiety disorder that may enhance to a horrifying event or ordeal in which terrible mental and physical harm arisen or was threatened. However, the terrific symptoms of stress which is continue to experience by the people long after a traumatic event may have **post-traumatic stress disorder** (PTSD). The “Post-Traumatic Stress Disorder” may be continuing to experience as horrible symptoms of mental and physical stress disorder. It can also lead to depression as a result of symptoms to continued feeling of intense sadness which is interfere with one’s ability to function normally. Further, the American Psychological Association via Encyclopedia of Psychology claimed that the PTSD may relieve the event via intrusive memories, flashbacks and nightmares; avoid or abstain anything reminds them of the trauma; didn’t have anxious and unpleasant feelings before intense their lives from disrupted.

The meaning of the Trauma is a *Psychological* word and it’s used as a noun. Also, the Term means for mental condition caused by severe shock, especially when the harmful effects last for a long time, an anxious and medical term used as an injury. Traumatic is an adjective word and extremely unpleasant and causing you to feel upset and or anxious and experience before noun (psychology or medical) connected with or caused by trauma: traumatic amnesia. Also, the Post-Traumatic Stress Disorder noun (medical) a medical condition in which a person suffers mental and emotional problems resulting from an experience that shocked them very much and Traumatize or traumatize to shock and upset very much, often making them unable to think or normally.

The World Health Organization (WHO) was recognized as the Mental Disorders construct a broad range of problems, with different symptoms. Anyhow, they are generally characterized by some combination of abnormal thoughts, emotions, behavior and relationships with others. As examples they expressed schizophrenia, depression, intellectual disabilities and disorders due to drug abuse. The WHO, claims that most of these types of disorders can be successfully treated. The global burden of disease has been attributed to *Neuropsychiatric Disorders* and the trauma disorders may often affect to neural systems to disability or instability. The mental disorders or mood disorders or psychic disorders means paranormal or abnormal or unnatural performance of the mind which shows itself in various ways and ranging from reiterated stress, anxiety, neurosis, obsession of personality, illusion, delusion, personality disorder, hallucination, paranoia, schizophrenia and the most terrible is psychosis. A definition of trauma doesn’t mean the name type of trauma or traumatic events. Instead of this is a description of the mental or physical *experience* of trauma and highlights the factors that influence the *perception* of trauma.

“Also, the individual’s sense of safety and self is threatened. It doesn’t matter if an outsider thinks it’s threatening or not. The perceived sense of threat is the key factor”. There are two types of trauma diagnoses. It is very essential to know that all of the experiences of trauma don’t lead to a trauma response or trauma-related disorder or diagnosis. It has normal period of time, which is following a traumatic state of event or experience that may expect to observe trauma related responses or sign that do not necessary to develop into a post-traumatic stress disorder. Anyway, according to their claimed, when the signs and symptoms of traumatic stress suffer over last (may be one month or longer than), entangle a child’s or adult’s daily life, such as their social and emotional health as well as meet it specific diagnostic criteria, there are two types of trauma diagnoses. They are below.

1. The Post Traumatic Stress Disorder (PTSD) implies the symptoms causes with a traumatic event – like as a car accident, witnessing violence, natural disaster etc. These symptoms appeared as bad dreams, physical reactions, flashbacks, startle reactions, loss of interesting in his/her usual life of activities, avoiding reminders of event, etc.

2. The Complex Trauma is well-known as Complex PTSD, has been proposed to include in an essential new diagnostic category, Developmental Trauma Disorder. Complex Trauma or Developmental Trauma Disorder –indicates how children’s lead to multiple or long lasting traumatic events, also it is ongoing development. Generally, according to the description of the Psychiatric, the Complex Trauma indicates as it involves the simultaneous or sequential appearance in the child maltreatment and it include as psychological maltreatment, neglect, physical and sexual abuse and witnessing domestic violence. Complex Trauma is: 1. Chronic, 2. Begins in early childhood, and 3. Occurs within the child’s primary care giving system or social environment.

These initial traumatic experiences, the resulting emotional abnormality, the loss of safety direction and the inability to danger states may one’s development over lasting to lead repeated exposure in adulthood without any supports that might appeared the negative effects. These Mental Disorders are forming of behavioral or psychological symptoms which effects multiple occurs in the life. These types of disorders could be appearing distress or stress for the individual experiencing these symptoms. Accordance with defining of American Psychological Association (APA) that the cause of trauma is the emotional reaction somebody has to a stiffly negative event. It is a normal reaction to a stiff event; the effects can be so danger that they interfere with a personal’s ability to live a normal life. Sometimes in this situation, help may be needed to recover the stress of dysfunction caused by the traumatic event, also to restore the personal condition of emotional well-being.

Trauma can be caused by an oppressing negative event that causes a lasting influence on the person's mental and emotional durability. Meanwhile the many sources of trauma are physically affected in nature, some others are psychological and also some general sources of trauma as follows: 1. Rape, 2. Domestic violence, 3. Natural disasters, 4. Severe illness or injury, 5. The death of a loved one, and 6. Witnessing an act of violence. These cases are happening in human's society without any border and effected by these. The trauma is sometimes but not always cooperated with being current at the space of a trauma-inducing event. It does also enable to preserve to trauma after witnessing an incident from a distance. Especially young children are penetrable to trauma and would be psychologically examined after a traumatic incident has appeared to ensure their emotional well-being.

The Modern Psychology is presented that clarifies how traumatic responses are performed into a disposal of DSM-5 PTSD symptoms, to explicit as hyperarousal subtype of TMD Disorder (all kinds of traumatic stress disorders included in TMD). In short, the conceptual structural characteristic of traumatic responses, particularly those existing in brain as hyperarousal re-experiencing later occurred with trauma-related event, to re-generate hyperarousal symptoms. These kinds of symptoms are containing in grounded cognition, which consisted in brain regions that are actuate in an event and reactivate when those are recalled, also known to conduct in brain diverse regions. According to Neurologist explanation, the character of PTSD is well illustrated by the following vignette epitomizes the condition of severely traumatized Vietnam veterans' decades after active combat in Vietnam, also in Iraq, Afghanistan, Syria.

The Relevant Buddhist Concepts to the Traumatic Mental Disorder (TMD) and its Effective Processes to the Treatment Systems.

The health problem is one of the very essential and serious issues of humankind. Before pointing out the relevant Buddhist concepts to the "Trauma". What is called to the "trauma" in pāli and Buddhist Canonical Texts? The word "Trauma" means *vaṇa* in *pāli* (its noun). Here "Traumatic" means *vaṇasahita*. Furthermore, A wound (*vaṇa*) is very sore, and painful, and Puggalapaññatti Commentary, that *purāṇa-vaṇa sadisa-citto* means "like old affected (traumatic) mind". Samyutta Nikaya state that *vaṇaṃ ālīmpeti* means the injure is conflagration, burning and flame. Vibhanga Commentary is mentioned word *colaka* is dressing an injury, and *paṭikamma* that means restoration or healing of a wood and mental condition, meanwhile Dhammapada Commentary presented that *paṭicchādana* means remedying a wound, injure, and trauma. Traumatic Mental Disorder (TMD) is all kinds of Traumatic

Stress Disorders included in it. When it is excessive, it is called *bālha*, and when it is long-lasting it is called *pabālha*, also it is re-experiencing then it is called Post-Traumatic Stress Disorder (PTSD). Also, the Trauma may have appeared in both mental and physical too. Health consumption and new chronic, trauma, stress or depression, also infectious, diseases are stiffly increasing day by day around the world. Furthermore, the basic health and mental problems such as anxiety disorder, feeding or eating disorder, dissociating disorder and so on are still the most important causes of human suffer. Even though the number of new strategies taken by the primary health care and the universal coverage had been enhanced and applied to resolve the problems, the results are still questionable. The reason is needy or affected one couldn't get the basic benefits from health services, which are unavailable and still limited facilities or limited projects for the local and effected area. Capra (1982: p. XVII) is pointed out that the health issue is only one main crisis of our perception which is based on scientific reality.

Especially, Paṭācara life story is very important and it is pointing out several traumatic behavioral disorders. Paṭācara is former name of the Bhikkhuni Kisa Gotami. Anyhow, both of her children died there in the river. She was affected with heavy emotional Shock of disaster and horrible mentally shock of separation (disorder) of the two children's and husband's death. After asking many people – in vain – for medicine that may revive the child, she was finally went to the Buddha. She told her whole story to Buddha. The Buddha asked her to provide some mustard seed to prepare the medicine for the child and said to her to obtained from a family in which no one died. She ran from house to house and asking for mustard seed, and no one refused to give it her. But, when she asked if anyone had died in family, the people response was always, “Oh, yes, of course”. After, she was understood that the “Death is universal”. As soon as she abandoning the child's body to charnel ground and return to the Buddha and asked to be ordained as a nun, and afterwards she enlightened as an arahant. Here, it is clear that the Buddha was applied for her the psycho-therapy to recovery from the Traumatic mental disorder and heavy mental shocked. According to “Diagnostic and Statistical Manual of Mental Disorders (DSM-5)” the latest version (2013) of American Psychiatric Association recognized as there are several Jataka stories were mentioned in Buddhism. Almost all are related to the Traumatic Stress Disorders. Therefore, all kinds of Traumatic Stress Disorders may include in “Traumatic Mental Disorders” (TMD). In the Buddhist psychology, there are numerous characters those who have affected with hysteria type of reactions that mentioned in Jataka stories – such as the Maranabheruka Jataka, one monk shows a post-traumatic reaction. The monk effects with the extreme fear, hyperarousal,

avoidance, frightening mental pictures (flashbacks) and mental emotional anesthesia. This story is very similar to the clinical description of the American Psychiatry Association. The principal subject of this research is traumatic mental disorder. This *Sutta* was proclaimed that the term of *Cetasika roga* – mental disease or disorder. It is mind made disorder. An excessive or long-lasting negative and noxious behavioral condition of mind is called traumatic mental disease or disorder. The Buddha explained in *Anguttara Nikaya* that the mind is ever clean. Generally, the mind is affected or polluted by defilements or negative thoughts. Mostly, the symptoms are appeared through the behavioral defilements of the mind. In Buddhism, there are ten *saṃyojana* (Fetters) causes mental disorders, mentioned in the *Samyojana Sutta*. They are as follows: 1. *Sakkāya diṭṭhi* – personality belief, Self-illusion, belief in permanent self, 2. *Vicikicchā* – skeptical doubt, 3. *Sīlabbata parāmāsa* – clinging to me rites and rituals, 4. *Kāmarāga* – sensual craving, 5. *Paṭigha* – malevolence, 6. *Rūparāga* – craving for fine material existence, 7. *Arūparāga* – craving for immaterial existence, 8. *Māna* – conceit, 9. *Uddhacca* – restlessness, and 10. *Avijjā* – ignorance.

The Mindfulness is a first step of the seven factors of Enlightenment, and it is the seventh part of the Eightfold Path of Buddhism, also it is important to all of human beings to practice. Sati is referred to “right mindfulness” (*samma sati*), developing awareness, cultivating awareness, and levels of Awareness and mindfulness of things, oneself, feelings, thought, people and reality. It is the only way or path (*ekāyanā maggo*) to meets or gains the direct knowledge or wisdom for purification of begins, for uproots illness, ill will, hostility, fear, anxiety, stress, distress, chronic, injure, trauma, and in shortly all kinds of sufferings (for extinguishing suffering and grief, for achievement of the true way, and for the accomplishment of the *Nibbāna*).

According to the *Kevatta Sutta*, the Meditating person can achieve healing, wholesome skills, abilities, Miracle of Psychic Powers, Miracle Powers of Telepathy, and Miracle Powers of Instruction. One who is properly developed and cultivated the meditation (especially *Samatha* Meditation), he or she is able to be achieving the supernatural powers without any border of gender. The Insights (*Vipassanā*) meditation is particularly for the final goal of Enlightenment. However, Buddha was not recommended it much, because the powers should not be the final goal, rather focus on achievement of *Nibbāna*. One meditates; let's go of the monitoring of his mind and focuses on concentration, breath or other some things that wants to be concentrated on. An individual lets go of his/her stress thoughts and feelings and compromises own mind to be free. Once the mind is free, an individual may see the right visions and perceive that a closed mind may not sight. Thus, one should practice

and develop the concentration and letting go of negative thoughts, feelings, and behaviors of own mind established on positive thoughts, feelings, and moral behaviors, and compromises own mind to be free. The freed mind or an individual has no stress, depression, trauma, chronic pain, and all of sufferings, and reduction of pain is there, extinction of trauma is there, destruction of chronic pain is there. It is the antidote and therapeutics of all kinds of mental traumatic disorders.

An Application of Buddha's Teachings for Healing Traumatic Mental Disorder (TMD)

The commentary of *Majjhima Nikāya* '*Papañcasūdanī*', mentioned that "All worldly beings are deranged – *Sabbe puthujana unṃattaka*. Accordance with the *Sallekha Sutta* of the *Majjhima Nikāya*, that the forty-four psychological illnesses or disorders, all worldly beings are suffering from these concomitant illnesses or disorders and systematic treatments and instructions given by Buddha to overcome from trauma, stress, depression, anxiety, boundless suffering or pains. There are many other discourses of resources and processes enrolled in the Four Right Exertions or great efforts. In order to the instructions of this chapter will be accomplished by four exertions of the systems, the "paramount gradual development processes", and it is obvious and worthy practicing, developing, and absorbing the process in one's life to achieved the welfare of the mental health recovery and happiness.

The Four Right Exertions is known as Four Right Efforts, four Great Efforts, Four Energetic Strivings, Four Right Endeavors, and Four Right Concentration of Mind. The Four Right Exertions motivate to the abandonment of harmful mental behavior and nurturing of skillful mental behavior.

1) The sake of the Non-arising (Saṃvara-padhāna - Prevent) of evil, Unskillful qualities that have not yet arisen

In order to the knowledge of the sake of the Non-arising (*anuppannānam pāpakānam akusalānam dhammānam anuppādāya*) of evil, unskillful qualities that have not yet arisen. The unskillful quality includes the right understanding (*Samma-diṭṭhi*) and observing, the evil or unskillful qualities of physical acts and mental thoughts. The nature of the negatives thoughts has to perceive as it is. The negative thoughts of reality have not yet arisen, which is stress, distress, trauma, oppress, anxiety, pain and suffering have to be perceived. A person should be abandoning the unskillful thoughts that have not produced yet, means reality of suffering should be perceived. The statement of the Buddha, this is the noble

truth of suffering. Therefore, a person should be perceiving the reality of evil or unskillful qualities or thoughts that the mental and physical anxiety, stress, distress, unhappiness, pain and suffering, increase or decrease on its responsible - due to the inborn for short period or long-period as stability and instability of the five aggregates subject to griping of suffering, disease or disorder. When the person personally experiences the obsessive chronic, incurable and long-standing the conditions affected the mental health that is called as Post-Traumatic Stress Disorder (PTSD). The cause of stress, depress and suffering. Accordance with definition of psychologist, it is a symptom, syndrome and clue for the reason or cause of application, stress, depression, disease, and disorder. Therefore, the symptom should be found out that this signifies the certain stress, aggravation or emotional condition invading an individual should be perceived oneself and systematically to be capable to recover it or resolve it.

Accordance with the point of view of the psychologist, there is various reasons or causes for these the trauma, stress, distress, disorders and etc. Further they state, the syndromes may involve with disturbing evil, unskillful thoughts and feelings, or dreams related to the events, mental (or physical) stress, and depression to trauma related cues, in how he/she thinks and feels, as well as a growth or reduction on its response. Therefore, an individual should be careful not to enthusiasm the sake of non-arising (*anuppādāya*) of evil, unskillful qualities, thoughts and feelings that have not yet arisen (retrain (*saṃvara padhāna*) from the unskillful (harmful) thoughts or feelings by (*salāyatanāni*) six internal and external senses), because they are leading to cause of the stress, pain, trauma, dissatisfaction, interruption, and suffering, as well as increase or reduction on its response or reaction.

2) The sake of the Abandonment (Pahāna-padhāna- Abandon) of evil, Unskillful qualities that have arisen.

The knowledge of the sake of the abandonment (*uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya*) evils, thoughts and feelings that have arisen is one of the four right exertions. The mental and physical behavioral characters of disorders are divided into many criteria in western psychology, and recognized, suggested, and medicated to removal of those disorders. While Buddhism, setting up in six types of “*Caritas*”, is a predominant nature of human being’s in behavioral pattern. The behavioral nature or characters (*Caritas*) are as follows:- 1. *Lōbha* or *Rāga carita* (the greedy or passionate nature or behavior), 2. *Dōsa carita* (the nature of angry), 3. *Mōha carita* (the delusion or confusion or anxiety nature), 4. *Saddhā carita* (the faithful nature), 5. *Buddhi carita* (the intelligent nature or behavior), and 6. *Vitakka carita* (the ruminating or pondering nature, feelings, thoughts, reflection and investigation).

The Master of meditation, generally identify an individual's *carita* or behaviors by seeing and observing his/her movements and gestures, living style, the choosing of foods and behavioral response and reactions. An individual with *rāga carita* and with *saddhā carita* displayed in common *carita* and these with *buddhi carita*. Also, individuals with *mōha carita* and those with *vitakka carita* are closely related in nature and behavior. The Masters are teaching or giving a technique to overcoming by Observing, identifying, suggesting, from those harmful behavioral response and reactions of a person. In order to one can achieve the true happiness and wellness.

3) The sake of the Arising (Bhāvanā-padhāna - Develop) of skillful qualities that have not yet arisen.

Here, the arising of skillful qualities that have not yet arisen, are recognized as wholesome roots (*kusalāmūla*) that have not yet arisen in one's mind, should be endeavor to arising (*anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya*) it. In Buddhism, the *pali* term *amoha* is “non-confusion” or “non-fascination”. The contemporary various scholars are translated it as “non-delusion” or “non-bewilderment”. There is another definition on “*amoha*” is an absence of stupidity or delusion. Ven. A. P. *Buddhadatta Mahathera*, that the term is translated as “wisdom”. It is defined as a person without delusion concerning what is reality or true, due to elimination or discrimination; the basis of its function is to cause a person to not involve in unwholesome actions or events, which is causes to produce the stress, chronic pain, trauma, mental disorder, and suffering. From the psychological perspective, the psychologist also is suggested that the syndrome or symptom of experiences, insecure events, mental impairments, should be perceived individual, and uprooted through the positive thinking, as well as effective mind care and medication.

4) The Maintenance (Anurakkhanā-padhāna - Maintain) non-confusion, increase, plenitude, development and culmination of skillful qualities that have arisen.

Here the *pali* term in Buddhism, is *Anurakkhanā* which is translated as maintenance. It is defined as (*uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā*) non-confusion, wisdom, increase, affluence, sustainment and culmination of skillful qualities, positive thoughts and feelings, appropriate realities that have arisen. A person, with right understanding of the true knowledge of the absence of desire unto worldly objects and worldly existence is not involve in evil, injurious, unhygienic, and unhealthy behavior. So, it is leading to a person in beneficial, wholesome, hygienic, mental health behavior. The consequences of evil behaviors may involve with disturbing unwholesome thoughts, feelings, or dreams included to the

reasons of the case, stress, disease and disorder, suffering, then arising (origin) the mental or physical oppress or depress to trauma-involved symptoms, right exertions to abandon the countless or boundless suffering hints, also changing in how a person thinks and feels, as well as a produce or extinguish on its reactions. The person, who produced extremely the evils, unskillful thoughts, feelings, anger, is extremely danger for self-destruction and self-annihilation.

To maintenance *Anurakkhanā* the skillful qualities that have arisen is the last exertion of the four exertions. To prevent from stress, mental illness and disorder, and so on, one should be producing, dwelling on something, setting one's thoughts to application, developing by means of again and again practicing *bhāvitā-bahulikātā* (it a kind of therapy) cultivation, well-balanced, well-trained by mind, which is including Loving-kindness meditation or Loving-friendliness therapy. Then the four noble truths of stress, causes of stress, cessation (letting go therapy) of stress, and the path of practice leading to the renunciation or cessation of mental (and physical) traumatic stress or disorder, is disappeared in an individual, instead of that the Noble Eightfold path- right understanding, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration, is appeared in one's mind.

In a well-trained mind the happiness of vision is arisen, happiness of insight is arisen, happiness of discernment is arisen, happiness of knowledge is arisen, happiness of illumination is arisen by comprehending the noble truth of stress or disorder, abandoning the arisen of stress, directly experiencing the renunciation of stress, and developing the path of leading to renunciation of mental stress, disorder. It is the maintenance *Anurakkhanā* or well-balanced the wisdom, increase, affluence, development and culmination of skillful qualities (mental states) that have arisen.

In the Western Psychological Science, the Trauma, Chronic, injury and mental disorders of individuals are characterized by observing their behavioral events to treatment. These behavioral disorders are categorized into variety sequence of events, such as abnormal events or excessive recurrent events. According to consultation of the psychologist and psychiatrist, for prevention the diagnosis behavioral symptom, the specialists are used the appropriate therapy to relieve or heal a trauma disorder. Example, A mental stress or disorder, like many trauma disorders, requires ongoing treatment as a result; mental circumstances can be effectively treated with one or a combination of the following therapies: Medication and Psychotherapy, as well as the treatment of mental disorder by psychological rather than medical means. "Hypnosis is now used in medical treatment as hypnotic psychotherapy to

treat diseases of both the body and the mind”. Here, its (hypnosis) use in therapy, typically to recover suppressed memories or to allow modification of behavior by suggestion, has been revived but is still controversial.

The Buddhist Psychological Theories are quite similar to Western Psychological Techniques; merely different is using worldly medicine in Western technique. But, in the *Milinda Pañña*, it is clearly mentioned that “Among of all the medicine in the world, numerous and various, there is nothing like the medicine of *Dhamma*: Therefore, O friends, drink this immortal of medicine”.

The Four Right Exertions are motivated to restraint *saṃvara padhāna* of the senses, then one should be abandonment *pahāna padhāna* of (defilements) harmful mental behavior, Cultivate *bhāvanā padhāna* or nurturing of skillful mental behavior (of Enlightenment Factors), (by love one should be quench the fire of hatred, by wisdom the fire of delusion, confusion, fear, anxiety, and the supreme men extinguish confusion, fear, anxiety with wisdom that breaks through to truths), and preservation *anurakkhaṇā padhāna* of concentration, for instance, using charnel-ground contemplations, as well as a person should be heal himself, and to prevent others from hazardous, risky, injure, Anxiety, stress, depression, chronic pain, trauma, mental illness, mental disorder, sufferings etc.

According to *Iddhipāda-vibhaṅga Sutta*, it is indicated itself that is an analysis of the bases of power. Here, the *Pali* term *iddhi* is translated as “power” or “potency” (*Sanskrit* term is *ṛddhi*) and the term *pāda* is “base”, “basis” or “constituent”. The combination of the both terms (*Iddhipāda*) in a one is referred to “spiritual powers”. Generally, the combination of the word is translated by the many scholars are “base of power” or “base of spiritual power”. It is pursuit of Enlightenment; the related spiritual powers are secondary to the four exertions (base) mental qualities that acquire such powers. The mental states or qualities are concentration on intention or purpose (*chanda*), concentration of exertion or energy or will (*virīya*), concentration on consciousness or mind or thoughts (*citta*), and concentration on investigation or discrimination (*vīmaṃsā*). They are the four bases of mental qualities: that related to develop the wholesome (skillful) mental states and get rid him of unwholesome and mental states.

5) Development of Power

The “Development of power” means here the “Spiritual power”. Some modern scholars it is indicated as “Psychic power”. The spiritual power is above mentioned “bases of power”. There are four types of power, which is called here as “development of power”. To

development of the power, one should establish the concentration, for this one should have an intention (*chanda*-desire) to acquire it. Here, concentration of mind means “*Citta-Samādhi*” and one-pointedness of mind (*citt’ekaggatā*) in *pali*. The centering of mind represents the function of unifying the mental consciousnesses putting in the tool of cognition. It is called concentration of mind due to will. One should produce his will for the non-arisen of that have not yet arisen harmful feelings and unwholesome thoughts. The *chanda* or will is the first basis for the development of power or spiritual power. With the establishment of an exertion and arouses energy (*virīya*), it is second basis of development of power, one should proceed to applies his mind (*citta*). It is the third basis of development of power. Well establishment of the will, an exertion and arousal energy, one should apply his mind lead to strive (*vīmaṃsā*) for ending of the effluent. It is the fourth basis of development of power.

6) Pursuing of Power

The development power of one’s will, that is pursuing with concentration due to will and excessive of striving- quite away from craving, away from harmful thoughts and feelings- the person enters and stable in the first *jhāna*: joy and delight grown from away, related by directed thought and evaluation. With the stability of directed thoughts and evaluation- the person enters and stable in the second *jhāna*: joy and delight grown from endurance, consolidated of awareness free from directed thoughts and evaluation- inward assurance. With the fading of joy, the person stables forbearing, awareness and alertness, and senses delight with the body that the person enters and stables in the third *jhāna*. According to Buddha’s stated, the forbearing and awareness, one enables to a pleasant abiding. With the abandoning of delight and pain – as with the earlier disappearance gladness and stress – the person enters and stable in the fourth *jhāna*: because of purification of equanimity and awareness, neither delight nor pain or suffering. This is the development of concentration that when developed and pursued, which is leading to a delight abiding in here and now. Well-trained mind opens the perception of light and resolved on the perception of daytime, as well as nighttime.

7) Great Fruit and Benefit of the Power

Awareness is inspired to keep away from harmful and negative thoughts, to cultivate and develop the appropriated thoughts, to perceive the functions of health and letting go them and be enable to heal the traumatic mental disorder and physical suffering. The *Nibbāna* is the ultimate bliss or happiness”, where ultimate happiness is stable, happiness is not changeable, no any kind of illness, no any stress, distress, disease, and disorder, no more

origin of harmful thoughts, because eradicated the root of origin, no burning from negative thoughts or defilements, mind is authentic, genuine and pure, no uncomfortable, insight rapture and pleasure are there, mental states are stable and steady, emancipation, liberation, no rebirth, freed from suffering, final mental states static, ultimate achievement and bliss.

Conclusion

According to the finding Buddhist and modern psychological sources, engaging with skillfulness or moral acts, associating with charity and generosity, chanting and listening *suttas*, concentration of the mind, and abandoning annihilated and violent thoughts, developing concentration and its stability have to provide therapeutic approaches for care of agitated person after TMD (all kinds of traumatic stress disorders are included in TMD). Additionally, positive effects of concentration developing and cultivating on agitation can achieve mental health care providers and patients' family members' inspiration to explore more familiar environments for managing agitation, and Insightfully letting go of stress, anxiety, trauma, chronic pain, and Theravada Buddhist Canonical instructions and suggestions may be rightly comprehending, practical application and developed with sustaining for the mental and physical health and happiness.

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S. v. 276.

D. iii. 225.

A. ii. 16.

Vin. iii. 56.

Vism. 84.

S. v. 276.

DhA. iii. 425.

D. iii. 225. A. ii. 16. Note: *padhāna* is fourfold, viz. *saṃvara*, *pahāna*, *bhāvana*, *anurakkhanā* or exertion consisting in the restraint of one's senses, the abandonment of sinful thoughts, practice of meditation and guarding one's character.

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