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Buddhist Modern Psychology And Human Cognitive Behaviour

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Introduction

Buddhism and psychology are both concerned with understanding and changing human behaviour. Buddhism's teachings on psychology offer a comprehensive view of the human mind, and some contemporary western psychology approaches have been inspired by Buddhism. Buddhist psychology offers an approach to understanding the mind through meditative observation, distinct from western psychology's focus on human behavior and theory. Buddhism has its own teachings on psychology that offer a comprehensive view of the workings of the human mind based on meditative observation.

Buddhism includes an analysis of human psychology, emotion, cognition, behavior and motivation along with therapeutic practices. Buddhist psychology is embedded within the greater Buddhist ethical and philosophical system, and its psychological terminology is colored by ethical overtones.[1] Buddhist psychology has two therapeutic goals: the healthy and virtuous life of a householder (*samacariya*, "harmonious living") and the ultimate goal of *nirvana*, the total cessation of dissatisfaction and suffering (*dukkha*).[2]

Buddhism and the modern discipline of psychology have multiple parallels and points of overlap. This includes a descriptive phenomenology of mental states, emotions and behaviors as well as theories of perception and unconscious mental factors. Psychotherapists such as Erich Fromm have found in Buddhist enlightenment experiences (e.g. *kensho*) the potential for transformation, healing and finding existential meaning. Some contemporary mental-health practitioners such as Jon Kabat-Zinn find ancient Buddhist practices (such as the development of mindfulness) of empirically therapeutic value, while Buddhist teachers such as Jack Kornfield said that Western psychology as providing complementary practices for Buddhists.

The establishment of Buddhism predates the field of psychology by over two millennia; thus, any assessment of Buddhism in terms of psychology is necessarily a modern invention.[3] One of the first such assessments occurred when British Indologists started translating Buddhist texts from Pali and Sanskrit. The modern growth of Buddhism in the we-
st and particularly the development of Buddhist modernism worldwide have led to the comparing and

[1]Keown, *The Nature of Buddhist Ethics*, Springer, Berlin, Germany, 1992p. 63.
[2] Saddhatissa, H. (1971).*The Buddha's way*. London: Unwin.

[3]D silva.p. (2005). An introduction to Buddhist psychology, Newyork, palgrave Macmillan.

contrasting of European psychology and psychiatry with Buddhist theory and practice. According to Austrian psychologist Gerald Virtbauer,[4] the contact of Buddhism and European Psychology has generally followed three main approaches:

1. The presentation and exploration of parts of Buddhist teachings as a Psychology and psychological method for analysing and modifying human experience.
2. The integration of parts of the Buddhist teachings in already existing psychological or psychotherapeutic lines of thought (such as in mindfulness-based cognitive therapy and in acceptance and commitment therapy).
3. Buddhist integration of Western psychological and social science knowledge into the Buddhist system (e.g., Buddhist modernism, *Vipassana* movement)

Psychology in Tripitaka

The earliest Buddhist writings are preserved in three-part collections called *Tipitaka* (Pali; Skt. *Tripitaka*). The first part, the *Sutta Pitaka* contains a series of discourses attributed to the Buddha containing much psychological material. A central feature of Buddhist psychology is its methodology which is based on personal experience through introspection and phenomenological self-observation.[5] According to the Buddha while initially unreliable, one's mind can be trained, calmed and cultivated so as to make introspection a refined and reliable method. This methodology is the foundation for the personal insight into the nature of the mind the Buddha is said to have achieved. While introspection is a key aspect of the Buddhist method; observation of a person's behaviour is also important.[6]

The self and Perception

The early Buddhist texts outline a theory of perception and cognition based on the *ayatanas* (sense bases, sense media, and sense spheres) which are categorized into sense organs, sense objects and awareness. The contact between these bases leads to a perceptual event as explained in Buddhist texts: "when the eye that is internal is intact and external visible forms come within its range and when there is an appropriate act of attention on the part of the mind, there is the emergence of perceptual consciousness."[7]

The usual process of sense cognition is entangled with what the Buddha terms "*papañca*" (conceptual proliferation), a distortion and elaboration in the cognitive process of the raw sensation or feeling (*vedana*).[8] This process of confabulation feeds back into the perceptual process itself. Therefore, perception for the Buddhists is not just based on the senses but also on our desires, interests and concepts and hence it is in a way unrealistic and misleading. The goal of Buddhist practice is then to remove these distractions and gain knowledge of things as they are (*yatha-bhuta ñānadassanam*).

This psycho-physical process is further linked with psychological craving, *manas* (conceit) and *ditthi* (dogmas, views). One of the most problematic views according to the Buddha, is the notion of a permanent and solid Self or 'pure ego'. This is because in early Buddhist psychology, there is no fixed self (*atta*; Sanskrit *atman*) but the delusion of self and clinging to a self-concept affects all one's behaviours and leads to suffering.[9] For the Buddha there is nothing uniform or substantial about a person, only a constantly changing stream of events or processes categorized under five categories called *skandhas* (heaps, aggregates), which includes the stream of consciousness (*Vijñāna-sotam)*. False belief and attachment to an abiding ego-entity is at the root of most negative emotions.

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[4] Virtbauer,Gerald(April 2014*). "Characteristics of Buddhist Psychology". SFU*:pp. 1–9.

[5] M.J. Mahoney & C.E. Thoresen (Eds.),*Self-control: Power to the Person*. Monterey, CA: Brooks Cole.

[6] Kazdin, A.E. (1974). *Self-monitoring and behavior* D silva.p. (2005). An introduction to Buddhist psychology, Newyork, palgrave Macmillan.

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[7] Gyatso, Geshe Kelsang (2nd. ed., 1997), *Understanding the Mind: The Nature and Power of the Mind*. Tharpa Publications.

[8] Brazier, David (2001)**,** *The Feeling Buddha, Robinson Publishing House, NewYork*

[9] M.J. Mahoney & C.E. Thoresen (Eds.),*Self-control: Power to the Person*. Monterey, CA: Brooks Cole.

The psychologist Daniel Goleman states that the notion of an "empty self" posits that there is no "CEO of the mind," but rather something like committees constantly vying for power. In this view, the “self” is not a stable, enduring entity in control, but rather a mirage of the mind-not actually real, but merely seemingly so. While that notion seems contrary to our own everyday experience, it actually describes the deconstruction of self that cognitive neuroscience finds as it dissects the mind (most famously, Marvin Minsky's “society of mind”). So the Buddhist model of the self may turn out to fit the data far better than the notions that have dominated Psychological thinking for the last century.[10]

The Buddha saw the human mind as a psycho-physical complex, a dynamic continuum called *namarupa*. Nama refers to the non-physical elements and *rupa* to the physical components. According to Padmasiri de Silva, “The mental and physical constituents form one complex, and there is a mutual dependency of the mind on the body and of the body on the mind.”[11]

Emotion and Motivational Psychology

Buddha's theory of human motivation is based on certain key factors shared by all human beings and is primarily concerned with the nature of human dissatisfaction (*dukkha*) and how to dispel it. In the *suttas*, human beings are said to be motivated by craving (tanha, literally 'thirst') of three types:

- *Kama tanha* - craving for sensory gratification, sex, novel stimuli, and pleasure.
- *Bhava tanha* - craving for survival or continued existence, also includes hunger and sleep as well as desire for power, wealth and fame.
- *Vibhava tanha* - craving for annihilation, non-existence, also associated with aggression and violence towards oneself and others.[12]

These three basic drives have been compared to the Freudian drive theory of libido, ego, and *thanatos* respectively (de Silva, 1973). The arousal of these three cravings is derived from pleasant or unpleasant feelings (*vedana*), reactions to sense impressions with positive or negative hedonic tone. Cravings condition clinging or obsession (*upadana*) to sense impressions, leading to a vicious cycle of further craving and striving, which is ultimately unsatisfactory and stressful.

The *suttas* also enumerate three “unwholesome roots” (*akusala mulas*) of suffering, negative emotions and behaviour: raga (passion or lust); *dosa* (hatred or malice); and *moha* (delusion, or false belief).[13] These are opposed by three wholesome roots: liberality, kindness and wisdom.

Feeling or affective reaction (*vedana*) is also at the source of the emotions and it is categorized in various ways; as physical or mental, as pleasant, unpleasant or neutral; and as rooted in the different senses.[14] The Buddha also makes a distinction between worldly and unworldly or spiritual feelings, seeing spiritual feelings as superior. Out of these basic immediate reactions as well as our situational context, conceptualization and personal history arise more complex emotions, such as fear, hatred, hope or despair. The Buddhist theory of emotions also highlights the ethical and spiritual importance of positive emotions such as compassion and friendliness as antidotes for negative emotions and as vehicles for self-development.

According to Padmasiri de Silva, in the early Buddhist texts emotions can be divided into four groups: “those which obstruct the ideal of the virtuous life sought by the layman, emotions that interfere with the recluse seeking the path of perfection, emotions enhancing the layman's ideal of the virtuous life and emotions developed by the recluse seeking the path of perfection.”[15]

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[10] Minsky, Marvin (1986). *The Society of Mind.* New York: Simon & Schuster. ISBN 0-671-60740-5.

[11] Padmasiri De Silva. *An Introduction to Buddhist Psychology*. 3rd Edition - 1 February 2001.

[12] Virtbauer, Gerald (1 April 2014*). "Characteristics of Buddhist Psychology". SFU Forschungsbulletin: 1-9.*

[13] Ellis, Albert (1962, 1991)**.** *Reason and Emotion in Psychotherapy*. NY: Carol Publishing Group.

[14] Goleman, Daniel (2004). *Destructive Emotions: A Scientific Dialogue with the Dalai Lama*. NY: Bantam Dell.

[15] De silva.P (2005). “An introduction to Buddhist Psychology” Palgrave Mecmillan, New york

Buddhism and Unconsciousness

The early Buddhist texts such as the Pali Canon present a theory about latent mental tendencies (*Anusaya*, "latent bias", "predisposition", "latent disposition") which are pre-conscious or non-conscious[16] These habitual patterns are later termed "*Vāsanā*" (impression) by the later Yogacara Buddhists and were held to reside in an unconscious mental layer. The term 'fetter' is also associated with the latent tendencies.

A later Theravada text, the *Abhidhammattha-sangaha* (11th-12th century) says: "The latent dispositions are defilements which 'lie along with' the mental process to which they belong, rising to the surface as obsessions whenever they meet with suitable conditions"[17] (Abhs 7.9). The Theravada school also holds that there is a subconscious stream of awareness termed the *Bhavanga*.

Another set of unconscious mental factors responsible for influencing one's behaviour include the *asavas* (Sanskrit *asrava*, "influx, canker, inflows"). These factors are said to "intoxicate" and "befuddle" the mind. The Buddha taught that one had to remove them from the mind through practice in order to reach liberation. The *asavas* are said to arise from different factors: sensuality, aggression, cruelty, body, and individuality are some of the factors given.[18]

The Yogacara school of Mahayana Buddhism (starting from the 3rd to 5th century CE) extended these ideas into what has been called a Buddhist theory of the unconscious mind.[19] This concept was termed the *ālaya-vijñāna* (the foundation consciousness) which stores karmic seeds (*bija)* and undergoes rebirth. This theory was incorporated into a wider Yogacara theory of the Eight *Consciousnesses* and is also held in Tibetan Buddhism.

Cognitive behaviour and Self-development

According to Padmal de Silva "Buddhist strategies represent a therapeutic model which treats the person as his/her agent of change, rather than as the recipient of externally imposed interventions."[20] Silva argues that the Buddha saw each person responsible for their own personal development and considers this as being similar to the humanistic approach to psychology. Humanistic psychotherapy places much emphasis on helping the client achieve self-actualization and personal growth (Maslow).[21]

Since Buddhist practice also encompasses practical wisdom, spiritual virtues and morality, it cannot be seen exclusively as another form of psychotherapy. It is more accurate to see it as a way of life or a way of being (*Dharma*).

Personal development in Buddhism is based upon the Noble Eightfold Path which integrates ethics, wisdom or understanding (*paññā*) and psychological practices such as meditation (*bhavana*, cultivation, development).[22] Self-actualization in traditional Buddhism is based on the ideas of Nirvana and Buddhahood. The highest state a human can achieve (an *Arahant* or a Buddha) is seen as being completely free from any kind of dissatisfaction or suffering, all negative mental tendencies, roots and influxes have been eliminated and there are only positive emotions like compassion and loving-kindness present.[23]

Buddhist meditation is of two main types: *Samatha* is meant to calm and relax the mind, as well as develop focus and concentration by training attention on a single object; *Vipassana* is a means to gain

[16] Waldron, William(2003). *The Buddhist Unconscious: The Alaya-vijnana in the Context of Indian Buddhist Thought*. London and New York: Routledge-Curzon

[17] Bhikkhu Bodhi *A Comprehensive Manual of Abhidhamma* (Narada, Trans. (1993)), Kandy: Buddhist Publication Society.

[18] Nyanatiloka, T. (1977). *Buddhist dictionary: manual of Buddhist terms and doctrines*. Colombo:

[19] Schmithausen, L. (1987). Ālayavijñāna: on the origin and early development of a central concept of Yogācāra philosophy. Tokyo: International Institute for Buddhist Studies.

[20] De silva.P (2005). "An introduction to Buddhist Psychology" Palgrave Mecmillan, New york.

[21] Beck,J.(1995). *Cognitive Behaviour: Basics and Beyond*. New York: Guilford,

[22] Mikulas, W.L. (1981). *Buddhism and behavior modification.*Psychological Record, 31, 331–342.

[23]Gallagher, S. (2000). Philosophical conceptions of the self: Implications for cognitive science. *Trends in Cognitive Sciences, 4,* 14–21.

insight or understanding into the nature of the mental processes and their impermanent, stressful and self-less qualities through the application of continuous and stable mindfulness and comprehension (*Sampajañña*).[24] Though the ultimate goal of these practices is nirvana, the Buddha stated that they also bring mundane benefits such as relaxation, good sleep and pain reduction. Buddhist texts also contain mental strategies of thought modification which are similar to cognitive behavioural therapy techniques.[25] A comparison of these systems of cognitive behavioural modification has been discussed by professor William Mikulas and Padmal de Silva.

According to Padmal de Silva these similarities include: "fear reduction by graded exposure and reciprocal inhibition; using rewards for promoting desirable behaviour; modelling for inducing behavioural change; the use of stimulus control to eliminate undesirable behaviour; the use of aversion to eliminate undesirable behaviour; training in social skills; self-monitoring; control of intrusive thoughts by distraction, switching/stopping, incompatible thoughts, and by prolonged exposure to them; intense, covert, focusing on the unpleasant aspects of a stimulus or the unpleasant consequences of a response, to reduce attachment to the former and eliminate the latter; graded approach to the development of positive feelings towards others: use of external cues in behaviour control; use of response cost to aid elimination of undesirable behaviour; use of family members for carrying out behaviour change programs; and cognitive-behavioural methods-for example, for grief."[26]

An important early text for these cognitive therapeutic methods is the *Vitakkasanthana Sutta*) (The Removal of Distracting Thoughts) and its commentary, the *Papancasudani.* For removing negative or intrusive thoughts, the Buddha recommended five methods in this sutta:

Another recommended technique is from the *Satipatthana Sutta*, which outlines the practice of mindfulness, which is not just a formal meditation, but a skill of attentive awareness and self-monitoring. In developing mindfulness, one is advised to be aware of all thoughts and sensations that arise, even unwanted or unpleasant ones and continuously attend to such thoughts. Eventually, through habituation and exposure, the intensity and unpleasantness of such thoughts will disappear.[27] Buddhist texts also promote the training of positive emotions such as loving-kindness, compassion, empathetic joy and equanimity.

Unpredictable psychology

The Pali Canon records that the Buddha distinguished between two kinds of illness (*rogo*): physical illness (*kāyiko rogo*) and mental illness (*cetasiko rogo*). The Buddha attributed mental illness to the arising of mental defilements (*Kleshas*) which are ultimately based on the unwholesome roots (three poisons) of greed, hatred and confusion.[28] From the perspective of the Buddha, mental illness is a matter of degree, and ultimately, everyone who is not an awakened being is in some sense mentally ill. As the Buddha in the Pali canon states: "those beings are hard to find in the world who can admit freedom from mental disease even for one moment, save only those in whom the *asavas* are destroyed."[29] Another set of negative qualities outlined by the Buddha are the five hindrances, which are said to prevent proper mental cultivation, these are: sense desire, hostility, sloth-torpor, restlessness-worry and doubt.

According to Edwina Pio, Buddhist texts see mental illness as being mainly psychogenic in nature (rooted mainly in "environmental stress and inappropriate learning"). The Pali canon also describes Buddhist monks (epitomized by the monk Gagga) with symptoms of what would today be called mental illness. An act which is against the monk's code of discipline (*Vinaya*) committed by

[24] West, M.A. (Ed.) (1987).*The psychology of meditation*. Oxford: Clarendon Press.
[25] Grabovac, A. D., Lau, M. A., & Willett, B. R. (2011). *Mechanisms of mindfulness: A Buddhist psychological model. Mindfulness*, 2(3), 154-166.
[26] De silva.P (2005). "An introduction to Buddhist Psychology" Palgrave Mecmillan, New york
[27] Gunaratna, V.F. (1981).*The Satipatthana Sutta and its application to modern life*. Kandy: Buddhist Publication Society.
[28] Carson, R.C., Butcher & mineka, S (2000). *Abnormal Psychology and Modern Life*, pear son education, New Delhi.
[29] Pemarathna, S. 2017. *Buddha Manovidya*, Colombo 10, dawansa jayakodi saha samagama.

someone who was *'ummatta*'- 'out of his mind' was said by the Buddha to be pardonable. This was termed the madmans leave (*ummattakasammuti*).[30] The texts also assume that this 'madness' can be cured or recovered from, or is at least an impermanent phenomenon, after which, during confession, the monk is considered sane by the Sangha once more.

There are also stories of lay folk who show abnormal behavior due to the loss of their loved ones.[31] Other Buddhist sources such as the Milinda Panha echo the theory that madness is caused mainly by personal and environmental circumstances. Other abnormal behaviours described by the early sources include Intellectual disability, epilepsy, alcoholism, and suicide. Buddhagosa posits that the cause of suicide is mental illness based on factors such as loss of personal relations and physical illness.[32]

Psychology of Abhidhamma

The third part (or *pitaka*, literally "basket") of the Tripitaka is known as the *Abhidhamma* (Pali; Skt. *Abhidharma*). The Abhidhamma works are historically later than the two other collections of the Tipitaka (3rd century BCE and later) and focus on phenomenological psychology. The Buddhist Abhidhamma works analyze the mind into elementary factors of experience called dharmas (Pali: dhammas). Dhammas are phenomenal factors or "psycho-physical events" whose interrelations and connections make up all streams of human experience. There are four categories of dharmas in the Theravada Abhidhamma: Citta (*awareness*), Cetasika (*mental factors*), Rūpa (*physical occurrences, material form*) and Nibbāna (*cessation*).[33] Abhidhamma texts are then an attempt to list all possible factors of experience and all possible relationships between them. Among the achievements of the Abhidhamma psychologists was the outlining of a theory of emotions, a theory of personality types, and a psychology of ethical behaviour.

Ven. Bhikkhu Bodhi, president of the Buddhist Publication Society, has synopsized the Abhidhamma as follows: The system that the Abhidhamma Pitaka articulates is simultaneously a philosophy, a psychology, and an ethics, all integrated into the framework of a program for liberation ... The Abhidhamma's attempt to comprehend the nature of reality, contrary to that of classical science in the West, does not proceed from the standpoint of a neutral observer looking outwards towards the external world. The primary concern of the Abhidhamma is to understand the nature of experience, and thus the reality on which it focuses is conscious reality.

For this reason the philosophical enterprise of the Abhidhamma shades off into a phenomenological psychology. To facilitate the understanding of experienced reality, the Abhidhamma embarks upon an elaborate analysis of the mind as it presents itself to introspective meditation. It classifies consciousness into a variety of types, specifies the factors and functions of each type, correlates them with their objects and physiological bases, and shows how the different types of consciousness link up with each other and with material phenomena to constitute the on-going process of experience.[34]

Humanistic psychology and Buddhism

Humanistic psychology's focus on developing the 'fully functioning person' (Carl Rogers) and self-actualization (Maslow) is similar to the Buddhist attitude of self-development as an ultimate human end. The idea of person-cantered therapy can also be compared to the Buddhist view that the

[30] Edwina pio, 2004, *Environmental stress and inappropriate learning*, Newzealand
[31] Nyanatiloka T. (1972). *The power of mindfulness*. San Fransisco: Unity Press.
[32] Buddha gosha , 1979*A Buddhist Approach to Mental Illness*, Guilford, New york

May

[33] Kaneko, S. (Ed.). (2001b). *Psychology of religion*. Kyoto: Nakanishiya Shuppan. (In Japanese.)
[34] Kasai, K. (2011). *Buddhist psychology as a movement*. Journal of the Japanese Association for the Study of Buddhism and Psychology, 2, 21–31.

individual is ultimately responsible for their own development, that a Buddhist teacher is just a guide and that the patient can be "a light unto themselves."[35]

Carl Rogers's idea of "unconditional positive regard" and his stress on the importance of empathy has been compared to Buddhist conceptions of compassion (*Karuṇā*).[36] Mindfulness meditation has been seen as a way to aid the practice of person cantered psychotherapy. Person cantered therapist Manu Buzzano has written that "It seemed clear that regular meditation practice did help me in offering congruence, empathy and unconditional positive regard."[37] He subsequently interviewed other person centered therapists who practiced meditation and found that it enhanced their empathy, non-judgmental openness and quality of the relationship with their clien

A comparison has also been made between Marshall Rosenberg's Nonviolent Communication and Buddhist ideals of right speech, both in theory and in manifesting Buddhist ideals in practice.[38] Padmasiri de Silva sees the focus of existential psychology on the "tragic sense of life" just a different expression of the Buddhist concept of *dukkha*. The existential concept of anxiety or angst as a response to the human condition also resonates with the Buddhist analysis of fear and despair.[39] The Buddhist monk Nanavira Thera in the preface to his "Notes on *Dhamma*" wrote that the work of the existential philosophers offered a way to approach the Buddhist texts, as they ask the type of questions about feelings of anxiety and the nature of existence with which the Buddha begins his analysis. NanaviraThera also states that those who have understood the Buddha's message have gone beyond the existentialists and no longer see their questions as valid. Edward Conze likewise sees the parallel between the Buddhists and Existentialists only preliminary: "In terms of the Four Truths, the existentialists have only the first, which teaches that everything is ill. Of the second, who assigns the origin of ill to craving, they have only a very imperfect grasp. As for the third and fourth, they are quite unheard of... Knowing no way out, they are manufacturers of their own woes."[40]

Buddhism's Contribution to Modern Psychology

As a branch of humanistic psychology, transpersonal psychology developed in the 1960s and has broadened the boundary of traditional psychology by integrating Buddhist philosophy and other spiritual practices with Western psychology. It is often thought to be the psychology of modern wisdom and creativity. This school of psychology investigates transpersonal psychic states, values and ideals, the meaning of life, caring for the dying, the relationship between the individual and the whole of humankind, and the relationship between the individual and nature. Meditation is included as a way of expanding one's consciousness in order to establish an integration of mind, body, and spirit. Modern scientific methods are used to explain many of today's concrete psychological problems, whereas traditional Buddhist psychology has often been more generalized. The scope and objectives of transpersonal psychology are very close to the concept of "oneness and coexistence"[41] in Buddhism.

Logotherapy can be said to be an extension of the Buddhist idea that "every perception and concept is created by the mind."[42] The *Virmalakirti* Sutra [*Virmalakirtinirdesa Sutra*] says, "If one's mind is pure, the world is experienced as pure."[43] Buddhism stresses daily practice and training in order to transcend life and death. The scholars of humanistic psychology also turned their attention to the

[35] Goldfried, M. R. (2007). *Psychotherapy: Theory, Research, Practice, Training*, *44*(3), 249–252.
[36] Rogers, Carl. (1961).*On Becoming a Person*, Boston: Houghton Mifflin. Pp. 283-84.
[37] Manu Bazzano,(2020) *Love and the Person-centred Approach.* University of Cambridge press.
[38] Marshall Rosenberg's,(2020) *Nonviolent Communication and Buddhist ideals of right,* Kindle Edition.New York.
[39] Padmasiri de Silva,(1986). *tragic sense of life,* Wisdom Publications, London.
[40] Edward Conze,(2001). *Buddhist Wisdom: The Diamond Sutra and The Heart Sutra,* Random House
[41] Katz, N. (Ed.) (1983).*Buddhist and Western psychology*. Boulder, Co: Prajna Press.
[42] Hattori, M. 1968., *Dignāga, On Perception, being the Pratyakṣapariccheda of Dignāga's Pramāṇasamuccaya*, Cambridge: Harvard University Press.
[43] *Thurman, Robert (2000). The Holy Teaching of Vimalakirti: A Mahayana Scripture. Pennsylvania State University Press. p. ix*

relationship between the understanding of life and death and personal spiritual liberation. In the future, it is predicted that more integration will occur between Western psychotherapy and 24 Eastern Buddhist practices leading to liberation from suffering.

Buddhist psychology identifies the source of all suffering. It shows us the meaning of life and guides all sentient beings to search the deeper powers of mind through the elimination of greed, anger, and ignorance from within. Its practice, if pursued freely and diligently, prevents any occurrence or reoccurrence of psychological illness. It aids people in creating both physical and mental health so they can lead both joyful and fulfilling lives. Since the middle of the twentieth century, Western psychology has absorbed considerable wisdom from Eastern cultures, especially Buddhist philosophy and practices. Based on this, it can be stated that Buddhist psychology represents an important and comprehensive science of mental health. By adapting to the needs of people, Buddhist psychology, along with other modalities, will meet the demands of our time by providing solutions to human problems and improving our well-being

Buddhist Modern Psychological Ideas on daily Human life

The beauty of Buddhism and its philosophy lies not just in the grand spiritual ideas but also in its practical application in daily life. As we wake up, go about our routines, face challenges, and interact with others, the nuances of Buddhist ideas can be interwoven to promote mental well-being. Consider the notion of impermanence in Buddhist philosophy. The understanding that everything is transient - our feelings, thoughts, and circumstances - can provide solace during times of distress. This Buddhist idea can be paralleled to the modern psychological understanding of cognitive reframing,[44] where individuals learn to change negative thought patterns by viewing situations in a new light.

Another profound Buddhist idea revolves around interconnectedness. It suggests that everything and everyone is interconnected, implying that our actions have ripple effects. Translating this to daily life means understanding that our thoughts and feelings are influenced by external factors and vice versa. In modern psychology, this is often referred to as the bio-psychosocial model, emphasizing the intricate interplay between biology, psychology, and socio-environmental factors.

Moreover, while modern psychology often delves into fostering positive habits for mental health, Buddhist teachings have long emphasized the importance of cultivating virtuous habits in daily life. By consciously integrating practices like right speech, right action, and right mindfulness,[45] individuals can enhance their mental well-being and the quality of their daily interactions. Integrating Buddhist ideas into daily life is not just about spiritual enlightenment; it is about crafting a life rich in understanding, patience, and well-being.

These ancient insights and modern psychological strategies can be harmoniously blended, creating a bridge of understanding between Buddhism and modern psychology. Walking on this bridge and venturing into the potential reality that lies beyond it leads to a profound experience fuelled with insights from some of the deepest layers of one's mind.

Conclusion

People usually want to get satisfaction in life, but the pursuit of material interests is the root of anxiety and dissatisfaction. Even after achieving success, people are still not satisfied, and this causes pain. In the Buddhist psychological view, looking carefully into one's own heart will reveal the source of pain. The experiential process can understand the changes of every human moment. According to the Buddhist psychology, we can distinguish the relation between the inner and outer self, to abandon fantasy and the delusion, and to see reality with purified mind. With enough familiarity with Buddhism, it is easy to understand how Buddhist psychology is related to human mind and behaviour.

[44] Wright, Robert. (2017). *Why Buddhism is True: The Science and Philosophy of Meditation and Enlightenment.* Simon & Schuster.

[45] Gunaratna, V.F. (1981).*The Satipatthana Sutta and its application to modern life*. Kandy: Buddhist Publication Society.

We all can learn the human unique life is that we can improve and develop our minds on the lines indicated in Buddhist psychology. Mere learning bereft of the elevating and purifying influence of a mind trained in the Buddhist way of life carries us nowhere. Let us hope that the life story of Buddha and his teaching inspiring will help us to rise above the passions and prejudices, great and small, which beset us at every turn in life, and introduce us to those higher realms of noble living which the Buddha has been at pains to emphasise. May we all, leading that higher life, to attain the bliss of *Nibbāna*.

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