

Psychology Reflected in Buddhism & Western Psychology: A Brief Elucidation

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ABSTRACT

This paper exposes in brief universally adoptable stance of Buddhist Psychology vs. western psychology and how Buddhist psychology is capable of interacting with modern psychology contributing to both theory and practice. Psychology was introduced to the western world several centuries after the advent of Buddhism. The primary resolution of Buddhist doctrine is to expose through the universal causes of suffering (*dukkha*) in the continuous existence of individual and the society disclosing the true nature of the phenomenal existence, individual and mind in order to get rid of the human predicament. Comprehensive and profound psychological expositions that deal with the root causes of mental disorders and problematic behaviors are adopted in 'Buddhist Psychology and Psychotherapy' and the *Abhidhamma* entails highly systematized psychological elaborations of mind. Although several psychoanalytical observations based on superficial causes experimented by defiled minded scientists have been introduced in western psychology in analysis, 'Buddhist psychology' revealed by the Impassionate One is based on the universal central teachings such as the three universal root causes, the three universal characteristics, the theories of Four Noble Truths, Dependent co-arising etc. Hence, the objective of this paper is to provide a brief elucidation of how psychology reflected in Buddhism overlooks western psychology.

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INTRODUCTION

Man, in terms of Buddhist view, is a psychophysical combination of mind and matter (*nāma* and *rūpa*) which is the five aggregates (*pañcakkhandha*). Four of the five aggregates, sensation (*vedanā*), perception (*saññā*), mental formations (*sankhārā*) and consciousness (*viññāṇa*) form the mind (*nāma*) while *rūpa* made of the four great elements (*cattāri mahābhūtāni*) form the body of a man. In other words, the four non-physical factors of the aggregates collectively known as *nāma* in Pāli form the immaterial conditions of man while the physical factors collectively

regarded as *rūpa* in Pāli form his corporeal conditions. The Sangīti Sutta (DN) explains *nāma* as the psychological basis and *rūpa* as the physiological basis of the human being. Thus, four terms are used to indicate the psychological basis while only one term is used for a physiological basis. In the process of the behavioral and spiritual development, the mind is the most prominent or pivotal factor both in the wholesome and the unwholesome. This is clearly elaborated in the first two stanzas of the Twin Verses (*Yamakavagga*) of the Dhammapada. “Mind is the forerunner of (all evil) states. The mind is chief; mind-made are they. If one speaks or acts with a wicked mind, because of that, suffering follows one, even as the wheel follows the hoof of the draught-ox.”¹ “Mind is the forerunner of (all good) states. The mind is chief; mind-made are they. If one speaks or acts with pure mind, because of that, happiness follows one, even as one’s shadow that never leaves.”² This shows that Buddhism highly concerns the psychological aspect of the human being. Such an objective elaboration is not exposed in western psychology although diverse psychological approaches and therapeutic systems based on ever-changing subjective theories from time to time have been introduced. Hence, this paper elucidates aspects of psychology reflected in Buddhism and the western tradition.

A Brief Introduction to Psychology in Buddhism

The prime purpose of Buddhism which originated several centuries ago before the introduction of the western psychology was to expose the true causes of suffering (*dukkha*) in the continuous existence of individual and the suffering in the society, show a moral and spiritual path to alleviate individual and social suffering and to guide person to achieve the end of suffering – *Nibbāna*. In other words, Buddhism had no any notion to reveal psychological concepts, make research into such studies or divide the teachings into such classifications. On the contrary, the objective of Buddhist teachings was to disclose the true nature of the phenomenal existence, individual personality and mind in order to get rid of the human predicament. The goal, according to Buddhism, is essentially attainable through one’s own effort depending on one’s own wholesome behavioral and psychological potentials.

Therefore, a great deal of psychological content, explicit psychological theorizing and many of the others present psychological assumptions and much material of psychological relevance can be found in Buddhism. For instance, the Abhidhamma contains a highly systematized psychological exposition of human behavior and mind. The translation of the Dhammasaṅgaṇī, one of the Abhidhamma texts, was given the title “A Buddhist Manual of Psychological Ethics” by its translator, Caroline Rhys Davids when it was first published (1900). In the Sangīti Sutta (DN), *nāma* is explained as the psychological basis and *rūpa* as the physiological basis of the human being. Thus, four terms are used to indicate the psychological basis while only one term is used for a physiological basis. This shows that Buddhism highly concerns the psychological

¹ *Manopubbaṅgamā dhammā – manoseṭṭhā manomayā, mansā ce paduṭṭhena – bhāsati vā karoti vā , Tato naṃ dukkhamanveti – cakkam’ va vahato padaṃ.*

² *Manopubbaṅgamā dhammā – manoseṭṭhā manomayā, mansā ce pasannena – bhāsati vā kariti vā, Tato naṃ sukkamanveti – chāyā’ vā anapāyaṇī.*

aspect of the human being. In Buddhism, the personality of man is conditioned and sustained by the activity of *citta* and consequently, the character of a man is also determined by *citta*.

The mind is defined in Buddhism as a non-physical phenomenon which perceives, thinks, recognizes, experiences and reacts to the environment. The mind has two main aspects: clarity and knowing; this means that the mind is clear, formless and allows for objects to arise in it and that the mind has awareness, a consciousness which can engage with objects. The mind is also defined in Buddhism as a series of elements of thoughts, occurring only one at a time. The mind is not something permanent but changes every moment. viz., the mind is an ever-changing, constant, quick-moving process. One element of thought has two major components, *citta* or consciousness, and *cetasika*, the associated mental factors. Psychological aspects of Buddhism with its universally adoptable stance can be exposed in the Dhammapada, Sutta Piṭaka and especially in the Abhdhamma Piṭaka.³

According to the Loka Sutta and the Mūla Sutta, the mind of an ordinary person is overwhelmed by the noxious trio – passion (*lobha*), aversion (*dosa*), and delusion (*moha*). Lobha (desire or craving) can be divided into three forms: craving for sense gratification (*kāma-taṇhā*), craving for self-preservation or existence, (*bhava-taṇhā*) and craving for self-annihilation (*vibhava-taṇhā*) reflect immense psychological principles in Buddhism.

Individuals are basically motivated by these three forms of desires or craving to survive in this life and in the society, these desires are obstructed by many barriers. When one fails to achieve his *lobha* (passion or greed), *dosa* (aversion or hatred) arises in his mind; then he becomes unable to see the reality as it is. The real circumstances around individual are impermanence, unsatisfactoriness and no-soul (*anicca, dukkha, anatta*), and the ordinary individual cannot see them as they are. This state of mind is called *moha* (delusion or ignorance).

Nettipakaraṇa, the expository text says that craving is of two kinds, wholesome and unwholesome. While the unwholesome kind goes with the unsatisfactory worldly existence, the wholesome kind leads to the abandonment of craving. As a whole, the path towards the achievement of the ultimate goal of Buddhist teachings is the Noble Eightfold Path which is usually classified into three constituents as morality (*sīla*), concentration (*samādhi*) and wisdom (*paññā*). The factors in morality are the behavioral development which is also propelled by volitional actions (mental actions) and the factors in concentration and wisdom are especially of psychological basis. The major psychological attainments in the path are Stream-entry

³ the Citta Vagga of the Dhammapada, the discourses in the Sutta Piṭaka such as Roga Sutta, Loka Sutta (UD 2.10), Mūla Sutta (AN), Sacitta Sutta (AN), Vatthūpama Sutta (MN), Pabhassara Sutta (AN), Vipallāsa Sutta (AN), Nīvaraṇa Sutta (AN), Salāyatana Vibhaṅga Sutta (MN), Nibbedhika Sutta (AN), Sallatha Sutta (SN), Anusaya Sutta (AN), Alagaddūpama Sutta (MN), Sallekha Sutta (MN), Madhupiṇḍika Sutta (MN), Mahā- dukkhakkhandha Sutta (MN), Mahā-hatthipadopama Sutta (MN), Saṅgīti Sutta (DN), Sangāro Sutta (SN), Vitakkasanthāna Sutta (MN), Sabbāsava Sutta (MN), Rathavinīta Sutta (MN), Saṇyojana Sutta (AN), Mahā- taṇhāsankya Sutta (MN), Mahā-nidāna Sutta (DN), etc.

(*sotāpanna*), Once– returning (*sakadāgāmi*), Non–returning (*anāgāmi*) and the Purified state (*arihat*). On the basis of the above suttas and many other discourses in the Sutta Piṭaka and Abhidamma Piṭaka, a classification of mental conditions – nature of mind, its frailties and potentials that cause behavioral and mental characters can be made and how problematic mental states and behaviours are solved. Thus, this process gives rise to form the explicit basis for Buddhist Psychology that surpasses the western psychology although certain similarities and contradictions are found in interpretations, approaches, and applications in the western psychology.

Stance in Psychology

Psychology deals with topics such as sensation, perception, emotion, motivation, cognition, mind, and consciousness. The basic teaching of Buddhism is to reduce suffering and increase happiness. Prof. Padmasiri de Silva points out how more attention is given to psychology in Buddhism than in any other major spiritual discipline.

Levine (2000) suggests a number of commonalities between Buddhism and Western psychology: Both are concerned with alleviating human suffering. Both focus on the human condition and interpret it in natural rather than religious terms. Both see humans as caught in a matrix of forces, including cravings and drives, based on biology and beliefs. Both teach the appropriateness of compassion, concern and unconditional positive regard toward all beings. Both share the ideal of maturing and growth. And both acknowledge that the mind functions at a superficial (shallow) and deep level.

Conjunctive Psychology

The integration of Eastern and Western thought is called “Conjunctive Psychology.” The integration takes place across four levels - biological, behavioral, personal, and transpersonal. (1) The biological level is the domain of the body, (2) the behavioral level is the activity of the body (including cognitions) (3) the personal level concerns the conscious personal reality, including the sense of self and will and (4) The transpersonal level includes forces and domains that are superordinate to the self-centered personal reality.

Behaviors of the Mind

“Behaviours of the mind”, unique to Conjunctive Psychology (Mikulas, 2002), is helpful in clarifying the nature of and differences between concentration and mindfulness. A critical distinction is between contents of the mind and behaviors of the mind. Contents of the mind include the various objects that arise in a person’s consciousness such as perceptual experiences, verbal and visual thoughts, reconstructed memories, attributions and beliefs, and cognitive aspects of emotions and attitudes. Behaviors of the mind are those processes of the mind that select and construct the contents and that provide awareness of the contents. Western psychologists and philosophers often confuse the contents of the mind with behaviors of the mind.

There are three fundamental behaviors of the mind: clinging, concentration, and mindfulness. Clinging refers to the tendency of the mind to grasp for and cling to certain contents of the mind.

Concentration refers to the focus of the mind, and mindfulness involves the awareness of the mind including properties of breadth and clarity.

Dukkha

A very broad and central concept in Buddhist psychology is “*dukkha*” (Claxton, 1992), which is usually translated as “suffering”; but actually, means something closer to “unsatisfactoriness.” It includes anxiety as described in Western psychology.

Dukkha arises when discrepancy (disagreement, inconsistency) causes undesired emotions such as anxiety, anger, frustration, jealousy, etc. Dukkha then often impairs one’s behavior such as one’s thinking. This dukkha is often part of the motivation that leads people to religion, spirituality, drugs, psychotherapy and other possible cures.

Clinging

The mind has a tendency to crave for and cling to certain sensations, perceptions, beliefs, expectations, opinions, rituals, images of the self, and models of reality. This craving and clinging is the cause of *dukkha*.

In Buddhism one of the “Three Marks of Existence” is impermanence (*anicca*), the principle that everything changes. If one clings to something or someone, then one will suffer *dukkha* when it changes. Clinging results in psychological inertia (inactivity), that is a resistance to change. Thus, clinging hampers behavioral change and personal growth (Maul & Maul, 1983) and reduction of clinging improves them (Mikulas, 2004). In addition to *dukkha*, clinging (resistance to change) may also produce distortion in perceptions (e.g., seeing things in ways to fit one’s beliefs) and impairment in thinking (e.g., holding on to some assumptions, decreased mental flexibility, etc.).

Concentration

Concentration is the learned control of the focus of one’s attention; it is the behavior of keeping one’s awareness, with varying degrees of one-pointedness, on a particular set of contents of the mind. In Western psychology concentration is generally seen as one aspect of attention (Moray, 1969), sometimes discussed in terms of focused attention, controlled attention, sustained attention or vigilance. In Western psychology, such as sports psychology (Moran, 1996), most research and theories about concentration are based on information - processing models and variables that affect these processes rather than how to teach people to have better concentration as a learned skill. For instance, some Western research (Murphy & Donovan, 1997), and reports suggest that developing concentration can have a wide range of applications in therapy, education, sports, art, etc. Students can learn how to keep their minds from wandering while studying. Listening skills can be improved in counselor training and communication therapy. Athletes can learn not to be distracted by the crowd and stay focused on the sport (e.g., keep one’s eye on the ball). Artists can learn to fully immerse themselves in their creations. If a person sits quietly and practices a concentration form of meditation, then the mind becomes calm and relaxed, which often relaxes the body. This biological relaxation is the most researched effect of meditation in the Western literature (Andresen, 2000; Murphy & Donovan, 1997). If a Western psychology text mentions

meditation, it is usually in terms of relaxation and or stress reduction. Concentration-produced relaxation can be an effective treatment for anxiety (DelMonte, 1985).

Mindfulness

Mindfulness, as a behavior of the mind, is defined as the active maximizing of the breadth and clarity of awareness. It is the behavior of moving and sharpening the focus of awareness within the field of consciousness. This definition corresponds to how mindfulness is usually described in Buddhism. Other times in the Buddhist literature mindfulness is described more as a property of the mind, in which case the above definition corresponds more to the cultivation of mindfulness, rather than mindfulness itself.

Mindfulness involves simply observing the contents and processes of the mind; it is just being aware, bare attention, detached observation, choiceless awareness. It is not thinking, judging or categorizing; it is being aware of these mental processes. The essence of mindfulness training is simply noticing whatever arises in consciousness.

In a therapeutic situation, mindfulness training would focus on clinically significant factors such as thoughts and feelings related to anxiety. Mindfulness could be assessed in terms of its effects on the clinical problem (e.g., anxiety). Bennett-Goleman (2001) combines mindfulness and “schema therapy,” and suggests that mindfulness helps in becoming more aware of causes and effects in emotions and the dynamics of related schemas, and helps catch these earlier in the chain of events. In the last decade, mindfulness has become very popular in Western approaches to therapy, including psychotherapy (Boorstein, 1997; Germer, Siegel, & Fulton, 2005; Horowitz, 2002; Segall, 2005) and cognitive behavior therapy (Baer, 2003; Smith, 2004; Witkiewitz, Marlatt, & Walker, 2005). Mindfulness has been identified as a “core psychotherapy process” (Martin, 1997) and a theme “across schools of psychotherapy” (Horowitz, 2002). The Buddha and his disciples practiced and recommended mindfulness for pain control (Dr. Padmal de Silva, 1996). More recently Jon Kabat-Zinn developed a stress reduction clinic at the University of Massachusetts Medical Center to treat stress and pain (cf. Kabat-Zinn, 1990). Over 16,000 medical patients have gone through this program, now called “mindfulness-based stress reduction” (MBSR).

Treatment components include mindfulness meditation and homework assignments, mindful yoga practices, body scans (slowly sweeping attention through the body noticing sensations), awareness of breathing and stress, noticing sensations and thoughts non-catastrophically, developing concentration, communication training and discussion of stress and coping.

Mind Development - Meditation

Meditation is the most recommended and utilized practice for improving the health of body, mind, and spirit; it is the central practice of Buddhism. There is a large Western research literature on meditation (Andresen, 2000; Murphy & Donovan, 1997) and a fast-growing interest in the psychotherapeutic uses of meditation (e.g., Kwee, 1990; Marlatt & Kristeller, 1999). There

is no agreed-upon definition of “meditation,” and in the United States, the term is often used for guided imagery, deliberation, and daydreaming.

In Conjunctive Psychology, the practice of meditation is divided into four discrete components – form, object, attitude, and behaviors of the mind. Form refers to what one does with one’s body during meditation. The Buddha suggests four basic forms: sitting, walking, lying, and standing.

Although all the major meditation practices contain both concentration and mindfulness, concentration is mostly emphasized. The emphasis is given to mindfulness in Buddhism. In the western Psychology, meditation can be psychotherapy in a therapeutic context with a therapeutic object.

Buddhism relates to four very different schools of Western psychology – (i) Cognitive Science, (ii) Behavioural Modification, (iii) Psychoanalysis and (iv) Transpersonal Psychology.

Cognitive Science

In the United States’ academic psychology, the dominant and usually exclusive cognitive science is the information-processing computer-simulation model. In this theory humans are information processors, the brain is the major or only vehicle for this processing, and computers are models for how the brain functions.

A behavior of the mind is an alternative cognitive science with the strength of obvious suggestions for therapy, personal or spiritual growth, education, sports, etc. Buddhism, in general, has much to offer Western cognitive science (e.g., Varela, Thompson, & Rosch, 1991) as it includes a very comprehensive cognitive science in Abhidhamma (deCharms, 1997; Lancaster, 1997).

Abhidhamma is the further philosophical and psychological development of Buddhism (Bhikkhu Bodhi, 1993; Guenther, 1976; Nyanaponika, 1976; Nyanatiloka, 1971). Abhidhamma (ultimate teaching) is a critically-analyzed, detailed map of the mind, divided into sequences of conscious and mental factors. For some people, “Buddhist psychology” refers to the Abhidhamma. This Buddhist cognitive science includes a detailed dissection of mental processes and experiences, plus an explanation for how they all fit together. The Abhidhamma includes many different systems of categorizing and grouping dhammas and other basic components of the mind and consciousness. One is the 52 mental factors (*cetasikas*) – components associated with consciousness. Abhidhamma also includes lists of unhealthy factors and healthy factors (Goleman, 1988). These factors impair or help meditation, and can be the basis for personality and mental health. Therapy consists of cultivating healthy factors that counterbalance unhealthy factors. For instance, cultivating the healthy factors of insight and mindfulness reduce the unhealthy factor of delusion, which could cause paranoia (suspicion and mistrust of others or unjustified jealousy). The unhealthy factors include delusion, perplexity, shamelessness, remorselessness, egoism, agitation, worry, greed, avarice, envy, contraction, torpor, etc. The healthy factors include insight, mindfulness, modesty, discretion, uprightness, confidence, non-attachment, non-aversion, impartiality, composure (calmness, self-possession, and self-control), etc.

Behaviour Modification

The term “behavior modification” is used here in the broadest sense to include behavior therapy, cognitive behavior therapy, and applied behavior analysis. Dr. Padmal de Silva who has many publications interrelating Buddhism and Western Psychology (e.g., 1996, 2003), including two articles describes how the Buddha and other early Buddhists utilized and advocated practices that can be called behavior modification (1984, 1985). According to Dr. Padmal de Silva in a full article (1984, pp. 666 – 667), the Buddha helped king Kosala who had trouble because of overeating. A prince was instructed to watch the king eat and when the king was down to one handful of rice, he would stop the king with a verse from the Buddha about moderation in eating. The next day the meal was only as large as what was eaten the previous day. Later the king added that he would give away a thousand pieces of money if he had to be reminded by the prince. The king learned to eat in moderation and became lean and energetic.

Since the beginning of the field of behavior modification, counterconditioning has been a basic approach to reduce respondent-based behavior, particularly unwanted emotions such as anxiety. Counterconditioning is also a major and prevalent practice in Buddhism. One example, mentioned above, is the use of health factors to reduce unhealthy factors. When counseling lay-people, instructions such as cultivating friendliness to counterbalance ill-will or sympathetic joy to counterbalance jealousy are given. Another example, common in the Buddha's time, was to meditate in charnel grounds on dead bodies in varying degrees of decay, as a way to reduce body-related craving such as lust or vanity. Counterconditioning also naturally occurs during meditation; when a thought or memory with negative effect arises, if the meditation-produced calm or relaxation is dominant to the negative affect, counterconditioning will occur. A popular and powerful example of Buddhist counterconditioning is loving-kindness (*mettā*) meditation, which takes many forms (cf. Salzberg, 1997). For example, one person has a hierarchy of people beginning with someone who is much loved, moving through people liked to people disliked, and ending with a hated person. The practice consists of gradually going through the hierarchy, meditating on the people, while maintaining a feeling of loving-kindness.

Psychoanalysis

There is a large diverse literature comparing psychoanalysis and Buddhism (e.g., Aronson, 2004; Epstein, 1995; Molino, 1998; Rubin, 1996; Safran, 2003; Suler, 1993). Similarities between psychoanalysis and Buddhism that are commonly mentioned include the following: Both are primarily concerned with reducing the suffering of everyday life. Both utilize an experiential approach to explore the dynamics (subtleties or changing aspects) of the personal reality including perceptions, emotions and the sense of self. Both cultivate clear perceiving, knowing reality, and insight into the nature of the self, in ways that transform one's being. And both encourage personal development and freedom from oppressive forces. Epstein (1995) suggests that the Buddha may have been the first psychoanalyst, and both Freud and the Buddha applied their procedures to themselves (Dr. Padmal de Silva, 1992).

Psychodynamic Inquiry and Mindfulness-based Inquiry

There are also important similarities between psychodynamic inquiry and mindfulness-based inquiry as in Vipassanā meditation. Sitting or lying form is used in both systems (e.g., sitting in a

chair or on a cushion, lying on a couch or on the floor), as a way to simplify the situation for inner discovery, restrict action and acting out, and minimize escape. In both the journey is guided by well-established instructions and practices, such as free association in psychoanalysis and looking for specific mental dynamics (subtleties or changing aspects) in Vipassanā (e.g., the interplay of mind and body, or the rising and falling of mental contents in consciousness). Both encourage people to open their consciousness to new and repressed material and to actively notice what arises (Boorstein, 1997). And both may lead to the transpersonal.

Differences between Psychodynamic Inquiry and Insight (*Vipassanā*)

There are, however, important differences between psychodynamic inquiry and Insight (*vipassanā*): In psychoanalysis the therapist is more involved with the client during inquiry, interacting with the client and encouraging and guiding the client; while in insight (*vipassanā*) the meditator usually works alone, based on instructions and feedback from between meditation sessions. Insight is more concerned with the processes of the mind than the content, while psychoanalysis is often very concerned with content (Epstein, 1995). In psychoanalysis, the client is often encouraged to engage and work through contents, rather than simply notice them as in most mindfulness practices. When clients should immerse in the contents and when they should mindfully disengage is an important clinical issue (Cortright, 1997). And insight into psychoanalysis is usually more verbal and rational, while Buddhist insight (*paññā*) is more non-verbal and non-conceptual.

More generally, there are many ways Buddhism and psychoanalysis can complement each other. Psychoanalysis could learn from Buddhism about levels of being and development beyond the current psychoanalytic limits, Buddhism could learn about unconscious interferences with meditation and personal/spiritual growth and the influence of the person's overall psychological and social development (Rubin, 1996; Suler, 1993). And Buddhism long ago perfected a technique of confronting and uprooting human narcissism (excessive or erotic interest in oneself and one's physical appearance), which is a goal that Western psychotherapy has only recently begun even to contemplate" (Epstein, 1995, p. 4). Buddhism introduces three unwholesome roots of motivation - greed, aversion, and delusion; Freud suggests two primary forms of motivation: ego and thanatos. There are similarities between greed (*lobha*) and ego and between aversion (*dosa*) and thanatos; and the id deals with greed and aversion, while the eros deals with delusion (de Silva, 2000; Metzger, 1996). An important difference is that in Freudian theory ego and thanatos are innate while in Buddhism they can be overcome.

Moral Behaviour and Development of Morals

In Buddhism, moral behavior is based on the development of *Sīla* propelled by conscious mind restraint or volitional mind control. There are levels and degrees of morality that enhances one's life, family, and the society. A person with wholesome behavior is endowed with a balanced personality which is wholesome to all beings, environment and the world. Buddhism continues to moral qualities to a higher level termed as moral purification in the upward process of spirituality.

Life Instincts (*Eros*) and Death Instincts (*Thanatos*)

Sigmund Freud's theory of drives initially describe a class of drives known as the life instincts and believed that these drives were responsible for much of behavior. Eventually, he came to believe that these life instincts alone could not explain all human behavior. Freud determined that all instincts fall into one of two major classes: the life instincts or the death instincts. According to Freud humans have a life instinct (*eros*) and a death instinct called *thanatos* (a Greek word for death). The concept of the death instincts was initially described in Freud's book "*Beyond the Pleasure Principle*." In Freud's view, self-destructive behavior is an expression of the energy created by the death instincts. When this energy is directed outward onto others, it is expressed as aggression and violence. The death drive (*thanatos*) is interested in negativity, risk, destruction, and that it takes the 'born to die' approach. The life drive (*eros*), on the other hand, is concerned with the preservation of the human species and life. It controls the *libido* which is the sex drive. It also controls our needs for health and safety in the form of food, sleep, and shelter. It focuses on positivity, pleasure and takes the 'born to live' approach.

Eros (the life drive/instinct, *libido*) is concerned with the preservation of life and the preservation of the species. It thus appears as basic needs for health, safety, and sustenance and through sexual drives. It seeks both to preserve life and to create life. *Eros* is associated with positive emotions of love, and hence pro-social behavior, cooperation, collaboration and other behaviors that support harmonious societies. *Thanatos* (the death drive/instinct, *mortido*, aggression) appears in opposition to *Eros* and pushes a person towards extinction and an 'inanimate state.' *Thanatos* is associated with negative emotions such as fear, hate, and anger, which lead to anti-social acts from bullying to murder.

Repetition

Freud also notes that a man has a strong drive to repeat things, even to the point where it is harmful. This is at the root of several disorders, in particular, Obsessive Compulsive Disorder (OCD). According to Buddhism, a person's character is developed according to mental qualities and behavioral qualities conditioned by the mind. According to the Puggalapaññati of Abhidhamma, many discourses of the Sutta Piṭaka and the Visuddhimagga, the individuals' characters are determined by psycho-ethical contents.

Psychoanalytic Theory of Personality

Freud who separates personality into 3 major components; namely, the **Id**, the **Ego**, and the **Superego** says that these forces work to create a person's behavior and interact with each other and eventually determine personality. **The Id** is the very immature component of personality. It operates only on the pleasure principle with no regard for anything else. One could say that it is completely instinctual. Freud refers to the **id** as the reservoir of psychic energy. It only consists of our basic biological needs. To eat, sleep, excrete, etc... The **id** is only a primary process thinker, so it is primitive, irrational, and illogical. For instance, a hungry boy who only has an id sees a piece of cake in a box, he takes it for himself.

The Super Ego is one's morals, principals, and ethics. It considers the social standards for social behavior and guides us on what is right and wrong. The superego begins to develop

between 3 and 5 years of age. It is mostly shaped by what we learn as young children from adults. Eventually, we accept this training as a part of who we are. We put pressure on ourselves to live up to how we think we should behave. For instance, a hungry boy who only has a superego sees a piece of cake in a glass box, his superego tells him that it is someone's piece of cake and that it is not acceptable to take it.

The Ego is the moderator between the ego and the superego. It operates on the reality principle. It makes the decisions that command behavior. The ego also considers social realities, norms, etiquette, rules, and customs when it makes a decision on how to behave. It seeks to delay gratification of the id's urges until appropriate outlets can be found. It uses secondary process thinking to avoid negative consequences from society. For instance, a hungry boy's ego would tell him that he should not take the piece of cake from the box, but instead, he can buy a piece of cake from a shop. In a nutshell,

Id is the seat of our impulses, **Ego** negotiates with the id, pleases the superego and **Superego** keeps us on the straight and narrow

The Id

1. The id is the only component of personality that is present from birth.
2. This aspect of personality is entirely unconscious and includes the instinctive and primitive behaviors.
3. According to Freud, the id is the source of all psychic energy, making it the primary component of personality.

The Ego

1. The ego is the component of personality that is responsible for dealing with reality.
2. According to Freud, the ego develops from the id and ensures that the impulses of the id can be expressed in a manner acceptable in the real world.
3. The ego functions in the conscious, preconscious, and unconscious mind.
4. The ego operates based on the reality principle, which strives to satisfy the id's desires in realistic and socially appropriate ways.

The Superego

1. The last component of personality to develop is the superego.
2. The superego is the aspect of personality that holds all of our internalized moral standards and ideals that we acquire from both parents and society - our sense of right and wrong.
3. The superego provides guidelines for making judgments.
4. According to Freud, the superego begins to emerge at around age five.

There are two parts of the superego:

1. The ego ideal includes the rules and standards for good behaviors. These behaviors include those which are approved of by parental and other authority figures. Obeying these rules leads to feelings of pride, value, and accomplishment.

2. The conscience includes information about things that are viewed as bad by parents and society. These behaviors are often forbidden and lead to bad consequences, punishments or feelings of guilt and remorse.

The superego acts to perfect and civilize our behavior. It works to suppress all unacceptable urges of the id and struggles to make the ego act upon idealistic standards rather than upon realistic principles. The superego is present in the conscious, preconscious and unconscious.

Transpersonal

In North America, transpersonal psychology is the branch of psychology that deals with levels of development and being beyond (trans-) the personal self-centered level (cf. Copyright, 1997; Walsh & Vaughn, 1993; Wilber, 2000); this includes experiences that “encompass wider aspects of humankind, life, psyche, and cosmos” (Walsh & Vaughn, 1993, p. 3). In Buddhism, uncovering the transpersonal is fundamental, and all other benefits of Buddhist practice are subordinate to this goal.

Dr. Padma de Silva says, “Historically, Buddhism and Western psychology have struggled to interact in any meaningful way since the Buddhist approach to the investigation of the mind is most definitely ‘unscientific’ as defined by Western science. Science attempts to create conditions where impartial, objective observations may be recorded. The scientist concerns him or herself with a hypothesis, designs an experiment which will allow this hypothesis to be tested, and notes the results. If the results can be replicated and if all other possible reasons for the recorded result have been eliminated, the scientist concludes that his or her hypothesis is robust and will submit their findings to the scientific community. If the scientific community after testing the hypothesis itself, is satisfied that the experiments were properly conducted according to its own criteria, the hypothesis becomes a law. A law is the closest thing to ‘truth’ that science acknowledges. This law is supposedly independent of any kind of bias, such as the particular views of the scientist, or of the culture within which the experiment took place. Buddhism, on the other hand, is not concerned with laboratory conditions, control groups, or ‘objectivity’ in the sense of the experimenter being separate from and impartial to the subject. Indeed in Buddhism, the person conducting the ‘experiment’ and the subject is the same. Buddhists too seek truth, objectivity and an unbiased view, but have an entirely different approach to achieving it. The mind of the unenlightened scientist, according to the Buddha, is defiled and thus cannot possibly be objective: This mind is brightly shining, but it is defiled by defilements which arrive. But this is not understood as it really is by those who are spiritually uneducated, and so they do not develop the *citta*.

CONCLUSION

Buddhist doctrine in its overall objective is a system of psychology based on universal expositions of mind and behavior of the individual and ‘Buddhist psychology’ is intertwined with moral development, spiritual and cognitive enhancement. The practice of Buddhist psychology is based on the Noble Eightfold Path that provides grounds for the development of inner character and handling day to day circumstances through the threefold training (*tiśikkhā*)— moral enhancement (*sīla-sikkhā*), mind cultivation (*saṃādhi-sikkhā*) and developing wisdom (*paññā-sikkhā*) that encompass all eventualities in the practice of life propelled by mind. Therefore,

Buddhist psychology has much to offer western psychology that has no spiritual objectives and potentially makes a profound contribution to it without compromising the basic stance of Buddhism. In the broader context, Buddhist psychology is likely to keep interacting with modern psychology rather than achieving integration with it through new conceptualizations, theories and approaches based on universally adoptable Buddhist doctrinal theories.

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