



CONTEMPORARY BUDDHIST HUMANISTIC PSYCHOLOGY

Prof. L. Udayakumar* & Kishore Kumar Pradhan**

* Centre for Mahayana Buddhist Studies, Acharya Nagarjuna University, Nagarjuna Nagar, Guntur, Andhra Pradesh

** Research Scholar, Centre for Mahayana Buddhist Studies, Acharya Nagarjuna University, Nagarjuna Nagar, Guntur, Andhra Pradesh

Cite This Article: Prof. L. Udayakumar & Kishore Kumar Pradhan, "Contemporary Buddhist Humanistic Psychology", International Journal of Computational Research and Development, Volume 7, Issue 1, Page Number 89-94, 2022.

Abstract:

Buddhism spread to the West as a psychology, rather than as a religion or philosophy. Buddhism also contains aspects of psychotherapy that can improve health and peace of mind. Nirvana (nibbana) has been described as the highest state of mental health, and Buddha is also referred to as the peerless psychiatrist. Since the development of Buddhist philosophical thought, it has influenced different Buddhist schools in different countries. Buddhist theories and methods in different Buddhist schools have created different therapies, such as Zen therapy in Japan. They all represent one aspect of the Buddhist tradition, which originated from early Buddhism. Buddhism and psychiatry blended together in Japan one hundred years ago as a stage in the development of Japanese psychology. Gradually, Japanese psychiatrists have developed Buddhism-based psychotherapies, such as Morita therapy and Naikan therapy. Jodo Shinshu (Pure-land) Buddhism emphasizes the practical, rather than theoretical, way to attain wisdom and understanding of the self. Therefore, the method of therapy is a practical way of improving mental health by focusing on past experiences and through self-reflection and it has even influenced the Jodo Shinshu sect of Buddhism.

Key Words: Buddhism, Mind, Psychology, Human, Experience, Methods....etc.

1. Introduction:

This thesis will examine the Contemporary Buddhist Humanistic Psychology, one of the major psychology approaches that have been influenced by Buddhism. Buddhist philosophy contains numerous psychological techniques, and evidence can be found in early Buddhist teachings based on the Palicanon as well as in later-developing Buddhist sects for the basis of systems of psychological support or for producing new clinical applications. The basic nature of the human mind, irrespective of color or creed, is common to every human being. The message of Buddha is universal, and therefore Buddhist psychology is universally applicable, and it can be used in conjunction with other religious beliefs to cure mental illness and to improve mental health. Buddhist theories such as Zen and Mindfulness Meditation have influenced Western psychology and have created new psychotherapeutic methods. Buddhist psychology has blended with cultural values in Japan and has steered the development other therapy.

2. Buddhism:

The two main forms of Buddhism are Theravada, which is considered as orthodox Buddhism, and Mahayana, which is considered as a heterodox philosophy. Zen (meditative) Buddhism is a variety of Mahayana, and was first practiced in China before spreading to Japan. These sects of Buddhist philosophy guide the practitioner towards a spiritual life, aim to decrease and eliminate suffering, to increase clarity of mind, and to provide a way of understanding spiritual processes. In the past 2600 years of Buddhism's history, various Buddhist schools have been developed and have provided important new perspectives on how Western psychological functions may interact with the psychology of religion. Buddhist Humanistic Psychology as a spiritual and religious tradition traces its roots back to the 5th century BC, during the era of Siddhartha Gautama, and in particular to the moment at which he became Shakyamuni Buddha. Through the various doctrines on the psychological aspect of human behavior, Buddhism developed into many philosophical schools, which then developed their respective focuses and interests. Buddhism spread to the West as a psychology, rather than as a religion or philosophy. Buddhism also contains aspects of psychotherapy that can improve health and peace of mind. Nirvana (nibbana) has been described as the highest state of mental health, and Buddha is also referred to as the peerless psychiatrist. Since the development of Buddhist philosophical thought, it has influenced different Buddhist schools in different countries. Buddhist theories and methods in different Buddhist schools have created different therapies, such as Zen therapy in Japan. They all represent one aspect of the Buddhist tradition, which originated from early Buddhism. Buddhism and psychiatry blended together in Japan one hundred years ago as a stage in the development of Japanese psychology. Gradually, Japanese psychiatrists have developed Buddhism-based psychotherapies, such as Morita therapy and Naikan therapy. Jodo Shinshu (Pure-land) Buddhism emphasizes the practical, rather than theoretical, way to attain wisdom and understanding of the self. Therefore, the method of therapy is a practical way of improving mental health by focusing on past experiences and through self-reflection and it has even influenced the Jodo Shinshu sect of Buddhism. In the field of Japanese psychotherapy, this method has developed with an emphasis on increasing personal self-awareness through meditation and self-examination of one's own experiences.

3. Psychology of Early Buddhism:

Psychology of Buddhism refers to traditional psychological techniques and applied philosophy of mind that have been used within Buddhism for the last 2600 years to help people liberate themselves from suffering (dukkha). Buddhism, at its core, is not just a religion in the same way as any of the other global, theistic and spiritual traditions. The following is a short account of the psychology of early Buddhist teachings. The survey is confined to the Pali Canon, which consists of the earliest teachings of the Buddha, and which is also called Pali Buddhism that Consists of Three Baskets:

- Sutta Piṭaka (Basket of Suttas), which consists of the discourses delivered by Buddha within the forty-five years of his life spent preaching, and sometimes by those of his disciples.
- Vinaya Piṭaka (Basket of Discipline), which consists of monastic rules for monks and nuns.
- Abhidhamma Piṭaka (Basket of Abhidhamma), which contains a philosophical and psychological analysis of Buddha's teaching.

Buddha emphasized the care of one's mental health rather than physical health throughout his teachings, which he preached over a period of forty-five years. From a psychotherapeutic point of view, Buddhism is entirely a system of psychotherapy. Gomez states: "Buddhism is a therapy, as a way to heal a sick soul or mind in error or a person in pain". According to Deatherage, to accomplish the ultimate goal of enlightenment, Buddhism offers two routes, one being philosophy, and the other being direct therapeutic intervention. Deatherage notes: the "Buddhist approach establishes logical tenets and then provides a way of personally verifying them. For example, the basic teachings of Buddhism, the Four Noble Truths, observe that everything is impermanent, including one's own life, and that the impermanence of the material world is a primary and direct cause of unhappiness".

The Pali Canon consists of systematic psychological teachings. In particular, the Abhidhamma Piṭaka preserves highly organized and methodological teachings of Buddha. These teachings present a psychological account of human nature, human behavior, and the human mind. Another important account of Buddhist Human psychology is presented in the dhammasaṅgani (A Manual of Psychological Ethics, translated by Caroline Rhys Davids), one of the texts of the Abhidhamma series. It was first published in 1900 (De Silva 1990:236-254). In 1914, she wrote another book titled Buddhist Psychology: An Inquiry into the Analysis and Theory of Mind (Rhys Davids 1924: 16–36). Buddhism regards health as being of the highest importance, and central to freeing oneself from suffering. The concept of suffering (dukkha) in Buddhist psychology has a profound meaning. It is only one meaning of suffering that we experience in life as ordinary suffering. Ruwan M. Jayatunga stated that the French philosopher Anatole France has translated the Pali term dukkha as suffering but it is too narrow in the context of Buddhist psychology. Hence many Western scholars misunderstand the original teaching of the Buddhist concept of dukkha. The concept of suffering is described as a psychological symptom according to the DSM system of psychopathology, which also includes types of suffering such as depression, suicide, panic attacks, anxiety, perversions, addictions, violence, and psychosis. Early Buddhist philosophy tried to help humans to better themselves, not by being born in a better world but by changing themselves. This theme is central throughout the Pali texts, though sometimes this plays out in different ways. This concept also plays a role in therapy, which seeks to ameliorate the character of the person himself through self-introspection. Buddha emphasizes freedom from suffering and understanding the Four Noble Truths through the Middle Path as the way to enlightenment or supreme mental health. With regard to mental illness and its causes, two kinds of illness are mentioned in Buddhist psychology:

- Kaya roga – bodily illness
- Mano roga – mental illness

Buddha's explanation about the cause of Human mental illness is that it emerges from mental defilements (Kleshas), which are essentially based upon the unwholesome roots (or three poisons) of greed, hatred and ignorance (or not knowing). These unwholesome roots of the human mind are considered as the causes of mental illness. The fundamental teachings of the Buddha are present in the philosophy of the Four Noble Truths. The Buddhist perspective of mental illness is focused on defilements, and everyone who is un-awakened or is a worldly being (puthujjana) is, in some sense, mentally ill. The treatment method is divided into three parts: virtue (sīla), concentration (samadhi), and cognition (pañña). These three parts can be understood as human behavioral treatment, human mental treatment and human cognitive treatment.

4. Buddhism and Western Psychology:

In the last century, the interaction of Buddhism with Western psychology occurred gradually and in different stages. It has evolved through the work of various psychologists, namely Carl Gustav Jung, Erich Seligmann Fromm, Alan Wilson Watts, Jack Kornfield, Tara Brach and Joseph Goldstein. They each tried to find a relationship between Western psychology and Buddhism as a way of providing explanations for mental problems human being, enlightenment, and universal treatment for pain. The relationship with between Western psychology and Buddhist human psychology is complex and subtle, and as such is beyond the scope of this works. Buddhism has influenced Japanese psychology as well as Western psychology. Yet, the extent and nature of these historical influences are still debatable. Buddhist psychological teachings based on meditation and taught in Western Vipassana centers are basically rooted in the Theravada Buddhist tradition. Vipassana/vipassāna (skt),

or insight meditation, also known as the practice of seeing insight, is the core teaching of Buddhist meditation based primarily on the satipaṭṭhana-sutta, and was translated as the Four Foundations of Mindfulness. Jon Kabat-Zinn (1979) founded Mindfulness Based Stress Reduction (MBSR) for the treatment of chronic disease through his program at the University of Massachusetts (Kabat-Zinn 2004: 60). This program inspires mindfulness and practice in the use of medicine and in the treatment of all kinds of diseases. Since then, there have been several mindfulness- based projects successfully launched in different social institutions such as schools, hospitals, prisons, and veteran centers. Marsha M. Linehanis, professor of psychology at the University of Washington, developed Dialectical Behavior Therapy (DBT) based on mindfulness. Other famous mindfulness therapies, including Mindfulness Based Cognitive Therapy (MBCT) and Steven C. Hayes's Acceptance and Commitment Therapy (ACT) are also based on Hofmann's Cognitive Behavior Therapy (Hayes, Kirk, Kelly 2003: 184). A close examination of Cognitive Behavior Therapy (CBT) and Buddhist psychology shows that, despite having been developed in different cultural contexts and traditions, these still share common aims, techniques, and even elements of a common history (Tirch, Silbertain, Kolts 1968). These are just a few examples of the integration of Buddhism and psychology in the West.

5. Buddhism and Japanese Psychology:

Buddhism has always been shaped by whatever culture it has entered. Confucianism, Taoism and Chinese culture have shaped Buddhism in China. In Japan, it was shaped by the Shinto religion and Japanese culture. In the West, it seems that it is the encounter with psychology that has had the most profound effect on the form that Buddhism takes; psychology has likewise been enriched by the Buddhist influence. In the same way as in Japan. Kirishimoto notes that, as a consequence of integrating Buddhism and psychology into Japanese society, Japanese Buddhist practices have been successfully applied to the clinical psychology in Japan. In his foreword to the book titled "An Introduction to Zen Buddhism" written by Daisetsu Teitaro Suzuki, Carl Gustav Jung mentions that, Suzuki's books on Zen Buddhism are the best works among the recently published. Zen Buddhism itself is rooted in the Pali-Canon. This means that all the psychological concepts have come from the same root, which is early Buddhism. Suzuki's book is a manual for Zen Buddhism as well as a framework to balance life and to achieve mental happiness through Zen. Suzuki states in his book, titled "Buddha of Infinite Light: The Teachings of Shin Buddhism, the Japanese Way of Wisdom and Compassion", published by Shambhala, that the combination of Buddhism and psychology is the combination of theory and practice. With a background in Buddhist Human Psychology, the Japanese created indigenous psychotherapy. Although the main psychological treatment in Japan is derived from Western psychotherapy, Japan setup two kinds of native psychological therapies, called Morita therapy and Naikan therapy which will deal as one of the chapter in my thesis. Chikako pointed out the influence of Buddhism on Japanese psychoanalysis when comparing Naikan therapy themes. Japanese psychoanalyst Kosawa Heisaku studied psychology at the Psychoanalytic Institute of Vienna. In 1932, during this period, he visited Sigmund Freud and discussed his theory of the Ajase complex with him. The Ajase complex was based on the old Japanese Buddhist story about prince Ajasastru who lived at the time of historical Buddha. It is the Japanese equivalent of the Oedipus complex. The Ajase complex represents the deep relationship between mother and child. The Ajase complex was based on the Ajase story, which itself appears in the kanmuryojukyo, a Buddhist scripture centering on the salvation of the mother. Morita Shōma and Yoshimoto Ishin are Japanese psychotherapeutic pioneers of the same generation as Professor Kosawa. They shared psychological ideas with each other; Morita therapy and Naikan therapy therefore have a historical basis in Buddhism as well as in knowledge derived from European psychology. While Kosawa presented his theory to Freud, he also emphasized the value of 'redemption', due to his psychological analysis of salvation from sin by the power of Buddha. In the West, humanistic psychology is committed to bridging the gap between people and their differing views so as to improve mutual understanding. It is believed that Westerners tend to seek a 'quick fix' in psychotherapy, but because in Japan, it is difficult for people to get together as close relationship. As a result of this situation the psychotherapy process in Japan is slow.

6. The Problem of Research:

The proposed research is to show how important the Buddha's instructions are for all beings with regard to the social problems like health, mind, understanding, knowing, remembering, sensation, perception, emotion, motivation, cognition, mind, and consciousness education, and communication, that everyone faces in the world today, eventually until to attain Nibbanasukha, peaceful happiness. In this world, we have several major Philosophies of religions, and school of Buddhism are one of the shining exemplary systematic teachings for all classes of human beings. The Buddha was one of the prominent leaders over the world also. His teaching is compiled in three sections in Pali known as Tipiṭaka. After his Enlightenment, Gotama the Buddha delivered his teachings from that day, for 45 years, for all beings who were ready to understand and to follow it. Although He preached his teaching for all beings, some people who are not mindfulness (sati) and wisdom (pañña) cannot understand and know one's characters, behaviour or temperament and other people's temperament or behaviour associated with one truly. If not understand like that, it can be so difficult to communicate each other and to attain the enlighten Paths and the Fruits (Magga-ñāṇa and Phala-ñāṇa) eventually Nibbana-Sukha (Peaceful

happiness) because of not getting to practice suitability of meditation for temperaments. Therefore the proposed research is to resolve these problems.

7. The Objective of Research:

This research seeks to provide more detailed information about the Human psychological behaviour in mentally and physically. Buddhist philosophy contains numerous psychological techniques, and evidence can be found in early Buddhist teachings based on the Pāli Canon as well as in later-developing Buddhist sects for the basis of systems of psychological support or for producing new clinical applications. Clearly it is psychology, for it deals with topics such as sensation, perception, emotion, motivation, cognition, mind, and consciousness. The Buddha said his primary work was to reduce suffering, and the Dalai Lama continually stresses that his approach to Buddhism is about increasing happiness. Both share the ideal of maturing and growth. And both acknowledge that the mind functions at a superficial and deep level.

8. The Hypothesis:

The teaching of the Buddha is very necessary to understand and to practice. Most people, in the world, live in together with different people in their daily life and face several difficult problems because many people cannot see and know others' behaviours and personal activities by the naked eye. If we see and know actually people's behaviour and temperaments, several problems, worldly affairs and obligations as well as unworldly affairs and obligations, such as health, mind, understanding, knowing, sensing.... that everyone faces in the world today will be solved by eightfold path of Buddha teaching.

9. Research Design and Methodology:

The method of research study is based on historical, descriptive and analytical techniques. The key sources of the literature, the works of ancient and modern scholars in Pali and their translations have been studied and analyzed in English. The secondary references are from some modern works, conference articles, journals and books and internet. Historical Research: According to Best and Khan, Historical Research describes what was. It attempts to establish facts, so as to arrive at conclusions concerning past events. The process involves investigating, recording, analyzing, and interpreting the events of the past for discovering generalizations that are helpful in understanding the past and the present and, to a limited extent, in anticipating the future. Descriptive Research: K. P. Pandey contends that in the Descriptive research the researcher is concerned with describing the conditions or relationships that exist, practices that prevail, beliefs, points of views or attitudes that are keeping, the processes going on, the results being felt, or the patterns that are developing. Its process involves identifying, documenting, analysing and analyzing existing conditions. Descriptive research has been used to compare the likeness and differences among the phenomena to discover the facts that accompany or contribute to the occurrence of events. Analytical method: Analysis is a very dominant philosophical tendency, which involves "breaking down" (i.e. analyzing) philosophical issues. Analysis may be explained as an understanding of fundamental concepts, other related concepts, and interrelationship between these concepts. According to Foley (1996), while analysis in philosophy is characteristic of the analytical tradition, what is to be analyzed (the *analysandum*) often varies. Many theorists concentrate on the study of linguistic phenomena, such as sentences, while others focus on psychological phenomena, such as data on senses. However, arguably the most prominent analysis is of concepts or propositions, which is known as conceptual analysis.

10. Significance of this Study:

The significance of this study is to put Buddhist Psychological or Philosophy to examine and define the condition of sensation, perception, emotion, motivation, cognition, mind, and consciousness moral behaviour, temperaments, good and bad deed, effect, standards, qualities, the goal of human life, etc. in this research, I tried to analyze some Buddhist Psychological concepts found in Buddhist Pāli canon and Tripitikka. In addition, it is also analyzed some scholars' ideas and opinions from many kinds of different western and Indian Psychological books. Furthermore; in this research it is to make the welfare of people because of understanding their mind and mental condition. For example: those who want to be success in this worldly affairs and unworldly affairs and obligations are not associated with the greedy person, the hateful person and ignorant person but be associated with the wise, good teacher and faithful person. If so doing we can get the suitability of meditation oneself and to attain peaceful happiness (*Nibbana-sukha*) eventuality. Nationally and International more signified to all human being.

11. Review of Literature:

Ven. Bhaddhantacariya Buddhaghosa (1956) in this work on *Visuddhimagga-The Path of Purification* has elucidated that it is unique and in the literary world. It summarized systematically and interpreted the Buddha's teaching contained in the *Pāli Tipiṭaka*, which is recognized in Europe as the oldest and the most authentic record of the words of the Buddha. Because it is a principle and non-canonical authority of Theravada, it forms the heart of complete and coherent methods the *tipiṭaka* using *Abhidhamma* methods. It set out the detailed and practical instructions, morality (*Sīla*), concentration (*Samadhi*), and wisdom (*Pañña*), for calming and purification of the mind. Bhikkhu Bodhi (2006), in this book "A Comprehensive Manual of *Abhidhamma*" has mentioned that Acariya Anuruddha, a Buddhist savant so little is known about that even his

country of origin and the exact century he lived in remain in question. At the heart of the Abhidhamma philosophy is the Abhidhamma Piṭaka, one of the divisions of. The Pāli Canon is recognized by Theravada Buddhism as the authoritative recession of Buddha's teachings. Dhammasaṅgani (A Manual of Psychological Ethics, translated by Caroline Rhys Davids), One of the texts of the Abhidhamma series. It was first published in 1900 (De Silva 1990:236-254). In 1914, she wrote another book titled Buddhist Psychology: An Inquiry into the Analysis and Theory of Mind (Rhys Davids 1924. "An Introduction to Zen Buddhism" written by Daisetsu Teitaro Suzuki, Carl Gustav Jung mentions that, Suzuki's books on Zen Buddhism. Zen. Suzuki states in his book, titled "Buddha of Infinite Light: The Teachings of Shin Buddhism, the Japanese Way of Wisdom and Compassion", published by Shambhala,

I: The Foundation of Buddhist Humanistic Psychology: the four foundations of Buddhist Psychology and review the integration between Cognitive Buddhist Therapy and Buddhist Psychology. They restate and re-emphasize the positive impact of mindfulness on overwhelming situations and the importance of pursuing healthy thoughts, healthy speech, and healthy actions. In this chapter, I would like to continue providing concrete neuroscience evidence as well. In this chapter k, I would assist the readers in understanding Buddhist Psychology and its integration with Cognitive Buddhist Therapy step-by-step. Therefore, in order to prepare the thinkers for the concept of enlightenment, I would like to introduce Madhyamika, a second century Buddhist philosopher and his Two-Truth Theory. According to Madhyamika, one perceives reality based on one's conditioned and experiential mind (relative truth), instead of the true reality (absolute truth). Absolute truth or emptiness, Sunyata, is the highest level of the traditional Buddhist journey. The readers learn that mindfulness means accepting these truths and balancing between relative and absolute truths. This perspective helps readers in understanding that human beings have the ability to perceive reality the way it actually is.

II: Barrier through Cultural and Religious Perspective: I would like to explore the barriers to self-compassion in western society. I will explore the barriers through cultural and religious perspectives. From the cultural perspective, in western society, competition is a cultural value. Thus, we develop more competition, more self-criticism and more self-hate than those nations who embrace collective cultural values. In addition, we rely more on self-esteem than self-compassion. From the religious perspective, I will explain that we are carrying our ancestors' sin and this attitude affects our feelings about the self as well. In addition, we mostly learned to be compassionate toward others but not ourselves. The compassion is model of emotional regulation. The model includes three systems of the "old brain," the "new brain" and the "affiliation and connection system". The "old brain" is related to the fight or flight response. "It is built for us not by us". The "new brain" is associated with evaluation, reflection, and problem solving. The "affiliation and connection system" is responsible for attachment, caring, and satisfaction responses. Compassion is a result of combining the second and third systems. Cognitive Buddhist Therapy and Compassion-Focused Therapy are under the umbrella of Cognitive Buddhist Therapy, train clients to recognize and utilize these three systems to alleviate mental pain.

III: The Concept of Compassion for Enlightenment: I would like to elaborate on the concept of compassion as the closest step to enlightenment. The word compassion is a compounding of two terms: com (together) and pati (to suffer). Compassion, Karuna, is an infinite concept and embraces components of wisdom and loving kindness, sensitive pleasure, and equability (not preferring one being to another). We need to direct the readers' attention to Cognitive Buddhist Therapy training and practicing letting go negative thoughts and feelings which in turn promotes compassion, sympathetic pleasure, and self-thriving. Suffering is due to an over attachment to personal feelings and thoughts and so compassion expands the focus from the self to others. There is need to indicate that promoting compassion in a society whose core values are individualism, competition, and pragmatism is difficult. This chapter incorporates the fifth and sixth Factors of Awakening Mind which are Serenity in Awakening, passaddhisambojjhaṅga; and Concentration in Awakening, Samādhi-sambojjhaṅga. They refer to practicing calmness and selective attention. Calmness decreases the attachment to mental status and the sixth factor states that focusing leads to enlightenment.

IV: Mindfulness on Buddhist Humanistic Psychology: The focus is on mindfulness as a foundation of both Buddhism and Cognitive Buddhist Therapy. Mindfulness is rooted in the word sati, which refers to focused attention and the acceptance of internal and external mental events in the present moment. In this work the words, mindfulness means experiencing the present moment completely and fully. I would like to present a deeper understanding of mindfulness in this chapter and provide examples of each form of mindfulness; "mindfulness of body, Kaya-sa; mindfulness of feelings, Vedana –sati; Mindfulness of mind or consciousness, Citta-sati; and mindfulness of mental phenomena Dhamma-sati" .i try to indicate that mindfulness promotes mental health by increasing selective attention and decreasing attachment to emotions and environmental stimuli which in turn leads to a non-judgmental analysis of thoughts and feelings. It results in less attachment to negative thoughts and facilitates letting-go experiences. I also describe the integration of Buddhist Psychology training with Cognitive Buddhist Therapy more in depth. In Cognitive Buddhist therapy clients are encouraged to let "should" and "ought to" attitudes go and develop flexible and evolved thoughts and feelings. The only constant in the universe is its inconsistency, thus there is no fixed self; it constantly changes. In both BP and CBT, suffering is the source of problems and at the same time is the solution because it makes one free from

conditioned situations and provides a path to enlightenment. In this chapter the fourth factor of Awakening Mind is also incorporated: Happiness in Awakening, Pitisambojjhaṅga: realizing that satisfaction and positive emotions broaden one's responses to stimuli, while anxiety, depression, and other maladaptive emotions are threatening based and limit one's attention and cognitive capacities.

V: Buddhist Psychology the Creative Training Model: The Buddhist Psychology training model based on "adaptive conduct, mental discipline and wisdom" is need to know well. The follower learns the "adaptive conducts of 'healthy speech, healthy action and healthy livelihood'". Healthy speech means using clear, sensitive, kind, meaningful, and positive words in communication with the "self" (selftalk) and others as well as avoiding hostile, defensive words. Healthy action includes using kind, purposeful, and value-based behaviors which promotes pro-social behaviors, couple relationships and in general the well-being of the self and others. Thus, if we, as readers, design our lives and write our stories, we will not pursue destructive behaviors. "Adaptive conduct" is elaborated on and is then followed by some visualization examples in this work which provide the opportunity to practice mindfulness. The authors invite the readers to challenge themselves by imagining their dream life and writing their own life stories. In this chapter, I would elaborate on the second step of Awakening Mind: Investigation in Awakening, Dhamma-vicaya-sambojjhaṅga, which is the exploring of the mind and the focusing on the present moment without clinging to habitual thoughts and behavioral patterns.

7. Conclusion:

To summarize, Buddhist Human Psychology is a meditative psychotherapy that differs from Western psychotherapy, and which contains extracts from Buddhist practice and includes psychological techniques. The Buddhist teachings on samsara, karma, reincarnation and the Four Noble Truths are the basis of psychology. No matter what Philosophy of religion anyone believes, this will not affect their experience of Buddhist Humanistic Psychology, and everyone can achieve something according to his or her level of introspection. Buddhist Humanistic Psychology has an obvious healing effect on pathological gambling, depression, alcohol addiction, anxiety disorders and so on. It is widely used in hospitals, schools, education centers and other places. It allows people to look at things clearly and accurately, and to see that each part is unique, and thus to perceive the most fundamental reality of things. It is not only a way of gaining insight through meditation, but is also a way of gaining mental health and a better life. 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 Humanistic Psychological view, looking carefully into one's own heart will reveal the source of pain. The experiential process of Psychotherapy can let the client understand the changes of every moment. The only condition of the Buddhism guidance is to think carefully according to the three themes of the Psychotherapy, and to distinguish 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 philosophical and psychological thought coupled with Japanese cultural values gave rise to Psychotherapy.

8. References:

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