



The Human Personality Development: An Integration Method of Psychoanalysis and Theravāda Buddhism Perspective

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Abstract

The main objectives of this research paper are to discuss on the concept of human personality development and propose an integration method of human personality development from Psychoanalysis and *Theravāda* Buddhist perspectives. This is a qualitative research methodology used primarily document, research reports. During the course of this work, the findings of the revolutionary theory of psychoanalysis and it is indeed a great idea in human personality. Sigmund Freud's perspective of human personality is a grand theory to explain from the interactions among what he proposed as the three fundamental structures of the human mind: the id, ego, superego and the consciousness, the pre-consciousness and the unconsciousness. Meticulous research delves into the origins and course of human personality development, the nature of mind, the abnormal aspects of personality and how human personality development can be changed by psychotherapy.

Keywords: Human Personality, Buddhist Psychology, Theravāda Buddhism

1. Introduction

Health is a precious gift, (F. Max Muller, 1898:56) most of people in the world spend their time to make the life comfortable, because of the modern world is based on capitalistic system. Although the money is valuable for the people, they are ready to spend all of money to be a healthy person or protect their life from diseases. The People give up their money to protect their organs and the organs give up for the protection of their lives (V. Fausboll, 1963:500). How much one embraces wealth, one could not enjoy life if there were not enough health. When we talk about health, we mean body and mind. Both are necessary to be balanced in life. The Buddha regards health as key to enlightenment and everything. He always advises his followers to take care of their health, both physical and mental. Buddhist Psychotherapy is a system of treating mental patients which had been experimented with and mind developed. Both psychoanalysis and Buddhism attempt to grasp the nature of mind, consciousness and the self, to alleviate suffering and to foster greater capacity for happiness and compassion.

2. The Concept of Human Personality Development from Psychoanalysis View

In the middle of nineteenth century in Germany, psychology was understood as the analysis of consciousness in the normal adult human being. Sigmund Freud had a different point of view for him, the mind appears as an iceberg in which the smaller part showing above the surface of the water symbolizes the region of the activities of consciousness, and the much larger part of iceberg below the water symbolizes the area of the existing unconsciousness, where the urges, the passions, the repressed feelings and ideas strongly influencing on the individual thoughts and deeds exist. Sigmund Freud's model rested on the power of psychosexual drives as mediated by the structural components of the id, ego, superego and the interplay of conscious and unconscious motives. According to, Sigmund Freud also are personality develops from the interactions among what he proposed as the three fundamental structures of the human mind: the id, ego, and superego, work together to create complex human behaviors, the id, ego and superego are names for the three parts of the human personality which are part of Sigmund Freud's psychoanalytic personality theory.

Sigmund Freud's model of Human Personality refers to the heavily shaded portion is at awareness, the lightly shaded area is preconscious, and the unshaded portion is conscious. The id is all unconscious, the ego and the superego act at all three level. Sigmund Freud's model of personality structure, Sigmund Freud theorized that people have three levels of

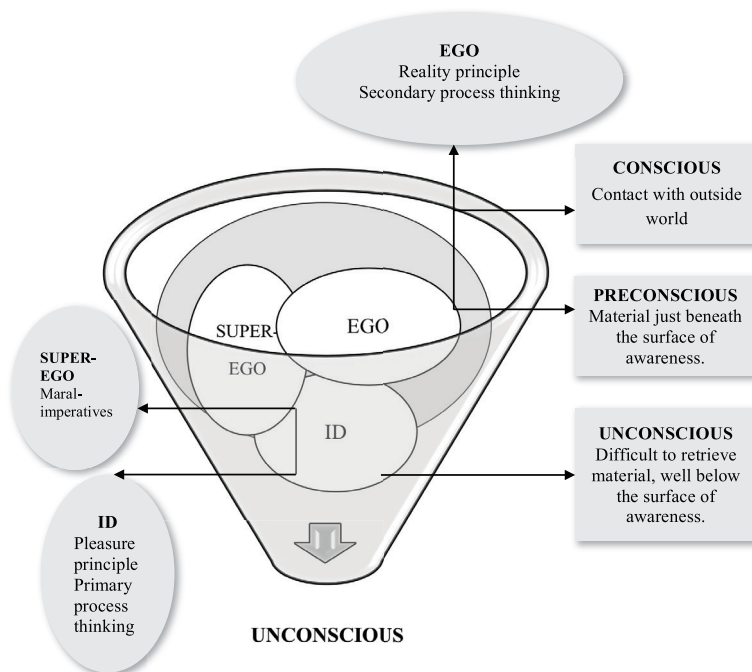


Chart 1: Figure Sigmund Freud's Model of Human Personality

awareness: the conscious, the preconscious, and the unconscious. To dramatize the size of the unconscious, he compared it to the portion of an iceberg that lies beneath the water's surface. Sigmund Freud also divided personality structure into three components id, ego, superego that operate according to different principles and exhibit different modes of thinking. In Sigmund Freud's model, the id is entirely unconscious, but the ego and superego operate at all three levels of awareness.

Sigmund Freud likened the three levels of mind to an iceberg. According to Freud just as only 1/10th part of an iceberg remains above the water, while 9/10 is concealed below the water, similarly the conscious level of the man's mind is a very small part of the unconscious. In the other hand, the top of the iceberg that you can see above the water represents the conscious mind. The part of the iceberg that is submerged below the water but is still visible is the preconscious. The bulk of the iceberg that lies unseen beneath the waterline represents the unconscious. Thus according to Sigmund Freud most of the human activities are motivated from the unconscious. It was this technique which came to be known as psychoanalysis. According to Sigmund Freud our unconscious mind includes those experiences which were repressed, because of being painful or contrary to social norms. Along with these the unconscious consists of instinctive desires which were not allowed to be expressed on the conscious level.

3. The Concept of the Human Personality Development from Theravāda Buddhism

The mental structure of human personality in *Theravāda* Buddhist scriptures brings to the human personality development as *Anusaya* and *Bhavaṅga*.

The Concept of Latent (*Anusaya*): The *Pāli* Text Society's English Dictionary defines *anusaya* thus: "Bent, bias, proclivity, the persistence of a dormant or latent disposition, predisposition, tendency" (Mrs C.A.F. Rhys Davids and W.Stede, 1953: 574). The word "dormant" or latent describes the psychological status of the *anusaya*. They are basically dormant passions which become excited into activity by suitable stimuli (*pariyuṭṭhāna*), because of their strong pertinacity they provide the bade for the emergence of greed, anger and pride. The Buddha replies that even in a baby body a view regarding "own body" is latent.

The Buddha would consider dormant learnings as persistent traits coming down innumerable lives. The idea of character traits which extend to more than one life-span something that is alien to most systems of western psychology, though a rather distant echo of it may be found in the notion of a collective unconscious (Padmasiri De Silva, 2005: 74). In the *Cūllavedalla Sutta*, (Bhikkhu Ñāṇmoli and Bhikkhu Bodhi, 1995: 401-402). The Buddha teaches thus a latent tendency (*anussaya*) is a karmically potent act which is habitually reinforced so that we find it hard to resist such an action. Literally, this meant "outflows" that resided in the unconscious and represented latent tendencies or dispositions that affect our lives. There were seven identified: lust, hostility, speculative views, doubt, pride, craving for existence, and ignorance. When they were uncontrolled they influenced our behavior in this life, and they were carried over to rebirth in the next mode of existence (Carl Olson, 2009: 55).

The Concept of Conscious (*vīthi viññāṇa*): *Vīthi viññāṇa* is the *viññāṇa* which occurs whenever a stimulus enters through one of the senses-doors and it will active lurching into a thought process, the process of seeing, hearing, smelling, eating having bodily contact and thinking. According to psychologist, this thought process is *vīthi viññāṇa* or *vīthi citta* or conscious mind.

The five-door process:

For an eye-door process: eyes-sensitivity, visible object, light, attention.

For an ear-door process: ear-sensitivity, sound, space, attention.

For a nose-door process: nose-sensitivity, smell, air element, attention.

For a tongue-door process: tongue-sensitivity, taste, water element, attention.

For a body-door process: body-sensitivity, tangible object, earth element, attention.
The mind-door process:
For a mind-door process: the heart-base, mental object, the bhavaṅga, attention.
 (Bhikkhu Bodhi, 2007: 151).

The Concept of Unconscious (*Bhavaṅga Viññāṇa*): *Bhavaṅga* is a Buddhist psychological term, is translated as “life-continuum” (Nyanatiloka, 2000: 127). The word “*bhavaṅga*” made up as it is of “*bhava*” (existence) and “*aṅga*” (factor) indicates that the *bhavaṅga citta* is the factor or indispensable basis of existence, subliminal consciousness or sub-consciousness, life-continuum in the absence of any process of mind or attention. It is also the faculty of memory, paranormal psychic phenomena, mental and physical growth, Karma and Rebirth.

4. The Integration Method of Human Personality Development from Theravāda Buddhism and Psychoanalysis Perspective

The psychotherapy is treatment of personality maladjustment or mental illness by psychological means (Ernest, R. Hilgard, 1953: 612). The psychotherapy is the use of the techniques of psychology or psychiatry or both to treat mental and emotional disorders. The term includes psychoanalysis, as well as other forms of psychological therapy (Hirsch, J.R., Joshep, F. Kett, James, Trefil, 2002: 145). In the Buddhist way, leads to overcome completely. The main purpose is to overcome the sufferings. In the Western method, they focus only to some extent. According to the Buddhist analysis, it analyzes until the main roots. Buddhism mentioned that three roots for all kinds of mental disorders as greed, hatred and delusion. By eradicating these three roots, can be heal completely.

The Method of Psychoanalysis Therapy: Psychotherapists focus on the personhood of the client and the client’s mental and emotional functioning and behavior, and do not typically focus on the client’s religious or spiritual beliefs (Thomson, Timothy, 2005: 1). Sigmund Freud has taken a big progress by introducing psychoanalysis. He believed that the cause of mental illnesses has been established in the deep part of mind and it is very difficult to recognize. So, he introduced methods like free association, resistance, transference.

The Free Association: The free association is a method employed in psychoanalysis where the patients speak about any subject matter whatsoever and the analyst draws conclusions based on what is said. A technique of psychoanalysis in which the patient is encouraged to relate to the analyst all thoughts, feelings, wishes, sensations, memories,

and images that come to mind, however embarrassing or trivial they might seem. It is designed to incapacitate the second censorship between the preconscious and unconscious, thereby exposing the unconscious defences operating through the first censorship between the unconscious and preconscious (Andrew M. Colman, 2001: 288).

The Resistance: Sigmund Freud fully expected clients to display some resistance to therapeutic efforts. Resistance involves largely unconscious defensive maneuvers intended to hinder the progress of therapy. (Wayne Weiten and Margaret A. Lloyd, 2006: 524). In psychoanalysis a form of displacement involving the redirection of emotions and attitudes from their original instinctual object on to a substitute, especially as occurs in the dependent, child-like and often both sexually and aggressively charged relationship that a person undergoing therapy usually forms with the analyst, generally having features carried over from earlier relationships, especially with parents. The interpretation or working through of the transference is an important aspect of psychoanalytic therapy in which aspects of past relationships are explored (Andrew M. Colman, 2001: 752). The resistance prevents the return to consciousness of repressed material that is especially painful to recall. This material is often related to the individual's sexual life (which includes all things pleasurable) or to hostile, resentful feelings toward parents (Philip G. Zimbardo, 1985: 536).

The Transference: During the course of the intensive therapy of psychoanalysis the patient usually develops an emotional reaction toward the therapist. Often the therapist is identified with a person who has been at center of an emotional conflict in the past, most often a parent or a lover. This emotion reaction is called transference. The transference is called positive transference when the feelings attached to the therapist are those of love or admiration, negative transference is when the feelings consist of hostility or envy. Often the patient's attitude is ambivalent, including a mixture of positive and negative feelings (Wayne Weiten and Margaret A. Lloyd, 2006: 524).

The Method Buddhist Psychotherapy: As Buddhist Psychotherapists have a wonderful opportunity to form part this changing paradigm. May our work be of benefit to all beings. Though Buddhism offer interesting techniques to deal with certain forms of mental and behavioral disorders, thus dimensions in the therapy stance of Buddhism. The method of Buddhist Psychotherapy aspect this has explained from *Sabbasava sutta* and *Satipaṭṭhāna Sutta*.

The Psychotherapy of *Sabbāsava Sutta*: The main special feature of this Sutta is that it was preached for the sake of special group. It is one who knows and sees. (Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, 2012:91). According to the Sutta, for the sake of ending taints one by one, the methods can also be used one by one. In the *Sabbāsavasutta*, the Buddha

teaches seven ways of eradicating defilements that cause mental and physical problems and He also proposed specific techniques and highlighted. For that purpose, proper attention is necessary working with the *āsavās* these methods following:

1. *Dasssanā Pahātabbā* - taints to be abandoned by seeing (by seeing and paying attention or getting vision *āsavās*)
2. *Samvarā Pahātabbā* - taints to be abandoned by restraining (by means of disciplining the mind and body)
3. *Paṭisevanā Pahātabbā* - taints to be abandoned by using (by means of using of four requisites wisely (food, shelter, clothes and medicine)
4. *Adhivāsanā Pahātabbā* - taints to be abandoned by enduring (by means of enduring discomforts and pains)
5. *Parivajjanā Pahātabbā* - taints to be abandoned by avoiding (by means of avoidance of people and places (environment) that promote and increase *āsavās*)
6. *Vinodanā Pahātabbā* - taints to be abandoned by removing (by means of removing *āsavās* and their contributory factors)
7. *Bhāvanā Pahātabbā* - taints to be abandoned by developing.
(by means of the development of the four-fold mindfulness and cultivation of *Satta Bojjhanga Dhamma*) (Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, 2012: 91).

The *Sabbāsava Sutta* is one of the most important and practical teachings in the *Pāli Canon*. It summarizes our most deeply entrenched patterns of delusion and suffering and it points to the methods by which these are managed and overcome. The seventh *bhavanā* is developing what should be developed and eradicating what should be eliminated. If one acts like this with mindfulness there exists mental peace.

The Psychotherapy of *Satipaṭṭhāna Sutta*: Buddhist meditation aims at producing at state of perfect mental health, equilibrium and tranquility. Connected to our life, our daily activities, our sorrows and joys, our words and thoughts, meditation supports to health, happiness, and build up a peaceful society. The *Satipaṭṭhāna Sutta* which means “the setting up of mindfulness” is the most important discourse ever given by the Buddha on mental development.

For the purification of beings (*sattānaṃ visuddhiyā*)

For the overcoming of sorrow and distress (*soka pariddavānaṃ samatikkamāya*)

For the disappearance of pain and sadness (*dukkha domanassānaṃ atthaṃgamāya*); For the gaining of the right path (*ñāyassa adhigamāya*)

For the realization of *Nibbāna* (*nibbānassa saccikiriya*)

Mindfulness meditation includes mindfulness of body (*Kayā*), feelings (*vedanā*), consciousness (*citta*), and mental objects (*dhamma*).

Contemplation of the body (*kāyānupassanā*)

Contemplation of feelings (*vedanānupassanā*)

Contemplation of mind (*cittānupassanā*)

Contemplation of mind-objects (*dhammānupassanā*).

Kāyānupassanā (*Development of body-awareness*): *Satipaṭṭhāna Sutta* guides us correctly to start with the development of body awareness, to be aware of one's own body or that of another person or persons. One's own body or that of another person is an object which can be touched and seen, the body is a tangible object. The Buddha, in *Satipaṭṭhāna Sutta* has recommended the following six methods of developing body awareness.

Developing awareness of breathing process. (anapana sati)

Developing awareness on the postures of the body sitting, standing, walking and sleeping postures.

Development of clear comprehension of one's own actions such as talking, thinking and bodily functions. (Sampajāna)

Development of seeing and knowing the impurities of the body. (patikkula manasikara)

Development of awareness of the elements of the body. (dhatu manasikara)

Development of awareness of the process of decomposition of the body. (nava sivathika manasikara). (H.S.S. Nissanka, 2002: 37).

Vedanānupassanā (seeing and knowing feelings): It is also easy for a mental patient to see and know his feelings associated with his body and mind. In the *Tipiṭaka* *vedanā* devoted one of the five aggregates (*vedanākkhanda*) that makes up an individual. *Vedanākkhanda* is defined as:

All three types of feelings [vedanā] are included, painful, pleasant, neither painful nor pleasant, experienced through contact of the six sense organs with external objects. All our mental and bodily feelings are included in this group (Rahula, 2000: 21). Whatever kind of feeling there is, whether past, future or present, internal or external, gross or subtle, inferior superior, far or near: this is called the feeling aggregate [vedanākkhanda] (Bhikkhu Bodhi, 2000: 886).

These feelings particularly the first two can be understood by ental patients without much difficulty. A normal person in guided meditation, can get to know and see several grades of feelings.

The contemplation of the feelings, either with regard to his own person, or to other persons, or to both. He beholds how the feelings arise, beholds how they pass away, beholds the arising and pass away of the feelings.

Cittānupassanā (seeing and knowing the Mind): After cultivation of awareness of feelings, the of *Satipaṭṭhāna Sutta* recommends us to observe our own thoughts. One who practices meditation on the mind, will see his own thoughts and identify them as belonging to one of the following thoughts of lust and desire, thoughts without lust and desire, thoughts of hate, thoughts of ignorance, thoughts without ignorance, shrunken thoughts, distracted thoughts, concentrated thoughts, develops mindfulness of thoughts. Thus he dwells in contemplation of the mind, either with regard to his own person, or to other persons, or to both. He beholds how consciousness arises, beholds how it passes away, beholds the arising and passing away of consciousness.

Dhammānupassanā (seeing and knowing oneself through the Dhamma): One who observes the mind will also see the contents and the nature of his own thoughts. He will observe whether one or many of the five hindrances are operative or not operative in his own mind. The five hindrances are: (1) Kāmacchanda= strong driver for sensual pleasures. (2) Vyāpāda = strong drive of anger. (3) Thinamiddha = strong tendency to sloth and drowsiness. (4) Uddhacca Kukkucca= A powerful tendency to be of scattered and distracted mind. (Violent behavior) (5) Vicikicchā= A powerful tendency towards doubt and suspicion. (H.S.S. Nissanka, 2002: 39).

The Five hindrances: sensual desire, ill-will, sloth-torpor, worry and flurry, doubt. He knows when there is “lust” (Kāmacchanda) in him: “In me is lust”, knows when there is “Anger” (vyāpāda) in him: “In me is anger”, knows when there is “Torpor and knows when there is “Restlessness and Mental Worry” (uddhacca-kukkucca) in him: “In me is restlessness and mental worry”, knows when there are “Doubts” (vicikicchā) in him: “In me are doubts”. He knows when these hindrances are not in him: “In me these hindrances are not”. He knows how they come to arise, knows how, once arisen, they are overcome, and he knows how they do not rise again in the future.

The Five Groups of Existence (khandha), form, feeling, perception, mental formation, consciousness. And future: the disciple dwells in contemplation of the mind-objects, namely of the five “Groups of Existence”. He knows what “corporeality” (*rūpa*) is, how it arises,

how it passes away, knows what “feeling” (*vedanā*) is, how it arises, how it passes away, knows what “perception” (*saññā*) is, how it arises, how it passes away, knows what the “Mental Formation” (*saṅkhāra*) are, how they arise, how they pass away, knows what “consciousness” (*viññāṇa*).

Six internal and external sense-bases (*āyatana*): eye-sight objects, ear- sound, nose-smells, tongue- taste, body- tangibles, mind- mind objects and the fetter that arises independence on them, he also knows.

Seven factors of enlightenment (*bojjhanga*): the disciple dwells in contemplation of the mind-objects, namely of the seven “Element of Enlightenment,” he knows when there is in him Mindfulness (*sati*), investigation of the Law (*dhammavicaya*), Energy (*viriya*), Enthusiasm (*piti*), Tranquility (*passaddhi*), Concentration (*samādhi*), equanimity (*Upekkhā*).

The Four Noble Truths (*ariya-sacca*): suffering, origin of suffering, cessation of suffering, way of practice leading to the cessation of suffering. The only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering upon the right path, and the realization of Nibbāna, is by these four foundations of mindfulness.

The general benefit of mind development is peace. This is the synonymous of happiness. An unhappy person cannot find peace and there can be no peace without happiness. The Buddha said that “there is no happiness beyond peace” (K. Sri. Dhammanada, 1988: 403), only the free people can be possessed of peace and happiness. Hence, freedom is much significance and is another synonym for peace and happiness. There are four indispensable levels of freedom for the realization of peace and happiness.

1. *Physical Freedom: This freedom is in relation to the material world or physical environment, natural or technological.*
2. *Social Freedom: This is in relation to other people, the community, society or social environment.*
3. *Emotional Freedom: This is the freedom of heart. It refers to the state of freedom from all, traces of mental defilement and suffering.*
4. *Intellectual Freedom: This is the freedom of and through knowledge and wisdom. (Prayyudh Payutto, 1990: 26).*

These are the benefit freedom of mind development with which peace and happiness are surely secured and they are real peace and real happiness. And the benefit of mind development is improvement of the health, such as improvement of high blood pressure, migraine, some forms of paralysis. All these benefits are just general but the deepest benefit

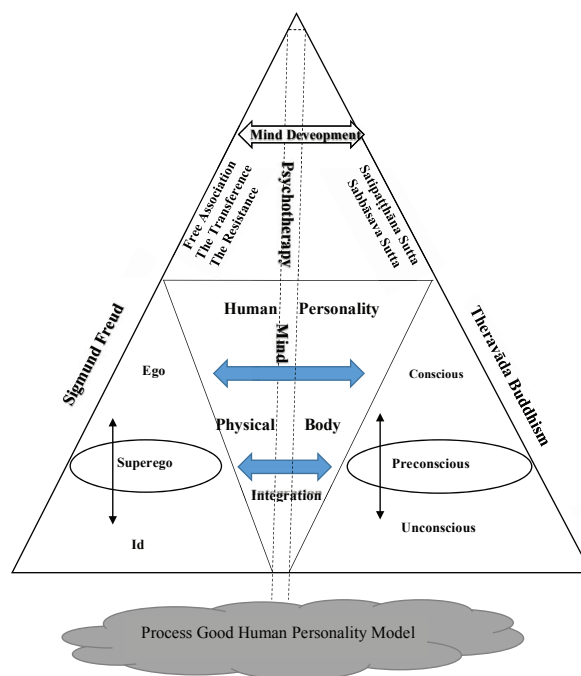
occurs through wisdom which brings tranquility, freedom from the burden of suffering. And the overall therapeutic benefits from the mind development.

5. The Tree of Good Personality Model

The model's name Integration Human Personality Development of Psychoanalysis and Theravāda Buddhism Perspective stands for a compact pyramid. From the model, around shaped figure floated on the top part inside the triangle represents the two: psychotherapy, mind development and methods integration between Sigmund Freud and Theravāda Buddhism. And then two round shaped triangle footed at the ground inside the triangle stands for two a small compact pyramid the ways of integration human personality development of Theravāda Buddhism and Sigmund Freud's Perspective.

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Chart 2: The Tree of Good Personality Model



The small triangle at the left side from *Theravāda* Buddhism have three point: consciousness, precociousness and unconsciousness, the mental structure of human personality in *Theravāda* Buddhist scriptures brings to the new human personality as

Chart 2: The Tree of Good Personality Model

The small triangle at the right side from Sigmund Freud's perspective as had a different point of view for him, the mind appears as an iceberg in which the smaller part showing above the surface of the water symbolizes the region of the activities of consciousness, and the much larger part of iceberg below the water symbolizes the area of the existing unconsciousness, where the urges, the passions, the repressed feelings and ideas strongly influencing on the individual thoughts and deeds exist. Sigmund Freud's model rested on the power of psychosexual drives as mediated by the structural components of the id, ego, superego and the interplay of conscious and unconscious motives.

The small triangle at the left side from *Theravāda* Buddhism have three point: consciousness, precociousness and unconsciousness, the mental structure of human personality in *Theravāda* Buddhist scriptures brings to the new human personality as *Anusaya* and *Bhavaṅga*. According to the Early Buddhism *Anusaya*: the "outflows" resided in the unconscious. Represented latent tendencies that effect our lives, and *Bhavaṅga*: sub-conscious, unconscious life stream. The faculty of memory, paranormal psychic phenomena, mental and physical growth, karma and rebirth, it will mention obviously.

6. Conclusion

When study the integration psychoanalysis therapy and Buddhist way, some similarities and differentiations can be seen. Psychoanalysis is a form of therapy that also treats human suffering. Buddhism is a philosophy, containing within it a unique, complex, and ethical psychology, aimed at relieving human suffering. The main similarity is the both of way have been based on mind, the way to reach the main goal of Buddhism based on mind. And it is the eradication of all kinds of roots of mental disorders. In the psychoanalysis, divided mind into three parts and pay attention on unconsciousness part. But the division of mind in psychoanalysis and Buddhism is different. The psychoanalysis lets patient for the self-understanding. All of these psychotherapies hope that to recover mental illnesses by making self -understanding. It uses many ways for that like free association, transference and interpretation. There is Buddhist way in the *Sabbasawa Sutta*. Although did not appear psychotherapy same like western psychology, it has successful ways. In *Sabbasawa sutta* has mentioned seven methods. The first method of *Sabbasawa sutta* is same with psychoanalysis. In the psychoanalysis also lets him to see his mind. Taints to be abandoned by seeing is the first method in that Sutta. By seeing, being can make right understanding and hopes to have provided guidance in helping overcome suffering, and in establishing peace and happiness.

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