



**THE HUMAN PERSONALITY DEVELOPMENT: AN  
INTEGRATION METHOD OF SIGMUND FREUD AND  
THERAVADA BUDDHISM PERSPECTIVE**

**DINH THI BICH LUY**

A Dissertation Submitted in Partial Fulfillment of  
the Requirements for the Degree of  
Doctor of Philosophy  
(Buddhist Studies)

Graduate School

Mahachulalongkornrajavidyalaya University

C.E. 2018



# **The Human Personality Development: An Integration Method of Sigmund Freud and Theravāda Buddhism Perspective**

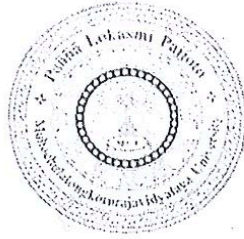
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The Graduate School, Mahachulalongkornrajavidyalaya University, has approved this dissertation entitled “The Human Personality Development: An Integration Method of Sigmund Freud and Theravāda Buddhism Perspective” as a part of education according to its curriculum of the Doctor of Philosophy in Buddhist Studies.

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### **Abstract**

This qualitative research is the Human Personality Development: An Integration Method of Sigmund Freud and *Theravāda* Buddhism Perspective. This dissertation are three objectives as follows: (1) To study the human personality development in Sigmund Freud’s perspective, (2) To study the human personality development in *Theravāda* Buddhist scriptures, (3) To integrate method human personality development of Sigmund Freud and *Theravāda* Buddhism perspective. The research methodology used primarily document, research reports and scholar interview, and a case studies for experimental proof are also included. During the course of this work, the researcher has 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 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. And the origins and

course of human personality development, the nature of mind, the abnormal aspects of personality and how human personality can be changed by therapy. Additionally, the study the main factors that to integrate method human personality development of Sigmund Freud and *Theravāda* Buddhism perspective is mind development from the psychotherapy. The psychotherapy aims to improve an individual's well-being and mental health, to resolve or mitigate troublesome behaviors, beliefs, compulsions, thoughts or emotion and to improve relationships and social skills. According to the Buddha, the source of all physical and mental disease and suffering is the lack of control of mind. The mind is understood to be the source of health as well. In the Buddhist psychotherapy the whole range of practice is integrated so that the psychological approach or physiological approach or the environmental approach is not adopted exclusively, but rather they are used together as a holistic treatment model. This dissertation hopes to have provided guidance in helping overcome suffering, and in establishing peace and happiness and offers further suggestions for relevant researches.

## Acknowledgement

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during my study of Dharma in my country and abroad.

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Thailand, December 10<sup>th</sup>, 2018

Dinh Thi Bich Luy

## List of Abbreviations

In quoting Pāli sources, the references are given according to the volume and page number of the Pāli Text Society edition. For example, bellows:

- D.II.252: D= Dīgha Nikāya, II= volume, 252= page number
- Bv: B= Buddhavaṃsa, II= volume, 59= page number
- J.IV.499: J = Jātaka, IV= volume, 499= page number
- Dhp.5: Dhp = Dhammapada, 5 = verse 5

- A : Aṅguttara Nikāya
- BD : Buddhist Dictionary
- Bv : Buddhavaṃsa
- D : Dīgha Nikāya
- DB : Dictionary of Buddhism
- Dhp : Dhammapada
- EB : Encyclopaedia of Buddhism
- EPD : English-Pāli Dictionary
- FOS : Flower Ornament Scripture: A Translation of the Avataṃsaka Sūtra
- Hn : Kinh Hoa Nghiem (Skt. Avataṃsaka Sūtra)
- J : Jātaka
- Laṅk : Laṅkāvatāra Sūtra
- M : Majjhima Nikāya
- PDB : The Princeton Dictionary of Buddhism
- PED : Pāli-English Dictionary
- S : Saṃyutta Nikāya

### Other abbreviations

- ed.(s) : edited/ editor (s)



ibid. : ibidem/ in the same book

No. : number

op.cit : opera citato/ as referred

p. : page

pp. : pages

Skt. : Sanskrit

tr.(s) : translated/ translator (s)

v. : verse

PTS : Pāli Text Society

vol.(s): volume (s)

## List of Tables and Charts

<b>1. The List of Charts</b>	Page
Chart 1.1: Conceptual Framework	12
Chart 1.2 The Research Process	16
Chart 2.3: Figure Sigmund Freud’s Model of Human Personality	43
Symbol 3.4: The Showing the Mental Structure of Human Personality	124
Chart 4.5: The Tree of Good Personality Model	175
<b>2. The List of Tables</b>	
Table 2.1: Sigmund Freud’s Stages of Human Personality Development	52
Table 2.2: Mechanisms and their Manifestation	64
Table 2.3: The Summary Theory of Human Personality Development in Sigmund Freud’s Perspective	81
Table 3.4: The Summary Human Personality Development in Theravāda Buddhist Scriptures	143
Table 4.5: The Summary Integration Structure of Human Personality from Theravāda Buddhism and Sigmund Freud’s Perspective	176

## Table of Contents

	Pages
<b>Abstract</b>	<b>i</b>
<b>Acknowledgement</b>	<b>iii</b>
<b>List of Abbreviations</b>	<b>v</b>
<b>List of Tables and Charts</b>	<b>vii</b>
<b>Table of Contents</b>	<b>viii</b>
<b>Chapter 1 Introduction</b>	<b>1</b>
1.1 Background and Significance of the Problems	1
1.2 Objectives of the Research	5
1.3 Statement of the Problems Desired to Know	5
1.4 Scope of the Research	5
1.5 Definition of the Terms Used in Research	7
1.6 Review of Related Literature and Research Works	8
1.7 Conceptual Framework	12
1.8 Research Methodology	12
1.9 The Research Process	16
1.10 Advantages Expected to Obtain the Research	17
<b>Chapter II To Study the Human Personality Development in Sigmund Freud's Perspective</b>	<b>18</b>
2.1 The Theory of Human Personality in Sigmund Freud's Perspective	18
2.1.1 The Structure of Human Mind from Sigmund Freud's Perspective	22
a. The Id	22

b. The Ego	27
c. The Superego	31
2.1.2 The Mental Structure of Human Personality of Sigmund Freud's Perspective	34
a. The Unconscious Mind	36
b. The Preconscious Mind	39
c. The Conscious Mind	39
2.1.3 The Role of Conscious, Preconscious and Unconscious forces in Human Personality	40
2.2 The Psychosexual Stages of Human Personality Development	44
2.2.1 Sigmund Freud's Five Stages of Human Personality Development	44
a. The Oral Stage (first to 18 months)	46
b. The Anal Stage (18 to 36 months)	46
c. The Phallic Stage (3 to 6 years)	47
d. Latency Period (6 years to puberty)	50
e. The Genital Stage (adolescence and adulthood)	51
2.3 The Concept of Defence Mechanisms	53
2.3.1 The Projection	57
2.3.2 The Repression	58
2.3.3 The Displacement	60
2.3.4 The Sublimation	60
2.3.5 The Rationalization	61
2.3.6 The Reaction Formation	62
2.3.7 The Undoing	62

2.4	The Concept of Instinct	65
	a. The Concept of Life Instinct	65
	b. The Concept of Death Instinct	66
2.5	The Methods of Psychoanalysis Psychotherapy	67
2.5.1	Sigmund Freud's Theory of Dreams	68
	a. The Dream Analysis	69
	b. Sigmund Freud's Interpretation of Dreams	71
2.5.2	The Free Association	74
2.5.3	The Resistance	76
2.5.4	The Transference	77
2.6	Concluding Remarks	79
<b>Chapter III</b>	<b>To Study the Human Personality Development in Theravāda Buddhism Scriptures</b>	<b>82</b>
3.1	The Concept of Human Personality Development in Theravāda Buddhist Scriptures	82
3.1.1	The Structure of Human Body and Mind in Theravāda Buddhist Scriptures	85
	a. Matter ( <i>rūpa</i> )	89
	b. Feeling ( <i>vedanā</i> )	91
	c. Perception ( <i>saññā</i> )	95
	d. Activities or Mental Formations ( <i>saṅkhāra</i> )	97
	e. Consciousness ( <i>Viññāṇa</i> )	99
3.1.2	The Mental Structure of Human Personality in Theravāda Buddhist Scriptures	103
	a. The Concept of Anusaya (latent)	105

	b. The Concept of Unconscious ( <i>Bhavaṅga Citta</i> ) and Conscious ( <i>Vīthi Citta</i> )	109
	(1) The Concept of Conscious ( <i>vīthi viññāṇa</i> )	109
	(2) The Concept of Unconscious ( <i>Bhavaṅga Viññāṇa</i> )	111
	(a) Sensual Craving ( <i>kāma-taṇhā</i> )	122
	(b) Craving for Existence ( <i>bhava-taṇhā</i> )	122
	(c) Craving for Non-Existence ( <i>vibhava-taṇhā</i> )	122
3.2	The Methods of Buddhist Psychotherapy	124
	3.2.1 The Interpretation of Dreams	125
	3.2.2 The Psychotherapy of <i>Sabbāsava Sutta</i>	128
	3.2.3 The Psychotherapy of <i>Satipaṭṭhāna Sutta</i>	130
3.3	Concluding Remarks	143
<b>Chapter IV</b>	<b>To Integrate Human Personality Development of Sigmund Freud and Theravāda Buddhism Perspective</b>	<b>146</b>
4.1	The Integration Structure of Human Mind of Sigmund Freud and Theravāda Buddhism Perspective	146
4.2	The Integration Mental Structure of Human Personality from Theravāda Buddhism and Sigmund Freud's Perspective	149
4.3	The Integration Methods of Psychotherapy in Human Personality Development of Sigmund Freud and Theravāda Buddhism Perspective	159
	4.3.1 The Mind Development	161
	4.3.2 The Benefit of Mind Development	166
	4.3.3 A Case Studies for Experimental Proof	168
	4.3.4 The Model Integration Human Personality Development	

		xii
	of Sigmund Freud and Theravāda Buddhism Perspective	173
4.4	Concluding Remarks	176
<b>Chapter V</b>	<b>Conclusion and Suggestions</b>	<b>179</b>
5.1	Conclusion	179
5.2	General Suggestions	181
<b>Appendix</b>		<b>183</b>
<b>Bibliography</b>		<b>190</b>
<b>Biography of the Researcher</b>		<b>201</b>

# Chapter I

## Introduction

### 1.1 Background and Significance of the Problems

The human existence has been a subject of research since the dawn of men. Philosophers, scientists and psychologists have sacrificed their golden age in order to seek the cause of life, the human worldview, cosmology and the human perception of the world. To do this it is not enough merely to describe what people do, we must also find out why they do it. Why some people argumentative and domineering while others are shy and hesitant? Why do some people become desperate for attention and go to any lengths to obtain it? Why are some people greedy, selfish and cynical while others are kindly and easy to get along with? One obvious answer is that things happened to them. Everyday living is a continuous two-way transaction between ourselves and our environment. We must consider therefore not only the external events within ourselves, our inner life of personal experiences, feelings and emotions, attitudes, impulses, strivings and aspirations.<sup>1</sup> Human Personality is that pattern of characteristic thoughts, feelings and behaviors that distinguishes one person from another and that persists over time and situations.<sup>2</sup>

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<sup>1</sup> Gordon R. Lowe, **The Growth of Personality: From Infancy to Old Age**, (London: Cox & Wyman Ltd., 1972), p. Xi.

<sup>2</sup> E.J. Phares & W.F. Chaplin, **Introduction to Personality**, 4<sup>th</sup> ed., (New York: Longman, 1997), p. 9.



Human personality has been a topic of interest for scholars all over the world, mainly due the uniqueness of individual personality and its ability to have an impact on human behavior under various circumstances.<sup>3</sup> According to this model of the psyche, the id is the set of uncoordinated instinctual trends; the ego is the organized, realistic part and the superego plays the critical and moralizing role.<sup>4</sup> Sigmund Freud introduced a number of new terms for the theoretical constructs he uses to describe the human mind and two basic conceptual models to delineate the nature of mental personality: the conscious, preconscious and the unconscious and the ego, id and the superego.<sup>5</sup> The term human personality has a distinctive meaning within the field of psychology for the psychologist the term implies.

The study of the characteristic and distinctive traits of an individual, the stable and shifting patterns of relationships between those traits, the origin of the traits, and the ways the traits interact to help or hinder the adjustment of a person to other people and situations.<sup>6</sup> Such a study has two facets: a structural aspect that deals with the description of traits and their relationship, and a dynamic aspect that deals with the motivational influence of trait upon adjustment. Thus the analysis of emotions and motivation which we have made in the preceding chapter is directly related to the study of personality. In fact, out of the many areas of study in contemporary psychology, the triad of motivation, emotion and personality takes a central place in the psychology of

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<sup>3</sup> Kawshalya Sanadaruwan Dissanayake, **Buddhist Concept of Personality**, viewed 4 March 2017, <<http://psychologysam.blogspot.com/2013/12/Buddhist-Concept-of-Personality.html>>.

<sup>4</sup> Ruth Snowden, **Teach yourself Freud**, 2006, McGraw-Hill. pp. 105-107.

<sup>5</sup> Sigmund Freud, **The Ego and the Id**, The Standard Edition of the Complete Psychological Works of Sigmund Freud. Translated from the German under the general editorship of James Strachey, London, Hogarth Press, 1953.

<sup>6</sup> C.T. Morgan and R.A. King, **Introduction to Psychology**, (London: McGraw-Hill, 1966), p. 460.

Buddhism.<sup>7</sup>

Thus the psychology of personality study directs attention on to aspects which are characteristic and distinctive. A trait is an aspect of personality that is both characteristic and distinctive of a person. Because of the large variety of traits found in people. The psychology of Buddhism of material for the study of both traits and types of personality. However, in keeping with the framework within which Buddhist psychological analysis emerged. Both trait and type analysis are rooted in a basic ethical and spiritual concern about man. This means that the discourses of the Buddha focus attention on psychological qualities which are of ethical and spiritual concern. The fifty two mental factors are also divided into four groups: the universal mental factors, the particular factors, the moral factors and the immoral factors.<sup>8</sup> A detailed analysis of this system is given in the various approaches that form the basis of the Buddhist psychology. All these are different standpoints that help the understanding of the psychology of mind and motivation in Buddhism.<sup>9</sup>

The analysis of mind is a more complex and intricate process than the study of matter and material phenomena and hence it is not surprising that the analysis of mind and mental phenomena has been viewed from a number of vantage points in Buddhist psychology. Buddhism sees personality from a different angle and sometimes it agrees with psychological theories and sometimes yet. Buddhism regards the human personality as a functioning aggregate of sensations, memories, perceptions and concept all manifesting on a background of consciousness.<sup>10</sup> Thought Buddhism has

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<sup>7</sup> M.W. Padmasiri de Silva, **An Introduction to Buddhist Psychology**, (London: The Macmillan Press Ltd., 1979), p. 80.

<sup>8</sup> Anuruddha, **Compendium of Philosophy (Abhidhammattha Sangaha)**, translated by S.Z. Aung and Edited by Rhys Davids, London: PTS, 1963.

<sup>9</sup> M.W. Padmasiri De Silva, **Buddhist and Freudian Psychology**, 3<sup>rd</sup> ed., (National University of Singapore: Singapore University press, 1992), p. 6.

<sup>10</sup> **Psychology**, viewed 4 April 2018,  
<<https://www.mahidol.ac.th/budsir/buddhism.htm>>.

taken the outside appearance of person into consideration when explaining personality, it does not limit to outside appearance and it does not say that there is a certain matter that decides the nature of the personality underestimating the importance of the conscious and especially the preconscious and unconscious mechanism which are postulated as basic to normal and abnormal human behavior.

Sigmund Freud succeeded in redefining the human personality and revolutionizing our ways of thinking about human nature.<sup>11</sup> That is useful and very well known, but very limited, Sigmund Freud cannot say the true nature of man and life, because they regard them as having a fixed nature while in fact they are impermanent and selfless. The Buddha aimed at relieving his disciple from the burden of suffering for both the present life and future lives.<sup>12</sup> Both Buddhism and psychology attempt to grasp the nature of mind, consciousness and the self, to alleviate suffering and to foster greater capacity for happiness and compassion. The concept of human personality analysis from Sigmund Freud and *Theravāda* Buddhism perspective have served the hopes and aspirations of humanism well, it has fostered within the social organism a commendable way of life and a communal spirit marked by endeavors towards peace and happiness.

Based on these above issue the writer found that the Buddha's teaching which basically and development trains the mind to cultivate beauty human emotion along the path of power of mindfulness to escape the mental suffering with observe and understand vividly human personality in other to increase the power of mind. Thus the researcher choose this research work title as follows: "The Human Personality Development: An Integration Method of Sigmund Freud and *Theravāda* Buddhism Perspective."

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<sup>11</sup> Duane P. Schultz & Sydney Ellen Schultz, **Theories of Personality**, 8<sup>th</sup> ed., (USA: University of South Florida, 2005), p. 43.

<sup>12</sup> M.W. Padmasiri De Silva, **Buddhist and Freudian Psychology**, 3<sup>rd</sup> ed., (National University of Singapore: Singapore University press, 1992), p. 1.

## 1.2 Objectives of the Research

1.2.1 To study the human personality development in Sigmund Freud's perspective.

1.2.2 To study the human personality development in *Theravāda* Buddhist scriptures.

1.2.3 To integrate the method of human personality development of Sigmund Freud and *Theravāda* Buddhism perspective.

## 1.3 Statement of the Problems Desired to Know

1.3.1 What is study the human personality development in Sigmund Freud's Perspective?

1.3.2 What is study the human personality development in *Theravāda* Buddhism scriptures?

1.3.3 How does integrate method from human personality development of Sigmund Freud and *Theravāda* Buddhism Perspective?

## 1.4 Scope of the Research

The scope of the research can be divided into the follows three dimensions:

**1.4.1 Scope of Sources of Scriptures:** The dissertation title of "The Human personality development: An integration method of Sigmund Freud and Theravāda Buddhism Perspective." The researcher will examine from the primary source. In *Theravāda* Buddhism will use cite from the *Suttanikaya*, *Abhidharma*, research reports, mention to books of Sigmund Freud, the commentaries and sub-commentaries also be cited respectively.

**1.4.2 Scope of Content:** This research focuses on "The Human Personality Development: An Integration Method of Sigmund Freud and *Theravāda* Buddhism Perspective" the first, the researcher would like to study the human personality development in Sigmund Freud's perspective and following namely: (1) Theory of Human Personality in Sigmund Freud's Perspective, (2) Psychosexual Stages of

Human Personality Development, (3) Defence Mechanism (4) The Concept of Instinct, and (5) The Methods Psychoanalysis Psychotherapy.

The second, the researcher would like to study the human personality development in *Theravāda* Buddhist scriptures, focuses on the following points: (1) The Concept of Human Personality Development in Theravāda Buddhist Scriptures, (2) The Structure of Human Mind in Theravāda Buddhist Scriptures, (3) The Mental Structure of Human Personality in Theravāda Buddhist Scriptures, and (4) The Methods of Buddhist Psychotherapy.

The last, when proposing the integrated method of human personality development from Sigmund Freud and *Theravāda* Buddhism perspective, the work will be focused only on the following extents: (1) The Integration Structure of Human Mind from Sigmund Freud and *Theravāda* Buddhism Perspective, (2) The Integration Mental Structure of Human Personality from Sigmund Freud and *Theravāda* Buddhism Perspective, (3) The Integration Methods of Psychotherapy in Human Personality Development from Sigmund Freud and *Theravāda* Buddhism Perspective, (4) The Model Integration Human Personality Development of Sigmund Freud and *Theravāda* Buddhism Perspective, (5) A Case Studies for Experimental Proof.

### **1.4.3 Key Informants**

The keys informants appeared in this research denotes a group of scholars who will be Interviewed in order to obtain the most flesh and new data and information. A population comprising of the following individuals:

1. Prof. Dr. G.T. Maurits Kwee (Emeritus Hon. Prof.) Faculty Members of the Taos Institute Ph. D-Program & Founder of the Institute for Relational Buddhism USA/Netherlands, September 5, 2018, at International Buddhist Studies College Mahachulalongkornrajavidyalaya University Ayutthaya.

2. Prof. Dr. Le Manh That, Vice President for Academic Affairs, Vietnam Buddhist University, September 20, 2017, at International Buddhist Studies College Mahachulalongkornrajavidyalaya University Ayutthaya.

## 1.5 Definition of the Terms Used in Research

In this research has terminologies related to the study. Thus, in order to benefit the study, definitions are defined as follows:

**1.5.1 Human Personality** means human expressions in various ways from two sciences Sigmund Freud and *Theravāda* Buddhist scriptures. Human Personality: The adult personality emerges as a composite of early childhood experiences, based on how these experiences are conscious and unconscious processed within human developmental stages, and how these experiences shape the personality.

**1.5.2 Development** refers to the Buddhism, the development of an individual's life, with emphasis laid on mental aspect, with the mind developed, an individual is sure to be correspondingly developed, this is certain to produce loving kindness and compassion. People are moved to be sympathetic and cooperative, the higher the mind is developed, the more blissful is the reign of peace.

**1.5.3 Integrated Method** refers to Buddhist integrated approach between two principles, namely: Sigmund Freud and *Theravāda* Buddhist perspective.

**1.5.4 Sigmund Freud's Personality** means the theory that 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.

**1.5.5 Psychotherapy** is a type of "talk therapy" that is offered as a treatment for a wide range of ailments and mental disorders. The goal is to solve a problem and/or address symptoms that are affecting the client's quality of life, and there are many ways to go about working to reach this goal that varies by type of psychotherapy.

**1.5.6 Psychoanalysis Psychotherapy** refers to one of the specialized techniques in this field, and tends to probe more deeply into the mind and life of the individual. And Psychoanalysis is a well-recognized branch of medical studies throughout the world. Under psychoanalysis, a patient's mind is looked into for the purpose of discovering the causes of mental illness which are buried in the unconscious mind of the patient. Sigmund Freud was also the pioneers of this method of treatment.

**1.5.7 Buddhist Psychotherapy** refers to a system of treating mental patients which had been experimented with and developed by the author during the past forty-five years. Various mental illnesses including schizophrenia can be and have been cured by this therapeutically method.

## 1.6 Review of Related Literature and Research Works

The researcher has reviewed the literatures, information together with research works which related to the study as follows:

1.6.1 Thich Chon Thien, **The Concept of Personality Revealed through the Pancanikaya**, Delhi University, 1994.<sup>13</sup>

In this research work, the author has made an attempt to present Lord Buddha's teachings recorded in the *Suttanikaya* as a theory of Personality on which a new course of education or culture may be based. It will suggest a standard of value based on wisdom but not on imaginative knowledge, based on human love and humanness but not on hatred or fighting.

1.6.2 Adler, Alfred. **Understanding Human Nature**. USA: Fawcett World Library, 1969.<sup>14</sup>

The purpose of the book is to point out how the mistaken behaviour of the individual affects the harmony of our social and communal life, future, to teach the individual to recognize his own mistakes and finally to show him how he may effect a harmonious adjustment to the communal life. Our whole attitude toward our fellow man is dependent upon our understanding him therefore is a fundamental of the social relationship. Human beings would live together more easily if their knowledge of human nature were more satisfactory.

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<sup>13</sup> Thich Chon Thien, *The Concept of Personality Revealed Through the Pancanikaya*, Delhi University, 1994, p. 225.

<sup>14</sup> Alfred Adler, *Understanding Human Nature*, (USA: Fawcett World Library, 1969), p. 16.

1.6.3 Gordon R. Lowe, **The Growth of Personality: From Infancy to Old Age**, London: Cox & Wyman Ltd., 1972.<sup>15</sup>

This book provides no justification whatever for such enthusiastic extravagances. It is a guide to understanding personality, not a do it yourself psychotherapy. It is intended to help the reader see why people's lives sometimes go wrong, it will not explain how they should be put right. The light hearted prescription of psychological remedies, without adequate training and experience, is exceedingly dangerous and may do irreversible psychological damage.

1.6.4 M.W. Padmasiri De Silva, **Buddhist and Freudian Psychology**, 3<sup>rd</sup> ed. National University of Singapore: Singapore University Press, 1992.<sup>16</sup>

A detailed analysis of this system is given in the various approaches that form the basis of the Buddhist psychology. All these are different standpoints that help the understanding of the psychology of mind and motivation in Buddhism.

1.6.5 Tilokasundari Kariyawasam. **Buddhism and Psychology**. Sri Lanka: Godage International Publishers (Pvt)Ltd., 2003.<sup>17</sup>

Buddhism and Psychology has been carefully designed to provide the reader with a comprehensive, in depth view of what Buddhism is all about. I have tried to blend the concepts of psychology and most of the teaching of the Buddha that has so impressed me. The most exciting areas of Buddhism are represented, as are the early concept of Theravada Buddhism that constitute the foundation of Buddhism.

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<sup>15</sup> Gordon R. Lowe, **The Growth of Personality: From Infancy to Old Age**, (London: Cox & Wyman Ltd., 1972), p. iv.

<sup>16</sup> M.W. Padmasiri De Silva, **Buddhist and Freudian Psychology**, 3<sup>rd</sup> ed., (National University of Singapore: Singapore University press, 1992), p. 6.

<sup>17</sup> Tilokasundari Kariyawasam, **Buddhism and Psychology**, (Sri Lanka: Godage International Publishers (Pvt.) Ltd., 2003), p. Reface.



1.6.6 P.A. Payutto, **Time for Reengineering Human Development**. Bangkok: Dhammasapar publisher, 1998.<sup>18</sup>

The Buddha is also considered the quality of teaching as a crucial factor which constitutes the longevity of the Dhamma. He is explained that human personality development real education is based on a holistic view, which leads to the accomplishment of a good life, peaceful society and habitable world. According to him, a good life is a learning life and when human beings learn more, life is better.

1.6.7 Boisvert, Mathieu, **The Five Aggregates Understanding Theravāda Psychology and Soteriology**, (India: Sri Satguru Publicaions, 1997).<sup>19</sup>

This book presents a detailed analysis of each of the five aggregates. Its primary intention is to establish how the *Theravāda* tradition views their interaction. It therefore attempts to clarify the fundamentals of Buddhist psychology by analyzing one of the earliest classifications.

1.6.8 Nissanka, H S S. **Buddhist Psychotherapy**. Sri Lanka: Buddhist Cultural Centre, 2009.<sup>20</sup>

The purpose of the book is the basic nature of the human mind, irrespective of colour and creed, is common to every human being. The messages of the Buddha are universal and therefore the system of Buddhist Psychotherapy is applicable universally without destroying or disturbing religious faiths to cure mental illnesses and to develop mental health.

1.6.9 De Silva, Padmasiri. **An Introduction to Buddhist Psychology and Counseling: Pathways of Mindfulness-Based Therapies**, 5<sup>th</sup> ed. USA: Palgrave

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<sup>18</sup> P.A. Payutto, **Time for Reengineering Human Development**, (Bangkok: Dhammasapar publisher, 1998), p. 32.

<sup>19</sup> Boisvert, Mathieu, **The Five Aggregates Understanding Theravāda Psychology and Soteriology**, (India: Sri Satguru Publicaions, 1997), p. 71.

<sup>20</sup> H S S Nissanka, **Buddhist Psychotherapy**, (Sri Lanka: Buddhist Cultural Centre, 2009), p. v.

Macmillan, 2014.<sup>21</sup>

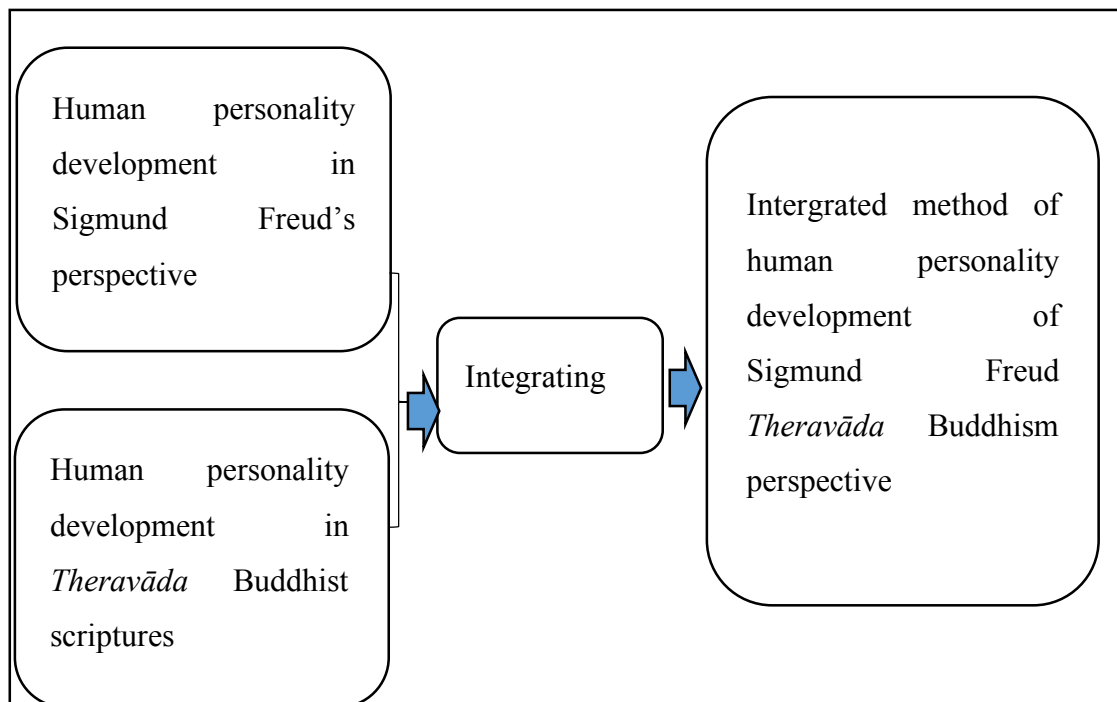
This book presents a detailed that there is a demand for the Buddhist Psychology texts integrating some of the more recent developments in counselling at the level of university courses, for Western-trained therapists integrating mindfulness practice to their work and a sophisticated group of readers interested in these new trends.

In conclusion, from the above reviewed literatures and researches, it can be concluded the idea that *Theravāda* Buddhism mentioned about the basic nature of the human mind, irrespective of colour and creed, is common to every human being. The Buddhist psychology help the understanding of the psychology of mind and motivation in Buddhism. While Sigmund Freud's perspective main points the key concept of the revolutionary theory of psychoanalysis, and it is indeed a "great" idea in human personality. It is obvious that there is still no one ever studied on this particular matter. Therefore, the researcher would like to conduct this dissertation "The Human Personality Development: An Integration Method of Sigmund Freud and *Theravāda* Buddhism Perspective."

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<sup>21</sup> Padmasiri De Silva, **An Introduction To Buddhist Psychology and Counseling: Pathways of Mindfulness-Based Therapies**, 5<sup>th</sup> ed., (USA: Palgrave Macmillan, 2014), p. xi.

## 1.7 Conceptual Framework



## 1.8 Research Methodology

This qualitative research work is a documentary research. The methodology of the research can be divided into three steps based on the objectives as following ways:

### 1.8.1 Step One: To Study the Human Personality Development in Sigmund Freud's Perspective

**a. Issues for Search:** Searching the human personality development in Sigmund Freud's perspective with main points refers to (1) Theory, (2) Key points, (3) Key terms, (4) Method of development.

**b. Method Research:** Documentary study from various documents (1) Texts, (2) Research reports.

**c. Data Sources:** Collecting data related to the studying the human personality development in Sigmund Freud's perspective all data sources are from the texts, books, encyclopaedias, journals, etc. In studying the human personality development in

Sigmund Freud's perspective all data sources refer to two books named: "The Human Growth and the Development of Personality" and "New Introductory Lectures on Psychoanalysis" as well as many texts and books composed by the later another Scholars.

**d. Instruments:** Note paper

**e. Data Collecting:** Read and conclusion the whole concepts and constructing the outline of the work and writing manuscript.

**f. Data Analysis, Synthesis and Interpreting:** Analysing, synthesizing and interpreting the data as well as systematizing the collected data in order to give a clear picture of the human personality development in Sigmund Freud's perspective.

### **1.8.2 Step Two: To Study the Human Personality Development in Theravāda Buddhist Scriptures**

**a. Issues for Search:** Searching the human personality development in Theravāda Buddhist Scriptures, refers to main points as (1) Principles, (2) Key points (3) Key terms, (4) Method of development.

**b. Method Research:** Documentary study from various documents (1) Texts, Abhidhamma, (2) Research reports and scholar interview.

**c. Data Sources:** Collecting data related to the studying the human personality development in *Theravāda* Buddhist scriptures, all data sources are the primary source, and from the texts, Pāli and English translations of *Tipitaka* etc. In studying the human personality development in *Theravāda* Buddhist Scriptures, all data sources refer to two books named: "Buddhist and Freudian Psychology" and "The Concept of Personality Revealed through the Pancanikaya" as well as many texts and books composed by the later another scholars.

This is to survey the viewpoint from later literatures in the detailed explanation for clearer comprehension. Also interview the three salient Buddhist scholars to gain the contemporary of viewpoints of the human personality development in *Theravāda* Buddhist scriptures. Name list as follows:

1. Prof. Dr. G.T. Maurits Kwee (Emeritus Hon. Prof.) Faculty Members of the Taos Institute Ph. D-Program & Founder of the Institute for Relational Buddhism USA/Netherlands, 5 September 2018, at International Buddhist Studies College Mahachulalongkornrajavidyalaya University Ayutthaya.

2. Prof. Dr. Le Manh That, Vice President for Academic Affairs, Vietnam Buddhist University, 20 September 2017, at International Buddhist Studies College Mahachulalongkornrajavidyalaya University Ayutthaya.

**d. Instruments:** Note paper and interview

**e. Data Collecting:** Read and conclusion the whole concepts and interview the Buddhist scholars.

**f. Data Analysis, Synthesis and Interpreting:** Analysing, synthesizing and interpreting the data as well as systematizing the collected data in order to give a clear picture of the human personality development in *Theravāda* Buddhist scriptures.

### **1.8.3 Step Three: To Integrate Method Human Personality Development of Sigmund Freud and Theravāda Buddhism Perspective**

**a. Issues for Search and Study:** Integrative method and propose the integrated way for the method of human personality development of Sigmund Freud and *Theravāda* Buddhism perspective.

**b. Method Research:** Documentary study from various documents.

**c. Data Sources:** All data sources are from the primary source of English translations. As well as the secondary source of the commentaries, sub-commentaries, textbooks, research works, journals, together with the new interpretation from modern scholar respectively.

**d. Instruments:** Note paper

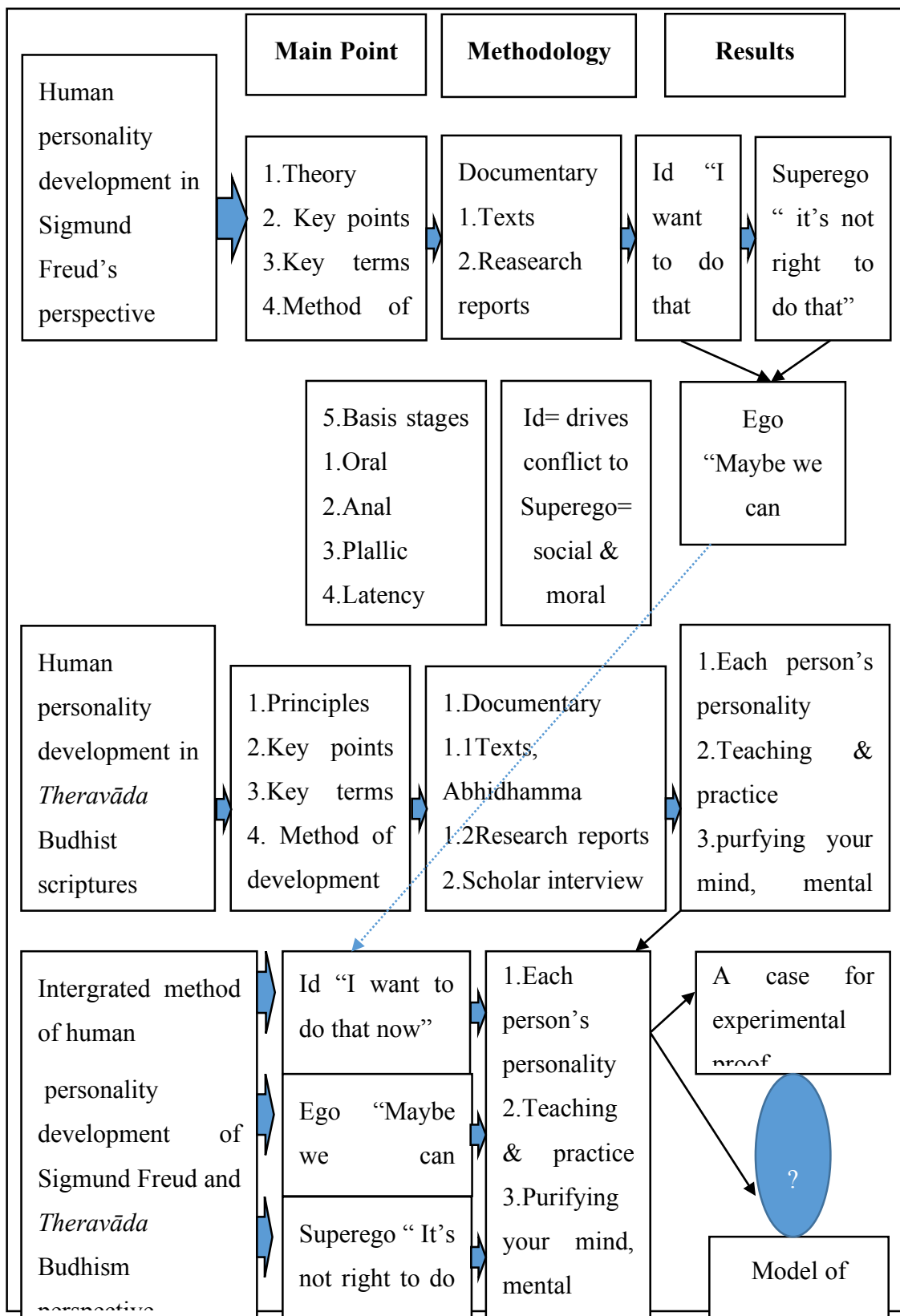
**e. Data Collecting:** Read and conclusion the whole concepts.

**f. Data Analysis, Synthesis and Interpreting:** Analysing, synthesizing and interpreting the data as well as systematizing the collected data in order to give a clear picture of the human personality development from Sigmund Freud and *Theravāda*

Buddhist perspective. The integrative method will be suggested by using the Buddhist doctrines as a base, then integrate human personality perspective into.

Therefore, the research methodology can be shown in the form of the research process table as follows:

### 1.9 The Research Process



## **1.10 Advantages Expected to Obtain the Research**

After doing the study, this research paper contributes to the following advantages and results may be obtained:

1.10.1 Having knowledge about the human personality development in Sigmund Freud's perspective.

1.10.2 Understanding the human personality development in *Theravāda* Buddhist scriptures.

1.10.3 Understanding integrated method of human personality development from Sigmund Freud and *Theravāda* Buddhist perspective and the importance of the human personality development influential to the way of life.





## **Chapter II**

### **To Study the Human Personality Development in Sigmund Freud's Perspective**

This chapter focuses on Sigmund Freud's revolutionary theory of the psychoanalysis, and it is indeed a "great" idea in human personality. Sigmund Freud's perspective of human personality is a grand theory that boldly attempts to explain the origins and course of human personality development, the nature of mind, the abnormal aspects of personality and how human personality can be changed by therapy. In this chapter the fifth-fold following topic will be signified such as: (1) The Theory of Human Personality in Sigmund Freud's Perspective, (2) Psychosexual Stages of Human Personality Development, (3) Defence Mechanism (4) The Concept of Instinct, and (5) The Methods Psychoanalysis Psychotherapy.

#### **2.1 The Theory of Human Personality in Sigmund Freud's Perspective**

Human personality also known as personology is the study of the person, that is the whole human individual. Most people, when they think of personality are actually thinking of personality differences types and traits and the like. This is certainly an important part of personality psychology, since one of the characteristics of persons is that they can differ from each other. Practically speaking, that means personality psychologists must take into consideration biology, evolution and genetics, sensation and perception, motivation and emotion, learning and memory, developmental psychology, psychopathology, psychotherapy, and whatever else might fall between the cracks. Human personality is the dynamic organization within the individual of those psychophysical systems that determine his characteristics behavior and thought.<sup>22</sup> Individual differences can be grouped into broad classifications in terms of personality. Human Personality has been defined as the most adequate conceptualization of a

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<sup>22</sup> G. W. Allport, **Personality: A Psychological Interpretation**, (New York: H. Holt, 1961), p. 28.

person's behavior in all its detail that the scientist can give at a moment in time.<sup>23</sup>

Several important implications are included in this definition:

First, personality is a theoretical interpretation derived from all a person's behavior.

Second, it is not static, but is subject to change.<sup>24</sup>

Commenting on the personality of Sigmund Freud, Jones says:

An overpowering need to come at the truth at all costs was probably the deepest and strongest motive force in Freud's personality, one to which everything else—ease, success, happiness, must be sacrificed. And, in the profound words of his beloved Goethe, the first and last thing required of his genius is love of truth.<sup>25</sup>

Human Personality the sum total of the behavioral and mental characteristics that are distinctive of an individual. Also, informally, the personal qualities that make a person socially popular, as in Princess Diana had a lot of personality, but this sense is avoided in careful psychological usage. [From Latin *Personalitas* personality, from *personalis* of or relating to a person, from *persona* an actor's mask].<sup>26</sup> Ordinarily, personality is taken as the Personality is derived from the Latin word personalities and persona, a translation of the Greek prosopon. These both terms signify the mask worn by actors on stage. By extension the reference is to the role an individual play in the drama of life.<sup>27</sup> And the word "personality" has been considered to be derived from *persona*, which denoted the theatrical mask used in Greek drama to indicate the

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<sup>23</sup> Mc Clelland and C. David, **Personality**, (New York: William Sloane Associates, 1951), p. 69.

<sup>24</sup> Thomas W. Harrell, revised (ed.), **Industrial Psychology**, (New Delhi: Oxford & IBH Publishing Co., 1958), p. 43.

<sup>25</sup> Ernest Jones, **The Life and Work of Sigmund Freud, vol.1.**, (New York: Hogarth Press, 1953), 320.

<sup>26</sup> Andrew M. Colman, **A Dictionary of Psychology**, (New York: Oxford University Press, 2001), p. 547.

<sup>27</sup> William. L. Reese, **Dictionary of Philosophy and Religion**, (USA: Humanities Press, New Jersey, 1996), p. 565.

character which the actor was portraying. Another possible derivation, of Latin origin, is the phrase *per sonore*, which applied to the device in the mask through which the actor projected his voice. In one case, the emphasis is on the assumed role; in the other, there is reference to what is revealed of himself by the person behind the mask. There are other meanings of the word “person”, derived from the same source; emphasis on his importance “quite a person”, representative, e.g. parson of the Church and a special use of the word “person” is applied to part of the male body. In a legal context it may be said that, “a man exposed his person”. The genitalia of a female may also be given a name which alludes to the whole personality when the words used are “her shape.”<sup>28</sup> Human personality is also manifested in his various activities. Human personality is the total quality of the behavior, attitudes, interests, capacities, attitudes and behavior patterns, which are manifested in his relation with the environment.

Since personality is a theoretical interpretation, differences in interpretation should be expected and recognized. A final significant value in the definition of personality is that personality and behavior are capable of change and adjustment. This means that the objective of industrial psychology to improve the adjustment and satisfaction of the individual is realistic and obtainable. Human personality is fundamental to the study of psychology. Human personality is a pattern of enduring, distinctive thoughts, emotions and behaviors that characterize the way an individual adapts to the world.<sup>29</sup> And personality as a concept that describes and accounts for individual differences and consistencies in behavior.<sup>30</sup> The major systems evolved by psychiatrists and psychologists since Sigmund Freud to explain human mental and behavioral processes can be considered theories of personality. These theories generally provide ways of describing personal characteristics and behavior, establish an overall

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<sup>28</sup> Jack Kahn, M.D., F. R.C. Psych., D.P.M. & Susan Elinor Wright, M.A., **The Human Growth and the Development of Personality**, 3<sup>rd</sup> ed., (USA: Pergamon Press Inc., Maxwell House, Faiview Park, Elmsford, 1980), p. 9.

<sup>29</sup> Laura A. King, **The Science of Psychology: An Appreciative View**, 3<sup>rd</sup> ed., (New York: McGraw-Hill Education, 2014), p. 396.

<sup>30</sup> Lyle E. Bourne, Jr. & Bruce R. Ekstrand, **Psychology: Its Principles and Meanings**, 5<sup>th</sup> ed., (New York: Saunders College Publishing, 1985), pp. 334-335.

framework for organizing a wide range of information and address such issues as individual differences, personality development from birth through adulthood, and the causes, nature, and treatment of psychological disorders. Human personality totality of an individual's behavioral and emotional characteristic. Personality embraces a person's mood's, attitudes, opinions, motivations, and style of thinking, perceiving, speaking and acting. It is a part of what makes each individual distinct. Theories of personality have existed in most cultures and throughout most of recorded history.<sup>31</sup>

From what Larry A. Hjelle & Daniel J. Ziegler wrote about the features of personality, the following common features may be mentioned:

1. Most definitions emphasize the importance of individuality, distinctiveness. Personality represents those distinct qualities that make one person stand out from others.
2. Personality is something abstract based on inferences derived from the behavioral observation.
3. Personality represents an evolving process subject to a variety of internal and external influences, including genetic and biological propensities, social experiences, and changing environmental circumstances.
4. Personality definitions differ substantially from theorist to theorist. We should add that definitions of personality are not necessarily true or false, but are more or less useful to psychologists in pursuing research in explaining regularities in human behavior.<sup>32</sup>

Each definition of personality or each personality theory, evolves a feature of personality. Sigmund Freud believed that human behavior is determined by irrational, unconscious factors. The human personality is made up of three major systems, the id, the ego, the superego. Although each of these provinces of the total personality has its

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<sup>31</sup> Mark A. Stevens (ed.), **Merriam Webster's Collegiate Encyclopedia**, (USA: Springfield, Massachusetts, 2000), p. 1250.

<sup>32</sup> Larry A. Jelle & Daniel J. Ziegler, **Personality Theories**, (New York: Mc Grew-Hill, Inc., 1992), p. 5.

own functions, properties, components, operating principles, dynamism and mechanisms.

### **2.1.1 The Structure of Human Mind from Sigmund Freud's Perspective**

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. Each of these systems has its own functions, but the three interact to govern behavior.<sup>33</sup> Sigmund Freud's theory certain aspects of your personality are more primal and might pressure you to act upon your most basic urges. Other parts of your personality work to counteract these urges and strive to make you conform to the demands of reality. Sigmund Freud describes the human mind as interaction of id, ego, superego.

#### **a. The Id**

Sigmund Freud called the unconscious, instinctual component of personality the id. In the id are all of a person's inherited sexual, aggressive and other impulses that seek immediate expression. All the psychic energy, or libido, that motivates behaviour is part of the id at birth. Because the id seeks to gratify its desires without delay, it

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<sup>33</sup> Ernest R. Hilgard, Richard C. Atkinson & Rita L. Atkinson, **Introduction To Psychology**, 6<sup>th</sup> ed., (New York: Oxford & IBH Publishing Co., 1975), p. 374.

operates on the pleasure principle. Because it is unconscious, the id is not in touch with the world outside.<sup>34</sup> The Latin word for “id” as the label for a particularly powerful force in the unconscious mind of every one of us. The id is a tremendous storehouse of energy, and it is entirely submerged in the unconscious. It is the source of all our passions, our instincts and our habits. And it strives continually to gratify them. The drive of the id to achieve satisfaction in the life of the individual is often complicated. This is because it seeks to gratify its needs without any regard for morals or even logic. The id knows nothing of reality, as that word is commonly used. Its exclusive interest is the satisfaction of its own demands, no matter what the cost. It is completely dominated by the pleasure principle. In attitude, the id might be compared with an especially obstreperous infant:

It is entirely uncivilized, very demanding and not the least bit interested in anything but its own needs and desires. There is a driving, untamed power about it and it is not disposed to listen to reason.<sup>35</sup>

In the Freudian psychoanalytic theory, one of the three aspect of the human personality, along with the ego and superego. The id is the source instinctual impulses such as sex and aggression as well as primitive needs that exist at birth. It is entirely nonrationality and functions according to the pleasure-pain principle, seeking immediate fulfilment of its impulses whenever possible. Its working processes are completely unconscious in the adult, but it supplies the energy for conscious mental life and it plays an especially important role in modes of expression that have a nonrationality element, such as the making of art.<sup>36</sup> The id is the primitive, instinctive

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<sup>34</sup> Lyle E. Bourne, Jr. & Bruce R. Ekstrand, **Psychology: Its Principles and Meanings**, 5<sup>th</sup> ed., (New York: Saunders College Publishing, 1985), p. 342.

<sup>35</sup> Joseph Rosner (author) & Herbert Holt, M.D., (introduction), **All About Psychoanalysis: In Questions and Answers**, (USA: Collier Books, 1962), p. 37.

<sup>36</sup> Mark A. Stevens (ed.), **Merriam Webster’s Collegiate Encyclopedia**, (USA: Springfield, Massachusetts, 2000), p. 791.

component of personality that operates according to the pleasure principle.<sup>37</sup> Sigmund Freud referred to the id as the reservoir of psychic energy. By this he meant that the id houses the raw biological urges (to eat, sleep, defecate, copulate), that energize human behaviour. The id operates according to the pleasure principle, which demands immediate gratification of its urges. The id engages in primary process thinking, which is primitive, illogical, irrational and fantasy oriented. The id is the term used to refer to basic urges, impulses or instincts that are inborn.<sup>38</sup> The id the power system of the personality, providing energy for the individual's actions. It operates on the pleasure principle, which states that all unpleasant events should be avoided, regardless of cost.<sup>39</sup>

The id is the set of uncoordinated instinctual trends, the ego is the organized, realistic part and the superego plays the critical and moralizing role.<sup>40</sup> The id consists of everything psychological that is inherited and that is present at birth, including the instincts.<sup>41</sup> Together they are make up the personality, the id is the dark, inaccessible part of our personality and can be described only as a contrast to the ego.<sup>42</sup> The id represents the largest part of the personality and contains all the primitive, untamed urges and tendencies, including aggression, hostility, sexual, erotic, libidinal inclinations. It is governed heavily by the pleasure principle and represents the person seeking gratification, largely physical, crude and unrestrained. The id also is the original source of personality, present in the new-born infant, from which the ego and superego later develop. It consists of everything that is inherited, including the

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<sup>37</sup> Wayne Weiten & Margaret A. Lloyd, **Psychology Applied to Modern Life: Adjustment in the 21<sup>st</sup> Century**, 8<sup>th</sup> ed., (USA: Thomson Wadsworth, 2006), p. 36.

<sup>38</sup> Sidney M. Jourard, **Personal Adjustment: An Approach Through the Study of Healthy Personality**, 2<sup>nd</sup> ed., (New York: The Macmillan Company, 1963), p. 6.

<sup>39</sup> James Geiwitz, **Psychology: Looking at Ourselves**, 2<sup>nd</sup> ed., (USA: Little, Brown and Company (Inc.), 1976), p. 400.

<sup>40</sup> Snowden, Ruth, **Teach yourself Freud**, 2006, McGraw-Hill, pp. 105-107.

<sup>41</sup> Calvin S. Hall & Gardner Lindzey, **Theories of Personality**, 2<sup>nd</sup> ed., (USA: John Wiley & Sons, Inc., 1970), p. 32.

<sup>42</sup> Sigmund Freud, **New Introductory Lectures on Psychoanalysis**, Edited and translated by James Strachey, (New York: W. W. Norton, 1964), p. 91.



instinctual drives-sex and aggression. It is closely linked to the biological processes and provides the energy source (libido<sup>43</sup>), for the operation of all three systems. Increases in energy level produce uncomfortable tension for the id and the id seek immediately to reduce this tension and return the organism to its normal state. Thus the id seeks immediate gratification of primitive, pleasure-seeking impulses. The id like the newborn infant, operates on the pleasure principle, it endeavours to avoid pain and obtain pleasure regardless of any external considerations.<sup>44</sup> The id is unconscious by definition:

It is the dark inaccessible part of our personality. It is filled with energy reaching it from the instincts, but it has no organization, produces no collective will, but only a striving to bring about the satisfaction of the instinctual needs subject to the observance of the pleasure principle.<sup>45</sup>

Sigmund Freud describes the characteristics of id as: an impulse to get satisfaction for instinctual needs with no recognition of the passage of time, it has no

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<sup>43</sup> Joseph Rosner (author) & Herbert Holt, M.D., (introduction), **All About Psychoanalysis: In Questions and Answers**, (USA: Collier Books, 1962), p. 40.

The libido is the energy of those instincts which have to do with all that may be comprised under the word “love”. But Sigmund Freud definition, still in his own words, “goes lower and also higher than the popular sense of the word”. The libido instinct for sexual love, for love of one’s self, love of one’s parents, children, friends and even for humanity in general. It also includes love of inanimate objects such as works of art. And the libido is involved too, in one’s love of country or even devotion to an abstract idea. Sigmund Freud maintained that all the separate kinds of love spring from a common source in the character of the individual. It was this source of psychic energy to which he gave the name “libido”. He notes, among other characteristics, that it is present in each of us from early childhood. And in each of us, the emphasis which this stream of energy places on any particular form of love is constantly changing.

<sup>44</sup> Ernest R. Hilgard, Richard C. Atkinson & Rita L. Atkinson, **Introduction To Psychology**, 6<sup>th</sup> ed., (New York: Oxford & IBH Publishing Co., 1975), pp. 374-375.

<sup>45</sup> Sigmund Freud, **New Introductory Lectures on Psychoanalysis**, (Penguin Freud Library, 1933), p. 105.

negatives but its content elements are energized with either greater or lesser strength. It is interesting how Sigmund Freud explains this degree of intensity of the id content:

No means of showing the ego either love or hate. It cannot say what it wants, it has achieved no unified will. Eros [sexual instinct] and the death instinct struggle within it, we have seen with what weapons the one group of instincts defends itself against the other.<sup>46</sup>

The id is the only part of our psyche that is fully present at birth and contains the instinctual drive of seeking pleasure states by fulfilling our biological needs and impulses. Sigmund Freud called these primal, or instinctual, motivating forces our libidinal desires. These primitive desires propel the human organism to seek out sensual pleasures in selfish ways. However, two problems with the id's impulses.

First, even though the id influences human behavior by building up libido pressure within the psychic system it cannot act on its own because even though it knows what it wants it does not know how to get what it wants. That is the job of the ego.

Second, since birth the ego has been taught that our libido desires are unacceptable and because of this they usually become repressed by the ego's defense mechanisms. When this occurs they now influence the psychic system in ways that are unconscious to the individual which means they lack control of them. The ego comes into existence because the needs of the organism require appropriate transactions with the objective world of reality. The ego is said to obey the reality principle. The reality principle suspends the pleasure temporarily although the pleasure principle is eventually served when the needed object is found and the tension is thereby reduced, it decides what

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<sup>46</sup> Sigmund Freud, (author), Strachey, James & Freud, Anna (ed.), **The Complete Psychological Works of Sigmund Freud: The Ego and the Id**, (UK: Hogarth Press, 1974), p. 3992.

instincts will be satisfied and in what manner.<sup>47</sup>

The id cannot tolerate increases of energy that are experienced as uncomfortable states of tension. Consequently, when the tension level of the organism is raised, either as a result of external stimulation or of internally produced excitations, the id functions in such a manner as to discharge the tension immediately and return the organism to a comfortably constant and low energy level. This principle of tension reduction by which the id operates is called the pleasure principle. Sigmund Freud believed that the human personality of the infant consists of only the id. In the id are all the drives and motives with which we are born and which Freud termed psychic energy and instincts. He viewed the id as the part of our personality that is primitive, illogical, lacking contact with reality and governed by the pleasure principle.<sup>48</sup>

#### **b. The Ego**

The ego (Latin: “I”) in psychoanalytic theory, the portion of the psyche experienced as the “self” or “I”, it is the part that remembers, evaluates, plans, and in others ways is responsive to and acts in the surrounding physical and social world.<sup>49</sup> As a person grows, the real world will impose more and more limitations on the direct gratification of the id’s instinctual impulses. At the same time, a second aspect of personality, called ego, begins to take shape. The ego gets its energy from the id, but it is partly conscious and thus is in contact with external reality.<sup>50</sup>

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<sup>47</sup> Calvin S. Hall and Gardner Lindzey, **Theories of Personality**, 2<sup>nd</sup> ed., (New Delhi: Wiley Eastern Limited, 1991), p. 36.

<sup>48</sup> Jack Roy Strange, **Abnormal Psychology: Understanding Behavior Disorders**, (New Delhi: TaTa Mc Graw- Hill Publishing Company Ltd.,1965), p. 49.

<sup>49</sup> Mark A. Stevens (ed.), **Merriam Webster’s Collegiate Encyclopedia**, (USA: Springfield, Massachusetts, 2000), p. 513.

<sup>50</sup> Lyle E. Bourne, Jr. & Bruce R. Ekstrand, **Psychology: Its Principles and Meanings**, 5<sup>th</sup> ed., (New York: Saunders College Publishing, 1985), p. 342.

The ego refers to the active, controlling, perceiving, learning functions of personality.<sup>51</sup> The ego is the decision making component of personality that operates according to the reality principle.<sup>52</sup> The ego mediates between the id, with its forceful desires for immediate satisfaction and the external social world with its expectation and norms regarding suitable behaviour. The ego considers social realities society's norms, etiquette, rules and customs in deciding how to behave. The ego is guided by the reality principle, which seeks to delay gratification of the id's urges until appropriate outlets and situations can be found. In short, to stay out of trouble, the ego often works to tame the unbridled desires of the id. As Sigmund Freud put it, the ego is "like a man on horseback, who has to hold in check the superior strength of the horse." The ego is partly conscious and partly unconscious, the ego works in each of us even while we are asleep. When our more unpleasant thoughts assert themselves in a dream, it is the ego which censors them. It forces these perhaps threatening ideas to appear in disguise. They show themselves in the dream in the form of symbols. Sigmund Freud's own image, the id produces the driving power, while the ego handles the steering wheel in order to reach a desired goal. Basically, the ego acts as an intermediary, or compromiser, between the impractical demands of the id and the practical demands of our environment.

It operates on the reality principle, which focuses on the distinction between the real and the unreal rather than the distinction between pleasure and pain. In other words, it moves to satisfy the desires of the id in a realistic manner. The kind of thought involved is called second process rational, logical, purposeful, critical.<sup>53</sup> The ego is the component of personality that is responsible for dealing with reality. The ego comes into existence because the needs of the organism require appropriate transactions with

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<sup>51</sup> Sidney M. Jourard, **Personal Adjustment: An Approach Through The Study of Healthy Personality**, 2<sup>nd</sup> ed., (New York: The Macmillan Company, 1963), p. 6.

<sup>52</sup> Wayne Weiten & Margaret A. Lloyd, **Psychology Applied To Modern Life: Adjustment in the 21<sup>st</sup> Century**, 8<sup>th</sup> ed., (USA: Thomson Wadsworth, 2006), p. 36.

<sup>53</sup> James Geiwitz, **Psychology: Looking at Ourselves**, 2<sup>nd</sup> ed., (USA: Little, Brown and Company (Inc.), 1976 ), p. 400.

the objective world of reality.<sup>54</sup> According to Sigmund Freud, one the main functions of the ego is protection from:

Threats from physical danger

The possibility of becoming conscious of taboo id impulses and

The condemnation of the superego should its rigid standards be violated.<sup>55</sup>

The ego's function is mainly to find ways to allow satisfaction of id impulses while at the same time protecting the organism as a whole from danger. Sigmund Freud made it clear that it is an unconscious function of the ego:

We have come upon something in the ego itself which is also unconscious, which behaves exactly like the repressed that is, which produces powerful effects without itself being conscious and which requires special work before it can be made conscious.<sup>56</sup>

The ego functions in both the conscious, preconscious, and unconscious mind. The ego comes into existence because the needs of the organism require appropriate transactions with the objective world of reality. The ego is said to obey the reality principle. The reality principle suspends the pleasure temporarily although the pleasure principle is eventually served when the needed object is found and the tension is thereby reduced, it decides what instincts will be satisfied and in what manner.<sup>57</sup> The ego is the part of our psychic system that grows larger and stronger as we get older. The ego contains all the strategies and coping skills used by the human organism to fulfill the id's impulses. The ego is in charge of directing the energy from the psychic system in

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<sup>54</sup> Calvin S. Hall & Gardner Lindzey, **Theories of Personality**, 2<sup>nd</sup> ed., (USA: John Wiley & Sons, Inc., 1970), p. 33.

<sup>55</sup> Lyle E. Bourne, Jr. & Bruce R. Ekstrand, **Psychology: Its Principles and Meanings**, 5<sup>th</sup> ed., (New York: Saunders College Publishing, 1985), p. 343.

<sup>56</sup> Andrew M. Colman, **A Dictionary of Psychology**, (New York: Oxford University Press, 2001), p. 189.

<sup>57</sup> Calvin S. Hall and Gardner Lindzey, **Theories of Personality**, 2<sup>nd</sup> ed., (New Delhi: Wiley Eastern Limited, 1991), p. 38.

a manner that is conducive to fulfilling our instinctual, primitive needs but in ways that are considered socially acceptable. Unlike the id, the ego has to take into account the reality principle which Sigmund Freud saw as the confinements of our social and physical environments while trying to fulfill our personal desires. According to Sigmund Freud, it coexists with the id (the unconscious, instinctual portion of the psyche) and the superego (the portion representing the conscience, or the internalization of societal norms). The ego is not coextensive with either the personality or the body, rather it serves to integrate these and other aspects of the person, such as memory, imagination, and behavior. It mediates between the id and the superego by building up various defense mechanism.<sup>58</sup>

The ego does not emerge out of an inborn id, but each system has its origin inherent predispositions and each has its own independent course of development. Moreover, it is asserted that the ego processes are operated by neutralized sexual and aggressive energies.<sup>59</sup> Ego defense do not have to be pathological or negative in character, they may serve healthy purposes in the formation of personality. The ego theorists also attribute a conflict free sphere to the ego.

The ego is essentially the “executive” of the personality because it decides what actions are appropriate, which id instincts will be satisfied and in what manner. The ego mediates between the demands of the id, the realities of the world and the demands of the superego.<sup>60</sup> The ego may be viewed as standing between the strong, impulsive id and the equally strong, insistent demands of reality. If the ego itself is strong enough, it will be able to make the id wait until a socially acceptable situation is achieved in which the basic motives can be satisfied. The ego can never be powerful enough to deny the id completely. A weak ego may try in desperation to suppress the id in order

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<sup>58</sup> Mark A. Stevens (ed.), **Merriam Webster’s Collegiate Encyclopedia**, (USA: Springfield, Massachusetts, 2000), p. 513.

<sup>59</sup> Calvin S. Hall and Gardner Lindzey, **Theories of Personality**, 2<sup>nd</sup> ed., *op. cit.*, p. 63.

<sup>60</sup> Ernest R. Hilgard, Richard C. Atkinson & Rita L. Atkinson, **Introduction to Psychology**, 6<sup>th</sup> ed., (New York: Oxford & IBH Publishing Co., 1975), p. 375.

to gain the individual an easy acceptance in society.

### **c. The Superego**

The last component of personality to develop is the superego, the superego refers to the morals, ideals and taboos a person acquires in the process of growing up.<sup>61</sup> The superego is the ethical component of the personality, providing the moral standards by which the ego operates. The superego is formed during the first five years of life in response to parental punishment and approval, children internalize their parent moral standards as well as those of the surrounding society, and the developing superego serves to control aggressive or other socially unacceptable impulses. Violation of the superego's standards gives rise to feelings of guilt or anxiety.<sup>62</sup> It is the internal representative of the traditional values and ideals of society as interpreted to the child by his parents and enforced by means of a system of rewards and punishments imposed upon the child. The superego is the moral arm of personality, it represents the ideal rather than 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. There are two parts of the superego:

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. 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.<sup>63</sup>

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<sup>61</sup> Sidney M. Jourard, **Personal Adjustment: An Approach Through the Study of Healthy Personality**, 2<sup>nd</sup> ed., (New York: The Macmillan Company, 1963), p. 6.

<sup>62</sup> Mark A. Stevens (ed.), **Merriam Webster's Collegiate Encyclopedia**, (USA: Springfield, Massachusetts, 2000), p. 1563.

<sup>63</sup> Kendra Cherry, **What Are the Id, Ego, and Superego? The Structural Model of Personality**, viewed 19 May 2018, <<https://www.verywell.com/the-id-ego-and-superego-2795951>>.

The main function of the super ego is:

To inhibit the impulses of the id, particularly those of a sexual or aggressive nature, since these are the impulses whose expression is most highly condemned by society.

To persuade the ego to substitute moralistic goals for realistic ones.

To strive for perfection.<sup>64</sup>

The superego is largely unconscious the personality. It is the mechanism which tells each of us what is morally right and what is morally wrong. Acting as a sort of overseer or monitor, it tries to direct the ego along the path is right. It also has the power to punish the ego for yielding to the more reckless demands of the id. When we have done wrong, for instance, we tend to feel guilty. This is the punishment that most of us know as “the pangs of conscience. The superego is the by-product of the socialization process and is made up of our parents’ and society’s expectations of who we should be and what we should do. The superego influences human behavior through the self-conscious emotions such as guilt, shame, and pride. One can put these three parts of the psychic system in perspective in the following way: the id is our instinctual and forbidden desires, the ego is our rational and realistic nature, and the superego is our conscience and our ideal self-created through social interaction. 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 that upon realistic principles. The superego is present in the conscious, preconscious, and unconscious.

In terms of psychoanalysis, the ego of human personality which is experienced as the “self” or “I” and is in contact with the external world through perception. It is the part, which remembers, evaluates, plans, and in other ways, is responsive to and acts in the surrounding physical and social world. The ego coexists, in psychoanalytic theory, with the id and superego, as one of three agencies proposed by Sigmund Freud

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<sup>64</sup> Calvin S. Hall and Gardner Lindzey, **Theories of Personality**, 2<sup>nd</sup> ed., (New Delhi: Wiley Eastern Limited, 1991), p. 38.



in his attempt to describe the dynamics of the human mind. The ego comprises in Sigmund Freud's terminology, the executive functions of personality, it is the integrator between the outer and inner worlds, as well as between the id and the superego. The ego gives continuity and consistency to behavior by providing a personal point of reference, which relates the events of the past and actions of the present and of the future. So the Buddhist mind reminds us of the Freudian ego as mentioned above in its function as the center of perceptual and cognitive activity. Ideation and sensation are mental processes dependent on the mind, therefore, they are called activity of mind.

In discussing the id, ego and superego, we must keep going mind that these are not three separate entities with sharply defined boundaries, but rather that they represent a variety of different processes, functions, and dynamics within the person. With the ego placed in the middle, and if all demands are met the system maintains its balance of psychic power and the outcome is an adjusted personality. If there is imbalance, the outcome is a maladaptive personality. The id is the most primitive part of personality that is the source of all our most basic urges. This part of personality is entirely unconscious and serves as the source of all libidinal energy. The ego is the component of personality that is charged with dealing with reality and helps ensure that the demands of the id are satisfied in ways that are realistic, safe and socially acceptable. The superego is the part of personality that holds all of the internalized morals and standards that we acquire from our parents, family, and society at large. In concluding the introduction of the id, ego and the superego, they work together as a team under the administrative leadership of the ego.

Sometimes the three components of personality are at odds: the ego postpones gratification that the id wants right away and the superego battles with both the id and the ego because behavior often falls short of the moral code it represents. But more often in the normal person the three work as a team, producing integrated behavior. Sigmund Freud explored the human mind more thoroughly than anyone who had come before him. He pioneered a new method for diagnosing and treating mental illness a method he called psychoanalysis. He simply talked to his patients and more important,

he listened.<sup>65</sup> Throughout his life, Sigmund Freud responded to criticism by carrying out his work and publishing more results.

“What is new has always aroused bewilderment and resistance” he stated. In his later writings, he applied his insight to the riddle of dreams and described the working of the healthy human mind.<sup>66</sup>

Sigmund Freud’s idea of the healthy individual as one awakened to the pathology of its unconscious repressions of instinctual drives and yet resigned to the need to consciously suppress those drives that, if left uncontrolled, would reduce human interaction to chaos and lawlessness, seemed too restrictive. Human life was not simply an unquailed tragedy in which the individual mind was trapped as an unwilling spectator, it was also a search for meaning that would awaken the individual mind to the wider reaches of mind.

### **2.1.2 The Mental Structure of Human Personality of Sigmund Freud’s Perspective**

The psychology is man’s effort to study his mind or psyche. Historically, it is a specialized branch of philosophy. Part of the task of the philosopher was to try and understand the mind. Only a small part of the mental activity that is studied in psychology occurs within an individual’s conscious awareness. In the middle of nineteenth century, Germany psychology was understood as the analysis of consciousness in the normal adult human being. Every one of us speaks on occasion of his “mind” when we do so, according to a good dictionary, there are likely to be any of half a dozen or more meanings we wish to convey with this word. We may, for example, be speaking of our opinion, our feelings, or using the word in some other way permissible in general conversation.

When the psychoanalyst speaks of the “mind” he uses the word in the specialized sense implied by Sigmund Freud when he wrote that it: “Comprises

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<sup>65</sup> Catherine Reef, **Sigmund Freud: Pioneer of the Mind**, (New York: Clarion Book, 2001), p. 3.

<sup>66</sup> *Ibid.*, p. 5.

processes of the nature of feeling, thinking and wishing”, he of course included in his definition the idea that unconscious thinking and wishing were also a part of the mind’s activity.<sup>67</sup> For the purposes of psychoanalysis, the mind may be understood to be the total product which the brain can create in the form of emotions, symbols, processes and ideas. When we feel angry, when spend dream, when we want change our seat a party to be more comfortable, it is the mind that is at work. Just at it works to make us decide our political opinions in one way or another. In the book *The Ego and the Id*, Sigmund Freud has very much emphasized the role of unconscious process in human behavior. According to Sigmund Freud almost the entire mental life is directed from the unconscious forces. The conscious level is a very small part of the unconscious mind. The unconscious is the reservoir of the unfulfilled motives. It stores repressed unfulfilled infantile sexual desires.

According to Sigmund Freud, the id, ego and superego are distributed across three levels of awareness. He contrasted the unconscious with the conscious and preconscious. Sigmund Freud theorized that the human mind was divided into three parts: the conscious, preconscious, and unconscious. This schema first is appeared in his earliest model of mental functioning. 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.

The famed psychoanalyst Sigmund Freud believed that behavior and personality were derived from the constant and unique interaction of conflicting psychological forces that operate at three different levels of awareness: the preconscious, the conscious, and the unconscious. He believed that each of these parts of the mind played an important role in influencing behavior. In order to understand the ins and outs of Sigmund Freud’s theory, it is essential to first understand what he

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<sup>67</sup> Joseph Rosner (author) & Herbert Holt, M.D., (introduction), **All About Psychoanalysis: In Questions and Answers**, (USA: Collier Books, 1962), p. 32.

believe each part of personality did, how it operated, and how these three elements interact to contribute to the human experience. Learn more about each of these levels of awareness and the role that they play in shaping human behavior and thought.

#### **a. The Unconscious Mind**

Sigmund Freud developed his theory of the unconscious mind in an attempt to explain the way our minds process desires, experiences and memories and why we remember some of our experiences but not others. That belief that there is an unconscious part of the mind, and that it is vitally important in the lives of each of us, is the cornerstone of psychoanalysis.<sup>68</sup> In very one of us, the unconscious makes up by far the largest and most powerful part of the personality. It is a constantly humming powerhouse of mental processes, of which we are generally unaware. This crucial area of the human mind lacks a sense of time and of place of right and of wrong. Like an unruly child, it knows only its own demands and seeks to satisfy them, regardless of the cost. The unconscious contains all the harsher memories of childhood which we think we have forgotten but they are not really on forgotten. Here also are our deeply felt secret hates and loves, the powerful but uncivilized passion and desires in each of us. Such feelings are too unpleasant (even much too pleasant) to be approved or even recognized by the code under which most of us live. According to psychoanalysis, the unconscious mind of each of us holds the secret of why we are what we are.<sup>69</sup>

The unconscious mind is a very powerful database, working in higher dimensions than the conscious mind. It records only repetitive thoughts, pictures and feelings. It does not receive information from the five physical senses. In this way, it doesn't understand value or quantity in the physical sense, only the power of the subsequent emotion.<sup>70</sup> The unconscious is where all of our memories and past

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<sup>68</sup> Joseph Rosner (author) & Herbert Holt, M.D., (introduction), **All About Psychoanalysis: In Questions and Answers**, (USA: Collier Books, 1962), p. 33.

<sup>69</sup> Joseph Rosner (author) & Herbert Holt, M.D., (introduction), **All About Psychoanalysis: In Questions and Answers**, (USA: Collier Books, 1962), p. 34.

<sup>70</sup> Som Sujeera, **The Top Secret**, (Thailand: Amarin Printing and Publishing Public Co., Ltd., 2008), p. 76.

experiences reside. These are those memories that have been repressed through trauma and those that have simply been consciously forgotten and no longer important to us. It's from these memories and experiences that our beliefs, habits, and behaviors are formed.<sup>71</sup> The unconscious is formally distinguished from the conscious and the preconscious. The preconscious is what, not being in consciousness, can be brought to consciousness by ordinary introspective methods. The unconscious is the realm of that which cannot thus be brought into consciousness.<sup>72</sup>

A passage from the works of Sigmund Freud would illustrate this point better. It is by no means impossible for the product of unconscious activity to pierce into consciousness, but a certain amount of exertion is needed for this task. When we try to do it in ourselves, we become aware of a distinct feeling of repulsion which must be overcome and when we produce it in a patient we get the most unquestionable signs of what we call resistance to it. So we learn that the unconscious idea is excluded from consciousness by living forces which oppose themselves to its reception, while they do not object to other ideas, the preconscious ones. Psychoanalysis leaves no room for doubt that the repulsion from unconscious ideas is only provoked by the tendencies embodied in their contents.<sup>73</sup>

This explains why the unconscious can be considered as that which cannot be brought into consciousness. The unconscious mind is a reservoir of feelings, thoughts, urges, and memories that outside of our conscious awareness. Most of the contents of the unconscious are unacceptable or unpleasant, such as feelings of pain, anxiety, or conflict. According to Sigmund Freud, the unconscious continues to influence our behavior and experience, even though we are unaware of these underlying influences. Sigmund Freud said that unconscious memories and impulses govern human behaviour

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<sup>71</sup> **Sigmund Freud's Model of the Human Mind**, viewed 20 June 2018, <<http://journalpsyche.org/understanding-the-human-mind/>>.

<sup>72</sup> A.C. MacIntyre, **The Unconscious: A Conceptual Analysis**, (New York: Routledge and Humanities Press, 1958), p. 29.

<sup>73</sup> Sigmund Freud, **Collected Papers**, vol 4, (New York: Hogarth Press, 1949), pp. 26-27.

to a greater degree than most people suspected. His goal in psychoanalysis was to make the unconscious known.<sup>74</sup>

The unconscious, according to Sigmund Freud holds both the id which is the center of our wants and desires and the superego, which contains the rules and regulation that we have been taught by society throughout all of our lives. The conscious mind houses the ego, the entity that controls the constant struggle for balance between the id and the superego. Sigmund Freud most notable contribution was his description of the unconscious mind that is, the part of the mind that houses not open in introspection. Sigmund Freud discovered that his patients were not aware of many of the desires and fears affecting their behavior.<sup>75</sup> Although the unconscious mind is not open to direct introspection, its contents sometimes reveal themselves in the dreams, slips of the tongue and pen (Freudian slips) and other behaviors. Thus the methods of psychoanalysis were added to introspection, and the meaning of mind was expanded to include its unconscious functioning. Unconscious ego and superego, a large proportion of both ego and superego activity is unconscious that is it cannot be made conscious by ordinary rational methods. The general organization of much of this functioning is like that of the conscious ego and superego of small children (in the case of edipal and pre-edipal organizations it is more exact to speak of precursors of the superego, since the mature superego results from resolution of edipal conflicts), but to a certain extent it has been modified in the direction of the primary process because of the proximity the id with which there may have been some interaction.

Researches in the field of unconscious have revealed that it is very important to human life, most of our behaviour in everyday life has its sources in the unconscious. The powers of unconscious can be used for much good in human behaviour. Generally, there is conflict between the conscious and the unconscious tendencies which lead to much abnormal behaviour in man. But if unconscious is controlled or its co-operation

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<sup>74</sup> Catherine Reef, **Sigmund Freud: Pioneer of the Mind**, (New York: Clarion Book, 2001), p. 3.

<sup>75</sup> James Geiwitz, **Psychology: Looking at Ourselves**, 2<sup>nd</sup> ed., (USA: Little, Brown and Company, 1980), p. 6.

is achieved, much improvement can be made in our capacities and activities. By future researches in this field, more light will be thrown on the importance of unconscious in human life and behaviour.

### **b. The Preconscious Mind**

The preconscious is the storage point for any recent memories needed for quick recall.<sup>76</sup> Preconscious is the part of the mind that represents ordinary memory. While we are not consciously aware of this information at any given time, we can retrieve it and pull it into consciousness when needed. Sigmund Freud believed that the preconscious functions as an intermediate or transitional level of the mind between the unconscious and the conscious through which repressed material passes.

What we have been calling preconscious includes all that can easily become conscious as we shift our orientation and change what we perceive, do or think from one thing to another. It is the vast reservoir of readily accessible perceptions, thoughts, memories and actions, with their motivational components, which lie near the surface of conscious experience, and are barred from it only by the limited scope of conscious experience at any one time.<sup>77</sup> The less readily accessible preconscious is also a great reservoir of perception, thought, memory, action, judgment and motivation. To use the same metaphor as above, it lies further from the surface of consciousness than does the readily available preconscious. It includes much that is barred from consciousness by certain defenses, such as denial, reaction formation and rationalization.<sup>78</sup>

### **c. The Conscious Mind**

The consciousness is best understood as having an awareness of something, being able to call it to mind, it would seem simple enough to qualify only those events

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<sup>76</sup> **Freud's Model of the Human Mind**, viewed 20 June 2018, <<http://journalpsyche.org/understanding-the-human-mind/>>.

<sup>77</sup> Norman Cameron, **Personality Development and Psychopathology: A Dynamic Approach**, (India: Vakils, Feffer and Simons Private Ltd., 1969), p. 147.

<sup>78</sup> Norman Cameron, **Personality Development and Psychopathology: A Dynamic Approach**, (India: Vakils, Feffer and Simons Private Ltd., 1969), p. 147.

we can recall as the activities of the human mind. There are two challenges to this view.

First, there is the estimate that only about ten percent of the minds work is made up of conscious thought.

Second, this view does not explain those random events created within the mind.<sup>79</sup>

Conscious mind is part of our mental activity of which we are aware is called the conscious. Unlike the brain or the heart, it cannot be described or located physically in the body. It is the one area of our personality which we always know about and are able to control. It is the part of us which keeps the facts of living straight for us. Like a gain filing system, it contains all the information, ideas and feelings of which we are aware. They are always at our disposal, waiting for us to bring them forward at the proper signal.<sup>80</sup> A part of this includes our memory, which is not always part of consciousness but can be retrieved easily at any time and brought into our awareness. Freud went so far to maintain that every overt act of the conscious mind is instigated by an antecedent cause and no thought can arise spontaneously.

### **2.1.3 The Role of Conscious, Preconscious and Unconscious forces in Human Personality**

Sigmund Freud' fundamental assumption about our mental life was that it is divided in to three part: the conscious, the preconscious and the unconscious.<sup>81</sup> The conscious refers to those ideas and sensations of which we are aware. Sigmund Freud believed that even relatively mature people are governed, to a degree greater than they would care to admit by unconscious needs and conflicts. The preconscious contains

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<sup>79</sup> **Freud's Model of the Human Mind**, viewed 27 July 2018, <<http://journalpsyche.org/understanding-the-human-mind/>>.

<sup>80</sup> Joseph Rosner (author) & Herbert Holt, M.D., (introduction), **All About Psychoanalysis: In Questions and Answers**, (USA: Collier Books, 1962), p. 33.

<sup>81</sup> Richard M. Ryckman, **Theories of Personality**, 10<sup>th</sup> ed., (USA: Wadsworth, Cengage Learning, 2013), p. 26.



those experiences that are unconscious but that could become conscious with little effort. The preconscious exists just beneath the surface of awareness.

The unconscious operates on the deepest levels of personality. It consists of those experiences and memories of which we are not aware. Unconscious ideas, memories and experiences may continually interfere with conscious and rational behaviour. The subconscious includes experiences that are just beneath the surface and the unconscious houses the basic determinants of personality.<sup>82</sup> Sigmund Freud schematizes three systems in the human mind. This is the well-known formula of unconscious, preconscious, and consciousness:

We will describe the last of the systems at the motor end as the preconscious, to indicate that the excitatory processes occurring in it can enter consciousness without further impediment provided that certain other conditions are fulfilled, for instance, that they reach a certain degree of intensity, that the function which can only be described as attention is distributed in a particular way. This is at the same time the system which holds the key to voluntary movement. We will describe the system that lies behind it as the unconscious, because it has no access to consciousness except via the preconscious, in passing through which its excitatory process is obliged to submit to modifications.<sup>83</sup>

Sigmund Freud went so far to maintain that every overt act of the conscious mind is instigated by an antecedent cause and no thought can arise spontaneously. When the cause could not be found in the conscious mind he sought it in the unconscious. His researches led him to the theory that most so called accidents were the result of a subconscious mind for reasons of its own. The theory has been disputed by later investigators, but Sigmund Freud collected a formidable mass of evidence in

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<sup>82</sup> Tilokasundari Kariyawasam, **Buddhism and Psychology**, (Sri Lanka: Godage International Publishers (Pvt)Ltd., 2003), p. 32.

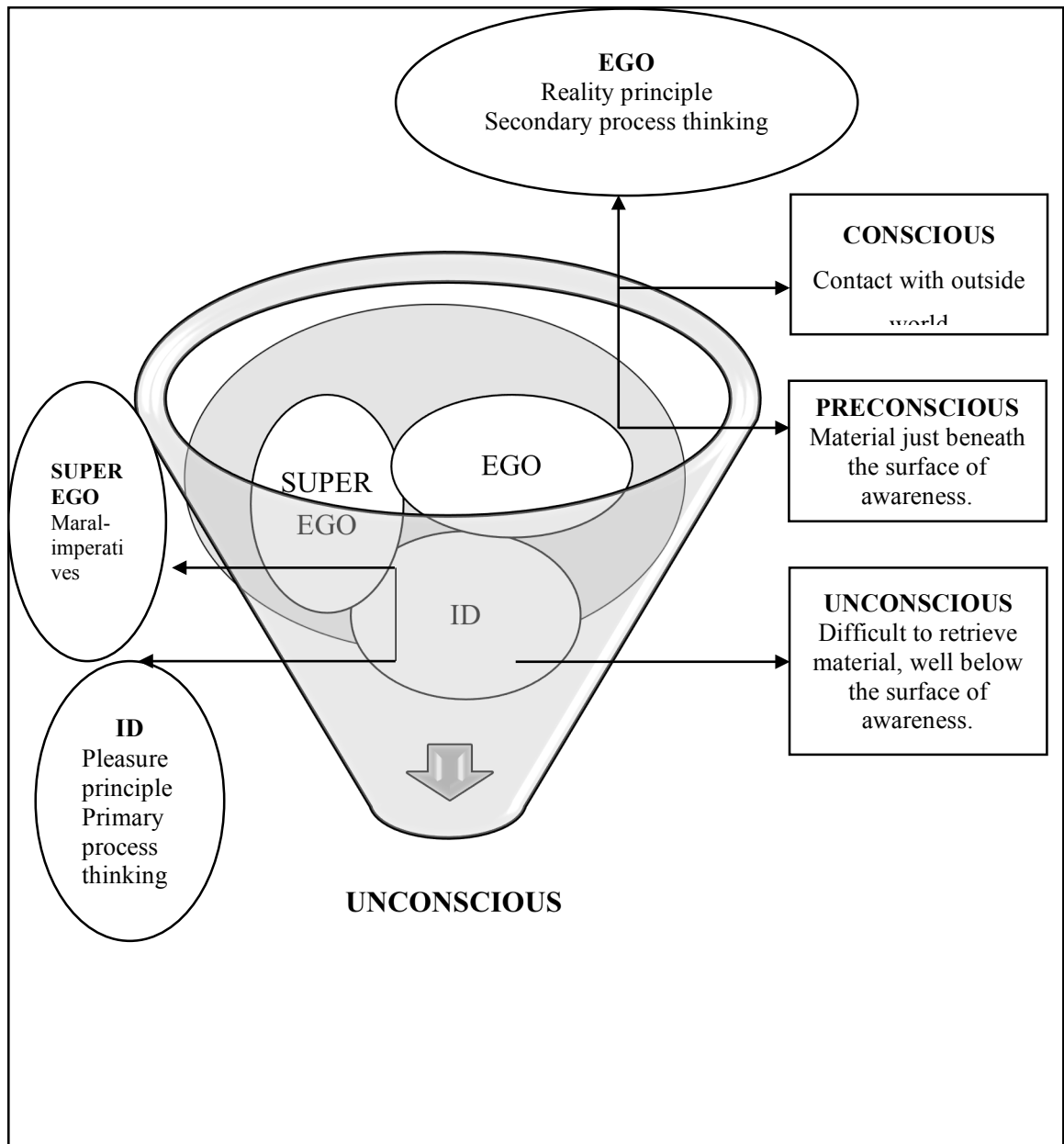
<sup>83</sup> Sigmund Freud, **The Interpretation of Dreams**, Edited and translated by James Strachey, (New York: Avon Books, 1965), pp. 570-580.

support of it.<sup>84</sup> This division of consciousness into conscious, subconscious and unconscious levels of awareness is now accepted by most psychologists. In the system that he developed, Sigmund Freud conceived the human mind as comprising three main parts: the conscious, preconscious and unconscious. Repressed memories pass down from the conscious through the preconscious into the unconscious. The reverse process occurs in catharsis; as previously repressed material is brought up from the unconscious into the conscious. With this framework he conceived the human personality as composed of an id, ego, and superego.

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<sup>84</sup> Francis Story, **Dimensions of Buddhist Thought: Essays and Dialogues Contributed to the Serial Publications the Wheel and Bodhi leaves, vol. 3**, (Kandy: Buddhist Publication Society, 1985), p. 166.

**Figure 2.3: Sigmund Freud's Model of Human Personality**



The figure 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 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 Sigmund Freud just as only 1/10<sup>th</sup> 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. These tendencies are mostly sexual while few are concerned with the ego as well.

Researches in the field of unconscious have revealed that it is very important to human life, most of our behaviour in everyday life has its sources in the unconscious. The powers of unconscious can be used for much good in human behaviour. Generally, there is conflict between the conscious and the unconscious tendencies which lead to much abnormal behaviour in man. But if unconscious is controlled or its co-operation is achieved, much improvement can be made in our capacities and activities. By future researches in this field, more light will be thrown on the importance of unconscious in human life and behaviour.

## **2.2 The Psychosexual Stages of Human Personality Development**

Sigmund Freud believe that we are born with two basic instincts. One of these he named Eros and he described it as the motive force behind all our positive strivings

and behaviour that have to do with the continuance of our life as an individual and as a species. The other basic instinct he named Thanatos and included in it not only a striving for death but also all of the other destructive motives such as hostility and aggression. In a normal, healthy person Eros predominates, but Thanatos is always present.<sup>85</sup>

For the sake of greater latitude in dealing with the interactions that take place between a developing person and others around him, we shall include these phases in six personality stages. Through every human being must pass in moving from birth to adulthood. As might be expected in dealing with anything as complex as human development, these stages overlap.<sup>86</sup> We shall take them up in the following order:

1. The oral dependent phase (the first year).
  - a. Early perceptual development (the first two or three months).
  - b. The symbiotic mother child unit (the next six months or more).
2. The phase of self-assertion and sphincter control (the second year or so).
3. The oedipal phase (somewhere between the third and fifth years).
4. The phase of latency (from the close of the oedipal phase to about the eleventh or twelfth year).
5. Adolescence.
6. Adulthood.<sup>87</sup>

### **2.2.1 Sigmund Freud's Five Stages of Human Personality Development**

Psychoanalytic theory also deals with personality development. The personality develops as different parts of the body successively become the focus of libidinal urges

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<sup>85</sup> Jack Roy Strange, **Abnormal Psychology: Understanding Behavior Disorders**, (New Delhi: Tata McGraw-Hill Publishing Company Ltd., 1965), p. 52.

<sup>86</sup> Norman Cameron, **Personality Development and Psychopathology: A Dynamic Approach**, (India: Vakils, Feffer and Simons Private Ltd., 1969), p. 39.

<sup>87</sup> *Ibid.*, p. 39.

and bodily satisfactions. Sigmund Freud believe that the personality develops largely as the result of what occurs at certain fixed stages during the first five years of life. Individual differences in adult personality reflect the manner in which the person coped with the conflicts that may have arisen during the stages of psychosexual development. Sigmund Freud believes that there are five stages in the formation of your personality.

**a. The Oral Stage (first to 18 months)**

Immediately at birth the libido is diffuse and unfocalized in the infant. It soon enters, however, the first stage of development which Sigmund Freud called the oral. Clearly things are happening in the first year of life, changes that can exert profound influences on later personality. Sigmund Freud called the first year the oral stage of personality development. In the oral stage the erogenous zone is the mouth, and later biting and chewing. Sucking, chewing and biting are the chief sources of pleasure that reduce tension in the infant. It is important that the child have adequate satisfaction. Of these needs if he is to develop normally. There seem to be little argument with this in contemporary child psychology in as this is a time when the child feels with the mouth, and feeding is the central attention of the child.<sup>88</sup>

This stage takes place from birth to age two, where the child explores the world using their mouth as in nursing or thumb-sucking. Sigmund Freud suggested that what the child learns in these oral activities are some very basic habits, attitudes, and personality traits. Freudian theorists, if needs are not satisfied during this stage, believe oral frustrations to be a significant cause of smoking, eating and drinking are seen as oral fixations.

**b. The Anal Stage (18 to 36 months)**

In the second and third years of life, the anal stage is discovered, bowel training is important, the anus is the erogenous zone. In the early part of this period the child takes pleasure in voiding the bowel. Sigmund Freud believed that the infant looks upon his feces as a gift for his parents, who as first seem to delight in changing his diaper,

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<sup>88</sup> Llukewela Dhammarathana Thero, **Buddhist Approach to Personality**, (Sri Lanka: Sridevi Printers (Pvt) Ltd., 2011), p. 13.

and who later insist on a schedule. And when the parent attempts to toilet train gratification is obtained through holding or expelling feces as well as in the experience of control over one's parents in deciding when to do either. In the later anal period the child resists toilet training and finds a new pleasure in withholding his feces even to the extent of becoming constipated. The formation of the stubborn personality, the genitals themselves are the primary erogenous zone for the third phase, the phallic stage.

In this second stage, the child learns to control their bodily functions. If not handled properly or if the child is traumatized at this stage, then he or she might become anal retentive, controlling, or rigid. The child can also develop obsessive compulsive behaviours. The development of motor abilities brings with it new responsibilities, behaviours that are expected of the children. One of the social responsibilities the parents are most interested in teaching their children as soon as the children are able, is when and where to urinate and defecate. According to Sigmund Freud, a person who had a mild fixation at the early anal period would be likely to be generous and open, while one fixated at the later period would tend to be stingy and miserly.

### **c. The Phallic Stage (3 to 6 years)**

Following the anal stage, according to male Freudian theory, the male child enters the phallic stage of personality development. The name of Sigmund Freud's third stages comes from the Latin word "Phallic" derives from "phallus", which mean "penis". The term is meant to imply a period in which the first glimmerings of normal sexual relationships appear.<sup>89</sup> Pleasure focuses on the genitals as the child discovers that self-stimulation is enjoyable.<sup>90</sup> The most available sexual partner to a boy of this age is the mother, who has always gratified his other needs. The father is looked upon as a hated rival and is feared as a potential castrator, who will do to him what has

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<sup>89</sup> James Geiwitz, **Psychology: Looking at Ourselves**, 2<sup>nd</sup> ed., (USA: Little, Brown and Company, 1980), p. 337.

<sup>90</sup> Laura A. King, **The Science of Psychology: An Appreciative View**, 3<sup>rd</sup> ed., (New York: McGraw-Hill Education, 2014), p. 400.

“already been done to girls.” This triangular relationship of child, mother and father composes what Sigmund Freud called the Oedipus complex in the child.

One of the most important aspects of the phallic stage is the fact that it marks the time for the development of another concept that became a household word: The Oedipus complex, this name comes from the Greek tragedy in which Oedipus unknowingly kills his father and marries his mother. Between the ages of three to five pleasure is obtained through fondling the genitals, the child becomes aware of male and female. Personality is fully developed by this stage. This stage is also classified by the Oedipus and Electra Complexes. The Oedipus represents a male child’s love for his mother and the fear or jealousy towards his father. The according to Sigmund Freud, the Electra is the female version where the female child has anger toward her mother and exhibits “penis envy”. Because she does not have that organ, which may result in a desire to possess her father and reject her mother. She must resolve this situation by repressing her incestuous feelings, identifying with her mother and eventually finding an appropriate male sex partner.<sup>91</sup>

### **The Oedipus<sup>92</sup> Complex**

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<sup>91</sup> Lyle E. Bourne, Jr. & Bruce R. Ekstrand, **Psychology: Its Principles and Meanings**, 5<sup>th</sup> ed., (New York: Saunders College Publishing, 1985), p. 345.

<sup>92</sup> Mark A. Stevens (ed.), **Merriam Webster’s Collegiate Encyclopedia**, (USA: Springfield, Massachusetts, 2000), p. 1184; In Greek mythology, asking of Thebes who unwittingly killed his father and married his mother. In the most familiar version of the story, Laius, king of Thebes, was warned by an oracle that his son would slay him. When his wife, Jocasta, bore a son, he exposed the baby on a mountainside, but the infant Oedipus was saved by a shepherd and adopted by the king of Corinth. In early manhood, as Oedipus traveled toward Thebes, he met Laius, who provoked a quarrel, in the ensuing fracas, Oedipus killed his. He then rid Thebes of the destructive. Sphinx by answering her riddle, and as a reward was given the throne of Thebes and the hand of the widowed queen his mother. They had four children, incl. When at last they learned the truth, Jocasta committed suicide and Oedipus blinded himself and went into exile. Oedipus has served as the hero of many tragedies, most notably Sophocles’ Oedipus Rex and Oedipus at Colonus.



In psychoanalysis theory, a desire for sexual involvement with the parent of the opposite sex and a sense of rivalry with the parent of the same sex. Oedipus, who killed his father and married his mother, its female analogue is the Electra<sup>93</sup> Complex. Considered a normal stage in the development of children ages 3-5, it ends when the child identifies with the parent of the same sex and represses its sexual instincts. Freud believed that same sex process of overcoming the Oedipus complex gave rise to the superego.<sup>94</sup> The Oedipus complex refers to an alleged sequence of wishes, on the part of the male child to have a full physical relationship including sex with the female parent and to do away with the male parent. He fears punishment from the father for these feelings in the form of castration which becomes castration anxiety. The parallel pattern in the female child is known as the Electra complex and results in penis envy the girl's alleged wish to have a penis and her feelings of inferiority because she does not have one. It is this concept which is so repugnant to feminist movements.<sup>95</sup> Though the child's libido is at first autoerotic and does not cathect any external love object, in the course of the early years it does begin to form some attachments.

At this point, the Oedipal conflict is said to be resolved and Freudian theory assumes that both males and females move to the next stage of development. If difficulties arise during this period, however all sorts of problems are thought to occur,

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<sup>93</sup> Mark A. Stevens (ed.), **Merriam Webster's Collegiate Encyclopedia**, (USA: Springfield, Massachusetts, 2000), p. 519.

Electra in Greek legend, the daughter of Agamemnon and her lover Aegisthus, Electra saved her young brother Orestes from the same fate by sending him away. Orestes later returned, and Electra helped him kill their mother and Aegisthus. She then married her brother's friend Pylades. The story is treated in plays by Aeschylus, Sophocles, and Euripides.

<sup>94</sup> Mark A. Stevens (ed.), **Merriam Webster's Collegiate Encyclopedia**, *op. cit.*, p. 1184.

<sup>95</sup> Merle E. Meyer, **Foundation of Contemporary Psychology**, (New York: Oxford University Press, 1979), p. 620.

which include improper sex-role behaviour and the failure to develop a conscience.<sup>96</sup> Sigmund Freud that the successful resolution of the conflicts inherent in the phallic stage is crucial to healthy personality development in that identification with the same-sex parent facilitates the appearance of gender-appropriate behaviours. But conflict resolution at that stage is extremely difficult. Sigmund Freud thought that fixation at the phallic stage was common and was responsible for a variety of later interpersonal problems, including aggression and various sex deviations.

#### **d. Latency Period (6 years to puberty)**

Latency period follows the end of the phallic stage during which the child becomes less concerned with his own body and turns his attention toward skills needed for coping with the environment. Sigmund Freud believed that after the climax of the “family romance” the child’s interest in sex becomes less active. Perhaps it would represent his position more accurately to say that the child during the period between six and twelve years seems to enjoy being with members of his own sex rather than with those of the opposite sex. On this account Sigmund Freud has given the name “homosexual stages” to this phase of psychosexual development. It represents the next step in the normal sequence of libido movement toward maturity.<sup>97</sup> Problems encountered at any one stage, either of deprivation or overindulgence, may produce fixation at that stage. The individual’s libido<sup>98</sup> remains partially attached to the activities appropriate to that stage of psychosexual development. Thus, according to psychoanalytic theory a person fixated at the oral stage when the infant is totally dependent upon others for the satisfaction of needs may, as an adult, be excessively dependent and overly fond of such oral pleasures as eating, drinking or smoking. Such a person is called an “oral” personality. The person fixated at the anal stage of

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<sup>96</sup> Robert S. Feldman, **Understanding Psychology**, 4<sup>th</sup> ed., (USA: McGraw-Hill, Inc., 1990), p. 468.

<sup>97</sup> Robert S. Woodworth, **Contemporary Schools of Psychology**, (London: The Ronald Press Company, 1964), p. 273.

<sup>98</sup> According to Freud, the libido in infancy is sexual, and when the child’s sexual craving is injured or strongly influenced his personality is permanently affected.

psychosexual development, the “anal” personality, may be abnormally concerned with cleanliness and orderliness and is assumed to be obstinate and resistant to external pressure.

#### **e. The Genital Stage (adolescence and adulthood)**

Starting from age 12 to the peak of puberty, the youth begins to love other for altruistic rather than self-gratification reasons. This stage is classified by the reawakening of sexual interest. The experiences of the earlier stages become synthesized into the genital stage, the goal of which is adult sexual satisfactions leading to reproduction. Genital stage which lasts through the adult years. Pleasure is again focused in the genital area, but the individual seeks more than the self-satisfaction characteristic of the phallic stage. If has gone well in the earlier psychosexual stages, the person will seek to establish stable, long-term sexual relationships that take into account the needs of others.<sup>99</sup> Sigmund Freud believe that in adulthood, individuals become capable of the two hallmarks of maturity: love and work however, Sigmund Freud felt that human beings are inevitably subject to intense conflict, reasoning that everyone, no matter how well adjusted, still involves reliving the unconscious conflicts of childhood.<sup>100</sup> Freud’s Stages of Human Personality Development. <sup>101</sup>

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<sup>99</sup> Lyle E. Bourne, Jr. & Bruce R. Ekstrand, **Psychology: Its Principles and Meanings**, 5<sup>th</sup> ed., (New York: Saunders College Publishing, 1985), p. 345.

<sup>100</sup> Laura A. King, **The Science of Psychology: An Appreciative View**, 3<sup>rd</sup> ed., (New York: McGraw-Hill Education, 2014), p. 400.

<sup>101</sup> Robert S. Feldman, **Understanding Psychology**, 4<sup>th</sup> ed., (USA: McGraw-Hill, Inc., 1990), p. 468.

**Table 2.1: Sigmund Freud's Stages of Human Personality Development**

<b>Stage</b>	<b>Age</b>	<b>Major Characteristics</b>
The Oral Stage	First 18 months	Interest in oral gratification from sucking, eating, mouthing, biting. In this much of the actual activity is confined to oral biting and sucking.
The Anal Stage	18 to 36 month	In this two tendencies are prominent, the anal expulsive tendency and the anal retentive tendency. In this stage the child is imparted toilet training and this has considerable influence upon his personality.
The Phallic Stage	3 to 6 years	In this condition most of the frustrations are concerned with infantile masturbation. Interest in the genitals, coming to terms with Oedipal conflict, leading to identification with same sex parent.
Latency Period	6 years to puberty	In this the experience of sexuality are latent, not apparent. Sexual concerns largely unimportant.
The Genital Stage	Adolescence and adulthood	In this sexuality is again apparent, following this stage sexuality is manifested in normal adult relationships.

A normal development of human personality requires essentially that the person's sexual development also be quite normal, since its abnormal development can be the cause of many mental diseases and illnesses. Sexual adjustment in adolescence is a very important factor and for this, sex education is desirable. In the five stage of sexual development mentioned in the last section there are present four kinds of frustration such as oral, anal, phallic and genital frustrations. The form of these frustrations changes nominally in differing cultures. And the extent to which a normal

personality can develop in some particular culture depends upon the extent to which normal expression to human tendencies is permitted in its environment.

### 2.3 The Concept of Defence Mechanisms

Defence mechanisms serve as inner controls to restrain unacceptable impulses from being expressed in uncontrolled ways. They help individuals avoid condemnation for breaking familial and social rules, as well as avoid experiencing anxiety, guilt, and shame from their desire to break rules.<sup>102</sup> However, while some defence mechanisms may offer help, immature development of these devices in repetitive, stereotyped, automatic thought patterns used to cope with anxiety may not help an individual to adapt to challenging situations. Defence mechanisms also help to keep conflicts outside awareness, and unexamined psychological disturbances also can be damaging. Defence mechanisms are the ways in which the ego prevents and protects itself from being overwhelmed with anxiety. It refers to aspects of behaviour that may be motivated more by needs to avoid anxiety than by the pursuit of self-fulfilment. Sometimes these defensive manoeuvres work well in relieving the anxiety resulting from a conflict, but at other times they may take the form of maladaptive behaviours that are in turn anxiety provoking. There are many kinds of defense mechanism, but all of them have a single aim. They help a person to evade some painful fact about himself, and to present a better “front” to his world. Largely unconscious in origin, a defense mechanism may reveal itself in a man’s dreams as well as in conscious thoughts, feelings and behaviour.<sup>103</sup>

Defence Mechanisms, in psychoanalysis and later more widely in psychology and psychiatry to refer to a process whereby the ego protects itself against demands of the id. More generally, it is a pattern of feeling, thought, or behaviour arising in response to a perception of psychic danger, enabling a person to avoid conscious

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<sup>102</sup> Glen E. Good and Bernard D. Beitman, **Counselling and Psychotherapy Essentials**, (New York: W.W. Norton, 2006), P. 21.

<sup>103</sup> Joseph Rosner (author) & Herbert Holt, M.D., (introduction), **All About Psychoanalysis: In Questions and Answers**, (USA: Collier Books, 1962), p. 53.

awareness of conflicts or anxiety-arousing ideas or wishes.<sup>104</sup> It is a sort of compromise. When a powerful unconscious drive in the individual is taboo and seeks to show itself in spite of that, it collides with another force in the mind. This second force is the individual's sense of responsibility to the demands of society. It recognizes that society (or even the individual himself) would take a harsh view of the unconscious desire in its original form. As a result, there is a kind of truce between the two forces. The drive is allowed to show itself, but only in some acceptable of many different disguises and wherever we find a different disguise, we find a different kind of defense mechanism.

According to P. Madison, Freudian defences refer to useable to events to an imaginatively represented interplay of instinctual forces and anti-forces within the person. This interplay results in varied behavioural effects which are observable resistances, symptoms, dreams, distortions of conscious representation, amnesia, inhibitions and certain childhood fears.<sup>105</sup> Sigmund Freud distinguished several defence mechanisms and each defence attempts to control anxiety by an alteration or distortion of consciousness in a particular way. These defence mechanisms can be either repressive or non-repressive. In the non-repressive defence, the substitution of drives is the main mechanism of ego protection and usually the impulse disappears, in contrast to repressive defences which involve a conscious misrepresentation of a drive without the underlying drive being actually changed.<sup>106</sup>

Defence Mechanism in psychoanalytic theory, an often unconscious mental process (such as repression) that makes possible compromise solutions to personal problems or conflicts. The compromise generally involves concealing from oneself

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<sup>104</sup> Andrew M. Colman, **A Dictionary of Psychology**, (New York: Oxford University Press, 2001), p. 189.

<sup>105</sup> Peter Madison, **Freud's Concept of Repression and Defense: Its Theoretical and Observational Language**, (Minneapolis: University of Minnesota Press, 1961), p. 14.

<sup>106</sup> Joseph Vrinte, **The Quest for the Inner Man: Transpersonal Psychotherapy and Integral Sadhana**, (Delhi: Motilal Banarsidass, 1996), p. 31.

internal drives or feelings that threaten to lower self-esteem or provoke anxiety.<sup>107</sup> A large part of the theoretical machinery developed by Sigmund Freud and his followers is concerned with the various strategies whereby a person tries usually irrationally and unsuccessfully to escape from the the intolerably unpleasant emotional experience of anxiety. J. S Bruner has aptly called this a dramatic theory of personality:

Sigmund Freud's is a theory or a proto-theory peopled with actors. The characters are from life: the blind, energetic, pleasure-seeking id; the priggish and punitive superego; the ego, battling for its being by diverting the energy of others to its own use. The drama has an economy and a terseness. The ego develops canny mechanisms for dealing with the threat of id impulses; denial, projection and the rest. Balances are struck between the actors and in the balance is character and neurosis. Sigmund Freud was using the dramatic technique of decomposition, the play whose actors are parts of a single life.<sup>108</sup>

Defence Mechanisms are automatic, involuntary ways in which a person reacts to threatening perceptions so that his self-structure will remain unchallenged and unchanged. Whenever anything of value is threatened, the person will naturally strive to defend it.<sup>109</sup> The defence mechanisms, which we have mentioned once or twice already are simply unconscious manoeuvres the ego uses to keep the id and the superego under control. Sigmund Freud believed that people develop a range of defence mechanism to deal with it. Defence mechanism are unconscious strategies that people use to reduce anxiety by concealing the source from themselves and others. Defence mechanism that follows, three precautions should be kept in mind.

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<sup>107</sup> Mark A. Stevens (ed.), **Merriam Webster's Collegiate Encyclopedia**, (USA: Springfield, Massachusetts, 2000), p. 488.

<sup>108</sup> J.S. Bruner, **Freud and the Image of Man**, Partisan Review, Summer 1956, p. 343.

<sup>109</sup> Sidney M. Jourard, **Personal Adjustment: An Approach Through the Study of Healthy Personality**, 2<sup>nd</sup> ed., (New York: The Macmillan Company, 1963), p. 195.

1. Defence mechanism are psychological constructs inferred from observations of the way people behave. They are useful ways of summarizing what we think is going on when we observe behaviour.
2. Labelling a person's behaviour may provide useful descriptive information, but it is not an explanation of the behaviour.
3. All the mechanisms are to be found in the everyday behaviour of normal people. Used in moderation, they increase satisfaction in living and are therefore helpful modes of adjustment.<sup>110</sup>

Defence mechanism also help to keep conflicts outside awareness and unexamined psychological disturbances also can be damaging.<sup>111</sup> The defence mechanisms are autistic means of defending the self-structure. They make it possible for a person to continue believing he is the kind of person he wants to believe he is when there is much evidence to refute these beliefs.<sup>112</sup> All defence mechanism have two characteristics in common:

1. They deny, falsify, or distort reality.
2. They operate unconsciously so that the person is not aware of what is taking place.<sup>113</sup>

Sigmund Freud used the term defence mechanisms to refer to unconscious processes that defend a person against anxiety, they protect against external threats or

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<sup>110</sup> Ernest R. Hilgard, Richard C. Atkinson & Rita L. Atkinson, **Introduction to Psychology**, 6<sup>th</sup> ed., (New York: Oxford & IBH Publishing Co., 1975), p. 443.

<sup>111</sup> Padmasiri De Siva, **An Introduction to Buddhist Psychology and Counselling: Pathways of Mindfulness Based Therapies**, 5<sup>th</sup> ed., (New York: Palgrave Macmillan, 2014), p. 76.

<sup>112</sup> Sidney M. Jourard, **Personal Adjustment: An Approach Through the Study of Healthy Personality**, 2<sup>nd</sup> ed., (New York: The Macmillan Company, 1963), p. 196.

<sup>113</sup> Calvin S. Hall and Gardner Lindzey, **Theories of Personality**, 2<sup>nd</sup> ed., (New Delhi: Wiley Eastern Limited, 1991), p. 47.



against internal anxiety-arousing impulses by distorting reality in some way.<sup>114</sup> Sigmund Freud made a detailed analysis of defence mechanisms: repression, aggression, projection, regression, compensation, denial, isolation, rationalisation, reaction formation and sublimation, out of which only sublimation be considered as a healthy response. All the defensive measures of the ego against instinctual impulses are carried out unconsciously, the ego itself knows nothing of the process of defence mechanism and the client does not witness them in operation. The psychotherapist helps clients to reconstruct defences in retrospect, and to explore the underlying needs or wishes they are defending against. Psychoanalysis aims at including the client to give up these defences and to replace them by such actions that would corresponds to a psychologically mature condition. Sigmund Freud believed these three pieces of the mind are in constant conflict, as the primary goal is different for each piece. Sometimes, when the conflict is too much for a person to handle, his or her ego may engage in one or many defense mechanisms to protect the individual.

### 2.3.1 The Projection

This involves individuals attributing their own thoughts, feeling, and motives to another person. Projection is when an individual tends to assign one's own shortcomings on to someone else. And in which intolerable feelings, impulses or thoughts are falsely attributed to other people. Thoughts most commonly projected onto another are the ones that would cause guilt such as aggressive and sexual fantasies or thoughts. At the root of projection is the desire to protect one's own self-respect from the terribly painful pangs of conscience as one's own faults are constantly found complaining to other person. Individual who are constantly found complaining to others of their foolishness, selfishness and obstinacy never find cause to complain of the same shortcomings in their own mental make-up and thus they protect their self-respect from self-criticism. Thus, whenever you find some person constantly criticizing other people you may take in for granted that at least some of the traits that he criticizes are certainly to be found in himself. This does not imply that people indulge in projection in order

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<sup>114</sup> Ernest R. Hilgard, Richard C. Atkinson & Rita L. Atkinson, **Introduction to Psychology**, 6<sup>th</sup> ed., (New York: Oxford & IBH Publishing Co., 1975), p. 442.

to conceal their own short comings. In fact, the process of projection is an unconscious one, and the person indulging in it is not aware that he is doing it. The truth of the matter lies in the fact that people who are aware of their own faults are rarely inclined to blame others for their own failure. On the other hand, people ignorant of the real faults that lie embedded in their own personality are the ones most prone to this fault.

### 2.3.2 The Repression

This was the first defense mechanism that Sigmund Freud discovered, and arguably the most important means of self-protection in the life of each of us. It keeps us from having to face those innermost feelings and ideas which are too painful or disagreeable for us to bear. Repression is the most powerful and pervasive defense mechanism, whereby unacceptable thoughts, feelings, or wishes are banished from consciousness. Sigmund Freud gave the following brief and frequently quoted definition “The essence of repression lies simply in turning something away, and keeping it at a distance, from the conscious”. In primal repression, wishes emanating from the id are blocked from reaching consciousness, in primary repression, anxiety-arousing information already in consciousness is removed and blocked from returning. And secondary repression conscious material is also removed from consciousness.<sup>115</sup> To reduce the anxiety caused by unacceptable id impulses, repression pushes these impulses back into the unconscious.<sup>116</sup> Repression is an unconscious mechanism employed by the ego to keep disturbing or threatening thoughts from becoming conscious. Thoughts that are often repressed are those that would result in feelings of guilt from the superego.

Repression is when information is pushed down into the unconscious. This information is either unpleasant or undesirable and may cause anxiety. Very often this information is pushed so deep down into the unconscious that is hard to retrieve. Repression is said to occur when an anticathexes, repression may force their way

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<sup>115</sup> Andrew M. Colman, **A Dictionary of Psychology**, (New York: Oxford University Press, 2001), p. 632.

<sup>116</sup> Laura A. King, **The Science of Psychology: An Appreciative View**, 3<sup>rd</sup> ed., (New York: McGraw-Hill Education, 2014), p. 398.

through the opposing anticathexes or they may find expression in the form of a displacement.<sup>117</sup> Repression is a largely unconscious device which we may use whenever we are confronted with a fact so distressing or repugnant to us that we try to deny it. The repression may be complete, so that we have no conscious awareness whatever of the unpleasant fact, but quite often it is only partial.<sup>118</sup> So far, we have gathered from our discussion that repression is essentially a process affecting idea, on the border between the systems unconsciousness and pre-consciousness and we can now make a fresh attempt to describe this process more minutely.<sup>119</sup> Repression is a kind of self-censorship that takes place in the mind of each of us without our own knowledge. By mean of it, we are able to hide from ourselves those deep wishes and desires which are socially unacceptable. It helps each of us to keep his own conscious picture of himself from being tarnished.

Sigmund Freud attributes repression to be mental conflict that occurs between the id, ego and superego. Repression is a kind of defence mechanism and based on the hedonistic principle of rejecting pain and accepting pleasure because in it pleasure is accepted and pain and summarily rejected. Immoral and anti-social desires that arise in the conscious mind of man are all repressed by the superego and all the repressed thoughts, desires, feelings are continuously being manifested through dreams, mental complexes, day dreams. Generally speaking, repression is not especially harmful but if it exceeds the normal limits then it can lead to mental disease and abnormality. Sigmund considered the concept of repression to be one of the fundamental ideas of psychoanalysis.

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<sup>117</sup> Calvin S. Hall and Gardner Lindzey, **Theories of Personality**, 2<sup>nd</sup> ed., (New Delhi: Wiley Eastern Limited, 1991), p. 48.

<sup>118</sup> Gordon R. Lowe, **The Growth of Personality: From Infancy to Old Age**, (London: Cox & Wyman Ltd., 1972), p. XVI.

<sup>119</sup> Sigmund Freud, **The Major Works of Sigmund Freud**, (USA: The University of Chicago, 1998), p. 433.

### 2.3.3 The Displacement

Displacement defence mechanism involving redirection of emotional feelings from their original object to a substitute object related to the original one by a chain of associations. Displacement is a characteristic mechanism of the primary process.<sup>120</sup> And in many mental patients displacement is seen to an alarming extent. This process of displacement takes place at some stage of life with everyone and generally it does not lead to much harm, but as is usual with all these mental mechanisms, any overdoing of it can be very harmful.

### 2.3.4 The Sublimation

Sometimes the ego develops defensive tactics that allow for the discharge of id tensions and satisfy the moral standards of the superego and are acceptable to society, these defense are called sublimations. Sublimation defence mechanism whereby a repressed or unconscious drive that is denied gratification is diverted into a more acceptable channel or form of expression, as when aggression is diverted into playing or watching violent sports or when libido is diverted into artistic or creative activity. [From Latin *sublimate* to elevate, from *sublimis* lofty].<sup>121</sup>

Sublimation is the unconscious process by which our deep-seated and powerful drives that are antisocial in nature are detoured into socially acceptable channels. This is a healthy and constructive process and everyone makes use of it. It represents one way in which a bargain is arranged between the unruly demands of the unconscious and the lawful standards of the world in which work and live. Through sublimation, strong unconscious desires which may be immoral or unethical are made to appear in our lives in a more acceptable form. The process of sublimation is constructive, not negative. It consists in the changing of directions of the motives. And even as it is some sublimation of the child's instincts is always taking place during his socialization. And it is only because of sublimation that very many normal people have succeeded in achieving

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<sup>120</sup> Andrew M. Colman, **A Dictionary of Psychology**, (New York: Oxford University Press, 2001), p. 210.

<sup>121</sup> *Ibid.*, p. 716.

great heights in the field of intellectual, aesthetic and spiritual endeavour. Sublimation is the healthy solution of problems that arise in a person's social adjustment and in civilized society sublimation is required all the more because every expression of an individual's instincts has been shackled by rules and laws. Sublimation succeeds not only achieving satisfaction of the drive but also much fame for the individual through very valuable social work and through manifestation of constructive tendencies. Thus psychologists suggest sublimation for everyone.

### 2.3.5 The Rationalization

One very prominent tendency man is that he finds some or the other plausible and reasonable excuse even for his worst failures. And this clouding of one's motives, desires and failures is called rationalization. The rationalization is when an irrational act is made to appear rational. Denial occurs in cases where the ego is threatened and a person refuses to acknowledge the reality or seriousness of the situation. We present ourselves as acting rationally when in fact we are acting emotionally. A classic example of rationalization is the sour grapes situation, where we decry the value of something unobtainable and thus conceal the humiliating fact that we have failed to get what we want.<sup>122</sup>

One very important example of rationalization is evident in the philosophy that the world that we live in is the best of all possible worlds. Some extremely poor people are fond of saying that the pleasure in masticating a bit of rough bread is much greater than is to be found in the pleasures of the rich and the wealth. Some people believe some of their frustrations to be the outcome of their successes and it is people of this kind who believe that there is some element of good concealed in every bad thing.<sup>123</sup> In psychoanalysis a defence mechanism in which a false but reassuring or self-serving

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<sup>122</sup> Gordon R. Lowe, **The Growth of Personality: From Infancy to Old Age**, (London: Cox & Wyman Ltd., 1972), p. xviii.

<sup>123</sup> Vatsyayan, **Abnormal Psychology: In Questions and Answers**, (Meerut: Kedar Nath Ram Nat Publishers, 1972), p. 122.

explanation is contrived to explain behaviour that in reality arises from a repressed wish.

### **2.3.6 The Reaction Formation**

Reaction formation is when due to anxiety feelings are replaced by the extreme opposite. For instance, a person feeling hate will be replaced by love. Reaction formation is a part of compulsive neatness, discussed before, an unconscious desire for dirt and disorder is repressed and replaced by a conscious passion for cleanliness. In psychoanalysis a defence mechanism whereby a person replaces a repressed thought, feeling or behavioural act with one that is diametrically opposed to it, as when a shy person behaves in an exhibitionist manner or a repressed homosexual denounces homosexuality.<sup>124</sup> In reaction formation, as is evident from the name, an undesirable tendency is not only prevented but in reaction to it an opposing or contradictory tendency is formed or created. From the above consideration on the nature of reaction formation, it should not be deduced that thereby the value of some such quality as social work, religiosity, spirituality or other trait is in any way reduced. On the contrary, reaction formation has considerable importance from the point of view of society because due to it many anti-social characteristics are turned into socially beneficial reactions and the individual's energy becomes engaged in constructive activity instead of antisocial work. Nevertheless, too much reaction formation individuals are a sign of abnormality.

### **2.3.7 The Undoing**

The undoing involves an act designed to correct an earlier action. A very common undoing is acting especially nice to a friend you had angrily "snapped at" a bit earlier.<sup>125</sup> In psychoanalysis a defence mechanism whereby an emotional conflict as associated with an action or attempting "magically" to cause it not to have occurred by

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<sup>124</sup> Andrew M. Colman, **A Dictionary of Psychology**, (New York: Oxford University Press, 2001), p. 618.

<sup>125</sup> James Geiwitz, **Psychology: Looking at Ourselves**, 2<sup>nd</sup> ed., (USA: Little, Brown and Company (Inc.), 1976), p. 402.

substituting an approximately opposite action. It differs from an ordinary act of making amends for an action that one regrets, inasmuch as the original action itself, and not merely its consequences, are negative.<sup>126</sup> The Undoing is when the ego completely changes actions which lead to feelings of anxiety. In this mechanism the truth may be drastically distorted. These defence mechanisms, plus regression, which is central to our developmental, represent some of the ways in which the ego retains its integrity in plain language the ways in which we try to make life more bearable for ourselves. Mechanisms and their manifestation.<sup>127</sup>

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<sup>126</sup> Andrew M. Colman, **A Dictionary of Psychology**, (New York: Oxford University Press, 2001), p. 767.

<sup>127</sup> Ernest R. Hilgard, Richard C. Atkinson & Rita L. Atkinson, **Introduction to Psychology**, 6<sup>th</sup> ed., New York: Oxford & IBH Publishing Co., 1975), p. 448.

**Table 2.2: Mechanisms and their Manifestation**

	Mechanisms	As a Defense	As a Method of Coping
1	Discrimination: Ability to separate ideas from feelings.	Intellectualization: Severs ideas from their appropriate emotions.	Objectivity: Separates ideas from feelings to achieve rational evaluation, judgment when necessary.
2	Means-end symbolization: Ability to analyse experience, anticipate outcomes	Rationalization: Offers an apparently plausible explanation for behaviours to conceal the nature of underlying impulses.	Logical analysis: Analyses carefully the causal aspects of situations.
3	Selective awareness: Ability to focus attention.	Denial: Refuses to face painful thoughts or feelings.	Concentration: Temporarily sets aside painful thoughts in order to stick to the task at hand.
4	Sensitivity: Apprehension of another's unexpressed feelings, ideas.	Projection: Unrealistically attributes objectionable tendencies of his own to another person instead of recognizing it as part of himself.	Empathy: Puts himself in the other person's place and appreciates how the other person feels.
5	Impulse diversion: Ability to modify aim or object of an impulse.	Displacement: Temporarily represses unacceptable impulses. May displace to an inappropriate object.	Substitution: Finds alternate channels that are socially acceptable and satisfying for expression of primitive impulses.
6	Impulse restraint: Ability to control an impulse by inhibiting expression.	Repression: Totally inhibits feelings or ideas. Repressed material is revealed only symbolically, as in dreams.	Suppression: Suppression is a conscious method used by everyone to control certain wishes and desires. It is not to be confused with repression, which is an unconscious method of control.



## 2.4 The Concept of Instinct <sup>128</sup>

According to a theory developed by Sigmund Freud in his later years, there are fundamentally just two basic instincts, or drives in every human being, called one of these the life instinct and to the other he gave the name death instinct. These two drives are completely opposed to each other in their aims and desires.

### a. The Concept of Life Instinct

The life instinct (Eros),<sup>129</sup> to which Sigmund Freud gave the additional name of “the Eros” is directly involved with the libido. It is a creative and affirmative force in every one of us. It comprises all our desires for self-gratification as well as self-preservation. As its name implies, this instinct is a source of strength for the individual. It is firmly on the side of life and everything that word might stand for. Often enough, we read of some particularly heroic feat of endurance against seemingly hopeless odds: How some men have wandered half-crazed in a desert for weeks, till rescued, how others, starved and without water, have survived for more than a month on rafts in mid-pacific, how still others have been subjected to extended and systematic torture and come through alive. All these are dramatic examples of the life instinct at work. But it expresses itself in less obvious ways as well: in our capacity for optimism and in other aspects of our lives.

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<sup>128</sup> Andrew M. Colman, **A Dictionary of Psychology**, (New York: Oxford University Press, 2001), pp. 368-369; In psychoanalysis, a dynamic force of biological origin, represented mentally by ideas and images having an emotional charge called cathexis, generating psychological pressure and directing a person towards its aim.

<sup>129</sup> Andrew M. Colman, **A Dictionary of Psychology**, (New York: Oxford University Press, 2001), pp. 250-251; In psychoanalysis, the life instincts, usually including both the sexual instinct and the ego instinct (the self-preservation instinct), the aim of which are to create and maintain the integrity of things. [Named after Eros in Greek mythology, the god of love and daughter of Aphrodite, from Greek Eros love or sexual desire].

### **b. The Concept of Death Instinct**

The theory of the death instinct (Thanatos)<sup>130</sup>, as advanced by Sigmund Freud is a particularly difficult one for most people to accept, or even to understand. According to this theory, there is in each of us an instinctive drive toward destructiveness and aggressiveness, and in each of us this tendency is directed primarily against ourselves. Opposed to this drive is the so-called life instinct, which is primarily aimed at self-preservation and self-gratification. In contrast to the destructive death instinct, the life instinct is a force which is essentially creative.

According to Sigmund Freud, the death instinct tries to steer the individual in the direction of death because only there can real peace be found. It is only in death, the final rest, that one can expect to achieve complete release from tension or from striving. This urge to self-destruction is blunted or turned aside by the pressures of the life instinct. Sometimes, of course, the latter may fail at this. When this happens, the death instinct may assert itself nakedly in the form of suicide. In the course of the speech that begins “to be, or not to be.” The Shakespeare’s Hamlet offers a good many of the reasons why death can seem attractive to a human being. He also offers some of the reasons why it may not be so attractive after all. Implicit in the reasons which Hamlet offers for not seeking death is the fundamental human instinct to hang on to life, and to preserve it. The life instinct forces the death instinct to disguise itself in a variety of forms. The Shakespeare said that:

“The stroke of death is as a lover’s pinch, which hurts, and is desir’d.”

And John Keats also said that: “I have been half in love, with easeful Death.”

And Mark Twain: “Whoever has lived long enough to find out what life is knows how deep a debt of gratitude we owe to Adam, the first great benefactor of our

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<sup>130</sup> Andrew M. Colman, **A Dictionary of Psychology**, (New York: Oxford University Press, 2001), p. 738; Thanatos, in psychoanalysis the unconscious drive towards dissolution and death, initially turned inwards dissolution and death, initially turned inwards on oneself and tending to self-destruction, later turned outwards in the form of aggression. [Name after Thanatos in Greek mythology, (the personification of sleep), Greek Thanatos death].

race. He brought death into the world.” Most psychoanalysts of today make little reference to the death instinct as such. But they tend to accept most of the implications of this theory under the heading of man’s instinctive drive to be destructive and aggressive. Sigmund Freud’s psychoanalysis may be considered as a method of investigation of unconscious thoughts and feelings, as a theory of human personality and as a technique of psychotherapy. Psychoanalysis is a psychology of the symbolising activity of the mind and raises questions about the contents of mental states events symbolised by a mental representation.<sup>131</sup> Freudian thought can be classified into various postulates:

1. In his concept of psychic determinism, psychic processes are strictly determined by constitutional, developmental, or environmental factors.
2. His concept of the unconscious plays a predominant part in mental life and functions as a dynamic force. Reason is able to channel the energy (from the instinctual drives) into modes of expression in accord with objective reality.
3. All behaviour is motivated (motivations are emotional in nature) and goal directed.
4. He assumed a developmental approach of personality traits and in his dynamic concept of personality, importance is given to infancy and early childhood.<sup>132</sup>

## **2.5 The Methods of Psychoanalysis Psychotherapy**

The psychoanalysis is essential today more than in any other time period. There are several reasons for this.

The first is due to the escalating total population in many parts of the world. Therefore, the number of people suffering from mental ill-health has also increased at an unprecedented rate in recent years.

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<sup>131</sup> Joseph Vrinte, **The Quest for the Inner Man: Transpersonal Psychotherapy and Integral Sadhana**, (Delhi: Motilal Banarsidass, 1996), p. 26.

<sup>132</sup> Ibid., p. 26.

The second reason is related to our work styles, earning methods, consumption patterns and life styles, which have remarkably changed during the past century. As a result, many people are busy and living under stress and tension.

The third is that, nowadays people try to maximize many things within a given time period and with limited resources. Therefore, many people do not have the normal lifestyles our ancestors had.

The fourth reason is that the growing social unrest in terms of earning gaps, poverty, drug addiction, traffic accidents, civil wars and increasing number of people in jail, have led to a sizable increase in the total number of people with mental ill health.

The fifth many people think about economic growth, improving living standards, but forget about the psychological aspect of development.<sup>133</sup>

The psychoanalysis is meaning mental patient's mind is probed into discover the mental causes of the mental illness. By means of the psycho-analysis, it is attempted to make the patient aware of the causes of his mental illness. It is believed that with self-knowledge resulting from psychoanalysis, the mental illness would be cured or ameliorated.<sup>134</sup> Psychoanalysis is an insight therapy that emphasizes the recovery of defences through techniques such as the dream analysis, free association, transference, resistance, and transference.

### 2.5.1 Sigmund Freud's Theory of Dreams

In 1897 Sigmund Freud began his famous course of self-analysis. He had already noticed that dreams played an important role in his analysis of neurotic and hysterical patients. As he encouraged them to free-associate, that is talk about whatever

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<sup>133</sup> Naw Kham La Dhammasami, **Buddhist Psychiatry**, (Sri Lanka: Buddhist Cultural Centre, 2007), pp. vii-viii.

<sup>134</sup> Nissanka, H.S.S., **Buddhist Psychotherapy**, (Sri Lanka: Buddhist Cultural Centre, 2002), p. 8.

came into their minds, they often referred to their dreams, which would set off other associations and often illuminate other important connections in their past experience. Sigmund Freud also had noticed that hallucinations in psychotic patients were very much like dreams. Based on these observations, Sigmund Freud began to believe that sleeping dreams were nearly always, like day dreams, wish fulfillment.

#### a. The Dream Analysis

A dream is defined in Webster's Dictionary as a sequence of sensations, images, thoughts, etc., passing through a sleeping person's mind. Sigmund Freud considered the father of psychoanalysis, he revolutionizes the study of dreams with his work "The Interpretation of Dreams". Sigmund Freud begins to analyze dreams in order to understand aspects of personality as they relate to pathology. He believes that nothing you do occurs by chance; every action and thought is motivated by your unconscious at some level. In order to live in a civilized society, you have a tendency to hold back our urges and repress our impulses. However, these urges and impulses must be released in some way, they have a way of coming to the surface in disguised forms. One way these urges and impulses are released is through your dreams. Because the content of the unconscious may be extremely disturbing or harmful, Freud believes that the unconscious expresses itself in a symbolic language.<sup>135</sup> The Dreams according to Sigmund Freud, represent wish fulfillment, the objects and events we conjure up in our dreams represent attempts to fulfill some impulse of the id. The hallucinations of psychotic individuals are also considered by Sigmund Freud to be examples of wish fulfillment. Sigmund Freud call such attempts to satisfy needs irrationally, with no consideration of reality, primary process thinking.<sup>136</sup> And Sigmund Freud also are viewed dreams as a guide to the unconscious.

1.Unconscious wish fulfillment theory: He proposed that dreams represented unconscious wishes that dreamers wish to see fulfilled. However, because these

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<sup>135</sup> Sigmund Freud, **Dream Theorists**, Viewed 7 March 2018, <<http://www.dreammoods.com/dreaminformation/dreamtheory/freud.htm>>.

<sup>136</sup> Ernest R. Hilgard, Richard C. Atkinson & Rita L. Atkinson, **Introduction to Psychology**, 6<sup>th</sup> ed., (New York: Oxford & IBH Publishing Co., 1975), p. 375.

wishes are threatening to the dreamer's conscious awareness.

2. The latent content of dreams: The latent content of dreams is disguised, meanings of dreams, hidden by more obvious subjects. The true subject and meaning of a dream.

3. Manifest content of dreams: the overt story line of the dream.<sup>137</sup>

Sigmund Freud emphasizes the value of dreams as sources of insight into the unconscious desires, especially the infantile roots of unconscious wishes in dreams. Fascinated by the anomaly that the things we hide in the day appeared in disguise in the dark of night such as the incestuous acts, murderous thoughts, etc. He wrote: "The interpretation of dreams is the royal road to a knowledge of the unconscious activities of the mind."<sup>138</sup> Sigmund Freud it was important to pierce the armor of a dream's manifest content to understand its true meaning. To do this, Freud tried to get people to discuss their dreams, associating symbols in the dreams to events in the past. He also suggested that there are certain common symbols with universal meaning that appear in the dreams. The sleep is essential to life and sleep deprivation can affect basic human functioning. When people fall asleep, they act as a subconscious system, linking the events of the day to create dreams. Maybe, subconsciously wanting to tell us something, but many people often ignore these signs. How is the brain activated in sleep? explains the discovery of brain activation of sleep and how it changed the strategy from dream content to dream form. A dream is itself a neurotic symptom, but which possesses for us the advantage of occurring in all healthy people. A dream is the life of the mind during sleep. Sigmund Freud believed that unconscious impulses were responsible for the dream and that the aim of the dream was the gratification of some drive. The real meaning of the dream, called its latent content is not directly expressed but is instead dramatized in disguised form.

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<sup>137</sup> Robert S. Feldman, **Understanding Psychology**, 4<sup>th</sup> ed., (USA: McGraw-Hill, Inc., 1990), p. 153.

<sup>138</sup> Sigmund Freud (auth.), Strachey, James (ed.), **The Interpretation of Dreams**, (US: Basic Books, 2010), p. 604.

According to Sigmund Freud, the dreamer constructs the dream by representing the impulse-provoked ideas in acceptable form, commonly as visual imagery.<sup>139</sup> The dream consciousness describes how modern sleep science has contributed to the dramatic progress of the last decade in understanding the brain basis of consciousness and how that understanding has caused us to shift our model of dreaming in the direction of altered states of consciousness. Consciousness may be defined as our awareness of the world, our bodies, and ourselves. The last quality, awareness of ourselves, includes awareness of awareness, the knowledge that we are conscious. As previously mentioned, Sigmund Freud believes that the motivating force of a dream is wish fulfilment. Issues of power, lack of control or unsatisfactory love may manifest in dreams as a way of satisfying these needs. Thoughts that are repressed during the day may also find a way into your dream as a way to getting fulfilment. Sigmund Freud believes that every imagery and symbol that appears in a dream have a sexual connotation.

### **b. Sigmund Freud's Interpretation of Dreams**

The dreams are a most remarkable experiment in psychology and neuroscience, conducted every night in every sleeping person. They show that our brain, disconnected from the environment, can generate by itself an entire world of conscious experiences. Content analysis and developmental studies have furthered our understanding of dream phenomenology. It is now possible to start integrating these two strands of research in order to address some fundamental questions that dreams pose for cognitive neuroscience: how conscious experiences in sleep relate to underlying brain activity, why the dreamer is largely disconnected from the environment; and whether dreaming is more closely related to mental imagery or to perception. Among our ancestor's dreams were usually thought to offer some magical quality of revelation. If their secrets could only be understood, it was believed, they could tell much. Psychoanalysis maintains that our elders were wiser than they knew. An individual's dreams are in fact very revealing, but not in the way our ancestors assumed. Dreams are the royal road to

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<sup>139</sup> Ernest R. Hilgard, Richard C. Atkinson and Rita L. Atkinson, **Introduction to Psychology**, 6<sup>th</sup> ed., (New York: Oxford & IBH Publishing co., 1975), p. 171.

the unconscious. The interpretation of dreams is an essential tool of psychoanalysis and it permits the unlocking of many secret doors.<sup>140</sup>

The interpretation of dreams considers, in light of modern neuroscience, the ways in which Sigmund Freud's psychoanalysis theories. Sigmund Freud's correctly emphasized dreams primitive emotional character. He was correct in his basic assumption that dreams are driven by instinctive force and that these emotions are loosely connected to mental content. To Freud, the representation of sexual material in dreams is symbolical in which unconscious sexual desires play an enormous part. Apart from dream, Sigmund Freud said: "Identification is most often used in hysteria to express sexual community" which has remained in the unconscious,"<sup>141</sup> dreams reveal rather than conceal emotion and instinct. The Dream prediction is also discussed and it concludes that we dream because our brains are activated during sleep, and we do so even if our primitive drives are turned on by that activation. There are three concepts that were not predicted by dream theorists.

Firstly, dreaming and other states of consciousness are related to changes in the level of brain activation.

Secondly, that, independent of activation, the brain opens and closes its gates of sensory input and motor output.

The third and perhaps most significant conclusion is that the brain not only self-activates and isolates itself from the world, but it changes its chemical climate very radically.

Two of the chemical systems necessary to waking consciousness are completely shut off when the brain self-activates in sleep. It is this difference in brain chemistry that probably determines the differences between waking and dreaming consciousness. The Interpretation of Dreams is the foundational text of the movement of psychoanalysis launched by Sigmund Freud. The significance of the work lies in its

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<sup>140</sup> Joseph Rosner (author) & Herbert Holt, M.D., (introduction), **All About Psychoanalysis: In Questions and Answers**, (USA: Collier Books, 1962), p. 66.

<sup>141</sup> Sigmund Freud, **Dream Psychology**, (US: Feed books, 1920), p. 49.



revolutionary way of interpreting patients' dreams, which led to Sigmund Freud's "discovery" of the existence of a dynamic sub-liminal mental process in Sigmund Freud's own words, the interpretation of dreams is the royal road to a knowledge of the unconscious activities of the mind.<sup>142</sup> The central theme of this work is that a dream is a fulfillment of an unrecognized wish:

The dreams are psychical acts of as much significance as any others; their motive force is in every instance a wish seeking fulfillment, the fact of their not being recognizable as wishes and their many peculiarities and absurdities are due to the influence of the psychical censorship to which they have been subjected during the process of their formation, apart from the necessity of evading this censorship, other factors which have contributed to their formation are a necessity for the condensation of their psychical material, a regard for the possibility of its being represented in sensory images and though not invariably a demand that the structure of the dream shall have a rational and intelligible exterior.<sup>143</sup>

In the dream we experience many desires and fears, many anxieties and conflicts, fantasies of hatred and destruction of love and possession, that are unacceptable to us when we are awake. We sometimes suspect that there may be some hidden truth in them and wonder what they might mean.<sup>144</sup> To further help in interpreting the cryptic images of our dreams. Sigmund Freud classified the images into the following five processes:

1. Displacement: This occurs when the desire for one thing or person is symbolized by something or someone else.
2. Projection: This happens when the dreamer propels their own desires and

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<sup>142</sup> Sigmund Freud, **The Interpretation of Dreams**, (New York: Avon Books, 1965), p. 647.

<sup>143</sup> Sigmund Freud, **The Interpretation of Dreams**, Edited and translated by James Strachey, (New York: Avon Books, 1965), pp. 572-573.

<sup>144</sup> Norman Cameron, **Personality Development and Psychopathology: A Dynamic Approach**, (India: Vakils, Feffer and Simons Private Ltd., 1969), p. 15.

wants onto another person.

3. Symbolization: This is characterized when the dreamer's repressed urges or suppressed desires are acted out metaphorically.

4. Condensation: This is the process in which the dreamer hides their feelings or urges by contracting it or underplaying it into a brief dream image or event. Thus the meaning of this dream imagery may not be apparent or obvious.

5. Rationalization: This is regarded as the final stage of dream work. The dreaming mind organizes an incoherent dream into one that is more comprehensible and logical. This is also known as secondary revision.<sup>145</sup>

Sigmund Freud is particularly preoccupied with sexual content in dreams. He believes that sex is the root cause of what occurs in your dreams. According to Sigmund Freud, every long slender or elongated object represents the phallus, while any cavity or receptacle denotes the female genitalia.

### **2.5.2 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.<sup>146</sup> The principal procedure used in psychoanalysis to proper the unconscious and release repressed material is called free association. The patient sits comfortably in the chair or lies in a relaxed position on a couch. Letting his or her mind wander freely, the patient gives a running account of thoughts, wishes,

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<sup>145</sup> Sigmund Freud, **Dream Theorists**, Viewed 7 March 2018, <<http://www.dreammoods.com/dreaminformation/dreamtheory/freud.htm>>.

<sup>146</sup> Andrew M. Colman, **A Dictionary of Psychology**, (New York: Oxford University Press, 2001), p. 288.

physical sensations, and mental images as they occur. Patients are encouraged to reveal every thought or feeling, no matter how personal, painful or seemingly unimportant.<sup>147</sup> In free association the patient is taught the basic rule:

Say everything that enters your mind, without selection, without editing.<sup>148</sup>

Sigmund Freud maintained that free associations are predetermined, not random. The task of the analyst is to track the associations to their source and identify the significant patterns that lie beneath the surface of what is apparently “just words.” Throughout, the patient is encouraged to express strong feelings, usually toward authority figures, that have been repressed for fear of punishment or retaliation. Any such emotional release, by this or other processes, is termed catharsis. The method of free association is characteristically eastern in nature. The patient reclining, relaxed in the analytical couch, giving free reign to his associations, is diverted from the rationally directed thinking which is characteristically western. He is asked to go inward and to soak into whatever is coming from within. The freely directed association trains man in a way of attention which could lead him gradually to the path of expanded awareness.

In the early period with Sigmund Freud this method was employed to understand symptoms and dreams. It became a valuable tool to pierce through the defenses and to uncover the falsities of man. He believed in the face to face to face confrontation between the patient and the analyst. He called for association by the patient permitting ramification of thinking into available memories. He extended the scope of this method in his interpretations at the subjective level. Here the doctor helped the patient in associating the material by supplying from his own fund of knowledge. The face to face confrontation with the patient brings the personality of the doctor into

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<sup>147</sup> Philip G. Zimbardo, **Psychology and Life**, 11<sup>th</sup> ed., (USA: Library of Congress Cataloging in Publication Data, 1985), p. 536.

<sup>148</sup> Ernest R. Hilgard, **Introduction to Psychology**, (New York: Oxford and IBH Publishing Company, 1953), p. 498.

prominence. The doctor is no more passive listener to free associations who hints at interpretations when necessary, but an active cooperator in the process of healing. This change in associations was called in due to the discovery of archetypes and the objective psyche the unconscious of far deeper significance than what Sigmund Freud had discovered.

Most of us have had experience with a slip of the tongue, we have somehow, against our wish, blurted out a remark we would have preferred to keep to ourselves. Such happenings are simple examples, in everyone's life, of the principle of free association. Our real feelings and thoughts about particular people, situations and things, lie hidden beneath the surface of our minds. Like germs in one's blood stream, these feelings may be out of sight, but they are still, so to speak, in one's system. They find ways to make themselves known to us, and the slip of the tongue is one of those ways. The repressed feeling has been enabled to express itself by "associating" itself with some conscious and more acceptable idea. In everyday life, incidents of free association serve no constructive purpose, and there are occasions, of course, in which they may produce situations which are extremely embarrassing. But no matter how striking the example may be the average person rarely recognizes the unconscious motive behind it. In the course of analysis, however, free association serves as a useful tool for digging into the unconscious mind.

### **2.5.3 The Resistance**

The process of striving against, opposing, or withstanding something. In psychoanalysis, the tendency to strive against the transition of repressed thoughts, feelings or wishes from the unconscious to consciousness, especially an attempt to prevent this happening while undergoing psychoanalysis. 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.<sup>149</sup> 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

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<sup>149</sup> Wayne Weiten and Margaret A. Lloyd, **Psychology Applied to Modern Life: Adjustment in the 21<sup>st</sup> Century**, 8<sup>th</sup> ed., (USA: Thomson Learning, Inc., 2006), p. 524.

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.<sup>150</sup>

During the process of free association, the patient will at time show resistance an inability or unwillingness to discuss certain ideas, desires, or experiences. 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. Sometimes resistance is shown by the patient's coming late to therapy or "forgetting" it altogether. When the repressed material is finally brought into the open, the patients generally claims that it is too unimportant, too absurd, too irrelevant, or too unpleasant to be discussed.<sup>151</sup> The psychoanalyst attaches particular importance to subjects that the patient does not wish to discuss. Such resistances are conceived of as barriers between the unconscious and conscious. The aim of psychoanalysis is to break down resistances and enable the patient to face these painful ideas, desires and experiences. Breaking down resistances is a long and difficult process. It is considered to be essential, however, if the underlying problem is to be brought to consciousness where it can be resolved.

#### **2.5.4 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

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<sup>150</sup> Andrew M. Colman, **A Dictionary of Psychology**, (New York: Oxford University Press, 2001), p. 752.

<sup>151</sup> Philip G. Zimbardo, **Psychology and Life**, 11<sup>th</sup> ed., (USA: Library of Congress Cataloging in Publication Data, 1985), p. 536.

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. Transference occurs when clients start relating to their therapists in ways that mimic critical relationship in their lives.<sup>152</sup> Sigmund Freud found that abreaction by itself had no permanent use.

As Franz Alexander has pointed out, during this stage Sigmund Freud accepted the fact that the "ego must face and learn to handle the repressed emotions. Thus the emphasis was on insight." Gradually the method of free association,<sup>153</sup> replaced the method of hypnotism. The phenomenon called "transference" was discovered between the analyst and the patient. "in the transference the original pathogenic conflicts of the early family relationships are repeated with lesser intensity. This is what is called the "transference neurosis".

The transference is the tendency for a client in psychotherapy, known as the analysand, to transfer emotional responses to their therapists that reflect feelings the analysand has for other significant people in his or her life.<sup>154</sup> This process may occur in therapy, when a person receiving treatment applies feelings toward or expectations of another person onto the therapist and then begins to interact with the therapist as if the therapist were the other individual. Often, the patterns seen in transference will be representative of a relationship from childhood.

Transference is a major tool used by the analyst to help the patient gain real understanding of himself. It is a mechanism of high importance in psychoanalysis and without it no analysis is likely to be successful. Each of us, at different moments in his life, has feelings about some other person which are out of proportion to what that other

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<sup>152</sup> Wayne Weiten and Margaret A. Lloyd, **Psychology Applied to Modern Life: Adjustment in the 21<sup>st</sup> Century**, 8<sup>th</sup> ed., (USA: Thomson Learning, Inc., 2006), p. 524.

<sup>153</sup> Clara Thompson, **An Outline of Psychoanalysis**, (New York: Modern Library, 1955), p. 436.

<sup>154</sup> Strickland, R, Bonnie, 'Psychotherapy', **The Gale Encyclopedia of Psychology**, (2001): 650.

person deserves. The feelings may be one of love or of hate of warmth or of disgust, to mention some possibilities. At such times, it is possible to have a combination of highly dissimilar feelings for this other person. It is not unusual, for instance, for a man to experience a strong sense of dislike and at the same time affection for some other man or woman. Usually when we have such mixed feelings, we do not bother to explain them either to ourselves or to others.

And if we ever do explain them, our reasons turn out to be superficial at best. They are less logical than they may appear to be. In such situations, a man is re-living, in relation to someone in his present life, the feelings he experienced toward some other person far back in his past. Something in the present person touches off a spark of unconscious memory. And when that happens, our relations with him become flooded with the feelings of the past. Transference is a common occurrence among humans, and it may often occur in therapy, but it does not necessarily imply a mental health condition. Transference can also occur in various situations outside of therapy and may form the basis for certain relationship patterns in everyday life. The transference, which, whether affectionate or hostile, seemed in every case to constitute the greatest threat to the treatment, becomes its best tool.<sup>155</sup> These feelings of bygone days are summoned up against our will to do duty in the present. Most often they are feelings we originally felt toward our own father or mother. At that time, however, we did not express them because for some reason that would have been “wrong”. We therefore repressed them inside ourselves. In the course of treatment, the analyst serves as the perfect sounding board for all such repressed feelings. In the privacy of professional surroundings, the patient comes to realize, unconsciously, that nothing he is likes to say or feel will be considered in any way shameful or evil.

## 2.6 Concluding Remarks

The Freudian psychoanalysis evolved a method of interpretation to gain understanding of the defences with which human beings have covered libidinous drives. It is a method which reveals the structure of personality depths of which people have remained ignorant. Sigmund Freud also showed us the importance of the transference situation. But the one-sided understanding of man espoused by Freud came to be

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<sup>155</sup> Strachey James, **Introductory Lectures on Psychoanalysis**, (New York: Liveright Publishing Corporation, 1989), p. 496.

recognized and criticised during his lifetime and one of his close associates evolved a different theory about human mind. Sigmund Freud believed that psychological disorders resulted from constitutional factors, early childhood experiences and precipitating factors in later life. The relative influence of these factors varies. Sigmund Freud is a controversial figure. While his theories still have many followers, they have nearly as many detractors. Probably Sigmund Freud's most famous ideas involve the organization of the mind and the portions he calls the id, the ego and superego. He also developed a complex system of psychosexual development that describes the stages of human sexual growth. He was also the first person to study the unconscious and subconscious minds and their defence mechanism in depth. Other theories Sigmund Freud developed include the Oedipus complex, penis envy and castration. Sigmund Freud's contributions to understanding the human mind was colossal, he introduced new terms to describe the division between the conscious and unconscious: id, ego and superego. The id (fully unconscious) contains the drives and those things repressed by consciousness, the ego (mostly conscious) deals with external reality and the superego (partly conscious) is the conscience or the internal moral judge.

Sigmund Freud's theory says that the superego is a symbolic internalization of the father figure and cultural regulations. The superego tends to stand in opposition to the desires of the id because of their conflicting objectives and is aggressive towards the ego. The superego acts as the conscience. Sigmund Freud's major contributions are his recognition that unconscious needs and conflicts motivate much of our behaviour and his emphasis on the importance of early childhood experiences in personality development. His emphasis on sexual factors led to an awareness of their role in adjustment problems and paved the way for the scientific study of sexuality. But many critics think that Freud overemphasized the role of sex in human motivation. Sigmund Freud's theory of personality is based almost entirely upon his observations of emotionally disturbed individuals. It may not represent an appropriate description of the normal, healthy personality.



**Table 2.3 The Summary Theory of Human Personality Development in Sigmund Freud's Perspective**

<b>The Theory of Human Personality Development in Sigmund Freud's Perspective</b>					
<b>Human Mind</b>	<b>Human Personality</b>	<b>Psychosexual Stages</b>	<b>Defence Mechanism</b>	<b>Instinct</b>	<b>Psychoanalysis Psychotherapy</b>
1.Id 2. Ego 3.Super-ego	1.Unconscious 2.Preconscious 3.Conscious	1.Oral Stage 2.Anal Stage 3.Phallic Stage 4.Latency Period 5.The Genital	1.Projection 2.Repression 3.Displacement 4.Sublimation 5.Rationalization 6.Reaction Formation 7.The Undoing	1.Life Instinct 2.Death Instinct	a. The Interpretation of dreams b. The free association c.The resistance d. The transference

## **Chapter III**

### **To Study the Human Personality Development in Theravāda Buddhism Scriptures**

In this chapter, it will be mentioned four main points following (1) The Concept of Human Personality Development in Theravāda Buddhist Scriptures, (2) The Structure of Human Mind in Theravāda Buddhist Scriptures, (3) The Mental Structure of Human Personality in Theravāda Buddhist Scriptures, and (4) The Methods of Buddhist Psychotherapy.

#### **3.1 The Concept of Human Personality Development in Theravāda Buddhist Scriptures**

The psychology is the science of the mind and it introduces the individual to the most important scientific problems of modern man, how to understand his mind and behaviour. Psychology is thus the study of the more complex forms of integration or organization of behaviour. Mind is that which determines the complex behaviour of beings.<sup>156</sup> Human Personality is also the organisation of the traits of an individual. The traits are interrelated. The personality of an individual is a unified whole of his traits. The organisation of the traits is dynamic. Each trait influences every other trait and together they give a distinctive character to the behaviour of the person. One may discover similar traits in two individuals, but still one may not find them behaving in identical manner in the same situations.<sup>157</sup>

A trait that exists in one person may be absent in another person. A person may be shy in some situations where he could be sociable and sociable in some situations

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<sup>156</sup> Tilokasundari Kariyawasam, **Buddhism and Psychology**, (Sri Lanka: Godage International Publishers (Pvt) Ltd., 2003), p. 1.

<sup>157</sup> Arun Kumar, **The Comprehensive: History of Psychology**, (New Delhi: Motilal Banarsidass Publishers Private Limited, 1999), p. 179.

where he could be shy. We can describe him neither as a sociable nor as a shy person.<sup>158</sup> It has been found in a series of systematic investigations that differences in the perceptions of persons are related to differences in their abilities, needs, feelings, attitudes, interests and other personality characteristics.<sup>159</sup> The psychology of Buddhism offers material for the study of both traits and types of personality.<sup>160</sup> Rune Johansson feels that in this analogy we find a functional concept of personality:

Here the functional unity of personality is really what contemporary psychologists call personality. The car has clearly some sort of primitive personality, an individual constellation of parts, it is capable of functioning only when all the parts are there. None of the parts can be called car, not even all the parts together, if they are not combined in a very special way. A personality is also not the body, not the perceptual function, not the feeling, but the proper combination of them.<sup>161</sup> The classic philosopher assumes that: “our personality is built about a hard and changeless core, is a sort of spiritual statue” which stands like a rock against the assaults, of the external world.<sup>162</sup>

Johansson feels that this concept of personality is somethings that modern psychology can only applaud.<sup>163</sup> Now that we have clarified the important aspects of the logical, ethical and psychological framework of the concepts of person and

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<sup>158</sup> Arun Kumar, **The Comprehensive: History of Psychology**, (New Delhi: Motilal Banarsidass Publishers Private Limited, 1999), p. 178.

<sup>159</sup> *Ibid.*, p. 191.

<sup>160</sup> Padmasiri De Silva, **An Introduction to Buddhist Psychology**, 4<sup>th</sup> ed., (New York: Palgrave Macmillan), p. 81.

<sup>161</sup> Rune Johansson, **The Psychology of Nirvāna**, (London: George, Allen and Unwin, 1969), p. 67

<sup>162</sup> Nyanaponika Thera, **The Three Basic Facts of Existence: Egolessness (Anatta)**, (Kandy: Buddhist Publication Society, 1974), p. 68.

<sup>163</sup> Rune Johansson, **The Psychology of Nirvāna**, *op.cit.*, p. 68.

personality, it should be possible to work out in detail the material in the discourse of the Buddha pertaining to the psychology of personality.<sup>164</sup>

As Prof. Charles Richetsays, human personality arises first and principally from the memory of our past existence, then it emanates from all the sensations which come to us, sensations of our internal organs, sensations of the outside world, consciousness of effort and of muscular movement. The personality of Amani's as little absolutely permanent as are other things. Its apparent permanence consists in the slowness of its changes and in the fact of its continuity.<sup>165</sup>

It may be said that psychologists, psychotherapists or personality theorists can discover many different features of human beings' personality according to their points of views, or their own professional experiences. This fact proves that the true nature of human beings, or true personality, really is selfless: because of the existence of selflessness, personality may appear in various factual aspects as it has been viewed. Therefore, the more features of personality are discovered, the more knowledge of human beings can be gained.

In Buddhism, Human personality is a compound of body and mind. Disembodies personality is no personality in the real sense of the term.<sup>166</sup> Human personality is seen as a series of events, it is a process in time, wherein the subjective notion of self-identity depends upon ability to recall past states and objective identity

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<sup>164</sup> Padmasiri De Silva, **An Introduction to Buddhist Psychology**, 4<sup>th</sup> ed., (New York: Palgrave Macmillan), p. 85.

<sup>165</sup> P. Lakshmi Narasu (author), Anagarika H. Dharmapala (introduction), **The Essence of Buddhism**, (New Delhi: Asian Educational Services, 1993), p.185.

<sup>166</sup> Ibid., p.193; If the immortal life says a recent writer on immortality, is to be more than a name for a shadow, it must be a life where men are members one of another, not less, but more than they are here. We desire an immortality which shall signify a personal life in the full sense of these words, not the existence of a disembodied spirit or a pure indivisible, immaterial substace and personal life must be an embodied life.

between one state and another state that succeeds the it lies in the temporal relationship of causality subsisting between them.<sup>167</sup>

### 3.1.1 The Structure of Human Body and Mind in Theravāda Buddhist Scriptures

The Buddhist concept of body and mind, considered as a psychophysical complex has a number of significant logical features. The Buddha maintained that all things, including both mind and body, are subject to change, transitory. He described the universe in terms of the arising, decay and dissolution of things. By this rejection of any eternally abiding substance it follows that he also rejected an eternally abiding pure ego.<sup>168</sup>

According to the Buddha, then neither inside nor outside of mental and physical phenomena is there any permanent substance. The mind is often compared to a flame; whose existence depends upon a number of conditions. The Buddha maintained there is no substance, but a continuous flux of material and mental processes arising from their particular conditions. That is why it has been remarked that Buddhism had to begin, very early in the history of humanity, to “Psychologize without a soul.”<sup>169</sup> The mind as a dynamic process is also compared to a stream, another very significant feature of the early Buddhist concept of mind is the mutual dependency of the body on the mind and the mind on the body. According to the *Abhidhamma*, the mind is a combination of *citta* (consciousness) and *cetasikas* (mental factors or concomitants of the mind). There are 52 *cetasikas* or mental factors some can defile the mind, some can purify the mind and some are neutral.<sup>170</sup> The total number of possible combinations

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<sup>167</sup> Ian Stevenson, M. D, **Rebirth as Doctrine and Experience: Essays and Case Studies**, vol 2., (Kandy: Buddhist Publication Society, 2000), p. 17.

<sup>168</sup> M.W. Padmasiri de Silva, **An Introduction to Buddhist Psychology**, (London: The Macmillan Press Ltd., 1979), p. 12.

<sup>169</sup> E.R. Sarathchandra, **Buddhist Psychology of Perception**, (Colombo: Ceylon University Press, 1963), p. 3.

<sup>170</sup> Shwe Zan Augn, **Abhidhamma-Sangaha**, (London: PTS, 1979), p. 94.

between *citta* and *cetasikas* is 121.<sup>171</sup>

According to one usage, as we have seen, mind and body (*nama-rūpa*) are the twofold division of the five groups of existence. But according to another usage mind and body is the fourth link in the formula of dependent origination. The Buddhist scriptures bring out the dependency of mind and body thus: Sound is not a thing that dwells inside the conch-shell and comes out from time to time, but due to both, the conch-shell and the man that blows it, sound comes to arise. Just so, due to the presence of vitality, heat and consciousness, this body may execute the acts of going, standing, sitting and lying down, and the five sense organs and the mind may perform their various functions. The early Buddhism man is considered a psycho-physical unit whose psyche is not a changeless soul but a dynamic continuum composed of a conscious mind as well as an unconscious in which is stored the residue of emotionally charged memories going back to childhood as well as into past lives.<sup>172</sup>

The human mind and the nature of its constituents have been agitating the minds of people for a long time. The basic difficulty arises because of the fact that all these thinkers differentiate mind from body on the one hand and equate mind with the self on the other hand.<sup>173</sup> If mind is pure body then the problem of will cannot be solved. If it is pure self, the problem of physical perception remains unsolved. These two mind and body as Ryle says that do not lend themselves to disjunctive treatment. Mind is the forerunner of all phenomena, mind is chief, they are all mind created, guard therefore the mind, purify the mind, for out of the intention all things come to be.<sup>174</sup> The mind, viewed in this way, is continuously subjected to pressure by the threefold desires, sense

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<sup>171</sup> Shwe Zan Augn, **Abhidhamma-Sangaha**, (London: PTS, 1979), p. 81.

<sup>172</sup> K.N. Jayatilleke, **Buddhism and Science**, (Kandy: Ceylon Wheel Publication, 1958), p. 3.

<sup>173</sup> Gilbert. Ryle, **The Concept of Mind**, (New York: Hutchinson's University library, 1949), p. 62.

<sup>174</sup> Francis Story, **Dimensions of Buddhist Thought: Essays and Dialogues Contributed to the Serial Publications the Wheel and Bodhi leaves, vol 3**, (Kandy: Buddhist Publication Society, 1985), p. 24.

gratification (*kāma-taṇhā*), self-preservation (*bhava-taṇhā*), and self-annihilation (*vibhava-taṇhā*). Jayatilleke concludes said that:

Except for the belief in rebirth, this conception of mind sounds very modern and one cannot fail to observe the parallel between the threefold desires of Buddhism and the Freudian conceptions of the eros, libido and Thanatos.<sup>175</sup>

The analysis of mind is a more complex and intricate process.<sup>176</sup> Buddhism is a philosophy based on mind. Mind is the part of a person that makes them able to be aware of things, to think and to feel, the conscious, subconscious mind.<sup>177</sup> An individual is made up mind and body, the mind and body influence each other and are inter-related: “Mind is dependent on the body and body is dependent on the mind.” There are six faculties or six bases of contact or sense doors through which a person is in contact with the world. They are: Eyes, ears, nose, tongue, body and mind. The mind here is considered a faculty sense base the other five faculties are in the body. Future analysis shows that: the body is composed of matter, which have qualities of solidity, fluidity, warmth or movement, for example the teeth, bones, nails are hard, solid: Bile, phlegm, blood are fluid: warmth varies from hot to cold: movement is accounted by motion, winds.<sup>178</sup> The mind is composed mental states: Sensation, perceptions, mental formations and consciousness.

1. Sensations are feelings through contacts by eyes, ears, nose, tongue, body and mind. It is experiencing an object.

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<sup>175</sup> K. N. Jayatilleke, **Buddhism and Science**, (Kandy: Wheel Publication, 1958), p. 3.

<sup>176</sup> De Silva, M.W. Padmasiri, **Buddhist and Freudian Psychology**, (Colombo: Lake House Investments L.T.D., 1997), p. 5.

<sup>177</sup> Joanna Turnbull, **Oxford Advanced Learner’s Dictionary**, (New York: Oxford University Press, 2010), p. 973.

<sup>178</sup> S.A. Ediriweera, **Essentials of Buddhism**, (SriLanka: Buddhist Cultural Centre, 2007), p. 15.

2. Perceptions is the ability to recognize and categories objects as sights, sound, smell, taste, bodily impressions and thoughts.

3. Mental formations are intentional actives, or attitudes developed with the six faculties.

4. Consciousness is a reaction or response to any faculty. There are six classes of consciousness, such as: eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, mind consciousness.<sup>179</sup>

All the mental states mentioned above arise because of conditions and disappear when their conditions or stimulations cease to sustain them. Therefore, they are impermanent. The five groups are a classification, in which the Buddha has summed up all the physical and mental phenomena of existence, and in particular, those which appear to the ignorant man as his ego or personality.

According to Buddhist thought, in particular the *Theravāda* tradition, the human personality is composed of five aggregates (*khandhas*). These constituents are often referred to as, the five aggregates of clinging. The five aggregates, attachment or clinging to any of the *khandhas* continues the wheel of suffering, through the cycle of birth, death, and rebirth (*saṃsāra*). It is the eradication of these attachments and the realization of the self as impermanent that leads an individual to the path of eliminating dukkha. Although no formal definition of the aggregates is found in Buddhist literature, they can be rudimentarily defined as: matter (*rūpa*), feeling (*vedanā*) refers to the category of affection, disposition or volition; perception (*saññā*), mental formations (*saṅkhāra*) to conation and perception, and consciousness (*viññāna*) consciousness to cognition.<sup>180</sup> This resemblance has been pointed out by a number of writers on Buddhist psychology.

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<sup>179</sup> S.A. Ediriweera, **Essentials of Buddhism**, (SriLanka: Buddhist Cultural Centre, 2007), p. 16.

<sup>180</sup> D II 302; Maurice Walshe (tr.), **Thus Have I Heard: The Long Discourses of the Buddha (Dīgha Nikāya)**, part II, (London: Wisdom Publication London, 1987), p. 342.



### a. Matter (*rūpa*)

Matter (*Rūpa*) is a significant element in many of the Buddha's teachings, the Buddha talked about *rūpa* many times and described what *rūpa* is in experience, an important part of who we are as conscious beings. Bhikkhu Bodhi describes *rūpa* in his translation of the *Abhidhammattha-saṅgaha* as follows: There are twenty-eight types of material phenomena, which are briefly comprised in two general categories. The four great essentials (*mahābhūta*) are the primary material element-earth, water, fire and air. There are the fundamental constituents of matter which are inseparable and which in their various combinations, enter into the composition of all material substances from the most minute particle to the most massive mountain. The great essentials are called elements (*dhātu*) in the sense that they bear their own intrinsic natures.

Derived material phenomena (*upādāya rūpa*) are material phenomena derived from or dependent upon, the four great essentials. The great essentials may be compared to the earth, the derivative phenomena to trees and shrubs that grow in dependence on the earth.<sup>181</sup>

The *Dhammasaṅgani* describes *rūpa* as follows:

The results of good and bad states talking effect in the universe of sense, in that of form and connected with the skandhas of feeling, perception, syntheses, and intellect.<sup>182</sup>

The aggregate of corporeality comprises the material constituents of the individual. the body of the person belongs to this aggregate. In the aggregate of matter are included the traditional Four Primary Elements (*mahābhūta-rūpa*), namely, solidity, fluidity, heat and motion, and also the Derivatives of Four Primary Elements

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W.F. Jayasuriya, *The Psychology and Philosophy of Buddhism*, (Colombo: Ceylon Press, 1963), p.16.

<sup>181</sup> Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma*, (Kandy: Buddhist Publication Society, 2012), p. 235.

<sup>182</sup> C. A. F. Rhys Davids (tr.), *A Buddhist Manual of Psychological Ethics*, (Bristol: PTS, 1900), p. 198.

(*upādāya-rūpa*). The four Elements (*dhātū or mahābhūta*), popularly called Earth, Water, Fire and Wind, are to be understood as the elementary qualities of matter. They are named Pali, *paṭhavī-dhātū*, *āpo-dhātū*, *tejo-dhātū*, *vāyo-dhātū*, and may be rendered as Inertia, Cohesion, Radiation, and Vibration. All four are present in every material object, though in varying degrees of strength. The Corporeality derived the four primary elements, consists, according to the *Abhidhamma*, of the following twenty-four material phenomena and qualities: eye, ear, nose, tongue, body, visible form, sound, odour, taste, masculinity, femininity, vitality, physical basis of mind. Bodily impressions are not especially mentioned among these twenty-four, as they are identical with the solid, the Heating and the Vibrating Elements which are cognizable through the sensations of pressure, cold, heat, pain.

#### **Solid Element (*paṭhavī-dhātū*)**

The solid element may be one's own, or it may be external. Whatever in one's own person or body there exists of karmically acquired hardness, firmness, such as the hair of head and body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, diaphragm, spleen, lungs, stomach, bowels, mesentery, excrement and so on this is called one's own solid element, or whether it be the external solid elemental solid element, they are both merely the solid element.

#### **Fluid Element (*āpo-dhātū*)**

The fluid element may be one's own, or it may be external. Whatever in one's own person or body there exists of karmically acquired liquidity or fluidity, such as bile, phlegm, pus, blood, sweat, fat, tears, skin-grease, saliva, nasal mucus, oil of the joints, urine, and so on this is called one's own fluid element. Now whether it be one's own fluid element, or whether it be the external fluid element, they are both merely the fluid element.

#### **Heating Element (*tejo-dhātū*)**

The heating element may be one's own, or it may be external. Whatever in one's own person or body there exists of karmically acquired heat or hotness, such as that whereby one is heated, consumed, scorched, whereby that which has been eaten, drunk,

chewed, or tasted, is fully digested and so on this is called one's own heating element, or whether it be the external heating element, they are both merely the heating element.

### **Vibrating (*windy*) Element (*vāyo-dhātū*)**

The vibrating element may be one's own, or it may be external. What in one's own person or body there exists of karmically acquired wind or windiness, such as the upward-going and downward-going winds, the winds of stomach and intestines, the wind permeating all the limbs, in-breathing and out-breathing, and so on, this is called one's own vibrating element. Now, whether it be one's own vibrating element or whether it be the external vibrating element, they are both merely the vibrating element. Just as one called "hut" the circumscribed space which comes to be by means of wood and rushes, reeds and clay even so we call "body" the circumscribed space that comes to be by means of bones and sinews, flesh and skin.

In the Derivatives are included our five material sense-organs, i.e., eye, ear, nose, tongue and body, and their corresponding objects in the external world., i.e., visible from, sound, odour, taste, and tangible things, and also some physical components of the body. Thus the whole realm of matter, both internal and external, is included in the aggregate of corporeality.<sup>183</sup> This is simply the physical body, equipped with the sensory organs appropriate to it. It comes into being through the genetic processes, its nature and the quality of its sensory apparatus beings determined by the *kamma* of a being who has lived previously.<sup>184</sup>

### **b. Feeling (*vedanā*)**

The aggregate of feeling as one of the four non-material groups is the affective aspect of mental activities. It has the characteristic of enjoying the taste of the object. The meaning of Feeling (*vedanā*), the *Pāli* Text Society Dictionary agrees with the

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<sup>183</sup> Phramaha Prayoon Mererk, **Selflessness in Sartre's Existentialism**, (Bangkok, Wat Mahadhatu: Mahachulalongkorn Buddhist University, 1988), p. 104.

<sup>184</sup> Ian Stevenson, M.D, **Rebirth as Doctrine and Experience: Essays and Case Studies**, vol 2., (Kandy: Buddhist Publication Society, 2000), p. 16.

canonical statement holding that the word *vedanā* is derived from the root “*ved*” or the verb “*vedeti*”, both meaning “to know”, or “to experience”. If the word *vedanā* is indeed reacted to *vedeti*, the implication is that *vedanā* means either physical or mental experience. Thus the *Pāli* word *vedanā* has been commonly translated into English as “feeling” or “sensation”.<sup>185</sup>

Brethren, there are there are six seats of feeling: feeling (pleasant, painful, or neutral) that is born of contact with the eye, feeling born of contact with the ear, feeling born of contact with nose, with the tongue and with the body (skin), and feeling that is born of contact or cognizing mental objects (memories, dreams, hallucinations, ideas, thoughts). That is called feeling. From the arising of contact is the arising of feeling, from the ceasing of contact is the ceasing of feeling.<sup>186</sup> In the previous, the importance of a clear definition of *vedanā* in the Tipitaka was highlighted. And the different kinds of *vedanā* enumerated in the Suttanta pitaka.

In the *Tipitaka*, there are two kinds of *vedanā* pertain to both bodily and mental *vedanā*. Although *vedanā* is described as a mental feeling, which is a mental factor of a much more complex nature.<sup>187</sup> To feel *vedanā*, both the *kāya* (body) and *mana* (mind) must be present. It is called *kāyika* when *kāya* (body) is prominent and the mind is not perturbed. This is described with reference to the state of mind of a noble disciple (*ariyāvaka*).<sup>188</sup> By contrast, when an ordinary unworldly person is contacted by *vedanā*

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<sup>185</sup> T.W. Rhys Davids & William Stede, **The Pāli-English Dictionary**, (Oxford: PTS, 1998), pp. 647-648;

Rhys Davids, **The Birth of Indian Psychology and its Development in Buddhism**, 1<sup>st</sup> ed., (New Delhi: Munshiram Manoharlal Publishers Pvt. Ltd., 1978), pp. 299-300.

<sup>186</sup> Yogavacara Rahula Bhikkhu, **Breaking Though The “Self” Delusion**, (India: Utpal Press, 1980), p. 15

<sup>187</sup> Thera Nyanaponika, **The Heart of Buddhist Meditation**, (Kandy: BPS, 1996), p. 68; Bhikku Bodhi, **A Comprehensive Manual of Abhidhamma**, (Kandy: BPS, 1993), p. 80.

<sup>188</sup> VRI, Types of Vedanā and a State Beyond Vedanā, **The Importance of Vedanā and Sampajañña**, (Igapturi: VRI, 2002), p. 29.

on the body, he is disturbed and feels two kinds of *vedanā* a bodily one and a mental one.<sup>189</sup> Hence, two kinds of *vedanā-kāyika* and *cetasika* have been expounded in the Suttas.<sup>190</sup>

*Vedanā* is a term of very great importance, meaning sentience or reaction, bodily or mental, on contact or impression. Sensation is scarcely so loyal a rendering as feeling, for though *vedanā* is often qualified as born of the contact in sense activity, it is always defined generally as consisting of the three species pleasure (happiness), pain (ill) and neutral feeling a hedonistic aspect to which the term feeling is alone adequate.<sup>191</sup> This is the feeling that arises through contact between the organs of sense and objects which produce sensory stimulation the “fields of sense and perception” are six: visual, auditory, olfactory, gustatory, tactile and mental. The mind is included as one of the sense for two reasons: it depends upon a physical organ, the base of consciousness and it correlates and organizes all the information received through the other senses, while at the same time having a sensory activity of its own the capacity for ideation.<sup>192</sup> The feeling with a metaphor:

As regards enjoying the taste of an object, the remaining associated states enjoy it only partially. Of contact there is (the function of) mere touching, of perception the mere nothing or perceiving of volition the mere coordinating (the associated states of exerting or being active), of consciousness the mere cognizing. But feeling alone, though governance, proficiency, mastery, enjoys

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<sup>189</sup> S IV 208; Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya**, (Boston: Wisdom Publications, 2000), p. 1264.

<sup>190</sup> VRI, Types of *Vedanā* and a State Beyond *Vedanā*, **The Importance of *Vedanā* and *Sampajañña***, (Igapturi: VRI, 2002), p. 29.

<sup>191</sup> Mrs Rhys Davids (editor and translator), **Buddhist Manual of Psychological Ethics (Dhamma sangani)**, (London: Fellow of University College, 1900), p. 6.

<sup>192</sup> Ian Stevenson, M.D, **Rebirth as Doctrine and Experience: Essays and Case Studies**, vol 2., (Kandy: Buddhist Publication Society, 2000), p. 16.

the taste of an object. For feeling is like the king, the remaining states are like the cook.<sup>193</sup>

Feeling (*vedanā*) is the feeling-component, which accompanies our impressions and ideas. They would range from the pleasant to the unpleasant through the neutral. Its source may be physical or psychological. When we cut our finger we feel physical pain. When we hear that a close friend or relative has died suddenly the anguish we experience has a psychological origin. These feelings are classified as six according as they originate in the five senses or in the mind with an idea or concept. Since these may be pleasant, unpleasant or neutral.<sup>194</sup>

In short, the number of *vedanā* expounded varies depending on the context in which the *Dhamma* is being explained. “Ananda, two feelings are spoken of by me according to (one) classification and three feelings are spoken of by me according to (one) classification. Thus *Anada, Dhamma* is taught by me according to classification. The twofold classification is a reference to bodily and mental feelings, the threefold to pleasant, painful and neutral feelings, the fivefold to feelings based on the five sense organs, the six-fold to those based on the sensory impingements by way of the sense doors, the eighteen fold refers to the six ways of attending to material shapes based on happiness, six founded on grief and six on equanimity, the thirty-six-fold refers to the six forms of happiness connected with the household life, the six connected with the renunciation, six forms of misery connected with the household life, six with renunciation, the six indifferences of a householder and the six indifferences of renunciation, the hundred and eightfold refers to the thirty-six feelings as manifest in the past, present and future.

*Vedanā*, the feeling-component of our experiences, is considered to be of three types; pleasant, unpleasant, and neither pleasant nor unpleasant. Feelings are classified into bodily and mental feelings and they are also related to the sense organs. Pleasant

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<sup>193</sup> Buddhaghosa (author), Pe Maung Tin (trs.), **The Expositor (Atthasālini)**, (London: Oxford University Press, 1958), p. 145.

<sup>194</sup> K.N. Jayatilleke, **Facets of Buddhist Thought**, (Kandy: Buddhist Publication Society, 1984), p. 83.

feelings excite man's attachment to objects and rouse latent sensuous greed. Painful feelings excite latent anger and hatred. The saint who seeks to master passions has to eliminate three features connected with these feelings: the tendency to attachment in pleasant feeling, the tendency to revulsion in painful feelings and the tendency to ignorance in neutral feeling. There is also an interesting ethical dimension that runs through the analysis of feelings. The questions are raised as to whether there are pleasurable states devoid of attachment. At this stage distinction are made between the pleasures of domestic life and the pleasures of renunciation, the pleasures of the senses and the delight which emerges from meditative states and so on. But feeling as a part of the five attachment groups, cannot be severed from the projections of the ego. Feelings arise in association with sensory stimulation and the conceptual activity of the mind.

### c. Perception (*saññā*)

The aggregate of perception is the cognitive dimension of experience. Its function consists in recognition of the object whether physical or mental. The conscious awareness of sensation. This is made distinct aggregate because the quality of perception varies with different organisms and even between individuals of the same organic composition: "What is perceived as pleasant by one may be unpleasant to another. These distinctions depend upon the predilections or aversions produced by past *kamma*."<sup>195</sup> Lord Buddha said that:

And what, brethren, is perception? It is these six seats of perception: perception of sights, perception of sounds, of smells, tastes, and mental images. This is called perception. From the arising of contact (*phassa*) is the arising of perception, by the ceasing of contact is the ceasing of perception, this is that *Ariyan* Eightfold Path going to the ceasing of perception.<sup>196</sup>

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<sup>195</sup> Ian Stevenson, M.D, **Rebirth as Doctrine and Experience: Essays and Case Studies**, vol 2., (Kandy: Buddhist Publication Society, 2000), p. 17.

<sup>196</sup> F. L. Woodward (tr.), **The Book of the Kindred Sayings (Sanyutta nikāya)**, Vol 3, (Oxford: The Pali Text Society, 1992), p. 52.

In the *Mahāvedalla-Sutta* it is explained as a relatively simple form of cognition which consists in the discernment, recognition and assimilation of sensations. And according to Rhys Davids said that:

“Perception means that sense-perception which discerns, recognizes and gives class- reference to, the impressions of sense”.<sup>197</sup> The role of *saññā* seems to fall between pure sentience or awareness and a sophisticated judgment. These is a very interesting analogy mentioned by *jayasuriya* which throws light on the nature of *saññā*.<sup>198</sup>

Perception (*saññā*) as one of the four non-material groups is often rendered as perception. While others render it as conceptual activity, it appears that a translations of the term to fit every context and all its manifestations is not possible. The term *saññā* is also divided into *patigha-saññā* and *adivacana-saññā*: *saññā* that arises out of contact with the sense organ is described as *patigha-saññā*. *Adivacana-saññā* is of a nominal character and includes sense images and concepts. There are six classes of perception: perception of visible forms, sounds, odours, tastes, tangible things, and of mental objects.

In a more popular sense *saññā* denotes a sign or mark. The basis of this usage seems to be the underlying element of recognition in a sign or mark. As the *Atthasālinī* says: “we may see this procedure when the carpenter recognizes a piece of wood which he has marked by special knowledge,”<sup>199</sup> or when we recognize a man by his sectarian mark on the forehead. There are some other contexts in which it is used. Sometimes it stands for consciousness in its entirety (*neva-nāsaññāyatana*), the realm of neither perception nor-perception.

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<sup>197</sup> Rhys Davids, **A Buddhist Manual of Psychological Ethic**, Oriental Books Corpn, 1975, p. 7.

<sup>198</sup> W.F Jayasuriya, **The Psychology and Philosophy of Buddhism**, (Colombo: Ceylon Press, 1900), p.7.

<sup>199</sup> Maung Tin (trans)., Revised by Mrs Rhys Davids, **The Expositor**, (London: Oxford University Press, 1958), p. 146.



#### d. Activities or Mental Formations (*saṅkhāra*)

We have left out the word *saṅkhāra*, which in a psychological context is used in three senses. First, in the sense of volitions, this is the sense in which it is used in the sentence, *avijjā, paccayā, saṅkhāra*, which means that our volitions are conditioned by our true or false beliefs, which constitute ignorance. We sometimes think rightly and do good or think wrongly and commit evil. We tread in *samsāra* like a blind man with a stick, who sometimes goes on the right track and sometimes on the wrong track in trying to reach his destination. There are six classes of volitions (*cetanā*): will directed to forms (*rūpa cetanā*), to sounds, odours, tastes, bodily impressions and to mental objects.

*Saṅkhāra* is an extremely difficult word to render into English. This is likewise true of many concepts in the *Pāli* canon which do not have equivalents within the conceptual framework of western philosophical systems. The problem is made even more difficult as within the *Pāli* canon itself the term has different shades of meaning in different contexts. There are four basic shades of meaning of this word in the Buddhist scriptures. As a link in the wheel of dependent origination *saṅkhāra* has an active aspect of “forming” and signifies karma, for example wholesome or unwholesome volitional activity of body, speech or mind.

Mental Formations is a collective term for numerous functions or aspects, of mental activity which in addition to feeling and perception are present in a single moment of consciousness. In the *Abhidhamma*, fifty mental formations are distinguished, seven of which are constant factors of mind. The number and composition of the rest varies according to the character of the respective class of consciousness. Horner renders *saṅkhāra* in this sense by “karmic formations” the same terminology as suggested by Nyanatiloka Thera.<sup>200</sup> *Saṅkhāra* occurs also as the fourth of the five *khandas*. Horner renders *saṅkhāra* in this usage as “habitual tendencies”. It also occurs in the sense of anything formed and conditioned and so often refers to phenomenal existence in general as it is conditioned. In this phrase “all formations are

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<sup>200</sup> Nyanatiloka Thera, **Buddhist Dictionary: Manual of Terms and Doctrines**, 2<sup>nd</sup> ed., (Colombo: Frewin Ceylon, 1956), p. 148.

impermanent” this meaning is found. It is because of these varying shades of meaning that the dictionary says: “We can only convey an idea of its import by representing several of its applications without attempting to give a “word” as a definite translation. Horner states that there may be some inner bond of reference that has so far escaped interpreters of Buddhism.”

It is a compound of mental activities, oral activities and bodily activities. It is also regarded as one’s will to live and defined by Lord Buddha as follows: “And what, brethren, are the Activities? These six seats of will: the will that is in body, sound, odour, taste, touch, and in mental images. These, brethren, are called the Activities. From the arising of contact, comes the arising of the activities. From the ceasing of contact is the ceasing of activities.”

All thoughts of and desires for body, sound, odour, smell, taste, and mental images of a person make up Activities aggregate. All psychological activities of a person such as wishes, vows, wholesome and unwholesome thoughts, hate, love, jealousy, self-pride, mental reactions to life which have created his life in the present and in the next existence are of Activities aggregate. These things make sense for life, without them life becomes meaningless. However, the operation of them is but the operation of an illusion of a self (or ignorance) which says the true meaning of all values of a human life is very shadowy. Lord Buddha taught His disciples that:

And what, monks, is the undertaking of *Dhamma* that is suffering in the present and results in suffering in the future? In this case, monks, someone, even with suffering, even with grief, becomes one to make onslaught on creatures he experiences suffering and grief. Even with suffering, even with grief, he becomes one who takes what was not given, he becomes one to behave wrongly in regard to sense pleasures, he becomes a liar, a slanderer, a harsh speaker, a frivolous talker, he becomes covetous, malevolent in thought of wrong view, and because of his wrong view he experiences suffering and grief. He, at the

breaking up of the body after dying up rises in a sorrowful state, a bad bourn, the abyss.<sup>201</sup>

The above are ten common actions of an evil worldly man: three of them relate to body; four relate to speech; and three relate to mind. In the next paragraphs of the discourse, Lord Buddha declared: with regard to those ten volitional actions, there are people who did them with pleasure and felt satisfied after having done in the present would receive sufferings as results in the future; there are people, who abstained from doing them with suffering and grief, and experienced suffering and grief in the present, would arise in a good, a heaven existence after dying; there are people who abstained from doing them with pleasure and happiness and experienced pleasure and happiness in the present, would arise in a good bourn, a heaven existence after dying. Those ten volitional actions, either good or evil, are of the operation of activities aggregate in the sphere of psychological conditions of the sensual world which is dominated by the five mental factors called five hindrances: sensual desire, ill will, sloth and torpor, flurry and worry, and doubt as Lord Buddha taught:

The hindrance of sensual desire, of ill will, of sloth and torpor, of flurry and worry, and the hindrance of doubt. “Tis a heap of bad things!” Monks, and in saying this of these five hindrances, one would speak rightly; for verily, monks, the whole is a heap of bad things, that is to say: these five hindrances.<sup>202</sup>

#### **e. Consciousness (*Viññāṇa*)**

In the explanation of Buddha, the word consciousness is not an element, it is an awareness “vijānāti” or it was introduced as a procedure or some activation. According to the word vi + ñāna, that the meaning of “vi” is a dividing or separation, the word consciousness can be classified as the separation of the objects out world.<sup>203</sup> According

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<sup>201</sup> Greater Discourse on the Way of Undertaking Dhamma, Middle Length Sayings, Vol.1., (London: PTS,1987), p. 375.

<sup>202</sup> F. L. Woodward (tr.), **The Book of the Gradual Sayings (Aṅguttaranikāya)**, Vol 3, (Oxford: The Pali Text Society, 2000), p. 53.

<sup>203</sup> Pematana, Surakkulame, (Sin.), **Buddha Manovidyāva**, (Colombo: Dayāvaṇṣa Jayakodi Publications), pp. 22-23.

to the Mahā Taṇhāsāṅkhaya sutta in the Majjhima Nikāya, the word consciousness was understood in wrong manner by the monk, Sāti. His idea was that consciousness is the same prominent element which is proceeding constantly in the existence. According to the explanation of the monk Sāti, the personal is the beyond of proceeding that there is a permanent existence for that is explained by Mr.D.J. Kalupahana.<sup>204</sup>

The stream of conscious existence fed and supported by the other aggregates. Consciousness is not an entity, it consists of an endless series of point-moments of awareness which arise and pass away with inconceivable rapidity. There are six classes of consciousness: consciousness of forms, sounds, odours, tastes, bodily impressions and of mental objects. Obscurity about the meaning of *viññāṇa* arises because in certain contexts it is said that *nama-rūpa* depends on *viññāṇa* and *viññāṇa* on *nama-rūpa*,<sup>205</sup> and in certain other contexts *viññāṇa* is included in the definition of *viññāṇa*. *Sarachchandra* considers this a contradiction and the usage of *viññāṇa* as a transmigrating entity to be a later intrusion. The very contradictions inherent in the explanation show it up as a later intrusion. It is said that if *viññāṇa* did not descend into the mother's womb, the growth of *nama-rūpa* would be prevented. If *nama-rūpa* here stands for the whole individual composed of mental and physical factors, we should have to regard *viññāṇa* as something over and above *nama-rūpa* a position which is not consistent with the rest of the individual, always included *viññāṇa* as well.

It seems, however, that there need be no contradiction between the two usages of *viññāṇa*. In fact, later we will see how the term *saṅkhāra* (disposition) also has a similar usage. The two term *saṅkhāra* and *viññāṇa* are used in the analysis of the five aggregates in the narrow sense of those dispositions and acts of consciousness which manifest themselves only so long as the body and mind are together. In this sense mind and body form a configurational complex based on conditions. But they also have a deeper sense in the formula of dependent origination. There has loomed round this usage a large controversy. It is in the the *Pāli* canon if *viññāṇa* does not descend into

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<sup>204</sup> Kalupahana, D.J., **Buddhist Philosophy**, (Honolulu: University of Hawaii Press, 1994), pp. 39-40.

<sup>205</sup> *Ibid.*, p. 20.

the mother's womb, if it were to become extinct, *nama-rūpa* would not become constituted therein or if *viññāṇa* having descended into the mother's womb, were to become extinct, *nama-rūpa* would not come into existence.

Consciousness is the cause of matter and form it is understood as the cause of the five aggregates on the one hand, and on the other hand it is conditioned by the other eleven elements of Dependent Origination as it is implied in the following teaching:

Were a man, brethren, to declare thus: Apart from body, apart from feeling, apart from perception, apart from the activities, I will show forth the coming or the going or the decease or the rebirth of consciousness, to do that were impossible.

If lust for body, brethren, is abandoned by a brother, by that abandonment of lust its foothold is cut off. Thereby there is no platform for consciousness. Likewise, as regards feeling, perception, the activities.

So also, brethren, if lust for the consciousness element be abandoned by a brother, by that abandonment of lust, its foothold is cut off. Thereby there is no platform for consciousness. Without that platform, consciousness has no growth, it generates no action and is freed: by freedom it is steady: by its steadiness it is happy: owing to happiness it is not troubled. Being untroubled, of itself it becomes utterly wheel, so that it knows: destroyed is rebirth, lived is the righteous; done is the task, for life in these conditions there is no hereafter.

Lust for body, feeling, perception, the activities and consciousness is a mental activity which belongs to the activities element of Dependent Origination or activities aggregates of the five aggregates. Owing to this lust, consciousness arises, develops and matures. This lust for the five aggregates exists because of the existence of the satisfaction of the five aggregates. This satisfaction exists owing to the fact that one attaches to the selfness of things which is called Ignorance (*avijjā*). If the attachment to things (or ignorance) ceases to exist, the satisfaction of things cannot exist and one's lust for the satisfaction of things also ceases to exist. If one's lust for things ceases to exist, the cause of sufferings, which are grasping, becoming, birth, old-age cannot

appear; then one comes to extinguish all troubles and attain happiness of one's free mind. This also means the cessation of consciousness.

And also, consciousness is very much important facts for rebirth. Consciousness is the subordinator in the rebirth from one becoming to another becoming (bhava). According to the "Mahā Taṇhāsaṃkhaya sutta", three main facts help to birth in the existence. These are follows:

1. Mātāpitaro ca sannipatitā honti – union of the mother and father
2. Mātā ca utuni hoti– mother is in season
3. Gandhabbo ca paccupaṭṭhito hoti – gandhabba is present (coming consciousness).

Another aspect of the operation of consciousness may be regarded as the cause, the origin and the condition of Name and Form as mentioned, the meaning and operation of the twelve causes, but it is not an entity: it includes six groups: eye consciousness exists when there exists the contact between eyes and forms, ear consciousness exists when there exists the contact between ears and sounds and mind consciousness exists when there exists the contact between mind and mental objects. If the contact does not exist, consciousness cannot be present and cannot operate. So, consciousness is but the existence of a group of conditions which must not be regarded as the "I", the "mine" or the "myself".

Buddhist psychology states that because of evil conditions of mind, one commits evil deed and defiles one's mind and as a result, one becomes victim of his own deeds and loss health. Therefore, Buddhism emphasizes the importance of developing one's own mind. In Buddhism, mental development is of greatest importance because without it, it is impossible to gain complete health.

### 3.1.2 The Mental Structure of Human Personality in Theravāda Buddhist Scriptures

The Blessed One taught the consciousness on many discourses. “Whether pure or impure, mind always precedes as chief of all destinies.”<sup>206</sup> The Buddhist approach to the understanding of the mind is basically functional. Buddhism emphatically rejects the view that consciousness experienced. Consciousness is defined by *Buddhaghosa* in his *Atthasalini* as “that which thinks of its object” and “everything taken together that has the characteristic of cognizing.”<sup>207</sup> Consciousness is not static state but a dynamic process. It is like a flowing stream, which has an identifiable form without being the same at any two moments in time.<sup>208</sup> This notion appeared in *Nikāya* obviously. Apparently, in the *Anguttara Nikāya* the Buddha says there is suffering because the mind is not cultivating and training but also due to mind’s training, it brings happiness in this life and next.

No other thing do I know, O monks, that brings so much suffering as an undeveloped and uncultivated mind. An undeveloped and uncultivated mind truly brings suffering. That brings so much happiness as a developed and cultivated mind. A developed and cultivated mind truly brings happiness.<sup>209</sup>

In the origin discourse, the Blessed One pointed out six consciousness while sentient beings would be able to cognize six modes of mind through those actives. That means men are able to aware that consciousness that function appears or disappears. It is only when the appropriate conditions are present that consciousness or awareness is

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<sup>206</sup> Acharya Buddhārakkhita, (tr.), **The Dhammapada: The Buddha’s Path of Wisdom**, (Kandy: Buddhist Publication Society, 1985), p. 18.

<sup>207</sup> *Vism* XIV p. 452.

<sup>208</sup> Janak Pandey (ed.), **Psychology in India Revisited: Developments in the Discipline, volume 2: Personality and Health Psychology**, (New Delhi: Sage Publications India Pvt., Ltd., 2001), p. 48.

<sup>209</sup> Bhikkhu Nyanaponika and Bhikkhu Bodhi, (tr.), **Anguttara Nikāya: The Discourse of the Buddha an Anthology**, part1, (Kandy: Buddhist Publication Society, 2010), p. 6.

able to arise. Monks, consciousness is generable by conditions; apart from conditions there is no manifestation of consciousness. It is because of the appropriate condition arising that consciousness is known by this or that name. If consciousness arises because of the eye coming into contact with a visible object, it is known as eye-consciousness (seeing), if consciousness arises because of ear and sounds, it is known as ear-consciousness (hearing); if it arises because of the nose and odours, it is known as nose-consciousness (smelling), if it arises because of the tongue and flavors, it is known as tongue-consciousness (tasting); if it arises because of the body and touch objects, it is known as body-conscious (touching); if consciousness arises because of the cognition of mental objects, then it is known as mind consciousness.

In the origin discourse, the Blessed One pointed out six consciousness while sentient beings would be able to cognize six modes of mind through those actives. That means men are able to aware that consciousness that function appears or disappears. Because of cognizable so it is called consciousness. Characteristic of mind is cognized differentiated objects such as form, sound, odour, flavor, tangible, and mind-object corresponding to the function of a physical base and its consciousness.<sup>210</sup> The consciousness of sight, consciousness of hearing, consciousness of smell, consciousness of taste, the tactile consciousness, and mental consciousness or central sense consciousness (*manovijñāna*).

The mental structure of human personality in Theravāda Buddhist scriptures brings to the new human personality as *anusaya* and *bhavanga*. According to the Early Buddhism *Anusaya*: the “outflows” resided in the unconscious. Represented latent tendencies that effect our lives, and *Bhavanga*: sub-conscious, unconscious life stream. The faculty of memory, paranormal psychic phenomena, mental and physical growth, karma and rebirth, it will mention obviously.

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<sup>210</sup> J. Kalupahana David, **A History of Buddhist Philosophy: Continuities and Discontinuities**, (USA: University of Hawaii Press, 1992), p. 213.



### a. The Concept of Anusaya (latent)

All our actions mental, verbal and bodily are not always conscious ones. In fact, the un-awakened person is more likely to act so habitually that he is unconscious of his actions. In early Buddhist psychology, such actions are still said to be deliberate, that is, they are karmically potent. Such actions bear karmic fruits because they are rooted in greed, hate or delusion. This level of mental activity is said to be on a preconscious level. They are just below the conscious, and as they are habitual, not much thought, if any, is given to them. They are deliberately done, but without any wise attention.

On this level, such actions are called “formations” (*saṅkhāra*), karmically significant actions done through the mind, speech or the body. These in turn slavishly feed the latent tendencies. Latent tendencies, as such, are the primordial roots of motivation and our “latent tendencies,” lurking deep in the shadows and corners of our minds, yet dictating and coloring our actions. According to Buddhaghosa, they are called “latent tendencies” on account of persistence, they exist forever, as it were, life after life, and are the conditions for the arising of new and renewed greed.

The seven proclivities, inclinations or tendencies are: sensuous greed (*kāmarāga*), grudge (*paṭigha*), speculative opinion (*Diṭṭhi*), skeptical doubt (*vicikicchā*), conceit (*māna*), craving for continued existence (*bhavarāga*), ignorance (*avijjā*).<sup>211</sup> These forces of evil exist in a dormant state and on getting the appropriate stimulus can explode with violence. Consequently, one cannot be absolutely certain of the response, unless evil has been destroyed at its roots.<sup>212</sup> These things are called proclivities since in consequence of their pertinacity, they ever and again tend to become the conditions for the arising of ever new sensuous greed.<sup>213</sup> The factors of consciousness decrease with the progress of absorption from the broad basis or rather

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<sup>211</sup> Ven. Nyanatiloka, **Buddhist Dictionary: A Manual of Buddhist Terms and Doctrines**, (Thailand: Buddhist Publication Society, 2004), p. 19.

<sup>212</sup> W.F. Jayasuriya, **The Psychology & Philosophy of Buddhism: An Introduction to the Abhidhamma**, (Malaysia: Buddhist Missionary Society, 1988), p. xxvi.

<sup>213</sup> Vism XXII 60; Bhikkhu Ñānoli, (tr.), **The Path of Purification**, vol. xxii., (Kandy: Buddhist Publication Society, 1991), p. 60.

surface of the ordinary state of mind, the consciousness becomes more and more centred until the point of complete unification is reached. Thus consciousness oscillates between the boundary states of differentiation and uniformity.<sup>214</sup>

The *Pāli* Text Society's English Dictionary defines *anusaya* thus: "Bent, bias, proclivity, the persistence of a dormant or latent disposition, predisposition, tendency".<sup>215</sup> 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. In the Greater Discourse to *Mālunkya*, the heretics say that as passions cannot arise in the mind of an infant, the concept of "dormant passions" is not feasible. 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.<sup>216</sup>

According to *Kathāvatthu* said that: "several ancient Buddhist schools erroneously held the opinion that the *anusayas*, as such meant merely latent, hence karmically neutral qualities, which however contradicts the *Therāvada* conception. In the *Cūllavedalla Sutta*,<sup>217</sup> 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

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<sup>214</sup> Lama Anagarika Govinda, **The Psychological Attitude of Early Buddhist Philosophy**, (New Delhi: Motilal Banarsidass Publishers, 1969), p. 89.

<sup>215</sup> Mrs C.A.F. Rhys Davids and W. Stede, **The Pāli Text Society's Pāli-English Dictionary**, (London: PTS, 1953), p. 574.

<sup>216</sup> Padmasiri De Silva, **An Introduction to Buddhist Psychology**, 4<sup>th</sup> ed., (New York: Palgrave Macmillan, 2005), p. 74.

<sup>217</sup> Bhikkhu Ñāṇmoli and Bhikkhu Bodhi, (tr.), **The Middle Length Discourses of the Buddha (Majjhima Nikāya)**, (Kandy: Buddhist Publication Society, 1995), pp. 401-402.

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. They were eradicated on the path to liberation.<sup>218</sup> According to the Buddhist point of view said that:

Uniformity is the primary state of mind, while surface- consciousness or consciousness in the ordinary sense of the word, can be defined as a phenomenon of resistance an obstruction of the stream of beings comparable to the arising of heat and light as phenomena of resistance of the electric current.

Differentiation we can speak of different stages of consciousness. Though for each kind of living beings a certain stage may be said to be characteristic, yet the single individual is not necessarily bound to this one type of consciousness. The higher an individual is developed, the greater is the capacity of variation of his consciousness.<sup>219</sup>

The states of consciousness are also described as moral, immoral or amoral. It is difficult to understand what precisely is the Buddhist notion of morality applied to consciousness. The good and bad are not defined but only illustrated. The psychology and ethics combine to account for behaviour. While as we have stated above, conscious was used in the sense of intellectual activity in a specific sense, in the general sense it denoted the entirety of our mental activity, conscious or unconscious. We already came across the concept of unconscious mental processes in speaking of ideational activity (*citta-saṅkhāra*), of which we are not aware. In one place it is said that a yogin by observing directly with his mind how “the mental saṅkhāra are disposed in the mind of a particular individual” resumably in his unconscious mind, can predict what he will think at the next moment. It is also said of a living person that part of his “stream of

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<sup>218</sup> Carl Olson, **A to Z of Buddhism: The A to Z Guide Series**, No. 124, (UK: The Scarecrow Press, 2009), p. 55.

<sup>219</sup> Lama Anagarika Govinda, **The Psychological Attitude of Early Buddhist Philosophy**, (New Delhi: Motilal Banarsidass Publishers, 1969), p. 90.

consciousness” (*viññāṇa-sota*) is present in this world and part in the world beyond without a sharp division into two part.<sup>220</sup> This means that a man’s stream of consciousness has a conscious and unconscious component. Our conscious mental activity gradually gets into this unconscious and accumulates in it, continuing to influence our conscious behavior. In the unconscious are also the latent tendencies of the mind, called the *anusaya* the desire to satisfy our senses and sex (*kāmarāgānusaya*), our egoistic impulses (*bhavarāgānusaya*), or aggression (*paṭighānusaya*) as well as the belief we cling to in the conscious mind (*diṭṭhānusaya*), doubt (*vicikicchānusaya*), conceit (*mānānusaya*), and ignorance (*avijjānusaya*).

The concept of *anusaya* may be linked with the three aspects of craving: *kāmarāgānusaya* with the craving for sensual pleasures, *paṭighānusaya* with the destructive and annihilationist urges, *māna*, *Diṭṭhi*, and *bhavarāgānusaya* with the ego instinct.<sup>221</sup> As the *anusayas* lie dormant in the deeper recesses of our personality and may be excited by appropriate stimuli and as these processes can occur without conscious awareness, this psychological process may be considered as a facet of unconscious motivation in the psychology of Buddhism.

Each consciousness states are a links in a continuous chain of consciousness events. A consciousness state to which good or bad can be imputed is an effect of certain antecedents and the cause or part of the cause of certain subsequent effects. This chain of causation applies to most behaviour. Moral states lead to good results and immoral states to bad or unhappy results. The latent level of activity may be regarded as the level of the unconscious mind of psychologists. Of these, the activity that has exceeded the bounds of thought only, i.e., expressed in physical action, along with the last thought process may be taken as conscious activity and all the others preceding that to be subconscious activity. The individual is not aware of what is occurring in the hundreds

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<sup>220</sup> D III 105; T.W. Rhys Davids and C. A. F., (tr.), **Dialogues of the Buddha: Translated from the Pāli of the Dīgha-Nikāya**, Part III. (Oxford: Pali Text Society, 2002), p. 100.

<sup>221</sup> Padmasiri De Silva, **An Introduction to Buddhist Psychology**, 4<sup>th</sup> ed., (New York: Palgrave Macmillan, 2005), pp. 74-75.

of processes that occurred before the final one and hence the notion of the subconscious is strictly in keeping with the teaching of Buddhism. But the consciousness and unconsciousness are not in opposition and move together in the same direction.

**b. The Concept of Unconscious (*Bhavaṅga Citta*) and Conscious (*Vīthi Citta*)**

This part it was show that the mind is a changing process. This process manifests itself in tow levels or streams the unconscious or subconscious mind (*bhavaṅga citta*) and conscious (*vīthi citta*). According to Western psychologists' postulate three streams or levels of mind, the conscious, the subconscious and the unconscious. At the conscious levels there is awareness of what one does or says. At the deeper subconscious level, lie concealed all the impressions and memories of thoughts which have left the conscious mind. Many of these impression can be recalled at will. Some of them on their own can re-enter the conscious mind. The deepest levels are the conscious, where also there lie concealed past impressions and memories of thoughts which passed through the conscious mind but they can never be recalled at will. On their own they many sometimes reappear in the conscious mind. They can however be drawn out by special methods such as hypnosis.

**(1) 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.

In correspondence to these six doors of cognition, six cognitive processes are identified. Out of six doors, the first five is together called the five-door-process (*pañcadvāra-vīthi*) because they are based on the physical sense bases. On the other hand, the sixth on which is the mind-door in the order is called the "mind door-process" (*mano-dvāra-vīthi*). The essential conditions of the process consciousness in the cognitive process are four types which occur through each of the doors as follows:

The five-door process

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

- (b) For a ear-door process: ear-sensitivity, sound, space, attention.
- (c) For a nose-door process: nose-sensitivity, smell, air element, attention.
- (d) For a tongue-door process: tongue-sensitivity, taste, water element, attention.
- (e) For a body-door process: body-sensitivity, tangible object, earth element, attention.

The mind-door process

- (f) For a mind-door process: the heart-base, mental object, the *bhavāṅga*, attention.<sup>222</sup>

From the upon, the six cognitive processes, the five the door process may occur in succession to one another, and mind-door process may occur independently. Because, the mind-door process is a channel through which the *bhavāṅga* emerges. Sometimes, these two processes are called the “mixed door-process” (*missaka-dvāra vīthi*) because they involve both a physical sense-door and the mind-door. Meanwhile, the processes that appear at the mind-door are called “base mind-door processes” (*suddha-mano-dvāra vīthi*) because they occur from the *bhavāṅga* alone without the activity of a physical sense base.<sup>223</sup> In the light of the activity of the mixed door-process in the cognitive process, the theory of cognition is closely connected with the *bhavāṅga*. Here, it is also noticed that though the *bhavāṅga* is separately discussed as a process-free consciousness or the passive condition of mind in the cognitive process, it has a proximate connection with the process consciousness or the active condition of mind in the cognitive process. Therefore, at this point it is useful to note that the description of the process consciousness and the mixed door-process consciousness are highly

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<sup>222</sup> Bhikkhu Bodhi, (tr.), **A Comprehensive Manual of Abhidhamma (Abhidhamma Saṅgaha)**, (Sri Lanka: Buddhist Publication Society, 2007), p. 151.

<sup>223</sup> *Ibid.*, p. 152.

complex.<sup>224</sup>

## (2) The Concept of Unconscious (*Bhavaṅga Viññāṇa*)

*Bhavaṅga* is a Buddhist psychological term, is translated as “life- continuum”.<sup>225</sup> 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.

The *Pāli* term the *bhavaṅga* and its notion as presented in the *Abhidhamma* is a developed doctrine. The use of the term is greatly found in the *paṭiṭṭhāna* and later in the *nettipakaraṇa*, the *peṭokapadesa*, the *Milinda-pañha*. The *Milinda-pañha*, the term was introduced for the first time in the Buddhist canon, where the King Milinda asked Nāgasena about the psychological state of dream and sleep. The King was very keen to know about the psychological state of mind when a man falls in a deep sleep but no dream and at that moment where does his mind go. In answering to the question and to clarify suspicion of King, Nāgasena proclaims that deep dreamless sleep is the state of the *bhavaṅga* and this gives a new idea in the field Buddhist psychology as he says that: when a man is in deep sleep, O King, his mind had returned home (has entered again into the *bhavaṅga*).<sup>226</sup>

According to *karunadasa*, the term the *bhavaṅga* occurs in the *paṭiṭṭhāna* and the *Milinda-pañha*, but it was in commentarial literature that it came to be fully

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<sup>224</sup> Dipen Barua, **Process Consciousness and Process-free Consciousness in the Cognitive Process of Buddhist Psychology: A Study**, (Hong Kong: The University of Hong Kong, 2018), p. 147.

<sup>225</sup> Nyanatiloka, **Buddhist Dictionary: Manuals of Buddhist Terms and Doctrines**, Taipei: The Corporate Body of the Buddha Educational Foundation, 2000.

<sup>226</sup> T. W. Rys Davids, (tr.), **The Questions of King Milinda (*Milinda-pañha*)**, part 2. (Delhi: MBPPL, 1999), p. 159.

described.<sup>227</sup> Rupert Gethin has done an extensive research on the *bhavaṅga* and rebirth as presented in the Abhidhamma. But he has less shown the emergence of the concept in the *Pāli Canon*.<sup>228</sup> And Sarachchandra says, “the word *bhavaṅga*, borrowed from the *Sarvāstivāda Abhidharma*, meant originally a link in the Causal Chain or *pratītyasamutpāda*.”<sup>229</sup> L.S. Cousins has shown the origins of the term *bhavaṅga* within the *Abhidhamma* and post-*abhidhammic* texts.<sup>230</sup>

According to the *Pāli-English dictionary*, the word *bhavaṅga* means, “the constituent of becoming, function of being and functional state of sub-consciousness”<sup>231</sup> the scholars analyze the word *bhavaṅga* with different interpretations. According to the *bhavaṅga* is a neutral state of mind where nothing happens.<sup>232</sup> According to Collins, *bhavaṅga* can be seen with the process of death and birth, in general perceptions and in deep sleep.<sup>233</sup>

Now from his statement on the concept of the *bhavaṅga* one thing leads us to ask whether he was trying to introduce a new Buddhist psychological thought not found in the early-Nikaya literature. Alternatively

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<sup>227</sup> Y Karunadasa, **The Abhidhamma Version of the Cognitive Process**, Journal of Buddhist Studies, 2007, p. 1.

<sup>228</sup> Rupert Gethin, **Bhavaṅga and Rebirth According to the Abhidhamma**, (London: Routledge, 2005), 159;

Paul Williams (ed.), **Buddhism: Critical Concepts in Religious Studies**, (New York: Routledge, 2005), p.181.

<sup>229</sup> Ediriwira Sarachchandra, **Buddhist Psychology of Perception**, (Sri Lanka: Buddhist Cultural Centre, 1994), p. 79.

<sup>230</sup> L.S. Cousins, **The of Patthāna and the Development of the Theravādin Abhidhamma**, (London: Routledge, 2005), p. 24;

Paul Williams (ed.), **Buddhism: Critical Concepts in Religious Studies**, *op. cit.*, p. 46.

<sup>231</sup> T.W Rhys Davids, **Pali-English Dictionary**, (London: PTS, 1997), p. 499.

<sup>232</sup> Asanga Thilakeratthe, **Abhdhamma Adyayana**, (Sri Lanka: University of Colombo, 1995), p.137.

<sup>233</sup> *Ibid.*, p.138.



- (1) the *Viññāṇasota*, streams of consciousness,
- (2) the *Saññā-vedayita-nirodha*, cessation of the perception of feeling.

The *Viññāṇasota*, streams of consciousness, its literal meaning is the stream of consciousness. It is introduced by the Buddha to the *Sāriputta* and the following can clarify us in what context this has been introduced. It is one of the fourth attainments of vision which is said to be realized the unsurpassed Dhamma teachings of the Buddha in regard to the attainment. “He comes to know the unbroken stream of human consciousness as established both in this world and in the next. So, the connection of two lives is possibly made by unbroken stream of consciousness. Again, in commenting of this word, Walshe<sup>234</sup> has followed the idea of Nyanaponika<sup>235</sup> who thinks the *Viññāṇasota* to be identical with the *bhavāṅga*

The commentary *vibhāvini tīkā* defines it thus: “the factor of life by means of which the flow of existence or being is maintained without a break.” This gives an allegory in which “discernment with-nutriments” corresponds to five species of seeds. It is clear that the standard four kinds of nutriment are here being referred to those of food (physical), stimulation (*phassa*), conception volition and discernment as this is the only apparent way of making up with discernment itself. Moreover, the names of the seeds can be seen to correspond to those of the nutriments:

1. The *khandha* (trunk) seed corresponds to the discernment “nutriment”, as this is the only nutriment which is also a *khandha* (group or personality-factor).
2. The *phalu* (joint) seed corresponds to the *phassa* (literally contact) nutriment, from the common aspect of coming together in the meaning of the two words.
3. The *bīja* (seed/gain) seed can be seen to correspond to the nutriment of food, for such as nutriment often consists of seeds or grain, and while a grain or seed-

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<sup>234</sup> Maurice Walshe (tr.), **The Long Discourses of the Buddha (*Dīgha Nikāya*)**, (Kandy: BPS, 1999), p. 606.

<sup>235</sup> Nyanatiloka, **Buddhist Dictionary: Manuals of Buddhist Terms and Doctrines**, Taipei: The Corporate Body of the Buddha Educational Foundation, 2000.

seed is seed (*bīja*) in the most obvious sense, food nutriment is “nutriment” in the most obvious sense.

4. The ordering of the five seeds is changed from the sequence normally used in referring corresponds to the order of the nutriment: thus the *agga* seed would correspond to the conception volition nutriment.<sup>236</sup>

This, then leaves the first, root (*mūla*-), seed to correspond to discernment itself. Several scholars in Buddhist studies such as Rhys Davids<sup>237</sup> and Ediriwira Sarachchandra,<sup>238</sup> have discussed the concept of *bhavāṅga citta* either as sub-conscious<sup>239</sup> or unconscious. Moreover, about the function as subconscious, according to A.B. Keith presents a narrative said that:

The *bhavāṅga* or stream of being, is a conception barely known in the *Abhidhamma*, and there not explained, but it evidently has already here, the sense of a continuum which is not conscious, but from which consciousness emerges, and which may therefore be reckoned as subconscious.<sup>240</sup>

This then is the most important function of the *bhavāṅga citta*. It functions as an indispensable and continuing basis or undercurrent of *bhavāṅga* existence. In this sense, it is called *bhavāṅga sota* (stream of flow of *bhavāṅga*). It has also been called

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<sup>236</sup> Peter Harvey, **The Selfless Mind: Personality, Consciousness and Nirvana in early Buddhism**, (London: Curzon Press, 1995), pp. 157-158.

<sup>237</sup> Rhys Davids, **The Birth of Indian Psychology and Its Development in Indian Buddhism**, (London: Luzac & Co, 1936), 406.

<sup>238</sup> Ediriwira Sarachchandra, **Buddhist Psychology of Perception**, (Sri Lanka: Buddhist Cultural Centre, 1994), p. 75.

<sup>239</sup> Horace B. English & Ava Champney English, **A Comprehensive Dictionary of Psychological and Psychoanalytical Terms**, (New York: Longmans, Green and Co, Inc., 1958), p. 151; The dictionary meanings of sub-conscious are (1) not clearly conscious but capable of being made so, (2) pertaining to phenomena of either the preconscious or the conscious, (3) subliminal, (4) pertaining to what is in the margin of attention.

<sup>240</sup> A. B. Keith, **Buddhist Psychology in India and Ceylon**, (Oxford: Clarendon Press, 1923), p.194.

“the function of being” and as such it keeps life going. West writers has have aptly called it “life-continuum.” According to Nyanatiloka said that:

This so called subconscious life stream or undercurrent of life is that by which might be explained the faculty of memory, paranormal psychic phenomena, mental and physical growth, karma and rebirth.<sup>241</sup>

According to Buddhism each process of consciousness that arises during the period of one’s existence, on a plane of existence is generated by one or other of the sense organs, coming in contact with various objects and by the mind activating by itself. The manner in which the mind functions when it reacts to stimuli that appear before one or other of the five sense-organs is the the same. When processes of consciousness do not arise in a being’s life continue the subconscious (*bhavaṅga*) alone continues to arise and pass away unceasingly. When the subconscious occurs, one is unaware of any other objects outside its own *bhavaṅga* object. Subconscious thought (*bhavaṅga citta*) operates mostly when one is asleep, during infancy, when the subconscious sets in, or when one is under the influence of anaesthesia, as also during periods of unawareness. Conditioned by the subconscious mind (*bhavaṅga manasa*) the mind object and attention, there arises mind consciousness.

S.Z. Aung and Mrs. Rhys Davids view *bhavaṅga* as a functional moment of sub-consciousness, a subliminal consciousness, but disagree for it to be treated as a sub-plane from which thought emerge from the substrate to surface:

*Bhavaṅga* means function a functional state or moment of sub- consciousness below the threshold of consciousness by which we conceive continuous subjective existence as possible a flow of momentary states of subliminal consciousness constitutes the stream of being. The stream is liable to be interrupted constantly by thought it cannot be regarded as a sub-plane from

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<sup>241</sup> Nyanatiloka, (ed.), **Buddhist Dictionary: Manual of Buddhist Terms and Doctrines**, 4<sup>th</sup> ed, (Kandy: Buddhist Publication Society, 1980), p.70.

which thoughts rise to the surface.<sup>242</sup>

*Bhavāṅga* is a function of our being, it makes the passive side of our existence possible. It denotes a functional state of sub-consciousness. The subconscious state of consciousness flows on without interruption.<sup>243</sup> It is obviously *Bhavāṅga*, the subliminal consciousness which immediately succeeds the *patisaṅkhi* and reproduces its object as a result of voluntary action, performed in the preceding existence and memorized immediately before death.<sup>244</sup>

Shwe Zan Aung in his introduction to the “compendium of philosophy” gives this helpful description of the *bhavāṅga citta* or stream of being in respect of its higher function:

The stream of being then is an indispensable condition or factor, the *sin qua none* of present conscious existence, it is the *raison d’être* of individual life; it is the life-continuum. It is as it were the background on which thought-pictures are drawn. It is comparable to the current of a river when it flows calmly on, unhindered by any obstacle, unruffled by any wind, unrippled by any wave and neither receiving any tributary waters nor parting with its contents to the world. And when that current is opposed by tributary streams of the senses from the world without then thoughts (*vīthi citta*) arise. But it must not be supposed that the stream of being is a sub-plane from which thoughts rise to the surface. There is a juxtaposition of momentary states of consciousness, subliminal and supraliminal, throughout a lifetime and from existence to existence. But there is

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<sup>242</sup> S. Z. Aung (trans.), Mrs. Rhys Davids (eds.), **Compendium of Philosophy: Being a Translation of Abhidhammattha-Saṅgaha**, (Oxford: PTS, 1910), pp. 266-26.

<sup>243</sup> Pra Medhidhammaporn (Prayoon Mererk), **Sartre’s Existentialism an Early Buddhism: A Comparative Study of Selflessness Theory**, (Thailand: Buddhadhamma Foundation, 1988), p. 141.

<sup>244</sup> Etienne Lamotte, **History of Indian Buddhism: From the Origins to the Śāka Era**, Sara Webb Boin, (tr.), (Louvain-Paris: Peeters Press, 1988), p. 597.

no superposition of such states.<sup>245</sup>

According Professor William James, speaking about the subconscious mind (which is one aspect of the unconscious *bhavaṅga citta*) said “that is obviously the larger part of us, for it is the abode of everything that passes recorded and unobserved.”<sup>246</sup> Another feature of the *bhavaṅga citta* is that from time to time some of the thoughts, ideas and impressions that lie concealed in it can influence the conscious mind. The appreciation of the significance of *bhavaṅga citta* is very necessary for understanding such mental phenomena as memory, which is otherwise unintelligible and becomes a complete mystery. In this connection it is useful to consider what *Nyanatiloka Mahāthera* has said that: Karma and Rebirth” as following:

“The existence of the subconscious life-stream or of *bhavaṅga-sota* is a necessary postulate of our thinking. If whatever we have seen, heard, felt, perceived, thought, externally or internally experienced and done, if all this without exception, were not registered somewhere and in some way, be it in the extremely complex nervous system, or in the subconscious or unconscious, then we would not even be able to remember what we were thinking the previous moment and we would not know our parents, teacher, friends and so on, would even not be able to think at all, as thinking is conditioned by the remembrance of former experiences and our mind would be a complete *tabularasa* and emptier than the actual mind of an infant just born, even of the embryo in the mother’s womb.”<sup>247</sup>

In *Culakammavibhaga sutta*<sup>248</sup> (the Shorter Exposition of Action) the Buddha teaches how karma accounts for the fortune and misfortune of beings. The theory of

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<sup>245</sup> V. F. Gunaratna, **Rebirth Explained**, (Kandy: Buddhist Publication Society, 1980), p. 25.

<sup>246</sup> *Ibid.*, p. 23.

<sup>247</sup> V. F. Gunaratna, **Rebirth Explained**, (Kandy: Buddhist Publication Society, 1980), p. 24.

<sup>248</sup> Bikkhu Ñāṇmoli and Bhikkhu Bodhi, (tr.), **The Middle Length Discourses of the Buddha (Majjhima Nikāya)**, *op.cit.*, pp. 203-206.

karma accounts for the continuity of personality through death, or unconsciousness. Once a seed produces its fruit, it is used up. According to “the seed that is sown, so is the fruit that one reaps there from. Doer of good will gather good, doer of evil, evil reaps, sown is the seed and thou shalt taste the fruit.”<sup>249</sup>

According to the Prof. Dr. G.T. Maurits Kwee (Emeritus Hon. Prof.) Faculty Members of the Taos Institute Ph.D.-Program & Founder of the Institute for Relational Buddhism USA/Netherlands, He said that: follow from the *Visuddhimagga*, it is said *kamma* is the object of the *Bhavāṅga*.<sup>250</sup> From the above passage, it is understood that the *bhavāṅga* functions as a consciousness which object is kamma. It should be noted that the *bhavāṅga citta* is kamma resultant state of consciousness (*vipāka*) and that in birth as a human or in higher forms of existence, it is always the result of good, or wholesome karma (*kusala-kamma-vipāka*), though in varying degrees of strength. The same hold true for rebirth-consciousness (*patibandhi*) and death consciousness (*cuti*), which are only particular manifestations of sub-consciousness.<sup>251</sup>

Regarding the *bhavāṅga* in respect to the continuity of individual, *bhavāṅga viññāṇa* work as death consciousness, death consciousness is called *cuti citta*, literally *cuti* which merely serves the function of signaling the end of life. According to Davids also said that in each life the last thought moment which is “last subconscious” (*cuti citta*) falls and appears again in the conception and from conception again the *bhavāṅga*

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<sup>249</sup> Bhikkhu Bodhi, **The Connected Discourse of the Buddha: A New Translation of the Samyutta Nikaya**, (USA: Wisdom Publication, 2000), p. 227.

<sup>250</sup> Interview with Prof. Dr. G.T. Maurits Kwee (Emeritus Hon. Prof.) Faculty Members of the Taos Institute Ph. D-Program & Founder of the Institute for Relational Buddhism USA/Netherlands, September 5, 2018, at International Buddhist Studies College Mahachulalongkornrajavidyalaya University Ayutthaya.

<sup>251</sup> Ven. Nyanatiloka, **Buddhist Dictionary: A Manual of Buddhist Terms and Doctrines**, (Thailand: Buddhist Publication Society, 2004), p. 35.

occurs determining the continuity of an individual. To illustrate the *bhavaṅga* as unconscious in the continuity of individual existence.<sup>252</sup>

When the consciousness is about to end the *bhavaṅga* is interrupted, vibrates for a moment and passes away. The interruption is caused by an object which itself prudent to the mind door. As a result of this a mind-door adverting *citta* arises following by five *javana* thought moments which are weak, lack reproductive power and server only to determine the nature of rebirth consciousness. Then comes the death consciousness which is identical in constitution an object with the *bhavaṅga citta*.

In fact, the *citta* is extinguishing without a moment of stopping but the last extinguishment of *citta* means death of beings. The *cuti-citta* is the end of the *bhavaṅga* flow of an existence and does not determine the nature of rebirth but *javanas* determine the nature of the rebirth consciousness which occur just before the *cuti-citta* arises and form a *kammic* process. *Bhavaṅga* (*viññāṇa*) work as rebirth consciousness, rebirth consciousness is called *phaisandhi-citta*, the *phaisandhi-citta* literally means “to be continue again”, but according Abhidhanna it means “new born” or it resembles rebirth consciousness. According to Theravada Buddhist Philosophy, *citta* takes place in other new life as soon as it extinguished from previous one. *Citta* extinguished from a place or one life to the next place or life without gap during transmigration. The transmigration of *citta* with no gap accesses that Buddhism believes in the rebirth. The rebirth consciousness, having its root in *kamma* transferred from death consciousness transmigrates to the next life. According *Visuddhimagga* said that:

“As soon as rebirth consciousness (in the embryo at the time of conception) has ceased, there arises a similar sub-consciousness with exactly the same object, following immediately upon rebirth consciousness and being the result of this or that karma (volitional action done in a former birth and remembered there at the moment before death). And again a further similar state of sub-consciousness arises. Now, as long as no other consciousness arises to interrupt the continuity of the life-stream, so long the life stream, like the flow of a river,

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<sup>252</sup> Rhys Davids, **The Birth of Indian Psychology and Its Development in Indian Buddhism**, (London: Luzac & Co., 1936), p. 271.

rises in the same way again and again, even during dreamless sleep and at other times. In this way one has to understand the continuous arising of those states of consciousness in the life-stream.”<sup>253</sup>

*Bhavaṅga viññāṇa* work as keeper, *bhavaṅga viññāṇa* continues to be depending on each person’s *kamma* God or Brahman who record our action, both merit and demerit, but the *bhavaṅga citta* is the recorder and the bearer of *kamma* to the next life. The life and consciousness have the close relation. The separation of these two means death.

*Bhavaṅga viññāṇa* work as resultant consciousness, *bhavaṅga viññāṇa* is the resultant of *kamma* whether good or bad, to be continued to the next life. Apart from its function as a mental storehouse of impressions, the unconscious of *bhavaṅga citta* performs a very importance function, as its etymology connotes. In the *Visuddhimagga* said *kamma* is the object of *bhavaṅga* as follows:

When the re-linking consciousness has ceased, then, following upon that re-linking consciousness, that which is the same kind, being the result of that same *kamma* whatever it may be, streaming forward as constituent-becoming consciousness with that same object *kamma* and again those same kinds. And, as long as there is no other kind of arising of consciousness to interrupt the continuity, they also go on occurring endlessly even in periods of dreamless sleep, until other others [consciousnesses] arises to transform it, like the stream of a river.<sup>254</sup>

According to the Prof. Dr. Le Manh That, Vice President for Academic Affairs, Vietnam Buddhist University, He said that: some functions of the *ālaya-vijñāna* (store-consciousness) can be attributed to the unconsciousness theory, and some

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<sup>253</sup> Bhikkhu Ñānoli, (tr.), **The Path of Purification**, vol xxii., (Kandy: Buddhist Publication Society, 1991), p. 259.

<sup>254</sup> Buddhaghosa, **The Visuddhimagga, The Chaṭṭha Saṅgāyana** (sixth council) resources. Igatpuri: VRI, viewed November 16<sup>th</sup> 2018, <<http://www.tipitaka.org/pdf/romn/>>.



contemporary scholars in Theravada Buddhism also take these similarities to show the *bhavaṅga* work as with the unconscious theory.<sup>255</sup>

According to the *Sacca vibhanga sutta* craving can be classified as the three types. (a) Sensual craving (*kāma taṇhā*), (b) Craving for existence (*bhava taṇhā*) (c) Craving for non-existence (*vibhava taṇhā*).

Now this, bhikkhus, is the noble truth of the origin of sufferings: it is this craving which leads to renewed existence, accompanied by delight and lust, seeking delight here and there; that is, craving for sensual pleasures, craving for existence, craving for extermination.<sup>256</sup>

The origin of craving, there are delightful and pleasurable things, there this craving arises and takes root. Eye, ear, nose, tongue, body and mind are delightful and pleasurable: there this craving arise and take root. Visual objects, sounds, smells taste, bodily impressions, and mind objects, are delightful and pleasurable: there this craving arises and takes root. Consciousness, sense impression, feeling born of sense impression, perception, will, craving, thinking and reflecting, are delightful and pleasurable: there this craving arises and takes roots.<sup>257</sup> According to the Buddha's preachment, all suffering originates from craving and our very existence is conditioned by craving, craving is the reason the cause of suffering. The reason has been pointed out for the craving which creates the cause of suffering.

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<sup>255</sup> Interview with Prof. Dr. Le Manh That, Vice President for Academic Affairs, Vietnam Buddhist University, September 20, 2017, at International Buddhist Studies College Mahachulalongkornrajavidyalaya University Ayutthaya.

<sup>256</sup> Bhikkhu Bodhi, (tr.), **The Connected Discourses of the Buddha** (Boston: Wisdom Publications, 2000), p. 1844.

<sup>257</sup> Nianatiloka, **The Word of the Buddha: An Outline of the Teaching of the Buddha in the Words of the Pali Canon**, 6<sup>th</sup> ed., (Kandy: Buddhist Publication Society, 1981), p. 16.

**(a) Sensual Craving (*kāma-taṇhā*)**

Sensual craving (*kāma-taṇhā*) is the desire for the enjoyment of the five sense objects, the connection or binds or sticks with picture, sound, smell, taste, and touching is the sensual craving (*kāma-taṇhā*). The man always hates the suffering. He likes to comforts, while suffering, he prefers the comforts according to that when the man is getting some experience with the object like picture, sound, smell, taste and touching. Uneducated person combines with above objects and tries to take it selves. As an example, the man who saw attractable and fantastic picture creates the craving the picture of male or female. If he lets about to create craving in his mind, he may take that picture, the suffering creates in his mind. It would be taken; the greatest suffering creates in his mind.

**(b) Craving for Existence (*bhava-taṇhā*)**

Craving for Existence (*bhava-taṇhā*) is also linked with other strong desires like the driver for power, status and prestige. The dividing lines between a healthy achievement motive and the goals of compensation, inferiority feelings and self-conceit can be worked out on the classification of psychological states made by the Buddha. Craving for existence (*bhava-taṇhā*) is the desire for continued or eternal life, referring in particular to life in those higher worlds called fine-material and immaterial existences (*rūpa, arūpa-bhava*), it is closely connected with the so-called “Eternity-Belief” (*bhava or sasata-diṭṭhi*), i.e., the belief in an absolute, eternal ego-entity persisting independently of our body. Craving for existence of form realm (*rupavacara brahma loka*) and formless realm with eternity belief (*sasata diṭṭhi*), and subtle craving for pleasure feelings about of contemplation (*jhāna*) is called *Bhava-taṇhā*.

**(c) Craving for Non-Existence (*vibhava-taṇhā*)**

Craving for non-existence (*vibhava-taṇhā*) is the outcome of the “belief in Annihilation” (*vibhava or uccheda-diṭṭhi*), i.e., the delusive materialistic notion of a more or less real ego which is annihilated at death, and which does not stand in any causal relation with the time before death and the time after death.

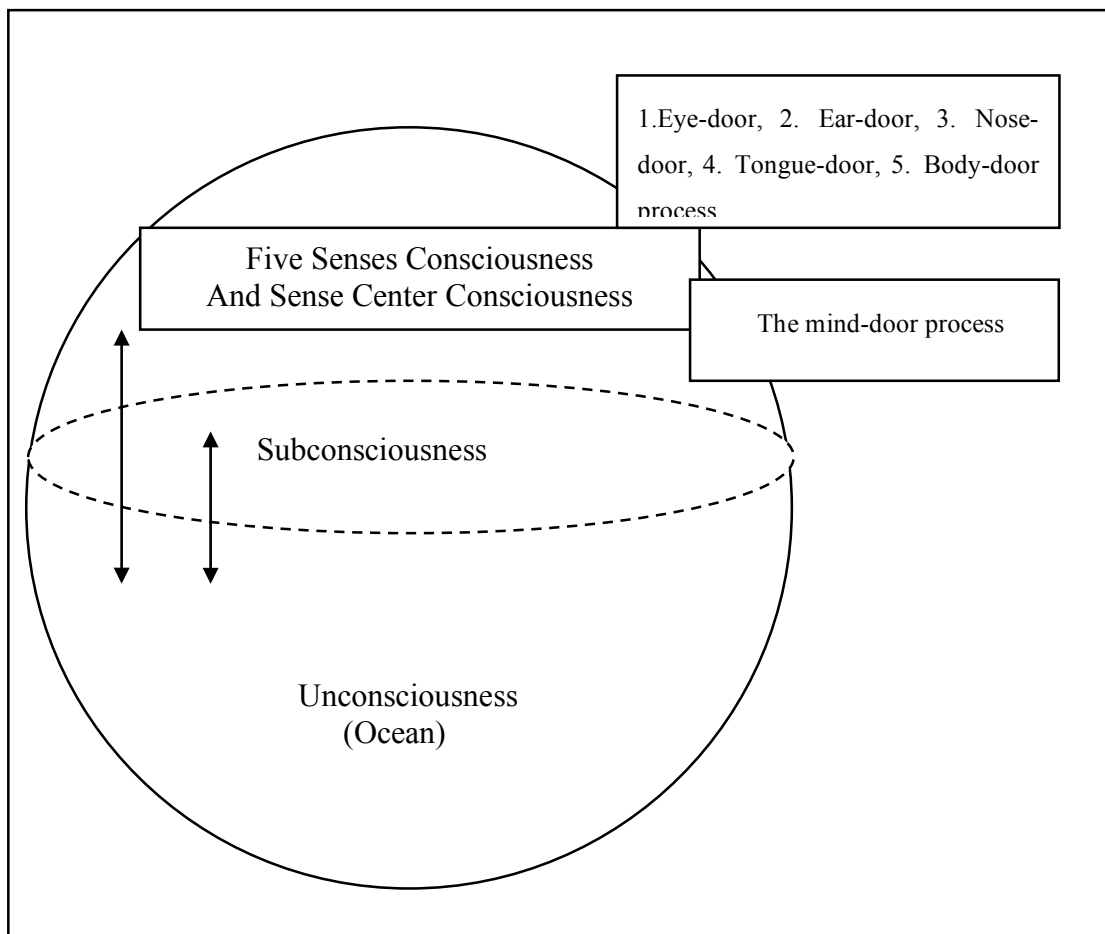
Craving for Non-Existence (*vibhava-taṇhā*) is a kind of death-wish or desire “to end it all,” that is, a craving for annihilation in a materialist as well as a spiritual sense.

This is the wrong view of annihilation-ism (*uccheda, ditṭhi*), which could range from the wish to destroy ourselves by suicide or euthanasia, thinking that we would abandon the self (for a materialist), or by way of a religious suicide, hoping to merge or be in companionship with a supreme reality. The key factor behind all such modes of craving is a view of a self that abides behind them.

From a Buddhist perspective, “all these forms of craving are but manifestations of ignorance, since however refined the experience they aim at may be, the truth of the matter is that there was never a self to be annihilated in the first place. The greedy connecting with the wrong understanding theory that human being will not be born after the death or finish the soul itself in the present life is the craving for non-existence. There are one hundred eight types of craving as a sensual, existence, and non-existence in commentaries. According to the *Aggañña sutta*, having created passion, the first human being had savory earth. According to that the first unwholesome thought created in selves was the craving. According to the *tikkaka sutta*, the Buddha’s theory of purgative is applying for the sake of drive off the craving.

In short, the importance of *bhavaṅga citta*, in a sense the passive *bhavaṅga citta* is very importance, though the *bhavaṅga citta* is not consciously active, it is subconsciously active. It is referred to as a state of subliminal activity an activity that takes place below the threshold of the conscious mind, an activity of which therefore there is no awareness to the conscious mind. The conscious *vīthi citta* holds only one thought or idea at a time, whereas the subconscious or unconscious *bhavaṅga citta* holds all the impressions of all the thoughts, ideas and experiences that enter and leave the conscious *vīthi citta*.

### Symbol 3.4: The Showing the Mental Structure of Human Personality



### 3.2 The Methods of Buddhist Psychotherapy

Health is a precious gift,<sup>258</sup> 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.<sup>259</sup> 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. As Buddhist

<sup>258</sup> F. Max Muller, (tr.), **Dhammapada**, (Oxford: Clarendon Press, 1898), p. 56.

<sup>259</sup> V. Fausboll, (ed.), **Jātaka**, vol.v., (Luzac & Company Ltd., 1963) p. 500.

Psychotherapists we 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:

1. The notion that mental diseases are completely overcome by the arahant
2. That the concept of the well-adjusted man living the righteous and harmonious life, also displays a dimension of mental and physical health.
3. The psychotherapy process that Buddhism advocated is more a way of life than a form of treatment.
4. There are therapy resources in Buddhism which can be used to deal with people who have psychological problems, some of whom are converging on breakdowns of a neurotic nature.<sup>260</sup>

And the metaphor of therapy:

To consider meditation from the standpoint of its therapeutic action is only one way of describing this technique of living. Seen from another direction, meditation transcends the merely therapeutic.<sup>261</sup>

While conceding all these points and specially emphasizing the fact that there is a risk of overdoing the metaphor of therapy in Buddhism it can be said that there is a great therapeutic potential in Buddhism, part of which has already been theoretically examined by scholars and empirically and clinically explored by therapists. Buddhist mental therapy aims at total integration of the human personality on a higher level.

### 3.2.1 The Interpretation of Dreams

According to S. Z. Aung and Rhys David's, the commentary (*Pārājikaṇḍa-Aṭṭhakathā*) remarked in response to the answer by Uttarapāthakas, that: There is

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<sup>260</sup> Padmasiri. De Silva, M.W, **Buddhist and Freudian Psychology**, (Colombo: Lake House Investments L.T.D., 1973), p.124.

<sup>261</sup> Paul R. Fleischman, **The Therapeutic Action of Vipassanā**, (Kandy: BPS, 1986), p. 16.

volition, and that volition is negligible.<sup>262</sup> It doesn't matter whether it is just a dream or 'power of will' in dream is too weak to effect kamma because his apperception is bound by his unconscious as what the Buddha said:

“O Bhikkhus! Volition [intention] is what is called *kamma*, and having willed, one acts by body, speech and thought.<sup>263</sup>

Furthermore, questions are raised by S. Z. Aung and Rhys Davids regarding:

Whether consciousness coming from the thought in dream and activity acted on the dream is moral, immoral, or unmoral? How far do the dream-thoughts carry on influencing his character (*kamma*)?<sup>264</sup>

An interesting example relevant to the concept of 'id' is about the emission of semen during a dream as recorded in the *Vinaya-Pitaka*.<sup>265</sup> At one time, because of good food and unworried life, a monk discovered he had emitted semen during a dream. The problem of the moral responsibility of the dreamer is discussed in the *Vinaya* where the question of whether a person who sits in his dreams is to be condemned, is taken up.<sup>266</sup> From this can be inferred an attitude to dreams. There is some interesting material in the *Milinda Panha* as well as in some works on the *Abhidhannna*. This material has been examined by *Sarathchandra* and Aung.<sup>267</sup> In the latter work the question is raised

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<sup>262</sup> S.Z. Aung, Mrs. Rhys Davids, **Points of Controversy: Being a Translation of the Kathāvattthu**, (Oxford: PTS, 1969), p. 261.

<sup>263</sup> Saṃyutta Nikāya 12.25; 35.146; **Majjhima Nikāya** 136; **Aṅguttara Nikāya** 10.217.

<sup>264</sup> S. Z. Aung (trans.), Mrs. Rhys Davids (eds.), **Compendium of Philosophy: Being a Translation of Abhidhammattha-Sangaha**, op.cit., p. 52.

<sup>265</sup> I. B. Horner (trans.), **The Book of the Discipline (Vinaya-Pitaka)**, Vol.1 (**Suttavibhaṅga**), (London: PTS, 1949), pp. 195-196.

<sup>266</sup> I. B. Horner, Translator, **The Book of the Discipline (Vinaya-pitaka)**, Vol.1, London, P.T.S, 1949), p. 112.

<sup>267</sup> E. R. sarathchandra, **The Buddhist Psychology of Perception**, (Colombo: Ceylon University Press, 1958). P. 162;

whether a man dreams when he sleeps or when he is awake.<sup>268</sup> It is stated in the *Vinaya* that a monk who commits an offence in a dream is not morally responsible for his dream acts. Dreams are classified thus:

1. Dreams due to organic and muscular disturbances.
2. Dreams due to the impact of previous experience.
3. Dreams due to the influence of supernatural agencies.
4. Prophetic dreams.<sup>269</sup>

Regarding the problem of mental responsibility, the reference to previous experiences is significant. It is natural for a mind that is preoccupied with evil thoughts to extend this disposition to dreaming. Sigmund Freud says that dreaming is a way of satisfying unfulfilled wishes in our life. Dreams occur when the mind is not relatively quiescent in a state of deep sleep nor fully awake. The mind is in a dynamic state and the Buddha compares it to a fire which smokes by night and flares up during the day. According to the *Milindapañha*, dreams are of four types:

1. Those due to physiological disturbances in the body
2. Those due to mental indulgence, for example wish fulfilment (*samudāciṇṇa*)
3. Those due to intervention of a discarnate angelic spirit (*devatā*)
4. Prophetic dreams.<sup>270</sup>

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Anuruddha, **Compendium of Philosophy (Abhidhanunattha-Sangaha)**,  
Translate by S.Z. Aung and edited by Mrs. Rhys Davids, (London: PTS, 1963), p.

<sup>268</sup> Rhys Davids, **The Questions of King Milinda (Milinda Panha)**, S.B.E., Vol. 36, p. 298.

<sup>269</sup> I. B. Horner, Translator, **The Book of the Discipline (Vinaya-pitaka)**, Vol.1, *op. cit.*, p. 112.

<sup>270</sup> K.N. Jayatilleke, **Facets of Buddhist Thought**, (Kandy: Buddhist Publication Society, 1984), p. 88.

Dreams thoughts too, may be moral, immoral or of a neutral kind. But since the volition element in these thoughts is weak, they have not the power to cause rebirth effects. They can, however, supplement the moral and immoral effects of other actions, during the life period of a living being.

### 3.2.2 The Psychotherapy of *Sabbāsava Sutta*

For the sake of healing mental diseases, the method of sabbāsava sutta, is followed that Buddhism does not mention directly to heal the mental diseases is the reason for that. According to the methodology which was explained, considering the craving or lust creating in the mind is considered as mental diseases, healing methods are discussed here. *Sabbāsava sutta* of *mulapariyāya vagga* in *Majjhima Nikāya* has introduced the methodology to end the all taints. The word taints using here is similar to the word craving. Since all in the word ‘*sabba*’, and taints in the word ‘lust’ are explained, both *Bhikkhu Bodhi Thero* and *Bhikkhu Ñāṇamoli Thero* have explained in English translation of *Majjhima Nikaya*. This sutta is a special discourse preached by the Buddha at *Jetavana* grove (*jetavanārāma*). As “bhikkhus, I shall teach you a discourse on the restraint of all the taints, the purpose of preaching that sutta was explained at the beginning of the 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.<sup>271</sup> Like both parties. And also, it is not for the one who does not know and see.<sup>272</sup> That the one who knows and sees is considered is the man who has a good understanding about the wise attention and unwise attention. It is directly based on for kinds of efforts. Creating some taints are not based on one reason. There are lots of reasons to affect that and *sabbāsava sutta*, introduced more methods to end the all taints created on more reasons. 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

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<sup>271</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, (tr.), **The Middle Length Discourses of the Buddha**, (Boston: Wisdom Publications, 2012), p. 91.

<sup>272</sup> *Ibid.*, p. 91.



with the *āsavas* these methods following:

1. Dassanā Pahātabbā - taints to be abandoned by seeing (by seeing and paying attention or getting vision āsavās)
2. Saṃvarā 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.<sup>273</sup>  
(by means of the development of the four-fold mindfulness and cultivation of Satta Bojjhanga Dhamma)

The P. D Premasiri also said about seven are preventive:

1. Wholesome affect is preceded by right/balanced/sustainable views: to see not-self and understand that beliefs about events, not the events per se, evoke emotionality.
2. Restraint: it is wholesome to practice self-control and not to cling to what one “must should” have or not have with regards to what had entered the sense doors.
3. Wise indulging in one’s basic physiological needs like food, clothing, shelter,

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<sup>273</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, (tr.), **The Middle Length Discourses of the Buddha**, (Boston: Wisdom Publications, 2012), p. 91.

to safeguard against physical illness and promote mental well-being.

4. the discipline to endure most pressures from the psychological, physical and social environment to secure freedom from unnecessary and needless worries.

5. to drop unwholesome/ unskillful thoughts: one is timely mindfully aware of them, i.e., right from the start before they are able to affect unwholesome kamma.

6. to avoid places and situations one does not need to be and which might expectedly engender psychological cankers, unwholesome thoughts and emotions.

7. to prevent cankers, one cultivates awakening by being: aware, investigative, persistent enthusiastic, serene, concentrated and equanimous.<sup>274</sup>

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. This is what it's all about seeing our patterns and working with them skillfully. Thus, one might say that the *Sabbāsava Sutta* outlines the whole of the practice. In this sutta, the Buddha has clearly identified a salient principle of psychology, that the mind can be purified by the development of passive awareness by seeing and knowing one's own *āsava*. 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.

### 3.2.3 The Psychotherapy of *Satipaṭṭhāna Sutta*

Buddhist meditation aims at producing a 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"

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<sup>274</sup> P.D Premasiri, **Studies in Buddhist Philosophy and Religion**, Sri Lanka: University of Peradeniya, 2003.

is the most important discourse ever given by the Buddha on mental development. Meditation of *Satipaṭṭhāna* is having establishing mindfulness, developed concentration and wisdom.<sup>275</sup> According to the scholar's interpretation, it is not suitable to divide into two as *samata* and *vipassanā* because there are more facts regarding these two ways. Discourse mentions that 'whoever, monks, should practice these four foundations of mindfulness for just seven years may expect one of two results: Either Arahantship in this life or Nun-Returner.'<sup>276</sup> This discourse has preached for four things by the Buddha.

“There is, monks, this one way to the purification of beings, for the overcoming of sorrow and distress, for the disappearance of pain and sadness, for the gaining of the right path, for the realization of *Nibbāna*: that is to say the four foundations of mindfulness.”<sup>277</sup>

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*)<sup>278</sup>

*Satipaṭṭhāna Sutta* of the *Majjhima Nikāya* is very important Sutta for the mindfulness. In the Sutta, has mentioned about four awareness. The four foundations of Mindfulness are the direct path to the purification of sentient beings, to gain true

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<sup>275</sup> Dhammananda Thero, Talalle, (Sin.), **Sambuddha Deshanawa, Caritaya Ha Tatkalina Samajaya**, (Galkissa: Abhaya publishers, 1968), p. 210.

<sup>276</sup> Walshe, Maurice, (ed.), **The Long Discourses of the Buddha** (Boston: Wisdom Publications, 2012), p. 351.

<sup>277</sup> *ibid.*, p. 335.

<sup>278</sup> D II 290.

insight, to realize Nibāna. this is the path that leads to the reality of the moral experiment to realize things as they are.<sup>279</sup>

This is *Satipaṭṭhāna Sutta* very important in Theravadā Buddhist tradition, as described by the Venerable Nyanasatta Thera:

In Sri Lanka, even when the knowledge and practice of the Dhamma was at its lowest ebb through centuries of foreign domination, the Sinhala Buddhists never forgot the *Satipaṭṭhāna Sutta*. Memorizing the Sutta has been an unending practice among the Buddhists and even today in Sri Lanka there are large numbers who can recite the Sutta from memory. It is a common sight to see on full-moon days devotees who are observing the Eight Precepts, engaged in community recital of the Sutta. Buddhists are intent on hearing this discourse even in the last moments of their lives, and at the bedside of a dying Buddhist either monks or laymen recite this venerable text.<sup>280</sup>

The Buddha' original discourse on the foundations of mindfulness occurs twice in the Buddhist scriptures. There are the discourse on the foundations of mindfulness (*Satipaṭṭhāna Sutta*) and the Great Discourse on the foundations of mindfulness. In the Theravāda Pāli Canon, the *Satipaṭṭhāna Sutta* is the 10<sup>th</sup> discourse of the "Middle Collection of Discourses (*Majjhima Nikāya*). This is the most important discourse ever given by the Buddha on mental development (meditation),<sup>281</sup> with particular emphasis on the development of insight. More generally, we find in the Sutta the instructions for practices, which developed in various ways, are taught throughout the Buddhist tradition: in particular, the recommendations for activities during daily life as well as

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<sup>279</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, (tr.), **The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya**, (Boston: Wisdom Publications, 2009), p. 145.

<sup>280</sup> Thera Nyanasatta, (tr.), **The Foundations of Mindfulness**, (Kandy: BPS, 1993), Wheel no. 19.

<sup>281</sup> Walpola Rahula, **What The Buddha Taught**, (New York: Grove Press, 1974), p. 69.

in meditation practice.<sup>282</sup> The Buddha began with declaring the four foundations of mindfulness is the direct path for the realization of Nibbāna, and then gave detailed instructions on the four foundations: the contemplation of the body, feelings, mind, and mind-objects.<sup>283</sup> From this, in the longer version MahāSatipaṭṭhāna Sutta, there is more extended exploration of the nature of the Four Noble Truths, the teaching given by the 6<sup>th</sup> Buddha to those most near to an understanding of the nature of things as they are, and the eight path factors.<sup>284</sup> Mindfulness has been described for psychotherapy, according Thich Nhat Hanh mentions that:

A meditation guru and peacemaker, describes the essence of mindfulness is a part of living. When you are mindful, you are fully alive, you are fully present. You can get in touch with the wonders of life that can nourish you and heal you. And you are stronger, you are more solid in order to handle the suffering inside you and around you. When you are mindful, you can recognize, embrace and handle the pain, the sorrow in you and around you to bring you relief. And if you continue with concentration and insight, you will be able to transfer the suffering inside and help transform the suffering around you.<sup>285</sup>

And the Most Ven Thich Nhat Hanh also mentions points “mindfulness as remembering to come back to the present moment.”<sup>286</sup> And Nyanaponika Thera describes mindfulness as “the clear and single-mind awareness of what actually

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<sup>282</sup> Sarah Shaw, **Buddhist Meditation: An Anthology of Texts From the pali Canon**, (London and New York: Routledge, 2006), p. 77.

<sup>283</sup> Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, (tr.), **The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya**, (Boston: Wisdom Publications, 2009), p. 62.

<sup>284</sup> Sarah Shaw, **Buddhist Meditation: An Anthology of Texts from the Pāli Canon**, *op. cit.*, p. 77.

<sup>285</sup> Retrieved from <http://being.publicradio.org/programs/thichnhathanh/transcript.html>.

<sup>286</sup> Thich Nhat Hanh, **The Heart of the Buddha’s Teaching**, (Berkeley: Parallax Press, 1995), p. 59.

happens to us and in us at the successive moments of perception.<sup>287</sup> The Larry Rosenberg also said a meditation trainer, compares mindfulness to a mirror simply reflecting what is there. Thus mindfulness is about cultivating, sustaining and integrating a way of paying attention to the ebb flow of emotions, thoughts and perceptions within all beings. The qualities of Mindfulness are:

1. Present-centered: Mindfulness is always in the present moment. It engages continually observing the objects of meditation, moment-by- moment.
2. Choice less awareness: Mindfulness is a choice less conscious effort as meditation object at the present moment can be one any one of these four: body, feelings, thoughts and mental objects.
3. Nonjudgmental: Mindfulness is paying attention nonjudgmentally to what goes on in the present moment- in our body and mind, and our surroundings. When one is mindful, the attention is focused on the present so judgment cannot be placed.
4. Acceptance: From the mindfulness perspective, acceptance refers to welcoming every feelings or experiences as they arise- without regarding the pleasant or unpleasant qualities of the object.
5. Letting go: Mindfulness is letting go the natural consequence of a willingness to accept things as they are, as they appear to be.
6. Clear comprehension: Mindfulness is seeing the object of meditation thoroughly and all its aspects.
7. Investigative: Mindfulness awareness is always investigating subtler levels of feeling and perception.
8. Liberating: Mindfulness is liberating as very moment of mindful awareness

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<sup>287</sup> Nyanaponika Thera, **The Power of Mindfulness**, (San Francisco: Unity Press, 1972), p. 5.

provides insights and freedom from the causes of pain.<sup>288</sup>

These qualities can be found in most discussion of mindfulness in both the psychotherapy and Buddhist psychotherapy. They occur simultaneously in each moment of mindfulness. 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*)

### **Kayānupassanā (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

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<sup>288</sup> L. Rosenberg, **Breath by Breath: The Liberating Practice of Insight Meditation**, (Boston: Shambhala Press, 1998), p. 15.

sivathika manasikara).<sup>289</sup>

There are three parts according to the function of the body. (1) Breathing-breathing in long or short and breathing out long or short (2) Postures-walking, standing, sitting, lying down (3) Clear awareness-going forward or back, looking forward or back, doing in bending and stretching, carrying inner and outer robe and bowl, eating, drinking, chewing, savoring, passing excrement or urine, walking, standing, sitting, falling asleep and waking up, speaking or staying silent.

There are two parts according to the analysis of the body (1) Reflection on the repulsive: parts of the body - head-hairs, body-hairs, nails, teeth, skin, flesh, sinews, bones, bone-marrow, kidneys, heart, liver, pleura, spleen, lungs, mesentery, bowels, stomach, excrement, bile, phlegm, pus, blood, sweet, fat, tears, tallow, saliva, snot, synovia fluid, urine. (2) Elements - the earth-element, the water element, the fire-element, the air-element. There are nine positions of the destroying body. The nine charnel ground bloated, discolored, festering, eaten by crows, hawks or vultures, by dogs or jackals, or various other creatures, a skeleton with flesh and blood, connected by sinews, a fleshless skeleton smeared with blood, connected by sinews, a skeleton detached from the flesh and blood, connected by sinews, randomly connected bones, scattered in all directions.<sup>290</sup>

### **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

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<sup>289</sup> Nissanka, H.S.S., **Buddhist Psychotherapy**, (Sri Lanka: Buddhist Cultural Centre, 2002), p. 37.

<sup>290</sup> Walshe, Maurice, (ed.), **The Long Discourses of the Buddha**, (Boston: Wisdom Publications, 2012), pp. 336-338.



external objects. All our mental and bodily feelings are included in this group.<sup>291</sup> 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*].<sup>292</sup>

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

Feeling a pleasant feeling I know that I feel a pleasant feeling  
Feeling a painful feeling I know that I feel a painful feeling

Feeling a feeling that is neither-painful-nor-pleasant I know that I feel a Feeling that is neither-painful-nor-pleasant

Feeling a pleasant sensual feeling I know that I feel a pleasant sensual feeling

Feeling a pleasant non-sensual feeling I know that I feel a pleasant non-sensual feeling

Feeling a painful sensual feeling

Feeling a painful non-sensual feeling

Feeling a sensual feeling that is neither-painful-nor-pleasant

Feeling a non-sensual feeling that is neither-painful-nor-pleasant I know that I feel a non-sensual feeling that is neither painful-nor-pleasant.<sup>293</sup>

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. Feelings are there: this clear awareness is present in him, to the extent necessary for knowledge and mindfulness,

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<sup>291</sup> Rahula, **What the Buddha Taught**, (Bangkok: Haw Rai, 2000), p. 21

<sup>292</sup> S III 47; Bhikkhu Bodhi, (tr.), **The Connected Discourses of the Buddha (Saṃyuttanikāya)**, (Boston: Wisdom Publications, 2000), p. 886.

<sup>293</sup> Walshe, Maurice, (ed.), **The Long Discourses of the Buddha**, (Boston: Wisdom Publications, 2012), pp. 339-340.

and he lives independent, unattached to anything in the world.

In short, the number of *vedanā* expounded varies depending on the context in which the *Dhamma* is being explained. “Ananda, two feelings are spoken of by me according to (one) classification and three feelings are spoken of by me according to (one) classification. Thus *Anada, Dhamma* is taught by me according to classification. The twofold classification is a reference to bodily and mental feelings, the threefold to pleasant, painful and neutral feelings, the fivefold to feelings based on the five sense organs, the six-fold to those based on the sensory impingements by way of the sense doors, the eighteen fold refers to the six ways of attending to material shapes based on happiness, six founded on grief and six on equanimity, the thirty-six-fold refers to the six forms of happiness connected with the household life, the six connected with the renunciation, six forms of misery connected with the household life, six with renunciation, the six indifferences of a householder and the six indifferences of renunciation, the hundred and eightfold refers to the thirty-six feelings as manifest in the past, present and future. All feelings are arising in one, they should be clearly perceived and noticed as they really are so that he could know and identify what it is whether agreeable and disagreeable feeling of the body and mind, sensual and super-sensual feeling or indifferent feeling.<sup>294</sup>

#### **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. This sutta stresses the importance of seeing and knowing the mind and its contents in oneself or the mind of others.

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<sup>294</sup> Meas Savooun, **A Study of the Kāyagatāsati Sutta Related Texts Concerning Buddhist Meditation Practice**, (MA Thesis, MCU, Thailand, 2010), p. 39.

Knowing a lustful mind as lustful  
 Knowing a mind free from lust as free from lust  
 Knowing a hating mind as hating  
 Knowing a mind free from hate as free from hate  
 Knowing a deluded mind as deluded  
 Knowing an undeluded mind as undeluded  
 Knowing a contracted mind as contracted  
 Knowing a distracted mind as distracted  
 Knowing a developed mind as developed  
 Knowing an undeveloped mind as undeveloped  
 Knowing a surpassed mind as surpassed  
 Knowing an unsurpassed mind as unsurpassed  
 Knowing a concentrated mind as concentrated  
 Knowing an unconcentrated mind as unconcentrated  
 Knowing a liberated mind as liberated  
 Knowing an unliberated mind as unliberated.<sup>295</sup>

Citta (mind) is here used as a collective term for the cittas or moments of consciousness. Citta beings identical with *viññāṇa* or consciousness, should not be translated by thought. Thought and thinking correspond rather to the verbal operations of the mind: vitakkha (thought conception) and vicāra (discursive thinking), which belong to the *sankhāra-kkhandha*.<sup>296</sup> Thus he dwells in contemplation of the mind,

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<sup>295</sup> M I 59; Bhikkhu Ñāṇamoli and Bhikkhu Bodhi, (tr.), **The Middle Length Discourses of the Buddha: A New Translation of the Majjhima-Nikāya**, (Boston: Wisdom Publications, 2009), pp. 150-151.

<sup>296</sup> Nyanatiloka, *The Word of The Buddha: An Outline of the Buddha in the Words of the Pali Canon*, (Kandy: Buddhist Publication Society, 1971), p. 70.

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. Mind is there, this clear awareness is present him, to the extent necessary for knowledge and mindfulness, and he lives independent, unattached to anything in the world. Thus does the disciple dwell in contemplation of the mind.

### **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.<sup>297</sup>

**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”

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<sup>297</sup> Nissanka, H.S.S., **Buddhist psychotherapy**, (Sri Lanka: Buddhist Cultural Centre, 2002), p. 39.

(*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. He knows how the fetter comes to arise, knows how the fetter is overcome and how the abandoned fetter does not rise again in future.

**Seven factors of enlightenment (*bojjhanga*):** and future: 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*). He knows when it is not in him, knows how it comes to arise, and how it is fully developed.

**The Four Noble Truths (*ariya-sacca*):** suffering, origin of suffering, cessation of suffering, way of practice leading to the cessation of suffering. And future: the disciple dwells in contemplation of the mind-objects, namely of the “Four Noble Truths”. He knows according to reality, what Suffering is, knows according to reality, what the Origin of Suffering is, knows according to reality what the Extinction of suffering is, knows according to reality, what the Path is that leads to the extinction 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. Although medicine can be applied some disorder, fully health cannot be gained. But these therapeutic methods are very much practical to eradicate all defilements. In the Buddhist tradition people suffering from disease, it is said that disease is unsatisfactoriness. Un-satisfactoriness is the cause of disease, may be advised (1) to live a balanced life style and (2) to cultivate loving-kindness to oneself and to others.

In order to derive best and advantage from life physically, the Buddha taught that a human being has to organize his daily activities according to a regular time table.

The Buddha's daily time-table was divided into five sections. Physical exercise by walking, body-cleansing by bathing, sleep and rest, time for spiritual guidance of others, formed each section of the time table. Such a balanced time table with time for rest, physical exercise, performance of other tasks takes away unnecessary strain and stress from one's life.<sup>298</sup> The benefits of loving-kindness, according to the Buddha, the following immediate good results will come about for one who practices this loving kindness meditation regularly: (1) sleep well (2) wake in comfort (3) dream not evil dreams (4) one is dear to human beings (5) one is dear to non-human beings (6) the gods guard one (7) no fire or poison or weapon harms one (8) one's mind can be quickly concentrated (9) the expression of one's face is serene (10) die without falling into confusion (11) one will pass on to the world of high divinity.

Mindfulness is the essence of Buddhist psychology. Nyanaponika Thera calls this meditation as "the heart of Buddhist meditation" or even "the heart of the entire doctrine"<sup>299</sup> Mindfulness is the core practice of Buddhist psychology and the body of Buddhist psychology including the Buddha's original teachings and later writing of the Abhidhamma, maybe considered the theoretical basis mindfulness.<sup>300</sup> Insight meditation method is especial method in Buddhism. In the method of insight meditation, looks at the objects according to three universal characters. That method caused to understand the reality of the world. When people understood the reality, it means his defilements have been eradicated completely. So he is mentally well-being person.

According to this explanation, it can mention that the mindfulness based cognitive therapy is like a shadow of Buddhist meditation method. The Buddhist meditation method has been completely developed one and western method is still reaching to that way. Due to the importance of mindfulness for healing physical and

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<sup>298</sup> Buddhaghosa, **Sumaṅgala-Vilāsinī**, vol 1., (London: PTS, 1968), p. 45.

<sup>299</sup> Nyanaponika Thera, **The heart of Buddhist Meditation**, (Kandy: Buddhist Publication Society, 1992), p. 7.

<sup>300</sup> Nyanaponika Thera, **Abhidhamma Studies**, (Boston: Wisdom Publications, 1998), p. 63.

human personality, this meditation has been successfully implemented in the area of all Buddhist schools of psychotherapy as well as western psychotherapy.

### 3.3 Concluding Remarks

In this chapter, it will be mentioned main points the Buddhist approach to the understanding of the mind is basically functional. And That is reason researcher can be shown in the form of the research process table as follows:

**Table 3.4: The Summary Human Personality Development in Theravāda Buddhist Scriptures**

<b>Human Personality Development in Theravāda Buddhist Scriptures</b>		
<b>Human Structure Body and Mind</b>	<b>Mental Structure Human Personality</b>	<b>Buddhist Psychotherapy</b>
1. Matter 2. Feeling 3. Perception 4. Activities 5. Conscious	1. Five Senses Consciousness and Sense Center 2. The Concept Anusaya (Latent) 3. The Concept of Unconscious ( <i>Bhavaṅga Citta</i> ) 4. Conscious ( <i>Vīthi Citta</i> )	1. The Concept the Dreams 2. The Psychotherapy of of <i>Sabbāsava Sutta</i> 3. The Psychotherapy of <i>Satipaṭṭhāna Sutta</i>

Buddhism classifies the person by means of their physical and spiritual progressive level, knowledge and comprehension, capacity of memory, responsibility, social activities and so on. Varieties of personality can be revealed from the Buddhist texts. Buddhist personality development is straightly connected with the path of the Stream-Enterer, Once Returner, Non-Returner and the Arahant as well. Thus, we can understand the uniqueness of personality varieties in Buddhism. Taking into account the above three stages, the Buddha advises how to lead a good life. One who has not led the holy life nor riches won while young, he or she suffers from many ways. This type of personality is not agreeable with the Buddhist teachings. One should manage

his/her life in proper way and develop personality at the adequate ages. It is considered as one of the greatest characteristics of personality.

In the Buddhist analysis of development of personality is meant by not the natural physical development. One should have the knowledge of choosing what good and bad is. Buddhist personality goes beyond the modern psychological personality development. It covers both physical and spiritual progress of the person and society. The Buddha and the Arahants are the persons who considered as the fully functioning individuals in the world from the Buddhist point of view. In this way Buddhism teaches the principle that everything in the world comes on account of something else. There is no first event or first cause, be it volition. That will be elucidated still more clearly as we proceed further. The human mind is your most powerful tool in creating success and achieving your goals. We have all experience this one way or another. It has the capacity to keep us healthy, ability to soar to possibilities beyond our wildest dreams and literally the power to create our realities. The mind itself is a form of energy. And like all energy, it cannot be created nor destroyed. The basis nature of the human mind, irrespective of colour and creed, is common to every human being. The message of the Buddha is universal and therefore the system of Buddhist psychology is applicable universally without destroying or disturbing religious faiths to cure mental illnesses and to develop mental health.



## **Chapter IV**

### **To Integrate Human Personality Development of Sigmund Freud and Theravāda Buddhism Perspective**

In this chapter will be mention five main points following: (1) The Integration Structure of Human Mind from *Theravāda* Buddhism and Sigmund Freud's Perspective, (2) The Integration Mental Structure of Human Personality from *Theravāda* Buddhism and Sigmund Freud's Perspective, (3) The Integration Methods of Psychotherapy in Human Personality Development from *Theravāda* Buddhism and Sigmund Freud's Perspective, (4) The Model Integration Human Personality Development of *Theravāda* Buddhism and Sigmund Freud's Perspective.

#### **4.1 The Integration Structure of Human Mind of Sigmund Freud and Theravāda Buddhism Perspective**

Sigmund Freud could get a remarkable place in the psychological field by establishing the psychoanalysis school. It has caused to change the traditional direction of mental disorders and the treatments. Therefore, it was a comparatively new and revolutionary branch of psychology. Buddhist psychology does not belong to the tradition of pure scientific psychology. It is not a theoretical enterprise without any practical aim in view. On the other hand, it has been often called an ethico-psychology. A very important work on Buddhist psychology, a translation of the *Dhamma-saṅgani* means is referred to as a work on "psychological ethics."<sup>301</sup> The Buddha pursued theoretical questions only in so far as it helped one to diagnose the condition of suffering man and advocate a way out of this tragic dilemma. The Buddha was interested in the fundamental tragedy of man the suffering individual. Thus it was an ethico-psychogy with a therapeutic basis. The Buddha makes a psychological analysis

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<sup>301</sup> Mrs Rhys Davids (ed.), **Buddhist Psychological Ethics (Dhamma-Saṅgani)**, London: 1900.

of mind and its state with a moral purpose, the purging of the mind of unwholesome states kilesas. In this attempt to find therapeutic principles for this purpose, the Buddhist scriptures give us an insight into the instinctual and emotional forces that obstruct moral development.

In the Buddhist psychology mind has been regarded as consciousness in the broader sense of the term. In the Sigmund Freud theory mind is also being considered as consciousness, consciousness means conscious of something.<sup>302</sup> But difference lies in the fact that, the divisions of consciousness made by the Buddhist scholars are very distinct. In the psychology mind as we have seen is divided into conscious and sub-conscious states. Sigmund Freud brings the notion of unconscious in the realm of mind.<sup>303</sup> It has already been mentioned that in the Buddhist psychology mind has been divided into four classes. There are: peripheral, sub-peripheral, subliminal, supraliminal.<sup>304</sup>

There were of course, differences between the point of view of the Buddha and that of Sigmund Freud. One of the most striking of these was that Sigmund Freud was concerned only with giving his patients sufficient peace and inner harmony to enable them to carry on the business of the present life. The Buddha aimed at relieving his disciples from the burden of suffering for both the present life and future lives. The aim of the Sigmund Freud was necessarily confined to the present life since the idea of the future lives were altogether alien to the tradition of scientific medicine which he inherited. The tradition rejected not only the idea of a continuing soul which was, of course also denied by the Buddha, it also rejected the idea of any kind of existence after bodily death, either of immortality or of reincarnation. Sigmund Freud's idea of the

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<sup>302</sup> W.G. Cunningham, **Problems of Philosophy**, (London: George Harpar and Co., 1936), p. 273.

<sup>303</sup> Sigmund Freud, **An Outline of Psychoanalysis: Complete Psychological Works**, vol. XXIII, (London: The Hogerth Press, 1937), p. 159.

<sup>304</sup> Anagarika Brahmacari Gobinda, **The Psychological Attitude of Early Buddhist Philosophy: And Its Systematic Representation According to Abhidhamma Tradition**, (Delhi: Motilal Banarsidass Publishers, 1991), p.125.

collective unconscious plays somethings of the same part in explaining present mental dispositions does the karmic after effect of past lives in Buddhist psychology.

Sigmund Freud's error was merely that he mistook a partially understood causal process in the subconscious mind for an act of volition. That is why his theory has never been completely proved, despite the percentage of successes in his experiments. It is another instance of science approaching Buddhism, but lacking the key that will unlock the last door.<sup>305</sup> Due to the eminence of the unconscious in modern psychology and its powerful influence in the West and the rest of the world as well as Buddhism's overwhelming concern for the mind and mental activities, since the early days of the encounter between modern psychology and Buddhism there has been an underlying desire to find a Buddhist version of the unconscious. Sigmund Freud's influence in their attempts to appropriate Buddhist ideas, there are any number of Buddhist thinkers who have picked up on his theory as a way to initiate contact between Buddhist teaching and the psychology of unconscious mind. The literature that reflects this is ample and widely translated.

According to the majority of philosophers the process of psychoanalysis establishes Sigmund Freud's second fundamental hypothesis the concept of unconsciousness in the field of mental phenomena.<sup>306</sup> Besides, there is another mental faculty which plays roles as condition for the conscious state of mind and this state of mind may very well be turned as precociousness. We can know the elements existing in this state of mind by the process of inference, translation and the like. Thus it may be concluded that according to Sigmund Freud mind has three distinct states as: conscious, unconsciousness, preconscious. From the study of the nature of the structure of mind it may be assumed that unconscious may become conscious without any effort

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<sup>305</sup> Francis Story, **Dimensions of Buddhist Thought: Essays and Dialogues Contributed to the Serial Publications the Wheel and Bodhi leaves, vol 3**, (Kandy: Buddhist Publication Society, 1985), p. 166.

<sup>306</sup> Sigmund Freud, **An Outline of Psychoanalysis: Complete Psychological Works**, vol. XXIII, (London: The Hogerth Press, 1937), p. 159.

by the subject, on the other hand preconscious may be made conscious by individual effort.

Lord Buddha had recognized the importance of the subconscious activities of the mind both individual and collective, 2600 years before the founders of Western psychology. The teaching of the Buddha could easily be understood in terms of the structural hypothesis of Sigmund Freud. The pursuit of sensual pleasure is nothing but the activity of the Id. The special emphasis of Buddhism is on the fact that gratification of the Id, through seeking sensual pleasures does not lead either to mental health is not achieved until this thirst has been completely rooted out. Buddhism aims at removing even normal discomfort and unhappiness by bring about perfection of health.

Sigmund Freud's ultimate aim was to remove the Id entirely and he quotes Sigmund Freud as saying "in place of the Id there shall be the Ego" this seems to support the Buddhist position. Suffering satisfactoriness or anxiety is what is experienced due to the experiencing of what has been personalized. This anxiety is the result of a clash between the wish for permanence and the reality of instability. Buddhism recognizes that affective mental processes or emotional excitements are rooted in cognitive mental processes, such as the formation of concepts or interpretation of experiences. Sigmund Freud mentioned unconsciousness is the major motivating force behind human behaviour. The systematic structure of psychoanalytic theory is based on the relation of conscious and unconscious psychological processes. Sigmund Freud viewed id demands especially sexual and aggressive striving as inherently in conflict with the rules and prohibitions imposed by society.

## **4.2 The Integration Mental Structure of Human Personality from Theravāda Buddhism and Sigmund Freud's Perspective**

In the psychoanalysis, especially focuses on unconsciousness. The belief that there is an unconscious part of the mind, and that it is vitally important in the lives of each of persons, is the cornerstone of the psychoanalysis. It accounts for the major difference between psychoanalysis and all theories of psychology that came before it. In every one of persons, the unconscious makes up by far the largest and most powerful part of the personality. It is a constantly humming powerhouse of mental processes, of

which we are generally unaware. This crucial area of the human mind lacks a sense of time and of place, of right and of wrong. Like an unruly child, it knows only its own demands, and seeks to satisfy them, regardless of the cost.<sup>307</sup>

The integration of human personality is necessary in order to effect complete adjustment will be natural and easy if this integration is strong. The integration of human human personality is the integration of all the psychophysical qualities of personality. There is an absence of conflicts in it. In it, mind and emotion, desire and determination and all mental activities are in no way disorganized but all of them work in an organized way. An integrated personality is flexible, strong and organized as well as balanced. In it there is a compromise of mind and emotions.

The integration of personality is found in very one to a lesser or greater degree. If this integration is less than is essential, then problems of adjusting to the environment arise. Sigmund Freud believed in three elements in personality Id, Ego, Superego is the representative of social control, the result of the person's socialization. It exercises social control over the person while the id demands the fulfilment of animal desires. Ego includes the tendencies, which revolt for the existence of life. Thus, often the superego conflicts with the id or ego. The problems of personality are the problems of the mental adjustment of these three. The weakness of the ego is the fundamental in personality problems in the person. Either the person's ego cannot control his desires and instincts or it cannot adjust with the superego. For the integration of personality, it is necessary that the person maintains a balanced and realistic outlook. Some failures and frustrations cross everyone's path and the person should pursue his life task without being extraordinarily disturbed by happiness or sorrow. Balance is the golden path of life. It is only the balance of emotions, demands, needs and imagination and thinking which can keep the personality integrated.

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<sup>307</sup> Rosner, Joseph, **All about Psychoanalysis**, (New York: Collier Books, 1962), p. 34.

There is another significant difference between the superego and ego. The superego develops only in the human beings while the ego is found in some form in all the developed animals. This is because man has to pass through a very long period of infancy and his sexual power takes much time to arrive at its object in the adult sexual life. According to Freud, the Ego develops in the life of the individual whereas the sources of the superego can be traced from the primitive man. Thus man gets the superego not only in his own life, but through traditions as well. Yet most of the part of the superego develops anew in every child. Sigmund Freud has traced its origin to the frustrated sexual desires in the child. According to Sigmund Freud in the child there is a real sex impulse which searches for a person of different sex, according to this view the boy loves the mother and girl loves the father. Not only this but the boy finds a rival in the father while the girl finds a rival in the mother. Thus the mind of the child is a field of terrible conflict which creates so many mental complexes. It is through these conflicts that the superego develops. The above views regarding the nature and interrelations of Id, Ego and Superego are help as such according to Sigmund Freud, of these Sigmund Freud's hypothesis has proved to be most helpful in the explanation of human behavior, specially those of the abnormal persons.

According to Buddhism each process of consciousness that arises during the period of one's existence, on a plane of existence is generated by one or other of the sense organs, coming in contact with various objects and by the mind activating by itself. The manner in which the mind functions when it reacts to stimuli that appear before one or other of the five sense-organs is the same. When processes of consciousness do not arise in a being's life life continuum the subconscious (*bhavānga*) alone continues to arise and pass away unceasingly. When the subconscious occurs, one is unaware of other objects outside its own *bhavānga* object. Subconscious thought (*bhavānga citta*) operates mostly when one is asleep, during infancy, when the subconscious sets in, or when one is under the influence of an aesthesia, as also during periods of unawareness. The integrate Freudian unconscious and *Bhavanga*, Freud's idea of the human psyche consisting of id is inherently originated in everyone in the somatic and psychological symptom. This id is an accumulation of the psychical forces which maintains all the conscious and unconscious natures of the human psyche. Later, Sigmund Freud developed a theory with regard to mental life giving a name called ego.

This concept is a part of id which has undergone development due to influence of the external objects.

According to Wijesekera, it is agency occurred in a result of the relation between sensory perception and dynamic action. He further traces Sigmund Freud's id concept connecting to the unconscious with a suggestion that the "ego" is closely associated with the consciousness. Wijesekera said Sigmund Freud's unconscious theory is similar to the *Bhavaṅga* which stands for *saṅkhāra* (mental formations) and *Viññāṇa* in the five aggregates. He further builds argument by presenting the notion of *saṅkhāra* (mental formations), a necessary condition for *Viññāṇa* in the twelve links of dependent co-arising which appears in empirical state of mind as similar to "ego" or the "empirical agent" as presented in the Sigmund Freud.<sup>308</sup>

Conditioned by the subconscious mind (*Bhavaṅga manasa*) the mind object and attention, there arises mind consciousness (*mano-viññāṇa*).<sup>309</sup> However, when one is awake or in-between *Bhavaṅga* periods, mental processes arise and pass away depending on the advertence of the mind to time, and of which one becomes aware. These *Bhavaṅga citta* continue to arise and pass away so long as no new objects impinge on any of the sense avenues. This is called dipping into subconscious in Buddhism.

In Buddhism it is this *Bhavaṅga* that is referred to as subconscious. "*Bhavāṅga* means "the attribute of existence", *Bhavaṅga santati*" refers to the continuity of subconscious in the individual's sojourn in *sansāra*. *Bhavaṅga-sotā* is the under-current forming the conditioning of a being. *Sotā* mean a stream. So subconscious is a stream in which since time immemorial all experiences of the individual are stored and function concealed to consciousness, from where they emerge occasionally as

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<sup>308</sup> O. H. de. A. Wijesekera, **The Freudian Unconscious and Bhavaṅga**, The Journal of the International Association of Buddhist Studies, p. 66.

<sup>309</sup> Tilokasundari Kariyawasam, **Buddhism and Psychology**, (Sri Lanka: Godage International Publishers (Pvt)Ltd., 2003), p. 30.

subconscious phenomena, and approach the threshold of consciousness, or crossing it become fully conscious. When an individual die on one side and re-linking consciousness in the embryo has arisen and ceased, sub-consciousness is in fact, the result of *kamma* done in the past which had been remembered just before death. So long as the subconscious that has arisen since the moment of re-linking (birth) remains undisturbed, that subconscious arise again and again and keeps flowing like a stream, even in periods of sleep and at other times. This is how Buddhism comprehends the continuous arising of those states of subconscious in the life-stream. This is completely opposed to the concept of subconscious in psychoanalysis.

While Sigmund Freud is concerned more with abnormal behavior than normal behavior. Sigmund Freud regards a great deal of psychosomatic illness as being due to a disorganization of instinctual life. He also called attention to the fact that human beings are organisms which at times are driven by forces within themselves, which they cannot easily control. Thus, there is no place for will or volition in his theory. It is merely mechanical. He believed that a great deal of the psychological functioning is not in the consciousness and hence he proposed the need for therapeutic techniques to gain access to those important impressions of unkind behavior. In Sigmund Freud's theory of the topography of the mind, are the unconscious, subconscious, and the conscious. The subconscious includes experiences that are just beneath the surface and the unconscious house the basic determinants of personality.

Thus Sigmund Freud's theory of subconscious cannot be compared with the Buddha's perspective of the subconscious. Sigmund Freud's view is very negative and far too deterministic and mechanistic. The role of will is not taken into account. His subconscious and unconscious have most of the suppressed, repressed unhappy traumatic experience of early childhood. He placed undue emphasis on feelings, ignoring cognitive behavior. Sigmund Freud used cognitive components such as recall of early experiences, interpretation and making of unconscious, conscious and making the effective component to facilitate client insight. It involved the clients re-experiences experiences. The Buddha had none of it. He always used the cognitive emotive technique as in the case of *kisāgotami*, *Patācāra*, and *Ambapāli*. It is through wisdom, morality and mental culture that he advocated the development of the individual. The



Buddha interpreted the sub-conscious in relation to *Samsāra*. The subconscious according to him is a psycho-physical energy, never sending until one attains *Nibbāna*. It is not the home of repressed experiences. Buddha's theory of sub-conscious is life continue which cannot have changed by certain techniques. It flows like a stream till one attains. It is conscious behavior that can be changed by one's determined will power. It is entirely a solo effort and it is the individual alone that can bring about a change in consciousness with the guidance and directive function of language by proficient individual. The Buddha taught that our liberation from suffering needs to come from our removal of the three poisons of aversion, clinging and ignorance. However, it was Sigmund Freud who observed how they psychologically develop in our world. Perhaps the understanding of both truths will bring the wisdom to observe ourselves and develop the wisdom to bring a touch of enlightenment in our daily lives.

Freudian psychoanalysis, which has not been understood completely by men of religion, offers interesting insights. The psychology of Buddhism holds that there are three significant manifestations of craving: the craving for sense gratification, the desire for selfish pursuits and the desire for destruction. These have some amazing similarities to the Freudian libido, ego instinct and death-instinct.<sup>310</sup>

#### Libido and Concept of Sensual Craving (kāma-taṇhā):

The Taṇhā is hard to translate into the terminology of western psychology for a number of reasons. Craving is the root cause of suffering it is necessary to diminish and finally extinguish, craving. But desire is also the mainspring of volition, so first stage of the process must be the substitution of higher objectives for the motivations of the libido and their offshoots.

In the psychoanalysis have used theoretical constructs like “instinct”, “drive”, “motives” as aids to explain behavior and the used of these terms in different systems

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<sup>310</sup> M.W. Padmasiri de Silva, **An Introduction to Buddhist Psychology**, (London: The Macmillan Press Ltd., 1979), pp. 108-9.

of psychology is not uniform. Sensual Craving (kāma-taṇhā) has a very broad usage which goes beyond mere “sexuality” as such it is basically the craving for “sensuous gratification” rather than “sexual gratification”. The Sensual Craving (kāma-taṇhā) may be regarded as the “pleasure principle” as the term used in for instance, the work of the Sigmund Freud: the nature proneness in man to seek pleasure and be repelled by pain.

Libido is a term used by in psychoanalytic theory to describe the energy created by the survival and sexual instincts. The libido is the energy of those instincts which have to do with all that may be comprised under the word “love”. But sigmund Freud definition, still in his own words, “goes lower and also higher than the popular sense of the word”. The libido instinct for sexual love, for love of one’s self, love of one’s parents, children, friends and even for humanity in general. It also includes love of inanimate objects such as works of art. And the libido is involved too, in one’s love of country or even devotion to an abstract idea. Sigmund Freud maintained that all the separate kinds of love spring from a common source in the character of the individual. It was this source of psychic energy to which he gave the name “libido”. He note, among other characteristics, that it is present in each of us from early childhood. And in each of us, the emphasis which this stream of energy places on any particular form of love is constantly changing.<sup>311</sup> According to Sigmund Freud, the libido is part of the id and is the driving force of all behavior. The libido or instinctual desire for sense-gratification. Sigmund Freud believed that the id was the only part of personality present from birth. The id, he believed, was a reservoir of unconscious, primal energy. The id seeks pleasure and demands the immediate satisfaction of its desires. It is the id that serves as the source of our wants and impulses.

The Ego Instincts and Craving for existence (bhava-taṇhā):

The ego instinct and its allied manifestations self-preservation, self-love, self-assertion, self-continuity. Bhava-taṇhā arise with a false conception of personality

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<sup>311</sup> Joseph Rosner (author) & Herbert Holt, M.D., (introduction), **All About Psychoanalysis: In Questions and Answers**, (USA: Collier Books, 1962), p. 40;

based on the dogma of personal immortality. Psychologically it is the ego-instinct, an abiding self-love that keeps us going. The function of the ego-instinct is self-construction (ahaṃ-kāra). In the case of the destructive urge Buddhism considers destruction of unpleasant objects as a basic drive and self-destruction as a reactive instinct. The Freudian concept of self-love described in the concept of narcissism offers a significant point of convergence between the two theories.<sup>312</sup>

This most commonly manifests itself as the lust for sense-pleasures (kāma-taṇhā), the collecting of sense-experiences perceives as pleasant. The lust for sense-pleasure or sensual craving arises in connection with any of the six senses, resulting in altogether six modes of craving on account of each sense-object. These are the six “bodies of craving” (taṇhā-kāyā), comprising craving for forms (rūpa-taṇhā), for sounds (sadda-taṇhā), for smells (gandha-taṇhā), for tastes (rasa-taṇhā), for touches (phoṭṭhabba-taṇhā), and for mind-objects (dhamma-taṇhā).

The Death Instincts and the Concept of Craving for Non-Existence (vibhava-taṇhā):

The death instinct and the roots of aggression. The concept of a “death-wish” is something that baffled the very originator of the theory in western psychology. Jayatilleke explains the concept of craving, together with a comparison from Freudian psychoanalysis:

Man is motivated to act out of greed, which consists of the desire to gratify our senses and sex (kāma-taṇhā, comparable with the libido of Sigmund Freud) as well as desire to gratify our egoistic impulses (bhava-taṇhā, comparable with the ego-instincts and super-ego of Freud). He is also motivated to act out of hatred, which consists of the desire to destroy or eliminate what we dislike

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<sup>312</sup> Padmasiri. De Silva, M.W, **Buddhist and Freudian Psychology**, (Colombo: Lake House Investments L.T.D., 1973), p.183.

(*vibhava-taṇhā*, comparable with the Thanatos or death-instinct of Sigmund Freud) and also out of erroneous beliefs.<sup>313</sup>

Though Buddhist psychology does not offer exactly the same analysis of *vibhava-taṇhā* as Sigmund Freud does with the death instinct, both interesting, Buddhism accepts hatred (*dosa*) as one of the roots of human behaviour along with greed and delusion as the base for aggressive behaviour and as a reactive response. The root hatred moves people in situations of frustration and depression towards self-destructive behaviour. The Freudian death instinct had many components and one of them was what he called the repetition compulsion, the demonic path of the addict towards self-destruction. Aggression and self-hatred mingle with our love of life. The Buddha would consider the self-destructive urge as more “reactive” than “appetitive” and this context appears to be different from the Freudian position. In fact, Sigmund Freud was himself baffled by his own concept of the death instinct:

So immense is the ego’s self-love, which we have come to recognize as the primal state from which instinctual life proceeds, and so vast is the amount of narcissistic libido which we see liberated in the fear that emerges as a threat to life, that we cannot conceive how the ego can consent to its own destruction.<sup>314</sup>

The function of Buddhist psychotherapy relates to the doctrine of the non-existence of the self. It is important to understand the illusion of a permanent self is the primary factor which keeps individual in the cycle of suffering. Craving for sensory gratification *kāma-taṇhā*, craving for continued existence *bhava-taṇhā*, and craving for annihilation *vibhava-taṇhā*. There are the motivational forces for the unenlightened individual’s behavior. All these three aspects, under the teaching of Buddhist psychology, are noted as perception which subject to distortion, by one’s desires, by

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<sup>313</sup> Jayatilleke, K. N, **The Message of the Buddha**, p.34.

<sup>314</sup> Padmasiri De Silva, **An Introduction to Buddhist Psychology And Counselling: Pathways of Mindfulness Based Therapies**, 5<sup>th</sup> ed., (NewYork: Palgrave Macmillan, 2014), p. 43.

one's craving, by the illusion of ego. Buddhist psychology, suggests several interrelated concepts that explain human behavior:

1. The motivation for behavior is craving, which ultimately leads to suffering
2. Perception and cognition are distorted, clouding one's experience of reality
3. The sense of self is an illusion to which human beings desperately cling, allowing for the experience of desire and craving.
4. Consciousness is composed of false notions and concepts, physical and mental phenomena are seen by the unenlightened individual as existing intrinsically.<sup>315</sup>

According to the final picture of mind which he worked out, he says man is impelled by three basic instincts, the sexual instinct, the Ego instinct and self-destructive urge.<sup>316</sup> According to the Buddhism, it mentioned that three main roots for every kinds of mental illnesses as craving, hatred and delusion. That is main deference between psychoanalysis and Buddhism. When interpret the idea of psychoanalysis, explanations that the causes of mental illnesses come from outside into our unconsciousness. According to the Buddhism, the defilements are original in the mind, in the objects of outside does not have defilements. The Buddha considers the ego as the seat of anxiety and the attachment to a false sense of the ego nourished by unconscious as a base for the generation of tensions and unrest. Buddhism offers a more positive path for growth based on a spiritual and ethical ideal. It also offers the ideal of harmonious living for the householder and the elimination of a conflicts to the recluse. While Sigmund Freud sought only a limited and attainable ideal of happiness.

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<sup>315</sup> The International Association of Buddhist Universities (IABU), **Buddhist Psychotherapy**, Academic Papers presented at the 2<sup>nd</sup> IABU Conference Mahachulalongkornrajavidyalaya University, Main Campus Wang Noi, Aytthaya, Thailand, p. 118.

<sup>316</sup> De Silva, Padmasiri, **An Introduction to Buddhist Psychology**, (New York: Palgrave Macmillan, 1979), p. 101.

### 4.3 The Integration Methods of Psychotherapy in Human Personality Development of Sigmund Freud and Theravāda Buddhism Perspective

The psychoanalysis is one of the five methods that developed in the West particularly during the 20<sup>th</sup> century. Psychoanalysis is a well-recognized branch of medical studies throughout the world. Under psychoanalysis a patient's mind is looked into for the purpose of discovering the cause of mental illness which are buried in the unconsciousness mind of the patient. Sigmund Freud studied various symptoms of different types of mental illnesses which were the results of psychological causes. Studies of the symptoms of mental illnesses led Freud to discover the nature of the human mind, the existence of three layers of the mind: The conscious, the pre-conscious and the unconscious. Now it is a universally accepted fact that the greatest contribution of Freud to the development of psychotherapy was his discovery of the phenomenon called the unconscious.

The psychotherapy is treatment of personality maladjustment or mental illness by psychological means.<sup>317</sup> The definition of 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.<sup>318</sup> Psychotherapy is basically therapeutic conversation. 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.<sup>319</sup> According to all of these factors, the meaning of this word has given mostly same way

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<sup>317</sup> Ernest, R. Hilgard, **Buddhism and Psychology, Introduction to Psychology**, (New York: Oxford and IBH Publishing Company, 1953), p. 612.

<sup>318</sup> Hirsch, J.R., Joshep, F. Kett, James, Trefil, **The New Dictionary of Cultural Literacy**, (New York: Houghton Mifflin Company, 2002), p. 145.

<sup>319</sup> Thomson, Timothy, '**A Brief History of Psychotherapy**', **The Selected Works of Timothy Thomson**, (San Francisco: Northern Arizona University, 2005), p.1.

in the many books and dictionaries as psychotherapy is the healing methods for the all kinds of mental illness.

Sigmund Freud focused his attention on symptoms of mental illnesses and believed that symptoms come up from the unconsciousness of the mental patient, future he stated that root causes of mental illnesses are to be found in the unconsciousness. He maintained that the memories of past experiences of the patient concerned are linked to incidents in his past, particularly of his childhood and adolescence. As a therapy, psychoanalysis is based on the concept that individuals are unaware of the many factors that cause their behavior and emotions. These unconscious factors have the potential to produce unhappiness, which in turn is expressed through a score of distinguishable symptoms, including disturbing personality traits, difficulty in relating to others, or disturbances in self-esteem or general disposition. Psychoanalytic treatment is highly individualized and seeks to show how the unconscious factors affect behavior patterns, relationships, and overall mental health. Treatment traces the unconscious factors to their origins, shows how they have evolved and developed over the course of many years, and subsequently helps individuals to overcome the challenges they face in life.

In addition to being a therapy, psychoanalysis is a method of understanding mental functioning and the stages of growth and development. Psychoanalysis is a general theory of individual human behavior and experience, and it has both contributed to and been enriched by many other disciplines. Psychoanalysis seeks to explain the complex relationship between the body and the mind and furthers the understanding of the role of emotions in medical illness and health. In addition, psychoanalysis is the basis of many other approaches to therapy. Many insights revealed by psychoanalytic treatment have formed the basis for other treatment programs in child psychiatry, family therapy, and general psychiatric practice.

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.

When concern the goal of Buddhism and psychoanalysis can see the differences. Unconscious occurrences may include, for example, individuals, vulnerabilities, motives, tensions, impulses, guilt, fantasies or urges. One of the goals of psychoanalysis is to help the patient develop insight into his or her unconscious processes. In briefly, the can say that the goal of psychoanalysis is to overcome the mental disorders which caused by sexual instinct, the Ego instinct and self-destructive urge. The thing is although overcomes the illness, can be appear another illness. 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.

#### **4.3.1 The Mind Development**

When every one of us speaks about psychoanalysis of the mind development he uses the word in the specialized sense implied by Sigmund Freud when he wrote that “comprises processes of the nature of feeling, thinking and wishing” Sigmund Freud of course included in his definition the idea that unconscious thinking and wishing were also a part of the mind’s activity. And the purposes of psychoanalysis, the mind development maybe understood to be the total product which the brain can ideas. When we feel angry, when we dream, when we change our seat at part to be more comfortable, it is the mind that is at work. Just as it works to make us decide our political opinions



in one way or another. The Buddha refers to body and mind as independent variables, the deeper emphasis is on the notion of mutual dependency and reciprocity. This perspective is well ingrained in the practice of the way mindfulness, for instance in the practice of the mindfulness in breathing, leading to both physical and mental health.<sup>320</sup>

In from Theravāda Buddhism, the mind development is an equal word to the word “meditation in the modern western language but the so called meditation is still a very poor substitute for the original term *bhāvanā*. *Bhāvanā* is the *Pāli* word which means “culture” or “development”, mental culture or mental development.<sup>321</sup> Mind development this prevents the mind from being overpowered by kilesa or pollutions. It checks its observer from various kinds of later troubles and suffering due to its violation. It is also a means to promote peace and happiness in society.<sup>322</sup>

Development mind is power, just as electricity is power. Nobody will deny the power of electricity, but people tend to doubt the power of mind because as yet there is no instrument whereby it can be measured. But to those who have had some actual experience of its operation, the power of mind is a very real thing. The Buddha said that “Bhikkhus I know not any other thing, that brings such misery as the mind that is untrained, uncontrolled, unguarded, unrestrained. Such a mind, indeed, brings great suffering”. The development of mind is twofold:

1. Development of mental concentration (Tranquility or Samatha bhāvanā)
2. Development of wisdom or clear insight (Vipassanā bhāvanā).<sup>323</sup>

The first one is for the calmness of mind while the second one is for insight.

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<sup>320</sup> M.W. Padmasiri de Silva, **An Introduction to Buddhist Psychology**, (London: The Macmillan Press Ltd., 1979), pp. 128-9.

<sup>321</sup> Phra Assajita Dhammajito (Awale), **An Analytical Study on Concept of Citta and Its Significance in Theravada Buddhist Philosophy**, (Thailand: Mahachulalongkornrajavidyalaya University Press, 2000), p. 79.

<sup>322</sup> Phra Devisuddhikavi, **Mind Development**, (Thailand: Mahamakut Rajavidyalaya (Royal Academy) Foundation Under the Royal Patronage, 2005), p. 17.

<sup>323</sup> Tilokasundari Kariyawasam, **Buddhism and Psychology**, (Sri Lanka: Godage International Publishers (Pvt) Ltd., 2003), p.101.

Samatha was practiced before Buddha's time as well by which one can get into the Formless Sphere only but vipassanā bhāvanā was taught by the Buddha for leading to higher state than the Formless Sphere, that is Nibbana. For stress, Western Medicine recommends psychiatric therapies, the Buddhist remedy is meditation, especially but vipassanā bhāvanā (insight meditation) which brings about mental equilibrium, retentive power and tranquility. The Buddha gave topics of meditation according to the mental make-ups of the individual just as psychoanalysis would prescribe therapies according to the type of stress.

Modern medical science has discovered the therapeutic value of meditation in producing physical changes which in turn bring about beneficial psychological effects and dispel tension, depression. Meditation helps physical ailments of the heart, blood pressure and blood circulation. It is recommended for diseases of a psychosomatic nature, so much so, that hospitals of western countries provide special facilities for it.<sup>324</sup> In the mindfulness based cognitive therapy, the aim is to increase patients' awareness of present, moment to moment experience. Concerning on breathing in and breathing out is one of meditative objects of tranquility meditation. At this method, mind keeps on the present moment. It has been explained largely in *Ānāpānasati Sutta of Majjhima Nikaya*. "Here bhikku, gone to the forest or to the root of a tree or to an empty hut, sits down; having folded his legs crosswise, set his body erect and established mindfulness in front of him, ever mindful he long, he understands: I breathe in long, or breathing out long."

Thus Buddha Dhamma is a teaching of the mind, the operation or processes of the mind, and the deliverance of the mind, it is taught that it is at the individual as merely as an impermanent complex, with no essential reality. In the Sutta, the outlook on the individual is predominantly one of mind in its manifold workings determining levels of behavior. In the Sutta, the individual is presented as beyond human voluntary control. These prove the power of mind, as explained in Buddhism in various contexts. The Buddha's doctrine is a teaching deep-rooted in psychology, his theories are absolutely unique in the history of religions. Over the decade psychologists have

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<sup>324</sup> Edwina Pio, **Buddhist Psychology (A Modern Perspective)**, p. 93.

studied the course of mental activities of sensation, perception, speech, thought, consciousness and mind. These studies have forcibly made us aware how close these are to the Buddha's teachings, and yet far they are. But similarities are the most striking.

Thus, even though the mind is dependently arisen and functions in cooperation with the material body, it becomes powerful in manipulating us. Buddhism does not recognize mind as an independent reality. The focus in Buddhist psychology is mainly on its function. It does not ascribe any additional reality for the mind other than its function. Yet unlike modern psychology, Buddhist psychology does not confess ignorance of the nature of the mind either. Modern psychologists wish to connect their interest to behavior as the mind is reckoned as conjectural and beyond laboratory experiment. Though there are some materialist attempts to reduce the mind to a brain function on the basis of identifying certain areas in brain that control psycho-physical activities, the problems connected to the mind are much broader to simplify that way. The Buddhist analysis encompasses a wider range of issues in its psychology.

The Buddha states that mindfulness of breath, developed and repeatedly practiced, is of great fruit, great benefit. Ultimately, it can lead to "perfect clear vision and deliverance" the path by which this occurs is that:

1. Breath mindfulness development leads to the perfection of the Four Foundations of Mindfulness.
2. The four foundations of mindfulness development leads to the perfection of the seven factors of Enlightenment (satta bojjhanga).
3. The seven factors of Enlightenment development leads to perfect clear vision and deliverance.<sup>325</sup>

The preparatory instructions also following the five objects, the Buddha provides preparatory advice:

1. Seek a secluded space (in a forest or at the foot of a tree or in an empty place)

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<sup>325</sup> Naw Kham La Dhammasami, **Buddhist Psychiatry**, (Sri Lanka: Buddhist Cultural Centre, 2007), p. 64.

2. Sit down
3. Cross your legs
4. Keep your body erect
5. Establish mindfulness in front of you, breathing in-out.

And the core instructions, there are sixteen objects or instructions are listed, generally broken into four tetrads, as following:

**a. First Tetrad: Contemplation of the Body**

1. Discerning long breaths
2. Discerning short breaths
3. Experiencing the whole body
4. Calming bodily formations

**b. Second Tetrad: Contemplation of the Feeling**

1. Being sensitive to rapture
2. Being sensitive to pleasure
3. Being sensitive to mental fabrication
4. Calming mental fabrication

**c. Third Tetrad: Contemplation of the Mind**

1. Being sensitive to the mind
2. Satisfying the mind
3. Steadying the mind
4. Releasing the mind

**d. Four Tetrad: Contemplation of the mental objects (dhamma)**

1. Focusing on impermanence
2. Focusing on dispassion

### 3. Focusing on cessation.<sup>326</sup>

The roles of mindfulness in cultivating present and listening within the client-therapist relationship. Thich Nhat Hanh, he says that:

When we are mindful, touching deeply the present moment, we can see and listen deeply, and the fruits are always understanding, acceptance, love, and the desire to relieve suffering and bring joy.<sup>327</sup>

#### 4.3.2 The Benefit of Mind Development

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 “there is no happiness beyond peace,”<sup>328</sup> 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.<sup>329</sup>

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<sup>326</sup> Bhadantācariya Buddhaghosa, **The Path of Purification**, Part II, p. 162.

<sup>327</sup> Thich Nhat Hanh, **Living Buddha, Living Christ**, (New York: Riverhead Book, 1995), p. 14.

<sup>328</sup> K. Sri. Dhammanada, **The Dhammapada**, (Kuala Lumpur: Buddhist Missionary Society, 1988), p. 403.

<sup>329</sup> Prayyudh Payutto, **Freedom Individual and Social**, (Thailand: Published by Buddhadhamma Foundation Publications, 1990), pp. 26-28.

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.<sup>330</sup> The benefit of mind development following:

1. Achievement of progress in secular education, with high grade or marks gained. This is due to a calm and not easily disturbed mind being able to absorb better whatever is studied.
2. Reduction of errors in whatever is done.
3. More work can be expected, both in volume and value.
4. Self-healing power for some kinds of diseases
5. The mind is more poised and unruffled, with the consequent inner happiness, brightness of complexion and longevity.
6. An ability to get along with others.
7. A tranquil and balanced mind in the face of threats and dangers.
8. The ability at least to weaken the mental hindrances.
9. In case the absorption level is attained, the aspirant is in a position to experience the supreme bliss and may in some cases be endowed with such miraculous powers as clairvoyance, clairaudience and telepathy.
10. Such an achievement is the infrastructure for the edifice of insight, which needs the power of Samadhi for the summit of its development, which is the final goal in Buddhism.<sup>331</sup>

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<sup>330</sup> Helen Jandamit, **The Way to Vipassana**, (Bangkok: V.H Publications, 2533 B.E), p. 54.

<sup>331</sup> Phra Devisuddhikavi, **Mind Development**, (Thailand: Mahamakut Rajavidyalaya (Royal Academy), Foundation Under the Royal Patronage, 2005), pp. 38-9.

All these benefits are just general but the deepest benefit occurs through wisdom which brings tranquility, freedom from the burden of suffering. This benefit comes to all for one's development mind. And the overall therapeutic benefits from the mind development:

Decreasing and ridding the mind of various kinds of mental defilements which cause suffering.

Increase of happiness with the reduction of suffering.

Becoming detached from all the matters to which one used to be attached and as a result, being free from disturbances by worldly currents.

Firm establishment of mind and development of wisdom to see things as they really are. As a result, one is unruffled, not swinging either way by worldly conditions gain or loss, honor or dishonor, praise or blame, happiness or suffering, the vicissitude of the world.

Decrease of selfishness and increase of sacrifices for the benefit of others.

Development of a much more refined mind endowed with virtue in proportion to the level of practice reached.

True peace of mind endowed with happiness which is unperturbed by secular matters.<sup>332</sup>

### **4.3.3 A Case Studies for Experimental Proof**

#### **History of the Case**

Name Client: N.T.A

Age: 25

Nationality Vietnam

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<sup>332</sup> R. M. Rathnasiri, Cognitive, Behavioral and Psychotherapeutic Aspects as Reflected in Insight Meditation and Methods of Insight, in **JIABU, Journal of the International Association of Buddhist Universities**, vol. 7, No 1 (2014), p. 70.

Year date of Birth: 1/1/ 1994

Present address: Binh Tan, Ho Chi Minh Vietnam

Educational Background: High School

### **Symptoms**

The patient had the following symptoms

Distinctive anxiety, stress, sadness, sleeplessness.

Feeling of acute mood tired, feeling stuck, depressed.

Through referrals from close friends, clients came to consult with psychologists for help.

### **Observe the client's expression**

Appearance: The client is sociable, average, pleasant.

Dress: Like to wear simple, simple clothes.

Grooming: Do not pay attention to makeup, clean, neat.

Awareness: The client feels sad, depressed, the client likes to be alone, has little communication with friends and people around him.

Emotional, emotional: sad, when talking about the family in the past, the client said and cried.

Communication: Less communication, in the process of communicating the client clearly presented but there was a bit of hesitation, a deep voice.

Establish relationships with others in a difficult way, without eye contact with a therapist.

Language: Expressing broken, shy, sometimes hesitant to say it.

Speak slowly, moderately, the voice is easy to hear, go straight to the point. When talking often look down, do not look straight, hands clasped together.

### **Treatment**

Client-centric approach aims to achieve a higher level of confidence and inclusion in



the client's focus, not on the client's current problem.

Client support in the process of maturity and thus the client can better deal with current and future issues. Helping clients to cope with their own problems and decide their own future.

Help the client accept his illness and problems as part of himself.

Help customers have positive thoughts and better solutions.

Help the client no longer be depressed about life, regain interest and interest in people and previous activities that customers love.

Relaxing deep therapy reduces anxiety for clients.

Treatment began in the following manner:

1. Development of breathing awareness, through mindfulness attention was focused on bodily function and feeling in keeping with the Buddhist Psychotherapy.

2. The Buddhist Ways to Overcome Sleepiness <sup>333</sup>

Step one: whatever perception you have in mind, do not attend to that thought or perception and don't pursue it. If this method doesn't work you should try using method step two

Step two: you should think of and reflect on the Dhamma as you have heard and learn it, and mentally review it.

Step three: you should repeat aloud in detail the dhamma as you heard and memorized it.

Step four: you should shake your ears, and rub your limbs with the palm of your hand.

Step five: you should get up from your seat and after washing your eyes with water, look around in all directions and look up wards to the stars in the sky.

Step six: you should attend to the perception of daytime, (dwelling) by night as by day,

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<sup>333</sup> Naw Kham La Dhammasami, **Overcoming Sleepiness & Sleeplessness: A Buddhist Perspective**, (Sri Lanka: Buddhist Cultural Centre, 2007), p. 20.

and by day as by night. Thus with a clear and unobstructed mind, you would develop a consciousness which is full of brightness.

Step seven: you should, conscious of that which is in front and behind, walk up and down, with your senses turned inwards, with your mind not going outwards.

Step eight: you may lie down on your right side, talking up the lion's posture, covering foot with foot, mindful, clearly conscious, keeping in mind the thought of rising. Having awakened again, you should quickly rise, thinking: "I won't stay indulging in the enjoyment of lying down and reclining, in the enjoyment of sleep.

### **Treatment Process**

#### **Session 1: 14h30 - 16h, 8<sup>th</sup> November 2018**

Establish therapy relationships with clients

Frame work

Information security

Calendar

Establish correlation by introducing more students themselves and learning about clients.

Create trust for customers with nonverbal behaviors such as confident, relaxed, open gestures and appropriate eye contact.

Then learn about the problem the client has encountered when consulting.

Listen to the client's presentation of the problem so that we can ask more open questions to better understand the client's problem.

End the first session

On the client side

The client has difficulty establishing relationships with others and is limited in presenting his problems.

The client feels sad, depressed, the client likes to be alone, has little communication with friends and people around him.

The feelings and feelings of the client are always sad, when talking about the family of the past.

**Session 2: 14h30-16h, 15<sup>th</sup> November 2018**

Through the first session, students found that family problems and other relationships have greatly influenced the current life of the client.

After asking a conversation with the client, the client is stressed, so the students give the client a short relaxation to ease the stress.

Short therapy relaxation for clients

For the client to sit comfortably in a chair, the client may open his eyes or may close his eyes to focus more.

Let the client count from 0 to 10

Count each number silently when the client breathes out.

Silently count the number of customers who inhale

When the client counts, the client must really relax and continue to go deeper into the state of relaxation.

The client feels more relaxed and relaxed, the stresses leave the client's body in turn.

The client loosened his whole body like a stuffed doll, all the tension disappeared.

The client feels comfortable.

Breathe deeper with each breath, deeper and deeper.

Feeling deep relaxation and pervasive and continue to sink in the feeling of relaxation.

Continue to relax more deeply and feel the feeling of soothing.

Peace and feeling of peace, feeling safe, protected and peaceful.

Try to gain confidence in a still state.

A great feeling of self and relaxation.

Recognize one or more feelings coming from this relaxation.

Loosen the muscles and feel everything is good.

The feeling of calmness and a peaceful environment make the client feel peaceful and relaxed.

The client will continue to relax in a few minutes.

When I say the client starts, the customer counts from 0 to 10 count each number silently when the client breathes deeply, and when the client breathes out. Open your eyes when the client counts up to 10 clients who feel relaxed and alert. When opening the eyes, the client returns to himself at the place where you begin the relaxation process.

The surroundings seemed to be slow and quite quiet.

The client becomes relaxed and soothing.

### **Session 3: 14.30-16h, 22<sup>nd</sup> November 2018**

Students continue to suggest the client's family story to better understand the family background, the relationships from the client's past have affected the present and now the client asks the therapist for help, especially open, mysterious relationships, because they may contain important bottlenecks.

Through asking stories to help customers look back on existing relationships, pent up in the past now have the opportunity to arouse and be aware of those relationships.

Students ask open questions to the client to talk about the mother, and other relationships.

Through communication with clients, students can see the inner instability, every action, the client's gestures have their own meaning, with delicate empathy and observation, we have can identify the client's internal deadlock to help clients change in positive directions.

#### **4.3.4 The Model Integration Human Personality Development of Sigmund Freud and Theravāda Buddhism Perspective**

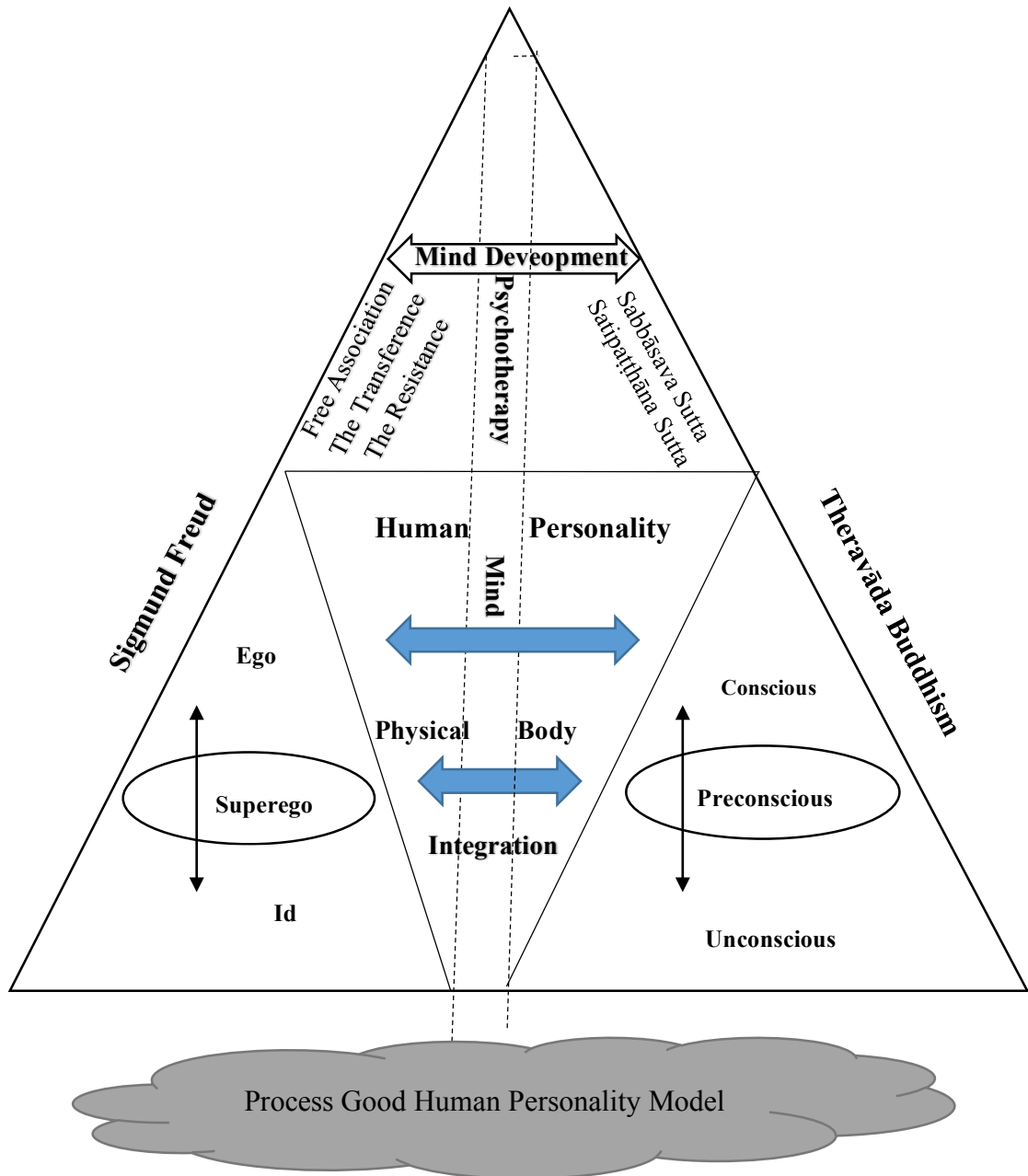
The model's name Integration Human Personality Development of Sigmund Freud and Theravāda Buddhism Perspective stands for a compact pyramid. From the model, around shaped figure floated on the top part inside the triangle represents the

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.

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. 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. 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.

**Charts 4.4: The Tree of Good Personality Model**



Source: Dinh Thi Bich Luy. Mahachulalongkornrajavidyalaya University (MCU), 2019. "The Human Personality Development: An Integration Method of Sigmund Freud and Theravāda Buddhism Perspective." Mahachulalongkorn-rajavidyalaya University (MCU), Thailand.

#### 4.4 Concluding Remarks

This chapter focuses on Integration Structure of Human Personality from Theravāda Buddhism and Sigmund Freud's Perspective, researcher can be shown in the form of the research process table as follows:

**Table 4.5: The Summary Integration Structure of Human Personality from Theravāda Buddhism and Sigmund Freud's Perspective**

	<b>Ident</b>	<b>Sigmund Freud</b>	<b>Theravāda Buddhism</b>
1	Structure of Human Mind	The Id The Ego The Superego	Matter ( <i>rūpa</i> ) Feeling ( <i>vedanā</i> ) Perception ( <i>saññā</i> ) Activities or Mental Formation ( <i>saṅkhāra</i> ) Consciousness ( <i>viññāṇa</i> )
2	Mental Structure of Human Personality	Unconsciousness Pre-consciousness Consciousness	Unconscious ( <i>bhavaṅga-citta</i> ) Latent ( <i>anusaya</i> ) Conscious ( <i>vīthi viññāṇa</i> )
3	The Methods of Therapy	Admits that there is mental cause of mental illnesses. Used analytic methods a. Interpretation of dreams b. The free association c. The resistance d. The transference	Admits psychological factors causing mental illnesses. Used analytic methods a. The psychotherapy of <i>Sabbāsava Sutta</i> b. The psychotherapy of <i>Satipaṭṭhāna Sutta</i> c. The medicine of Dhamma
4	The Integration	Development Mind Process Good Human Personality Model	

Sigmund Freud's major contributions to psychiatry were his theory of the unconscious and theory of dreams. Sigmund Freud continue to have a profound influence on the present-day personality theory. Like the Buddha, Sigmund Freud used first-person research methods. He concentrated on his dreams and childhood memories to deepen his theoretical insights. Much of this reflection occurred during a particularly difficult period of Freud's life when after the death of his Father he suffered cardiac irregularities and bouts of depression. Linking this loss with the onset of mental and physical distress, Sigmund Freud decided to look within his own mind to heal his suffering. That does sound to me just like a Buddhist psychological prescription for relief of suffering. Another area of agreement between Freud and Buddhist psychology is the postulation of an unconscious.

Sigmund Freud visualized the unconscious as a storehouse for repressed concepts, feelings, and instincts, too unacceptable to reside freely in the preconscious, from where all mentation arises into conscious awareness. Sigmund Freud did not view repression as a problem in and of itself and even advocated repression of primitive sexual and aggressive urges to aid maintenance of societal norms. But he also believed that excessive repression of libidinous desires was most likely a result of unwarranted societal restrictions of his time. In the light of the brief sketch of selected therapies from psychoanalysis of Sigmund Freud. Thought the mainstream of behavior therapy presents some significant differences from Buddhism, some of the similarities which deserve careful consideration may be absorbed by a system of therapy inspired by the teachings of the Buddha. Additionally, the study the main factors that to integrate method human personality development of Psychoanalysis and *Theravāda* Buddhism perspective is mind development from the psychotherapy.



## **Chapter V**

### **Conclusion and Suggestions**

This Dissertation has been conducted to study “The Human Personality Development: An Integration Method of *Theravāda* Buddhism and Sigmund Freud’s Perspective.” This is the result of a qualitative research focus on the concept of The Human Personality Development in three domains: (1) To study the human personality development in Sigmund Freud’s perspective. (2) To study the human personality development in *Theravāda* Buddhist scriptures. (3) To integrate method human personality development of *Theravāda* Buddhism and Sigmund Freud’s perspective. In this chapter, the researcher has some conclusion as well as suggestions to make here respectively.

#### **5.1 Conclusion**

Based on the three objectives in which have been systematically designated. There are three topics to present as follows: (1) To study the human personality development in Sigmund Freud’s perspective. (2) To study the human personality development in *Theravāda* Buddhist scriptures. (3) To integrate method human personality development of *Theravāda* Buddhism and Sigmund Freud’s perspective. In the first chapter of this Dissertation introduces the background and objective of this research. It points out that there has been a lot of research of the texts involved with the human personality development from the psychoanalysis and *Theravāda* Buddhism.

##### **5.1.1 To Study the Human Personality Development in Sigmund Freud’s Perspective**

In this chapter the fifth-fold following topic will be signified such as: (1) The Theory of Human Personality in Sigmund Freud’s Perspective, (2) Psychosexual Stages of Human Personality Development, (3) Defence Mechanism (4) The Concept of Instinct, and (5) The Methods Psychoanalysis Psychotherapy.

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, transference, interpretation and psychodynamic. Through those methods he tried to discover the cause for the mental illness which was in the deep part of mind. And then, he lets pertinent to understand the self. In this chapter, Sigmund Freud contributions to modern clinical psychology and psychiatry:

(1) In applying the concept of determinism to the study of behaviour, Sigmund Freud for the first time emphasized the importance of unconscious processes in the motivation of human behaviour.

(2) Although most modern psychologists believed that Sigmund Freud overemphasized the role of sexual factors, psychoanalysis “opened up” the scientific study of sexuality and indicated its importance as a source of adjustment problems.

(3) Psychoanalysis focused attention on the importance of childhood experiences in later personality development and adjustment.

### **5.1.2 To Study the Human Personality Development in *Theravāda* Buddhist Scriptures**

In this chapter will be mention four main points following (1) The Concept of Human Personality Development in Theravāda Buddhist Scriptures, (2) The Structure of Human Mind in Theravāda Buddhist Scriptures, (3) The Mental Structure of Human Personality in Theravāda Buddhist Scriptures, and (4) The Methods of Buddhist Psychotherapy.

The main purpose of Buddhism is to attain Nibbana. To attain Nibbana have to eradicate every kinds of defilements. Because of this reason, Buddhism has analysed defilements until to the end. Buddhism mentioned three main roots for every kind of defilements and has explained the way to eradicate those roots. The Buddhist aspect of this has explained in *Sabbasava sutta*. there are seven methods such as (Dassanā pahātabbā) taints to be abandoned by seeing, (Saṃvarā pahātabbā) taints to be abandoned by restraining, (Paṭisevanāpahātabbā) taints to be abandoned by using. The message of the Buddha is universal and therefore the system of Buddhist psychology

is applicable universally without destroying or disturbing religious faiths to cure mental illnesses and to develop mental health.

### **5.1.3 To Integrate Method Human Personality Development of *Theravāda* Buddhism and Sigmund Freud's perspective**

In this chapter will be mention five main points following: (1) The Integration Structure of Human Mind from Theravāda Buddhism and Sigmund Freud's Perspective, (2) The Integration Mental Structure of Human Personality from Theravāda Buddhism and Sigmund Freud's Perspective, (3) The Integration Methods of Psychotherapy in Human Personality Development from Theravāda Buddhism and Sigmund Freud's Perspective, (4) The Model Integration Human Personality Development of Sigmund Freud and Theravāda Buddhism Perspective, (5) A Case Studies for Experimental Proof.

Thus in conclusion, it can be said here that in order to understand personality life, its meaning and higher meaning of life, one must ponder upon the method prescribed by the Buddha's teachings which may lead a profound peaceful life and can make a genuine effort to live better life towards perfection. Therefore, we can understand and apply human personality to the modern society. This dissertation hopes to have provided guidance in helping overcome suffering, and in establishing peace and happiness. This is the reason why the author chose the topic entitled "The Human Personality Development: An Integration Method of Sigmund Freud and Theravāda Buddhism Perspective".

## **5.2 General Suggestions**

This research has been focused on "The Human Personality Development: An Integration Method of Sigmund Freud and *Theravāda* Buddhism Perspective," makes great apply not only in the past, but also in the present and in the future. However, due to time limitation and lack of research material could not able to cover all the aspect of study "The Human Personality Development: An Integration Method of Sigmund Freud and *Theravāda* Buddhism Perspective," Therefore, the research would like to suggest the following issues for those who are going to do conduct further research on this field:

1. To study the human personality development in Sigmund Freud's perspective.
2. To study the human personality development in Mahāyana Buddhist scriptures.
3. To integrate method human personality development of Mahāyana Buddhism and Sigmund Freud's perspective.

## Appendix

### **Biographical Sketch of Sigmund Freud (1856-1939)**

Sigmund Freud the famous founder of psychoanalysis, Sigmund Freud (1856-1939), he was born on 6 May 1856, at Freiberg in Moravia what is now Czechoslovakia<sup>334</sup>, at that time part of the Austro-Hungarian Empire. Sigmund Freud was born into a wealthy Jewish family. He was the first born of six children and had two older brothers from Freud's father previous marriage. Growing up, Sigmund Freud was very bright and well treated by his parents. Sigmund Freud always listened to his mother's story with smiling good humours, but he put little stock in it. He wanted a full explanation for everything. "Such prophecies must be made very frequently", he reasoned. "There are so many happy and expectant mothers and so many old peasant women and other old women who turn their eyes toward the future".<sup>335</sup> When he was four years old, his family moved to Vienna after his father failed at a business adventure, the town where he would live and work for most of the remainder of his life. In 1873 he went to the University of Vienna to study medicine.

Between 1884-1887, Sigmund Freud was interested in the clinical uses of cocaine and was appointed a Privatdozent at the University, in neuropathology. He went to study in Paris in October 1885, Sigmund Freud had spent only four months with Charcot at Paris.<sup>336</sup> He studied under Charcot at the Salpêtrière, a hospital for nervous diseases.<sup>337</sup> During this time Sigmund Freud met his future wife, Martha Bernay and in 1886 they married. His marriage produced six children the youngest of whom, Anna was to become a distinguished psychoanalyst herself. After graduation, Sigmund Freud promptly set up a private practice and began treating various psychological disorders.

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<sup>334</sup> Sigmund Freud, **The Major Works of Sigmund Freud**, (USA: The University of Chicago, 1988), p. v.

<sup>335</sup> Catherine Reef, **Sigmund Freud: Pioneer of the Mind**, (New York: Clarion Book, 2001), p. 9.

<sup>336</sup> Arun Kumar, **The Comprehensive: History of Psychology**, (New Delhi: Motilal Banarsidass Publishers Private Limited, 1999), p. 286.

<sup>337</sup> Robert Bock, **Sigmund Freud**, (New York: Routledge, 2002), p. 12.

Considering himself first and foremost a scientist, rather than a doctor, he endeavored to understand the journey of human knowledge and experience. In 1902, Sigmund Freud was appointed a professor at Vienna University.<sup>338</sup> Then in 1906, Sigmund Freud and seventeen other men met to form the psychoanalytic society. He was first trained in medical science, with a focus on studying brain. He gradually became interested in the relation between the mind and mental health issues.<sup>339</sup>

Sigmund Freud became greatly influenced by the work of his friend and Viennese colleague, Josef Breuer, who had discovered that when he encouraged a hysterical patient to talk uninhibitedly about the earliest occurrences of the symptoms, the symptoms sometimes gradually abated. Inspired by Breuer, Sigmund Freud posited that neuroses had their origins in deeply traumatic experiences that had occurred in the patient's past. He believed that the original occurrences had been forgotten and hidden from consciousness. And they believed that hysteria was disease characterized by paralysis or the improper functioning of certain parts of the body.<sup>340</sup> His treatment was to empower his patients to recall the experience and bring it to consciousness, and in doing so confront it both intellectually and emotionally. He believed one could then discharge it and rid oneself of the neurotic symptoms. Sigmund Freud, throughout his entire life took a liking to smoking cigars which led to him being diagnosed with mouth and jaw cancer in 1923.

The last seventeen years of his life remained productive, however, Sigmund Freud underwent over thirty surgeries for the treatment of his cancer.<sup>341</sup> The

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<sup>338</sup> Public Broadcasting Channel, **People and Discoveries: Sigmund Freud**, viewed March 9, 2018, <<http://www.pbs.org/wgbh/aso/databank/entries/bhfreu.html>>.

<sup>339</sup> Padmasiri De Siva, **An Introduction to Buddhist Psychology and Counselling: Pathways of Mindfulness Based Therapies**, 5<sup>th</sup> ed., (New York: Palgrave Macmillan, 2014), p. 121.

<sup>340</sup> Arun Kumar, **The Comprehensive: History of Psychology**, (New Delhi: Motilal Banarsidass Publishers Private Limited, 1999), p. 286.

<sup>341</sup> Public Broadcasting Channel, **People and Discoveries: Sigmund Freud**, viewed March 9, 2018, <<http://www.pbs.org/wgbh/aso/databank/entries/bhfreu.html>>.

psychoanalysis as is evident from the name is a branch of psychology in which mental processes are discovered through analysis of verbal. It is sometimes known by the name of emotion psychology or even depth psychology. It is rather closely concerned with psychiatry, indeed has its origin in that science. Psychologists with psychoanalytic learnings established a belief in psychic tendency in opposition to that in somatic tendency that had been prevalent. Most of its psychologises were successful mental doctored, and its innovator is said to be Sigmund Freud. The contributions of this Viennese doctor are hardly likely to be equalled by any other individual in the field of psychology. It was Sigmund Freud who formulated the psychoanalytic method of treating mental diseases. This method of his still claim an important place among the methods of psychotherapy. Sigmund Freud is the largest contributor of knowledge concerning human psychology.<sup>342</sup>

The contribution of Sigmund Freud to Psychology, in its chronological order the published contributions of Sigmund Freud to psychology can be arranged in the following manner:

*Psychic Mechanism of Hysterical Phenomena* published in collaboration with Brewer (1893)

*Studies on Hysteria* published in collaboration with Brewer (1895)

Publication of the *Interpretation of Dreams* in which an analysis of dreams was presented (1900)

Publication of *Psychopathology of Every Day Life*. In this a psychoanalytic theory of common errors of speech and memory was presented (1904)

*Three Contributions to the Theory of Sex* Published, in which the theory of sex was presented (1905-1909)

Published numerous clinical essays on the psychoanalytic theory and mental weakness (1905-1909)

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<sup>342</sup> Dr. Vatsyayan, **Abnormal Psychology: In Questions and Answers**, (Meerut: Kadar Nath Ram Nath, 1969), p. 53.



Propagation of psychoanalysis at Clark University, America. These lectures of Freud helped to acquaint the general public with psychoanalysis.

First International Psychoanalytic Congress at Nuremberg (1910)

Publication of *The Unconscious* in which the unconscious was elaborated upon (1915)

Publication of *Introduction to Psychoanalysis* in German language (1918)

Publication of *Beyond the Pleasure Principle* in which the notion of a death instinct was put forward (1920)

Publication of *The Ego and the Id* in which psychoanalytic concept of personality was published. In the same year *The Problem of Anxiety* was published in which Freud put forward his own theory (1923)

Main texts published in this period are: *The Future of an Illusion, Civilization and Discontents, Moses and Monotheism, Totem and Taboo* (1925-1939).<sup>343</sup>

Sigmund Freud left Vienna, where he had lived and worked for almost his whole life, apart from visiting the United States and other cities in Europe, in 1938 after the Nazis moved into the city. He lived for the last sixteen months of his life in London. Sigmund Freud died of mouth and jaw cancer in London on 23 September 1939 at the age of 83.<sup>344</sup>

### **The Meaning of the Libido**

The libido is the energy of those instincts which have to do with all that may be comprised under the word “love”. But Sigmund Freud definition, still in his own words, “goes lower and also higher than the popular sense of the word”. The libido instinct for sexual love, for love of one’s self, love of one’s parents, children, friends and even for humanity in general. It also includes love of inanimate objects such as works of art. And the libido is involved too, in one’s love of country or even devotion to an abstract

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<sup>343</sup> Dr. Vatsyayan, **Abnormal Psychology: In Questions and Answers**, (Meerut: Kadar Nath Ram Nath, 1969), p. 53.

<sup>344</sup> Robert Bock, **Sigmund Freud**, (New York: Routledge, 2002), p. 15.

idea. Sigmund Freud maintained that all the separate kinds of love spring from a common source in the character of the individual. It was this source of psychic energy to which he gave the name “libido”. He notes, among other characteristics, that it is present in each of us from early childhood. And in each of us, the emphasis which this stream of energy places on any particular form of love is constantly changing.<sup>345</sup>

### **The Oedipus<sup>346</sup> Complex**

In Greek mythology, Oedipus of Thebes who unwittingly killed his father and married his mother. In the most familiar version of the story, Laius, king of Thebes, was warned by an oracle that his son would slay him. When his wife, Jocasta, bore a son, he exposed the baby on a mountainside, but the infant Oedipus was saved by a shepherd and adopted by the king of Corinth. In early manhood, as Oedipus traveled toward Thebes, he met Laius, who provoked a quarrel, in the ensuing fracas, Oedipus killed him. He then rid Thebes of the destructive Sphinx by answering her riddle, and as a reward was given the throne of Thebes and the hand of the widowed queen his mother. They had four children, incl. When at last they learned the truth, Jocasta committed suicide and Oedipus blinded himself and went into exile. Oedipus has served as the hero of many tragedies, most notably Sophocles’ Oedipus Rex and Oedipus at Colonus.

### **The Electra**

Electra in Greek legend, the daughter of Agamemnon and Clytemnestra and her lover Aegisthus, Electra saved her young brother Orestes from the same fate by sending him away. Orestes later returned, and Electra helped him kill their mother and Aegisthus.

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<sup>345</sup> Joseph Rosner (author) & Herbert Holt, M.D., (introduction), **All About Psychoanalysis: In Questions and Answers**, (USA: Collier Books, 1962), p. 40;

<sup>346</sup> Mark A. Stevens (ed.), **Merriam Webster’s Collegiate Encyclopedia**, (USA: Springfield, Massachusetts, 2000), p. 1184;

She then married her brother's friend Pylades. The story is treated in plays by Aeschylus, Sophocles, and Euripides.<sup>347</sup>

### **The life instinct (Eros)**

In psychoanalysis, the life instincts, usually including both the sexual instinct and the ego instinct (the self-preservation instinct), the aim of which are to create and maintain the integrity of things. [Named after Eros in Greek mythology, the god of love and daughter of Aphrodite, from Greek Eros love or sexual desire].

### **The death instinct (Thanatos)**

In psychoanalysis, the unconscious drive towards dissolution and death, initially turned inwards dissolution and death, initially turned inwards on oneself and tending to self-destruction, later turned outwards in the form of aggression. [Name after Thanatos in Greek mythology, (the personification of sleep), Greek Thanatos death].

### **Deep-Interview**

1. Prof. Dr. G.T. Maurits Kwee (Emeritus Hon. Prof.) Faculty Members of the Taos Institute Ph. D-Program & Founder of the Institute for Relational Buddhism USA/Netherlands, September 5, 2018, at International Buddhist Studies College Mahachulalongkornrajavidyalaya University Ayutthaya.

2. Prof. Dr. Le Manh That, Vice President for Academic Affairs, Vietnam Buddhist University, September 20, 2017, at International Buddhist Studies College Mahachulalongkornrajavidyalaya University Ayutthaya.

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<sup>347</sup> Mark A. Stevens (ed.), **Merriam Webster's Collegiate Encyclopedia**, (USA: Springfield, Massachusetts, 2000), p. 519.

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