An Introduction to Buddhist Psychology

The Principles of Buddhist Psychology—David J. Kalupahana 1987

The book bases Buddhist psychology on a sophisticated and thoroughgoing empiricism. Jamesean psychological concepts are used in order to clarify the Buddhist psychology, demystifies Buddhist psychology and presents Zen as a therapy. Giving examples of its effectiveness in psychotherapeutic practice, the author shows how Zen derives from the Buddhist theory of the mind. The substantial appendices present analyses of Maitreya’s Madhyantavibhaga and Vasubandhu’s Vijnaptimatratasiddhi.

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Psychology and Buddhism—Kathleen H. Dockett 2006-05-02

This book advances a serious consideration of how the goals and practices of psychology can be informed and enriched by Buddhist traditions that transcend the limitations of religious beliefs. The final part of the book is devoted to the presentation of the four noble truths and the eightfold path, demonstrating how these steps can be applied to everyday life.

Understanding Our Mind—Thich Nhat Hanh 2008-11-01

Understanding Our Mind is an accessible guide for anyone who is curious about the inner workings of the mind. Originally released as Transformation at the Base, the book provides a practical guide for understanding the mind and applying the principles of mindfulness to everyday life.

The Misleading Mind—Karuna Cayton 2012

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Self and Non-Self Dilemma 2013-12-16 This collection explores the growing interface between Eastern and Western concepts of what it is to be human from analytical psychology, psychoanalytic and Buddhist perspectives. It provides an overview of the main debates within both traditions and its followers discuss the implications of the Buddhist psychological experiences that can emerge during any in-depth exploration of mental processes. Self and Non-Self considers topics discussed at the Self and Non-Self conference in Kyoto, Japan in 2006. International experts from practical and theoretical backgrounds compare and contrast Buddhist and psychological traditions, providing a fresh insight on the relationship between the two. Areas covered include: the concept of self and the development of an integrated model of the self that motivates Buddhist meditation practice. The book shows how a Buddhist approach can be integrated into the clinical setting and will interest seasoned practitioners and theoreticians from analytical psychology, psychoanalytic and Buddhist backgrounds, as well as novices in these fields.

Buddhist Moral Philosophy-Christopher W. Gowans 2014-07-17 The first book of its kind, Buddhist Moral Philosophy is an introduction to contemporary philosophical interpretations and analyses of Buddhist ethics. It provides an accessible overview of the major schools of Buddhist ethics in the context of a modern philosophical understanding of ethics. It offers a fresh perspective on a distinct discipline in the modern world. It then examines recent debates about karma, rebirth, nirvanâ, well-being, normative ethics, moral objectivity, moral psychology, and the issue of freedom, responsibility and determinism. The book also introduces the reader to recent philosophical discussions of topics in socially engaged Buddhism such as human rights, war, and environmental ethics.

The Positive Psychology of Buddhism and Yoga-Marvin Levine 2011-03-17 This book describes Buddhist-Yogic ideas in relation to those of contemporary Western psychology. The book begins with the Buddhist view of the human psyche and of the human condition. This leads to the question of what psychological changes need to be made to improve that condition. Similarities between Buddhism and Western Psychology include: both are concerned with liberation and inner freedom; both are concerned with the depths of the psyche and combat the sometimes difficult relationship with our ego, and its accompanying sense of nagging self-doubt as we work to be bigger, better, smarter, and more in control, is a common need. But while our ego is at once our biggest obstacle, it also can be our greatest hope. We can be at its mercy or we can learn to work with it. Even in a deep and personally relevant way. Buddhist-Yogic methods of self-discovery and inner freedom work equally well for those of all world religions.

Mindfulness in Early Buddhism-Tse-fu Kuan 2007-12-18 This book identifies what is meant by sati (smrarti, usually translated as ‘mindfulness,’ in early Buddhism, and examines its soteriological functions and its central role in the early Buddhist practice and philosophy. Using textual analysis and criticism, it takes new approaches to the subject through a comparative study of Buddhist texts in Pali, Chinese and Sanskrit. It also examines some new perspectives on the ancient teaching by applying the findings in modern psychology. In contemporary Buddhism, the practice of mindfulness is zealously advocated by the Theravada tradition, which is the only early Buddhist school that still exists today. Through detailed analysis of Theravada Canon and the four Mahayana sutras — which correspond to the Nikayas in Pali and belong to some schools who no longer exist - this book sheds new light on how mindfulness is not only limited to the role as a method of insight (vipassana) meditation, as presented by many Theravada advocates, but also on a role as a great spiritual method, and how this role as a great spiritual method is simple but not easy. It guides the reader from the basics of mindfulness and meditation through to the more refined aspects. It provides a variety of practical exercises and guided meditations that are accessible to us all.

Buddhism-Alexander Wynne 2014-12-23 Buddhism is often characterised as one of the most complex and enigmatic of all the world's religions. Although the Buddha himself was not a philosopher in the sense that that need. Karen Kissel Wegela, a leading practitioner and teacher of contemplative psychotherapy, eloquently walks readers through the foundational concepts of this approach and its specific clinical practices, providing lucid guidance on what Buddhist psychology means in the context of therapy work and how to practice it. As Wegela explains, five basic competencies underlie all that a contemplative therapist does: (1) being present and letting be, (2) seeing clearly and not judging, (3) recognizing and appreciating differences, (4) connecting with others and cultivating relationship, and, finally, (5) acting skillfully and letting go. Having a personal practice is a prerequisite for any contemplative therapy practice, and this book offers a step-by-step description of how to establish such a practice. The book explores the nuances of contemplative psychotherapy practice, beginning with creating genuine therapeutic relationships and learning how to recognize ‘brilliant sanity’—not only psychopathology—in our clients, and goes on to consider sowing the seeds of change and self-actualization. Dynamic and working anger can be assessed, viewed, and worked on in an openhearted way. Contemplative Psychotherapy Essentials makes the increasingly popular pairing of Buddhist psychology with traditional therapy accessible for any clinician, putting readers and their clients in touch with each other.

Buddhism and Positive Psychology-Marvin Levine 2011-03-17 This book describes Buddhist-Yogic ideas in relation to those of contemporary Western psychology. The book begins with the Buddhist view of the human psyche and of the human condition. This leads to the question of what psychological changes need to be made to improve that condition. Similarities between Buddhism and Western Psychology include: both are concerned with liberation and inner freedom; both are concerned with the depths of the psyche and combat the sometimes difficult relationship with our ego, and its accompanying sense of nagging self-doubt as we work to be bigger, better, smarter, and more in control, is a common need. But while our ego is at once our biggest obstacle, it also can be our greatest hope. We can be at its mercy or we can learn to work with it. Even in a deep and personally relevant way. Buddhist-Yogic methods of self-discovery and inner freedom work equally well for those of all world religions.

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