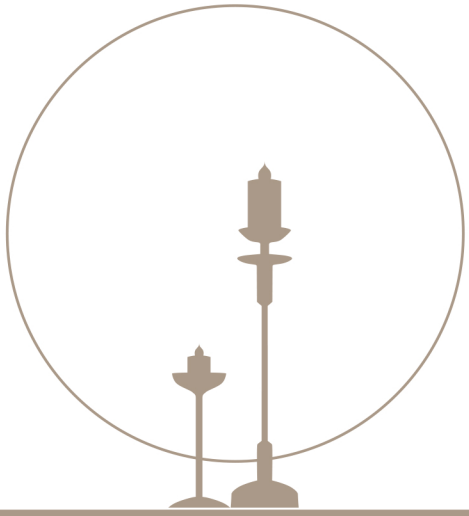
静心学堂 丛书
The Mindful Peace Academy Collection
中英双语 Chinese-English Edition

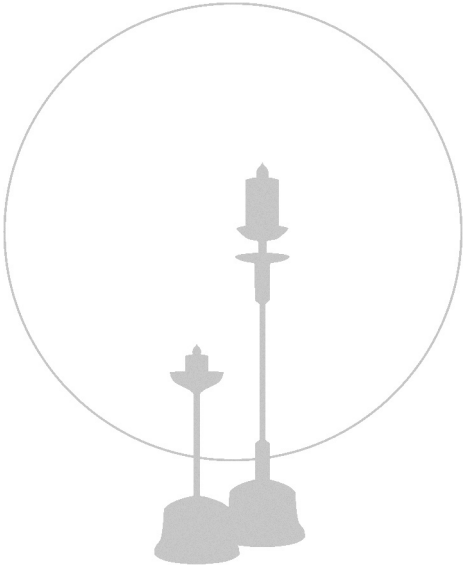
# 心理学视角的佛学世界

The World of Buddhism from the Perspective of Psychology

济群法师 著
Master Jiqun



大千出版社



【静心学堂丛书】

文化篇

人生篇

社会篇

信仰篇

实践篇



静心学堂丛书

The Mindful Peace Academy Collection

中英双语

Chinese-English Edition

# 心理学视角的佛学世界

# The World of Buddhism from the Perspective of Psychology

济群法师 著

Master Jiqun

大千出版社

2013年讲于北京师范大学
人文宗教高等研究院

# 【目 录】

一、佛教心理治疗的原理.....3

1. 四谛法门.....5

2. 声闻乘和菩萨乘.....10

3. 因缘因果.....12

4. 佛陀的重大发现.....15

二、佛教对心的认识.....17

1. 意识和潜意识.....18

2. 烦恼和解脱的心理.....23

3. 真 心.....28

三、佛教对心理问题的解决.....31

1. 皈 依.....33

2. 发 心.....34

3. 戒律和忏悔.....36

4. 布施、忍辱和正见.....37
四、结 说.....40

很高兴来到心理学界的名校北师大，和大家交流“心理学视角的佛学世界”这一话题，我觉得很有意义。佛教自古就被称作心性之学，并被国人奉为修身养性的指南。因为佛教关注的核心问题就是“心”，包括对各种心理的剖析，也包括心灵的净化、改善和提升。从这个意义上说，修行就是修心。

佛教中，关于修心的理论极为丰富。佛教有南传、汉传、藏传三大语系，其中，仅汉传佛教就有八大宗派，可谓法门林立。其中的每个宗派，对如何认识并改善心灵，都有着从理论到实践的完整体系，可视为佛教心理学的不同流派。它们不仅是中国传统文化的重要组成部分，也对国人的心态建设起到了良好的调

节作用。

梁启超先生曾经说过：佛教是东方的心理学。相对只有一两百年历史的西方心理学来说，它已走过二千五百多年。在这漫长的岁月中，一代又一代佛弟子依照佛陀指引的方法，降伏烦恼，调御心行，乃至明心见性。近代以来，这种有着丰富实践经验的古老智慧，开始对西方心理学产生了重要影响。如荣格等心理学大师，都在不同程度上吸收佛教思想，作为心理学理论建设和临床治疗的指导。其中，尤以正念学说的影响最大。

由此可见，了解佛教思想，不仅有助于我们认识东方心理学，也有助于我们更好地了解西方心理学。以下，将从三个方面进行介绍。

# 一、佛教心理治疗的原理

佛教治疗心理疾病的原理
就是“因缘因果”
这也是佛教对世界的解释
它不是来自逻辑推断
也不是来自思维冥想
而是佛陀在菩提树下亲证的
透彻诸法实相的智慧

佛教是教育，也是心理学。其中既有对心理现象的分析，告诉我们，什么是心灵的健康状态，什么是患有疾病的症状，同时还介绍了如何治疗的具体方法。

佛经中，经常将佛陀和众生的关系比喻为医生和患者，并称佛陀为“大医王”，因为他能“分别病相，晓了药性，随病授药，令众乐服”。那么，为什么将众生称为患者呢？难道我们都有病吗？须知，这个病不是身病，而是心病。在佛教中，对心理疾病的定义就是贪嗔痴。这一点，和心理学的定义是不同的。从心理学的角度来说，那些异于常人且带来各种障碍的心理问题，才被列入疾病范畴。至于常人都有的贪嗔痴，并不在其治疗之列。

而在佛教看来，只要我们内心没有摆脱贪嗔痴三毒，都不是真正意义上的健康人，都属于轮回中的患者。佛陀曾经也是这样的患者，但他通过修行，最终断除烦恼，证得觉性，成为一个透彻生命真相的觉者。佛法就是佛陀找到的、解除贪嗔痴的方法。

所以说，佛法就是一种治疗心理疾病的方法，而修行就是一个治病的过程。

## 1．四谛法门

佛法中，治疗心理问题的方法很多，经中有八万四千法门之说。面对如此众多的法门，如何才能有效契入，畅游法海？博大精深的佛法，有没有一个基本纲领？

佛陀最初在菩提树下悟道后，根据自身的修行经验、生命存在的问题和解决问题的方法，将修行总结为苦、集、灭、道四谛法门。这是佛陀根据当时医生治病的过程安立的。当医生面对一个病患时，首先要进行如实的诊断；其次要找到疾病的根源所在；第三

是对治疗结果加以评估，知道健康后的状态是什么；最后才能提供有效的治疗方案。这也是佛教心理治疗的基本原理。

四谛法门又包含两重因果，即轮回的因果和解脱的因果。

轮回和解脱，是印度文化最为关注的核心问题。印度人普遍认为，生命是一种无尽的轮回，其中充满了烦恼和痛苦，充满了不自由和不自在。所以，印度哲学和宗教所要解决的终极问题，就是从认识轮回到终止轮回。印度人称之为解脱，即终止这种充满迷惑烦恼的生命延续。

整个佛教也是在解决这个问题，主要分为两大部分：一是对轮回做出正确解读，即四谛法门中的“苦”和“集”；二是指出超越轮回的解脱之道，即四谛法门中的“灭”和“道”。

所谓苦，是说明人生的痛苦；所谓集，是阐述痛苦的由来。只有正视现实，找到根源，才能究竟解除痛苦。就像治病，必须了解疾病的症状和成因，才有可能对症下药。如果不能对症，哪怕吃再多的药，治

再久的病，也于事无补，甚至会雪上加霜。

佛法说人生是苦，有人因此误解佛教是悲观消极的。我曾就此发了一条微博：“生命的本质是自由而快乐的，只因迷惑，人生才有种种烦恼和痛苦，所以佛教说人生是苦。一旦止息迷惑烦恼，生命就会恢复本有的清净、自由和快乐。”之所以说苦，是指凡夫的生命现状。在这充满迷惑的人生中，无论有多少表面的、暂时的快乐，其本质还是痛苦的。为什么这么说？因为真正的快乐，无论在什么时候享受，也无论享受多久，都是快乐的。在这个世间，我们找得到这样的快乐吗？我们所谓的快乐，只是某个需求得到满足时的暂时平衡。如果没有需求为前提，或是所得超出承受能力时，平衡就会被打破，使快乐转为痛苦。事实上，平衡是暂时的，而不平衡是长久的。

在佛教中，迷的另一个表述方式是无明。就像雾霾天那样，使人看不清生命真相，也看不清世界真相。因为看不清，就会对自己产生错误认定，对世界产生错误认定。进而还会执著这种误解，使生命不断地制造烦恼，制造痛苦。可以说，生命的迷惑就是制造痛

苦的永动机。所以佛教认为，以无明、迷惑为基础的人生是痛苦的。这是轮回的因果。

我们要解决痛苦，既要找到痛苦根源，还要知道痊愈后的健康状态。四谛法门中“灭”，就是告诉我们解除迷惑、息灭烦恼后的状态，佛教称之为涅槃。这是一切躁动平息后的寂静，是深层的、究竟的、无所不在的寂静。这种寂静会源源不断地散发喜悦。那么，需要通过什么方法才能解除痛苦？苦集灭道的“道”，就是告诉我们这个方法。

所以，四谛法门的两重因果，都是先说结果，再找原因。首先，看到痛苦的现实，知道以迷惑为基础的人生是充满痛苦的。其次，明了这种痛苦来自生命自身的迷惑和烦恼。第三，知道健康的生命状态是觉醒、自由和喜悦的，那就是涅槃。最后，了解走向涅槃的方法。

佛教虽然有众多宗派，但对苦的认知和产生苦的原因，观点是基本一致的。而在不同的解决手段中，核心都是围绕八正道展开，分别为正见、正思维、正语、正业、正命、正精进、正念、正定。其中，又包

含戒定慧三部分。

第一部分为正见，属于慧的内容，即如实、客观地认识世界。佛教认为，正确认识可导向智慧，而错误认识将引发烦恼。换言之，一切烦恼都是因为错误认识造成的，唯有通过智慧的文化确立正见，才能铲除烦恼，抵达真理。所以在各宗派的修行中，都是以正见为首。比如佛教说缘起，说无常无我，说一切众生皆有佛性，就属于不同宗派的正见。依照这些正见的指引，我们就可以从不同的角度契入修行，成就菩提。

第二部分为正语、正业、正命，属于戒的内容，即正确的语言、如法的行为和正当的职业，帮助我们建立健康的生活方式。为什么现在的人心如此混乱？为什么今天的生态环境日益恶化？其实，和我们现有的生活方式有莫大关系。佛教认为，简单健康的生活方式，正是我们建立良好心态、营造和谐生态环境的重要基础。

第三部分为正念、正定，属于定（禅修）的内容。具备正见之后，需要通过禅修，将这种观念转化为心

行的认识。生活中，有不少人研究宗教或哲学后，也掌握了很多知识，说起来滔滔不绝，满腹经纶，但做人不会发生任何改变。为什么？就是因为没有把这些道理融入内心，不是以解决人生问题为出发点，更不会以生命去实践，去求证。这样的话，哪怕学得再多，也只是增加了一点文化的包装而已，内在的心态、品质依然故我，毫无提升。而把闻思正见转化为心灵力量的关键，就在于禅修。

总之，佛法的一切修行都离不开戒定慧，又称三无漏学。这个核心是通过八正道来落实的，由此平息生命内在的迷惑烦恼。在佛教中，把烦恼的彻底止息称为涅槃，或者说，是轮回的终结。

## 2．声闻乘和菩萨乘

佛法修行有声闻乘和菩萨乘之分。前者是发出离心，成就个人解脱。在修行上偏向对负面力量的止息，比如讲无常，讲苦，讲空，侧重于否定。当我们仅仅看到这一面时，会觉得佛教比较消极。但要知道，这

种否定所揭示的，正是世间的真相。我们期待与我有关的一切能够永恒，其实万物时刻都在无常变化中；我们向往世间的种种五欲之乐，其实这些欲乐在本质上是痛苦的；我们认为一切是实实在在的，其实世间根本没有什么独存不变的实体。一切不过是条件的组合，是因缘因果的假相。

而菩萨乘不仅有对负面的否定，还重视正向的开显，认为生命有两个层面，一是由无明迷惑展开的痛苦人生，一是依内在觉性开显的快乐人生。所以大乘佛法说到了净土的殊胜庄严，说到了菩萨的无尽悲愿，说到要尽未来际地利益众生，这种开阔的胸怀和慈悲，让生命充满希望，深受鼓舞。这是声闻乘和菩萨乘在修行上的不同之处。

此外，声闻乘认为，涅槃就是修行的终点。只要消除生命中的迷惑烦恼，就“所作已办，不受后有”，没什么必须做的了。但对菩萨乘行者来说，不仅自己要出离轮回，走向觉醒，还要帮助一切众生走向觉醒。

所以，声闻乘和菩萨乘又被称为小乘和大乘。所谓乘，就像交通工具一样，有的车只能装下自己一个

人，而有的车则能带领无量众生，从轮回此岸走向觉醒彼岸。

## 3．因缘因果

佛教治疗心理疾病的原理，就是“因缘因果”，这也是佛教对世界的解释。它不是来自逻辑推断，也不是来自思维冥想，而是佛陀在菩提树下亲证的、透彻诸法实相的智慧。佛陀在《阿含经》中告诉我们：“有因有缘世间集，有因有缘世间灭。”也就是说，世间任何现象的产生，都是因缘和合的结果，是由“如是因感如是果”。此外，在佛陀教法中还有这样的四句话：“此有故彼有，此生故彼生，此无故彼无，此灭故彼灭。”因为有某种因缘出现，才有某种结果产生；如果某种因缘消失，相应的结果就消失了。同样，我们也要找到问题的症结所在，才能有的放矢地解决它。

对于生命问题，我们也要使用这种原理。比如对苦的解决，可以说，人类五千年文明都在试图摆脱痛

苦，追求幸福。用佛教的话说，就是要离苦得乐。这是一切文明的共同目标，包括科学技术，也包括文学、艺术、哲学乃至宗教。近百年来，物质文明有了突飞猛进的发展，我们有了过去难以想象的生活条件，但现代人的痛苦并没有因此减少，反而活得更累，更烦恼。累，是因为欲望太多，所以相互攀比，贪得无厌；烦恼，是因为执著太多，所以患得患失，压力重重。可见，仅仅改善外在环境是不能从根本上解决问题的。无论付出多少努力，也不过是扬汤止沸式的作秀，而不是釜底抽薪式的根治。

除了过多的欲望，错误观念也是导致痛苦的源头之一。佛教认为，理性是双刃剑。“知之一字”，既是“众妙之门”，亦是“众祸之根”。纵观历史，那些深重的仇恨、血腥的杀戮、残暴的战争等等，无不是错误观念所导致。可见，错误观念不仅会给个人带来痛苦，更会给人类带来极大的灾难，甚至毁灭性的打击。

在修行过程中，如果没有正见指引，所采取的方式也不可能是有效的。在印度传统宗教中，苦行和禅定被普遍推崇。在佛经中，记载了很多苦行外道的所

作所为，他们对身体的折磨，真是无所不用其极。这种情况甚至沿袭至今，比如有位苦行僧举手举了37年，从不放下。他们认为通过这样折磨色身后，欲望就不会产生，从而净化身心，出离轮回。此外，他们还很重视禅定的修行，认为在定中可以降伏欲望，达到超越尘世的境界。

当年，佛陀同样尝试过这些方法，苦行六年之久，而禅定功夫也达到了当时的至高境界。最终却发现，这些解决方法都是石头压草式的。当人们因为苦行而精疲力竭，或是因为入定而享受禅悦时，欲望确实会暂时蛰伏起来。但并没有化解，并没有斩草除根，就像枯萎的野草，一旦时机到来，便会“春风吹又生”了。

所以说，仅仅从外部压制并不是彻底的解决之道。佛陀教导我们的，是探寻痛苦的真正成因，从而找出治疗方法，对症下药，这是佛教解决心理问题的重要思路。这个道理听起来非常简单，似乎谁都知道。但如果没有对生命的透彻认识，是难以找到病症所在的，往往只是在表相上打转，头痛医头，脚痛医脚。总在

医，也总在痛，永远没有痊愈之日。

## 4．佛陀的重大发现

佛陀在菩提树下证道时发现，每个众生都有觉悟的潜质，都有自我拯救的能力，可以完成对生命的自我治疗。因为生命原本就是清净、快乐和自由的，只是被无明所惑，才会颠倒梦想，烦恼重重。我觉得，这个发现要比科学史上的任何发现更为重要，因为它给生命带来了希望。

从心理治疗的角度来说，这个发现如同一颗定心丸，让我们明白：不论现在有多少问题，有多少烦恼和痛苦，只要愿意改变，都有光明的前景。因为我们的本性是清净而非染污的，是圆满而非残缺的，是自由自在而非需要依赖的。

菩萨乘的修行核心，就是引导我们开发生命内在的觉悟潜质。佛陀在晚年所说的《法华经》中告诉我们：“诸佛世尊唯以一大事因缘故出现于世。”这个使命就是令众生开示悟入佛之知见，也就是说，引导众

生开启、发现、证悟、成就佛陀那样的智慧。因为这种智慧就在每个人心中，是我们本来具足的宝藏。修行所做的，就是开发它，使用它，从而完成生命的自我治疗。

从佛教角度来看，真正的健康者，一方面是彻底断除迷惑烦恼，一方面是圆满开发觉悟潜质。这种潜质，就是与三世诸佛无二无别的大智慧和大慈悲。当这种品质被完全开显，我们就会成为佛菩萨那样的人。在这个意义上说，自己才是最好的治疗师。

# 二、佛教对心的认识

心性本净，客尘所染
心的本质是清净光明的
我们现在呈现的一切染污
只是贪嗔痴的遮蔽
但要知道
贪嗔痴并不是生命的本来
而是依附在其上的尘埃

佛教中，对心的介绍及修心的内容极为丰富。可以说，三藏十二部典籍，无不是围绕“心”而展开。其中，又分为妄心和真心两大类。所谓妄心，就是我们现前的心理状态，是在迷惑基础上发展而来的种种心理现象，就像厚厚的云层，风起云涌，变幻莫测。但在云层背后，是澄澈的天空，从不染污，从不动摇。这是心的两个层面，也是修行的不同入手处。

## 1．意识和潜意识

阿含和唯识经论主要从妄心进行论述。尤其是唯识宗，将心理活动分为八识五十一心所，阐述得最为

详尽。

八识，即眼、耳、鼻、舌、身、意六识和第七末那识、第八阿赖耶识。前六识属于意识的范畴，其中，又以第六识的活动能量最大，范围最广，也最易为我们所认知。而第七识和第八识属于潜意识的范畴。

第七末那识，用心理学术语来说，就是潜在的自我意识。人为什么会本能地以自我为中心？这个自我意识是如何产生的？佛教认为，就是因为第七末那识执第八阿赖耶识为“我”。

所谓阿赖耶识，就是生命载体，相当于一个容量无限大的库房。在无尽生命延续的过程中，身口意三业的一切活动，每说一句话，做一件事，都会在内心留下记录，成为心理力量，又称种子。当某个行为被不断重复之后，相应的心理力量也在不断强化，唯识宗称之为“种子生现行，现行熏种子”。久而久之，这种心理力量就能成为心灵世界的主导。就像一个人喜欢贪，贪心会越来越大；习惯发脾气，嗔心会越来越强。反之，不断培养慈悲，慈悲也会日益增长。总之，你选择什么，发展什么，就会成为什么。

佛教认为，生命是生生不已的延续，从无穷的过去一直延续到无尽的未来。在此期间，就是由阿赖耶识储存的心理力量，推动生命发展。所以，阿赖耶识是相似相续，而非一成不变的。它会随着人生经验的积累，形成不同记录，并由这种内涵的改变，影响未来的生命走向。

同时，阿赖耶识保存的种子，还会成为心理活动的基础。比如我们有各种爱好；擅长做这个，不擅长做那个；喜欢这个人，不喜欢那个人，都是因为内心播下相应的种子。当你看见某个人觉得讨厌，就是种子在产生作用，使你产生厌恶、不接纳的情绪。如果种子不曾现行，那么看见就只是看见，不会引发进一步的心理活动。

阿赖耶识是轮回的载体，贯穿整个生命的延续过程，无休无止，不曾少息，而前六识都是会中断的。比如意识，虽然活动范围很广，但在深睡、昏厥或无想定、灭尽定等状态时，也是不起作用的。当意识不起作用时，人并没有死去，就是由阿赖耶识在执持这个身体。

但阿赖耶识又不同于灵魂，灵魂的定义是常恒不变的，而阿赖耶识的内容会不断改变，它所执持的色身也在不断变化。正因为如此，修行才有其价值。如果生命是固定不变的，还有修行的必要吗？正因为它是可以改变的，所以我们才要通过修行转变不良品质，转染成净，转识成智。

虽然阿赖耶识是相似相续、不常不断的，但末那识却把它看作恒常不变的，进而执以为“我”，形成生命中潜在的、与生俱来的自我意识。这也是一切问题的根源所在。人类种种烦恼的产生都和“我执”有关，基于此，佛教提出“无我”的修行。

很多人对“无我”的概念有一种恐惧感，以为这就表示我这个人从此不存在了。所以常常有人会问：如果无我，谁在修行，谁在成佛？事实上，佛教所说的“无我”并不是否定你的存在，而是要否定我们对生命现象的误解和执著。

我们所以为的“我”是什么呢？或是执著身份为“我”，或是执著地位为“我”，或是执著身体为“我”，或是执著事业为“我”。其实，所有这些只是暂时和

我们有关而已。可我们一旦将之视为“我”，就会产生强烈的依赖和贪著，害怕失去这一切。

执著身份为“我”，就担心身份发生改变；执著地位为“我”，就害怕地位受到冲击；执著身体为“我”，就恐惧身体的衰老病变；执著事业为“我”，就忧虑事业的兴衰成败。一旦这些对象发生我们不希望看到的改变，就会悲伤难过，甚至失去生命的支撑点。可见，对外在的依赖和贪著，正是痛苦产生的根源。佛教所说的“无我”，就是要否定对这些“假我”的错误认定，帮助我们找到真正的自己，找到那个本来面目。

可见，相对意识来说，潜意识才是生命中最重要的部分。西方心理学家弗洛伊德也说，意识只是冰山露出水面的微不足道的部分，潜意识才是它在水下的巨大存在。

## 2．烦恼和解脱的心理

心理学有教育心理学、临床心理学等不同分类，对心理的分析各有侧重。从作用来说，佛教也可称为解脱心理学。因为了解妄心只是手段，目的是帮助我们认识到，轮回主要由哪些心理构成，从轮回到解脱又需要哪些心理。

佛教对心理的归纳，主要分为三块。第一是普通心理，即一般心理学都会讲到的常规心理。比如在色受想行识五蕴中，就包含三种普通心理。受是情感，又分苦、乐、忧、喜、舍五种，其中，苦和乐主要偏向生理，忧和喜主要偏向心理，而不苦不乐、无忧无喜则称为舍受。想是思维，属于理性认知的范畴。行是意志，是想好之后准备行动。此外，唯识所说的作意、触、受、想、思，又称五遍行，也是属于遍一切时、一切处、一切活动的普通心理。

第二是不善的心理，佛教称之为烦恼，即扰乱内心的力量。我们的心本来可以是清净、自在而喜悦的，但被烦恼入侵后，就不得安宁了。比如产生仇恨、贪

婪、嫉妒等情绪时，内心就会暗潮汹涌，甚至失去理智，做出冲动的行为。

烦恼的种类很多。唯识宗认为，根本烦恼有贪、嗔、痴、慢、疑、恶见六种。伴随根本烦恼产生的随烦恼有二十种，分别是忿、恨、覆、恼、嫉、悭、诳、谄、害、憍十种小随烦恼；无惭、无愧两种中随烦恼；掉举、昏沉、不信、懈怠、放逸、失念、散乱、不正知八种大随烦恼。

在根本烦恼中，又以贪嗔痴最为突出，佛教称之为三毒。痴就是无明迷惑，让我们看不清生命真相，看不清轮回之本。因为看不清，就会胡思乱想，对自我产生错误认定，把种种外在的附属当作是我，并产生依赖。因为依赖，就会进一步贪著，希望它们永远属于自己。但我们要知道，世界是无常变化的，没有任何东西可以永恒。这本是世界发展的自然规律，如果我们接纳它、顺应它，无论发生什么，都会处之泰然。可一旦有了贪著，就会带来焦虑和恐惧。

现代人特别缺乏安全感，为什么？难道我们的生存保障比以往更匮乏吗？显然不是。原因主要有两点，

一是发达的资讯让我们更了解世事无常，二是我们不愿失去已有的一切。事实上，当你贪著的越多，拥有的越多，对失去的恐惧也就越多。因为贪著，一旦我们在乎的东西受到冲击，就会引发对立和抵触。这种嗔心有着极大的破坏力，正如佛经所说：“一念嗔心起，百万障门开。”

总之，所有的心理疾病都和贪嗔痴有关。根源在于痴，而直接发端于贪和嗔。当然，从心理学的角度来说，并不是所有的贪和嗔都会导致心理疾病，只要不过度，不带来心理障碍，不导致性格畸变，就还在正常范畴。这也是佛教和心理学的区别所在。

第三是善的心理，与解脱相应的心理，比如戒定慧。其中，又以慧为根本，即对世界和人生的正确认识。具备这种认识，并对此深信不疑，就是佛法所说的正见，这是产生正念的前提。近年来，西方心理学界对正念非常重视，并已将之应用到心理治疗、教育、医疗等各个方面。

心理学界有关正念的介绍，比如怎么用心，怎么操作，往往偏向技术层面。当然，禅修本身就是一门

调心的技术，但这种技术离不开正见。在八正道中，正念必须以正见为基础，以健康生活为基础。如果不重视正见的引导和健康生活的辅助，正念就会成为孤立的技术，即使能用起来，也收效甚微，不能发挥它应有的作用。所以在解脱心理学中，正念的修行要以正见为前提。

佛教各宗派都有不同的正见，相应的，正念也有不同的内涵。通常，正念是就念头的善恶而言，念五欲六尘属于恶念，念佛、念法、念僧属于善念。而南传佛教所说的正念则超越善恶，是指内心对念头的观照和觉察。至于从禅宗的角度来说，最高的正念就是空性，是念而无念。总之，修行就是对念头的选择。见地不同，落实到正念的修行，高度也不一样。

念之后是定，即选择某个心理状态后，安住其中，不断地熟悉和重复，让正念成为内心的常规状态，而且是最稳定的常规状态。在定的修行中，要排除掉举和昏沉两种状态。现代人普遍浮躁，总要不停地说着、做着、玩着，片刻不得安宁，即使身体坐着不动，内心也是妄念纷飞，这就是掉举的直接表现。昏沉则是

内心昏暗，混混沌沌，无法集中精力。现代人的心，多半处于这两种状态。

这就需要通过禅定的修行，将心专注于一点，或是呼吸，或是佛号，让其他种种妄念因为得不到支持而沉下来。就像浊水加以沉淀就会变得清澈那样，此时，心光才会呈现出来，变得了了明知。具足这样的观照力之后，才能导向无贪、无嗔、无痴的心行。而在贪嗔痴的状态下，我们往往是在不知不觉中被控制，被驱使，被左右，何其辛苦！

“心性本净，客尘所染。”心的本质是清净光明的，我们现在呈现的一切染污，只是贪嗔痴的遮蔽。但要知道，贪嗔痴并不是生命的本来，而是依附在其上的尘埃。对此，我们既不要掉以轻心，也不要惊慌失措，只须时时扫除，即可去尘除垢，平息烦恼，就像禅宗神秀祖师所说的那样：“时时勤拂拭，勿使惹尘埃。”当内心不再有烦恼杂染，就会进入清净和安宁的状态，其中充满一切正能量，是空明而喜悦的。

除了以上三种，还有一种状态是行舍，即不偏不倚的平衡状态，这也是生命的本来状态。但我们对外

在世界有了贪著之后，就会形成种种依赖。只有在需求得到满足时，才能获得暂时平衡。希求权力的人，得到权力后会获得平衡；需要财富的人，得到财富后会获得平衡。问题是，这些东西随时都会失去，都会变化。如果需要依赖外在条件才能平衡的话，是很难维系的。更多时候，都是在一种不平衡的状态。佛法告诉我们，只要摆脱外在依赖，消除内在躁动，心本来就是平衡的，自足的。就像虚空，不需要支撑，也不需要平衡。

### 3．真 心

以上所说的八识和心所是从妄心进行阐述，而从汉传佛教的传统来看，更推崇真心系统的经论。早在魏晋南北朝时期，《涅槃经》就被翻译到中国，核心思想是一切众生都有佛性，都能成佛。这是立足于真心来展开修行，和妄心系统的经论有着不同的契入点。其后，这一思想始终是汉传佛教的主流，影响至今。此外，《楞严经》《楞伽经》等也告诉我们，每个生命

中都有无尽的宝藏，只是因为迷失自己，才被贪嗔痴所控制。就像一个从小被拐卖他乡的富家子，因为不知道自己原有的身份，不知道自己名下有亿万资产，只能到处流浪，乞讨为生。一旦找到自己的家，就具足一切了。因为这些本来是属于我们的，不需要外求，也不需要创造。

禅宗就是根据这种见地，开启了顿悟法门的修行，告诉我们："菩提自性，本来清净，但用此心，直了成佛。"每个生命都有内在觉性，只需认识即可。这种建立于内在觉性的方法，为我们提供了成佛的快捷之道，故有"直指人心，见性成佛"之说。

佛经中，对这个内在觉性有诸多描述，最常见的是以虚空为喻。虚空是无限的，觉性也是无限的；虚空是无相的，觉性也是无相的；虚空能含藏一切，觉性也能含藏一切。但心与虚空的不同在于，虚空是无情，是没有知觉的；而心是有情，是有知觉的，有了了明知的功能。

虽然心可以遍知一切，但又不能粘著，否则就会一叶蔽目，从无限变成有限的一点点。学佛人都知

道“不要执著”这句话，但说起来容易，做起来并不容易。因为贪著与需求有关，而妄心本身就有着贪著的特点，不同只是在于轻重之别。严重的在乎就严重地贪著，小小的在乎就小小地贪著。如何才能去除贪著？一方面，要在平时建立正确观念，养成良好习惯，不要忽视乃至纵容贪著的发展；另一方面，是要明心见性，这样才能在根本上铲除贪著之根，证得空性，真正做到《金刚经》所说的“应无所住而生其心”。

# 三、佛教对心理问题的解决

在修行过程中
最重要的就是正见
一切行为都要以正确认识为前提
心理学也有认知疗法
因为很多心理问题
是和极端、病态的想法有关

佛教所有法门的修行，都是为了帮助我们解决心理问题。其治疗目标，一是彻底解决内在的贪嗔痴，二是圆满开发生命的良性品质，即大智慧和大慈悲。佛经说，佛陀具备三德二利。三德，即断德、智德和悲德。断德是彻底断除烦恼，即涅槃的功德。智德是大智慧的开显，成就根本智和后得智。悲德是大慈悲的成就，对一切众生生起无限的慈悲。二利，就是自利和利他，不仅能让自己了生脱死，走出轮回，也能帮助一切众生实现同样的利益。

如何才能达到这个目标？在此，将通过佛教的几种常规修行，简要说明它们在心理治疗中的作用。

## 1．皈 依

皈依，即皈依佛、法、僧三宝。其中，又包含外在的住持三宝和内在的自性三宝。

皈依外在三宝，首先是以佛陀作为健康人格的榜样。佛教对心理健康的定义，并不是我们所说的正常人，而是以佛菩萨为标准，完全断除贪嗔痴，成就生命内在的慈悲和智慧。

其次，对佛法建立完全的信任，因为这是佛陀为我们提供的心理治疗方案。第三，有具德善知识为导师，通过依法修行来完成治疗。如果认识不到贪嗔痴带来的祸患，不希求佛陀成就的品质，不相信佛法可以解决问题，那么，佛法对你是起不到什么作用的。从心理学来说，这些认知正是心理治疗的前提。

此外，我们还要皈依内在的自性三宝，相信自身就具有三宝的内涵，具有觉悟的本质。因为修行的目的，只是为了掌握解决问题的方法。

禅宗的《指月录》就告诉我们，经书只是指着月亮的手指，而非月亮本身。真正的月亮在每个人心里，

通过这个手指，是要帮助我们了解内在佛性，进而开发本具的觉悟潜质。

所以说，皈依外在三宝的最终目的，是帮助我们认识内在三宝。如果仅仅停留在外在三宝，不认识内在三宝，这种信仰还是肤浅的，并不是佛教所提倡的。从心理学角度来说，就是要完成生命的自我治疗和自我拯救。

## 2．发 心

发心，即发展什么心理，这是代表对生命目标的选择。常有人说，学佛干什么，做个好人就行了。但大千世界，芸芸众生，好人的标准是什么？历史上有老子、孔子、苏格拉底等古圣先贤，社会上也有不少道德高尚者，这些都值得学习。但智慧的高度不同，德行的高度也不同，所以，我们需要选择一个目标，为生命发展做好规划。

我们之所以学佛，是相信佛陀的品质最为圆满，最为究竟。那么，怎样才能成就这些品质？需要从发

心开始。不论是否学佛，我们每天都在发心，其中有贪心、嗔心、嫉妒心，也有慈悲心、利他心。人就是由这些不同心理组成的，如果缺乏智慧，只能不加选择地跟着感觉走，这种生命发展是被动的、麻木的，看不到未来的，结果往往被贪嗔痴占据主导。事实上，这也是多数人的生命现状。

人有魔性和佛性，发展魔性会沦为魔鬼，发展佛性则会成佛作祖。修行所做的，就是了解生命中有哪些已经呈现的心理，还有哪些潜在的心理，然后依法进行选择，阻止不良心理的发展，鼓励良性心理的发展，使生命生生增上。

佛教提倡的发心，主要是出离心和菩提心。所谓出离心，就是摆脱贪嗔痴、摆脱五欲六尘的决心。而菩提心则是对出离心的延伸和圆满，是将这种心理延伸到一切众生，希望一切众生都能摆脱烦恼，走向解脱。从心理治疗来说，发心就是要生起战胜疾病、恢复健康的愿望，只有这样，才能进一步接受治疗。

## 3．戒律和忏悔

说到戒律，人们往往想到一些约束性的条文，似乎与现代人崇尚自由的个性相冲突。事实上，佛陀设立戒律的意义，不是为了约束谁，而是为了帮助我们建立心理的自我保护机制。

我们目前的生命平台是贪嗔痴，一旦失控，就会导致各种犯罪行为。比如因为贪色、贪财、贪权而导致犯罪，或是因为嗔心而杀人放火、偷盗抢劫，等等。总之，所有犯罪现象的成因，都不外乎是贪嗔痴。受持戒律，就是为了建立防范机制，让贪嗔痴控制在一定范围内，并逐步减少，从而保证人格的健康。

而忏悔则是犯错后的补救措施。人非圣贤，孰能无过。对于凡夫来说，犯错是难免的，关键是及时认识错误。就像衣服脏了需要清洗，当我们内心受到污染，也需要通过忏悔加以清理。佛教的忏悔，包括忏和悔两部分。忏是在佛菩萨或善知识、道友前发露自己的过错，悔是因为知错而发愿不再继续。通过发露，可以帮助我们清理因为犯错造成的负面心理，卸下包

袱，并引发内在的正向力量。所以说，忏悔是人格的清洗剂，也是心灵的排毒药，使病毒不会在内心积聚，从而保持健康。很多人之所以产生心理疾病，就是犯错后不懂得忏悔，从而使心结越来越重，不良习气越来越深，最后积重难返，酿成疾病。

## 4．布施、忍辱和正见

菩萨道的修行，主要有布施、持戒、忍辱、精进、禅定、般若六度。这些都是心理治疗的有效手段。在此，简单介绍其中的三种。

布施，是通过施舍来解除执著。一个乐善好施的人，不论是财布施、法布施还是无畏施，每做一次，相应的贪著就会随之减少一点。当贪著少了，烦恼自然也随之减少。而当我们用利他心去帮助别人时，慈悲也会增加，从而开启内在的正向心理。

忍辱，是通过接纳来消除嗔心。有些人以为，忍辱就是要硬生生忍着不发作。其实，这并不是佛教提倡的忍辱，只是一味压制而已，对身心健康都是不利

的。佛教所说的忍辱，是在遇到逆境时以智慧进行观照，然后理解它、接纳它，而不是本能地产生对立。一般人都是活在自我感觉中，一旦利益受到冲突，就会心生嗔恨。而在佛教看来，当别人伤害你的时候，他本身就是烦恼的受害者，是被内在的无明所控制，身不由己。如果我们因此心生嗔恨，就是在和对方的烦恼相应，是非常愚痴而不智的行为。所以，佛教让我们对任何事都要理性地接纳，智慧地处理，而不是消极逃避。

般若就是正见，也是六度的核心。布施等前五度并非佛教特有，而是和世间法所共的，只有在般若智慧的指引下，才会成为佛道的资粮。所以在修行过程中，最重要的就是正见，一切行为都要以正确认识为前提。心理学也有认知疗法，因为很多心理问题是和极端、病态的想法有关。观念会制造心态，心态会决定命运。我们要提升生命品质，就要从改变认识开始，学会以佛法正见看世界，以缘起眼光看世界。当我们有了这样的认识后，会发现一切都是条件的假相，是缘生缘灭的，由此减少对世界的贪著。进而通过禅修，

将这种认识落实到心行，开发内在的空性智慧，在根本上解决生命问题。

# 四、结说

佛教修行
不仅要解决贪嗔痴产生的问题
还要解决贪嗔痴本身
进而开发生命内在的良性潜质
只有这样
才能成为真正意义上的
圆满无瑕的健康者

佛教和心理学的相通之处，都是在关注“心”，在解决人们的心理问题。不同在于，心理学着重解决异常的心理问题，而佛教认为，只要还有贪嗔痴，就存在心理疾病的隐患，就是一个烦恼的带菌者。所以，佛教修行不仅要解决贪嗔痴产生的问题，还要解决贪嗔痴本身，进而开发生命内在的良性潜质。只有这样，才能成为真正意义上的、圆满无瑕的健康者。





# The World of Buddhism from the Perspective of Psychology

Master Jiqun

Translated by MPI Translation Center

Lectured at the Institute
for Advanced Studies in Humanities and Religion,
Beijing Normal University, 2013

## Contents


**I The Principle of Buddhist Psychotherapy .....50**

1. The Four Noble Truths .....52
2. Sravakayana and Bodhisattvayana .....59
3. Causes, Conditions, and Causality .....61
4. The Buddha's Major Discoveries .....65

**II Buddhism's Understanding of the Mind .....68**

1. Consciousness and Subconsciousness .....69
2. The Psychology of Afflictions and Liberation .....75
3. True Mind .....84

**III Buddhist Solutions to Psychological Problems .....88**

1. Taking Refuge .....89
2. Cultivating Aspiration .....91
3. Practicing Precepts and Repentance .....94
4. Generosity, Patience, and Right View .....96

**IV Final Remarks .....99**

I am delighted to be here at Beijing Normal University, a prestigious institution in the field of psychology. Today, I want to discuss a topic that I find very meaningful: "The World of Buddhism from the Perspective of Psychology." Buddhism has long been regarded as the study of the mind, and is deeply valued in China as a guide for self-cultivation. As Buddhism's core focus is on the mind, it addresses a variety of psychological phenomena and aims to purify and improve the mind. In this light, practicing Buddhism is essentially about cultivating the mind.

Buddhism offers a wealth of theories on mind cultivation. It encompasses three major traditions: Theravada Buddhism, Chinese Buddhism, and Tibetan Buddhism. Within the Chinese tradition alone, there are eight major schools, each with its own unique practices. Each school provides a complete system of theory and practice for understanding and improving the mind, representing a distinct approach to Buddhist psychology. These schools are integral to traditional Chinese culture and have greatly contributed to the mental well-being of the people.

Mr. Liang Qichao once said, "Buddhism is the psychology of the East." Compared to Western psychology, which has developed in the past two hundred years, Buddhism has a rich history spanning over 2,500 years. Over this long period, generations of Buddhist disciples have followed the Buddha's teachings to overcome afflictions, cultivate their minds, and attain enlightenment. In modern times, this ancient wisdom—rich in practical experience—has begun to influence Western psychology significantly. Psychologists like Carl Jung had incorporated Buddhist

principles into their theoretical work and clinical practices to varying degrees. Among these principles, mindfulness has the greatest impact.

Thus, understanding Buddhist principles not only helps to gain insights into Eastern psychology but also enhances our understanding of Western psychology. Next, I will elaborate on three points.

# I

## The Principle of Buddhist Psychotherapy

Buddhism is both an educational system and a form of psychological study. It analyzes psychological phenomena—explaining what a healthy mind is, identifying the symptoms of inner illness, and providing specific treatment methods.

In sutras, the Buddha is often likened to a doctor, and sentient beings to patients. He is called the "Great King of Medicine" because he can accurately diagnose the symptoms, understand the properties of the medicine, prescribe the right treatment, and ensure that his patients

take it willingly and happily. But why are sentient beings considered patients? Does this imply that we are all sick? It's important to note that this illness is not of the body but of the mind. In Buddhism, this illness is defined as greed, aversion, and ignorance. This concept differs from Western psychology, which focuses on mental conditions that deviate from the norm and cause various obstacles. Yet, an ordinary person's greed, aversion, and ignorance do not fall into the scope of psychological treatment.

In Buddhism, as long as we are not free from the three poisons of greed, aversion, and ignorance, we are not truly healthy but rather patients trapped in the cycle of samsara. The Buddha himself was such a patient, but through practice, he ultimately eradicated his afflictions, realized his true nature, and became enlightened, fully understanding the truth of life. He also discovered the Dharma to eliminate greed, aversion, and ignorance.

Therefore, Dharma is a method to treat inner illnesses, and Buddhist practice is the healing process.

## 1. The Four Noble Truths

Buddhism offers many methods for addressing psychological problems, with the sutras containing a total of 84,000 teachings. With such a multitude of teachings, how can one engage and navigate the vast sea of Dharma? Is there a fundamental guideline for understanding the profound Buddhist teachings?

After attaining enlightenment under the Bodhi tree, the Buddha distilled Buddhist practice into the Four Noble Truths—Suffering, Cause of Suffering, Cessation of Suffering, and the Path—which are based on his own practice experiences, the problems of existence, and their solutions. To illustrate these truths, he used the doctors' treatment process at the time. First, diagnose the illness accurately, then identify its root cause. Next, assess the expected outcome of the treatment and understand what a healthy state looks like. Finally, provide an effective treatment plan. This is also the basic principle of Buddhist psychotherapy.

The Four Noble Truths cover the two-fold causality: the causality of samsara and the causality of liberation.

Samsara and liberation are the core concerns of Indian culture. Indians generally believe that life is an endless cycle of samsara, filled with afflictions and suffering, lacking freedom and peace. Thus, the ultimate goal of Indian philosophy and religion is to understand samsara and bring it to an end. Indians refer to this as liberation, which means the cessation of the cycle of life filled with delusion and afflictions.

Buddhism, as a whole, addresses this issue through two main aspects. First, Suffering and the Cause of Suffering in the Four Noble Truths provide a correct understanding of samsara. Second, the Cessation of Suffering and the Path guide us toward liberation from samsara.

Suffering explains the pains of life, while the Cause of Suffering elaborates on their causes. Only by facing reality and identifying the root cause can we ultimately

relieve suffering. This is similar to treating a disease: we must first understand its symptoms and causes and then apply the correct treatment. If the treatment does not target the root cause, no matter how much medicine is taken or how long the treatment lasts, it will not help and may even worsen the condition.

Buddhism says life is suffering, which has led some people to misunderstand Buddhism as pessimistic. I once posted on Weibo: "The true nature of life is free and joyful. It is only due to delusion that life is filled with afflictions and suffering. This is why Buddhism says life is suffering. Once delusions and afflictions cease, life will return to its original purity, freedom, and happiness." Here, suffering refers to the state of an ordinary being. No matter how much superficial and temporary happiness there is, the essence of this deluded life is always suffering. Why is this? Because true happiness remains, no matter when or how long we enjoy it. Can we find such happiness in this world? What we call happiness is merely a temporary balance when a certain need is met. However, if we have

no needs to begin with, or if what we obtain exceeds our capacity to handle, the balance is broken—and happiness turns into suffering. In fact, balance is temporary, while imbalance is long-lasting.

In Buddhism, another way to describe delusion is ignorance. It is like heavy smog, obscuring the truth of life and the world. Because we can't see clearly, we form incorrect judgments about ourselves and the world. Furthermore, we become attached to these misconceptions, continuously generating afflictions and suffering. In this sense, life's delusion is an endless source of suffering. Therefore, Buddhism believes that a life rooted in ignorance and delusion is inherently filled with suffering. This is the causality of samsara.

To resolve suffering, we must not only find its root cause but also know the state of health after recovery. In the Four Noble Truths, the Cessation of Suffering refers to the state after eliminating delusion and afflictions, known as nirvana in Buddhism. This is the deep,

ultimate, and pervasive tranquility that follows the cessation of a restless mind. Moreover, this tranquility continuously radiates joy. So, how do we eliminate suffering? The Path provides the method.

So, the two-fold causality in the Four Noble Truths starts by presenting the result and then tracing back to the cause. First, we see the reality of suffering and recognize that a life rooted in delusion is filled with suffering. Next, we realize that suffering stems from the deluded and afflicted nature of life. Third, we understand that a healthy life is awakened, free, and joyful, known as nirvana. Finally, we learn how to attain nirvana.

Although Buddhism has many schools, their understanding of suffering and its causes is fundamentally consistent. Among the different methods to address suffering, the core is centered around the Noble Eightfold Path: Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration. They are further

grouped into three categories: morality (sila), concentration (samadhi), and wisdom (prajna).

First, wisdom includes Right View, which means objectively seeing the world as it is. Buddhism teaches that correct understanding leads to wisdom, while incorrect understanding causes afflictions. Essentially, all afflictions arise from incorrect understanding, and only through cultivating wisdom can we establish the right view to eliminate afflictions and attain truth. Therefore, the right view is foundational in all Buddhist sects. For instance, the concepts of dependent origination, impermanence, and the Buddha-nature of all beings represent their right views. Guided by these right views, we can approach practice from various angles and achieve enlightenment.

Second, morality consists of Right Speech, Right Action, and Right Livelihood. These principles refer to proper speech, ethical behavior, and rightful occupation, helping us establish a healthy lifestyle. Why are people's minds so chaotic today? Why is our environment deteriorating?

These issues are closely tied to our current way of life. Buddhism teaches that a simple, healthy lifestyle is the foundation for developing a positive mindset and fostering a harmonious ecological environment.

Third, concentration includes Right Mindfulness and Right Concentration. After establishing the right views, we must internalize them through meditation. In life, many people study religion or philosophy, amassing extensive knowledge and speaking eloquently, yet their character remains unchanged. Why? Because they haven't internalized these teachings or taken them as a starting point to address life's problems, nor have they made the effort to practice and verify them in their lives. No matter how much knowledge they acquire, it only adds a layer of cultural embellishment, yet their mindset and character stay the same, with no real improvement. Therefore, the key to transforming Right View into inner strength lies in meditation.

In summary, all Buddhist practices are grounded in the

Threefold Training of Morality, Concentration, and Wisdom. This core is actualized through the Noble Eightfold Path, which helps resolve inner delusion and afflictions. In Buddhism, the complete cessation of these afflictions is known as nirvana, representing the end of samsara.

## 2. Sravakayana and Bodhisattvayana

Buddhist practice includes Sravakayana and Bodhisattvayana. Sravakayana seeks individual liberation by renouncing worldly life. It focuses on refraining from negative forces through teachings on impermanence, suffering, and emptiness. When viewed alone, it may give the impression that Buddhism is pessimistic, but it reveals the reality of the world. We expect everything related to us to be eternal, yet all things are in constant flux. We yearn for worldly pleasures, but they are, in essence, forms of suffering. We believe that everything is solid and permanent, but in reality, nothing in this world exists inherently independent or unchanging. Everything

is merely a combination of conditions, an illusion shaped by causes, conditions, and causality.

However, the Bodhisattvayana focuses not only on overcoming negative forces but also on manifesting positive qualities. It recognizes two dimensions of life: one, a life of suffering born of ignorance and delusion; the other, a life of happiness through inner awakening. It speaks of the magnificence of the Pure Land, the boundless compassion of bodhisattvas, and the aspiration to benefit all sentient beings for countless future lifetimes. Its broad-mindedness and compassion make our lives hopeful and encouraging. This illustrates the difference in practice between the Sravakayana and the Bodhisattvayana.

Additionally, the Sravakayana regards nirvana as the final destination. Once one eliminates the delusion and afflictions of life, "What has been done is complete; there will be no return to the cycle of birth and death." However, Bodhisattvayana practitioners not only aim to liberate

themselves from samsara and attain enlightenment, but also strive to help all beings achieve enlightenment.

This is why the Sravakayana and the Bodhisattvayana are also called the Lesser Vehicle and the Greater Vehicle respectively. "Vehicle" here symbolizes a means of transport: some vehicles carry only a single person, while others can bear countless beings from the shore of samsara to the shore of enlightenment.

### 3. Causes, Conditions, and Causality

The Buddhist approach to treating psychological ailments is rooted in the principle of "causes, conditions, and causality," which is also how Buddhism explains the world. This wisdom is not derived from logical deduction or meditative contemplation but was directly realized by the Buddha under the Bodhi tree, revealing the true nature of all phenomena. In the *Agama Sutra*, the Buddha says: "With causes and conditions, the world arises; without them, it ceases." This means that every

phenomenon arises from specific causes and conditions, as taught in the gatha: "As is the cause, so is the effect." The Buddha further elucidated the following teachings: "As this exists, that arises; as this is born, that is born; as this does not exist, that does not exist; as this ceases, that ceases." In other words, if specific causes and conditions arise, a corresponding result follows. If the causes and conditions disappear, the result also vanishes. Similarly, for psychological issues, we must identify the root cause in order to effectively and precisely resolve them.

We should apply this principle to life's issues as well. For instance, in addressing suffering, humanity has been striving for five thousand years to escape pain and seek happiness. In Buddhist terms, this means to be free from suffering and attain joy. This pursuit is a common goal across all civilizations, including science, technology, literature, art, philosophy, and religion. Over the past century, material civilization has advanced rapidly, providing us with living conditions that were once unimaginable. Yet, modern individuals have not found relief

from suffering. Instead, they often experience increased exhaustion and afflictions. This exhaustion arises from having too many desires, leading to endless comparisons and insatiable greed, while afflictions stem from excessive attachment, leading to constant fear of gain and loss, and overwhelming pressure. It is clear that merely improving the external environment cannot fundamentally resolve these issues. No matter how much effort is made, such actions only address the symptoms rather than the root causes.

Apart from excessive desires, erroneous views are another source of suffering. Buddhism regards rationality as a double-edged sword: while "knowledge" can be "the gateway to wondrous wisdom," it can also become "the root of all misfortunes." Throughout history, intense hatred, bloody massacres, and brutal wars have often resulted from erroneous views. This illustrates that erroneous views not only bring suffering to individuals but can also lead to great disasters for humanity, even catastrophic destruction.

In spiritual practice, without the guidance of the right view, the methods employed cannot be effective. In traditional Indian religions, asceticism and meditation are highly revered. Buddhist sutras document numerous instances of non-Buddhist ascetics engaging in severe physical self-torment. This practice persists today; for example, an ascetic has kept his arm raised for 37 years without lowering it. They believe that such practices prevent desires from arising and purify the body and mind, thereby escaping the cycle of samsara. Additionally, they place great importance on meditation, believing that through deep concentration, desires can be subdued and worldly existence transcended.

The Buddha also experimented with these methods in his time, enduring six years of asceticism and reaching the pinnacle of meditation attainable then. Ultimately, he realized that these methods were like pressing grass with a stone. When people become exhausted from ascetic practices or experience the bliss of deep meditation, their desires may lie dormant for a time. But they are not

truly resolved or eradicated; they are like withered weeds that, given the right conditions, will "grow again with the spring wind."

Therefore, merely suppressing external symptoms does not provide a thorough solution. The Buddha taught us to explore the true causes of suffering, find targeted treatments, and apply the appropriate remedies. This is the core Buddhist approach to addressing psychological problems. The concept seems very simple, as if everyone knows it. However, without a profound understanding of life, it is difficult to identify the real causes. One merely addresses superficial symptoms—like treating the head for a headache or the foot for a foot ache. As a result, one is always treating yet still suffering, never achieving true healing.

### 4. The Buddha's Major Discoveries

Upon attaining enlightenment under the Bodhi tree, the Buddha realized that every being has the potential for

awakening and the capacity for self-liberation, and can fully achieve self-healing in their life. Life is inherently pure, joyful, and free, but it is veiled by ignorance, giving rise to delusions, and afflictions. I think this discovery is more significant than any scientific finding because it brings hope to life.

From the perspective of psychotherapy, this realization serves as a tranquilizer, helping us understand that no matter how many problems, afflictions, or suffering we currently face, a bright future is always possible as long as we are willing to change. This is because our true nature is fundamentally pure, not defiled; complete, not flawed; and free, not dependent.

The core of the Bodhisattva path is to guide us in developing the innate potential for enlightenment within. In his final teaching, the Buddha says in the *Lotus Sutra*, "The buddhas, the World-Honored Ones, appear in this world solely for one great cause." This mission is to guide all sentient beings to realize the Buddha's wisdom. In

other words, it is to lead them to unlock, discover, and fully attain the wisdom of the Buddha. This is because this wisdom lies within each of us as an inherent treasure. Therefore, the practice involves cultivating and applying this wisdom to achieve self-healing.

From a Buddhist perspective, true health comes from completely eliminating delusions and afflictions while fully awakening our potential for enlightenment. This potential embodies the great wisdom and compassion shared by all buddhas throughout time. When these qualities are fully manifested, we become like buddhas and bodhisattvas. In this sense, we are our own best healers.

# II

## Buddhism's Understanding of the Mind

Buddhism offers exceptionally rich teachings on the mind and its cultivation. The entire *Tripitaka* and the Twelve Divisions of the Buddhist Canon center on the mind. It is divided into two main aspects: the deluded mind and the true mind. The deluded mind represents our current mental state, shaped by delusion and giving rise to various mental phenomena, like shifting clouds. Yet behind these clouds lies a clear, untainted, and unchanging sky. These two aspects of the mind offer different entry points for spiritual practice.

## 1. Consciousness and Subconsciousness

The Agama and Yogacara sutras and treatises primarily focus on the deluded mind. The Yogacara school, in particular, provides a detailed analysis, categorizing mental activities into the Eight Consciousnesses and Fifty-One Mental Factors.

The Eight Consciousnesses include the eye, ear, nose, tongue, body, and mind consciousnesses, as well as the seventh, Manas consciousness, and the eighth, Alaya consciousness. The first six operate within conscious awareness, with the sixth being the most active and expansive, and the easiest to recognize. The seventh and eighth, however, belong to the subconscious realm.

The seventh Manas consciousness can be understood in psychological terms as latent self-consciousness. Why do people instinctively center everything on the self? How does this self-consciousness arise? Buddhism explains that it is because the seventh Manas consciousness grasps

the eighth Alaya consciousness, mistaking it for the "self."

The Alaya consciousness is the vessel of life, akin to an infinitely vast storehouse. Throughout the endless cycle of life, every action—whether of body, speech, or mind—leaves an imprint within this consciousness, forming mental forces called seeds. When an action is repeated, the corresponding mental force becomes stronger. Yogacara school describes this process as: "seeds give rise to manifestations, and manifestations reinforce seeds." Over time, these mental forces can dominate one's inner world. For example, indulging in greed will cause it to intensify, just as habitual anger will make it grow stronger. Conversely, consistently cultivating compassion will allow it to flourish. In the end, what you choose to nurture will determine who you become.

Buddhism teaches that life is ever-flowing, stretching from the endless past into the infinite future. During this process, it is the mental forces stored in the Alaya consciousness that drive life forward. Therefore, the

Alaya consciousness is continuous yet not unchanging; it carries imprints accumulated from life experiences, thereby shaping the direction of future lives.

At the same time, the seeds stored in the Alaya consciousness serve as the foundation for mental activities. Our various preferences—such as being skilled in some things and not others, or liking certain people while disliking others—are due to the corresponding seeds planted in our minds. When you feel an immediate sense of aversion upon seeing someone, it is these seeds at work, producing dislike and rejection. If these seeds were not active, seeing would simply be an act of seeing, without triggering further mental reactions.

The Alaya consciousness is the carrier of samsara, permeating the entire process of life's continuity without pause, never ceasing even for a moment, whereas the first six consciousnesses cease at times. For example, although the mind consciousness operates over a broad range, it does not function during deep sleep, unconsciousness,

or in meditative states, such as asamjna-samapatti[1] and nirodha-samapatti[2]. However, when the mind consciousness ceases to function, one does not die because the Alaya consciousness continues to sustain the body.

The Alaya consciousness differs from a soul, which is considered eternal and unchanging. The Alaya consciousness itself is continually evolving, as is the physical body it sustains. This is why spiritual practice holds its value. If life were fixed and unchangeable, what would be the point of practice? It is precisely because life can be transformed that we must engage in spiritual practice

1. Asamjna-samapatti means non-conceptual concentration, or concentration of no thought. This state of concentration is the cause of being born into no-thought heaven—wherein all mental actions and functions of the first site consciousness are stopped.

2. Nirodha-samapatti means concentration of total cessation. It is an extremely deep state of meditative concentration where both sensory and conceptualizing mental functions are completely extinguished. When this concentration is attained, the consciousness is also extinguished, which enables the practitioner to be reborn into the highest heaven. This concentration has the power to extinguish mental functions in the first six consciousnesses, as well as the afflicted manas, the seventh consciousness.

to change our negative qualities, turn defilements into purity, and transform consciousness into wisdom.

Although the Alaya consciousness flows in a similar and continuous stream, it is neither truly eternal nor does it fully cease. However the Manas consciousness perceives it as eternal and unchanging, further grasping it as the "self." This gives rise to an innate sense of self, which is the root of all problems. All human afflictions stem from this self-attachment, which is why Buddhism advocates the practice of "no-self."

Many people fear the concept of "no-self," mistakenly believing that it means they no longer exist. This often leads to questions like, "If there is no self, who is practicing, and who attains Buddhahood?" In truth, the Buddhist teaching of "no-self" does not deny our existence; rather, it corrects our misunderstandings and attachments to the phenomena of life.

What do we mean by the "self"? It could be an attachment

to our identity, status, the body, or career. In reality, these are only temporarily connected to us. Yet, once we identify them as "self," we develop strong dependencies and attachments, fearing that we will lose them.

Clinging to identity as the "self," we fear its change; clinging to status as the "self," we fear its loss; clinging to the body as the "self," we dread its aging and illness; clinging to career as the "self," we worry over its success and failure. When they change in ways we don't expect, we may feel sorrow and even lose the anchor of our life. This clearly shows that our dependency on and attachment to external things are the root causes of suffering. It is for this reason that the Buddhist teaching of "no-self" aims to negate this wrong perception of the "false self" and help us discover our true self—our original nature.

It is clear that, compared to consciousness, subconsciousness plays a far more important role in our lives. As Western psychologist Freud also said, consciousness is merely the small tip of the iceberg, while the

subconsciousness is the vast presence beneath the surface.

## 2. The Psychology of Afflictions and Liberation

Psychology consists of various branches, such as educational psychology and clinical psychology, each focusing on specific aspects of the mind. In terms of its function, Buddhism can be seen as a psychology of liberation. This is because understanding the deluded mind is just a means—the goal is to help us recognize the mental elements that make up samsara and the mental factors essential for moving from samsara to liberation.

Buddhism classifies mental states into three main areas. The first includes ordinary mental states, often discussed in general psychology. For example, within the five aggregates—form, sensation, perception, mental formations, and consciousness—there are three types of ordinary mental states. "Sensation," which refers to feelings, includes five types: pain, pleasure, sorrow, joy, and equanimity.

Among them, pain and pleasure are primarily physical, while sorrow and joy are more mental. Equanimity refers to a state where there is neither pain nor pleasure, neither sorrow nor joy. "Perception" involves thinking and belongs to rational cognition. "Mental formations" refer to volition—the readiness to act after reasoning. Additionally, the Yogacara school mentions Five Omnipresent Mental Factors—Attention, Contact, Sensation, Perception, and Volition—which are universal mental activities present in all times, places, and actions.

The second is unwholesome mental states, which Buddhism calls afflictions—forces that disturb the tranquility of the mind. Although the mind is naturally pure, free, and joyful, when afflictions invade, its peace is lost. For example, when emotions such as hatred, greed, or jealousy arise, the mind becomes turbulent, and we may even lose rationality and act impulsively.

There are many types of afflictions. According to the Yogacara school, the primary afflictions include six

fundamental ones: greed, aversion, ignorance, arrogance, doubt, and wrong views.

These fundamental afflictions are accompanied by twenty secondary afflictions, which are grouped into three categories:

(a) Ten minor afflictions: anger, resentment, concealment, vexation, jealousy, stinginess, deceit, flattery, harm, pride;

(b) Two medium afflictions: shamelessness, lack of remorse;

(c) Eight major afflictions: restlessness, drowsiness, lack of faith, laziness, heedlessness, forgetfulness, distraction, incorrect awareness.

Among the fundamental afflictions, greed, aversion, and ignorance are the most prominent, referred to by Buddhism as the "Three Poisons." Ignorance refers to

delusion, which obscures our understanding and prevents us from seeing the true nature of life and the root cause of samsara. Because we cannot see clearly, we fall into misguided thinking and lose sight of our true selves—mistaking external things as part of ourselves, and becoming further attached to them. This attachment fuels greed, making us believe that these things will be ours forever. However, we must realize that the world is in constant flux, and nothing is permanent. This impermanence is a natural law of the universe. If we accept and align with it, we can remain at ease no matter what arises. But once greed takes hold, it gives rise to anxiety and fear.

Modern people often feel insecure—why is that? Is our survival more precarious than in the past? Clearly not. The main reasons are twofold: first, the vast flow of information makes us more aware of life's impermanence; second, we are unwilling to lose what we already have. In truth, the more we cling to and possess, the greater our fear of loss. Attachment breeds resistance and conflict whenever what we cherish is threatened. This aversion

carries immense destructive power, as the sutra says: "The moment anger arises, a million obstacles unfold."

In short, all mental illnesses are linked to greed, aversion, and ignorance. Their root lies in ignorance, which is manifested as greed and aversion. Of course, from a psychological perspective, not all greed and aversion lead to mental illness. As long as they remain moderate, do not create psychological barriers, or distort a person's character, they are actually considered normal. This marks a key distinction between Buddhism and psychology.

The third is a wholesome state of mind, aligned with liberation, such as morality, concentration, and wisdom. Among these, wisdom is fundamental—it is the correct understanding of life and the world. Embodying this understanding and firmly believing in it is what Buddhism calls the right view, the foundation of right mindfulness. In recent years, Western psychology has placed great emphasis on mindfulness, integrating it into psychotherapy, education, healthcare, and other fields.

Psychology often focuses on the technical aspects of mindfulness, such as how to focus the mind or practice it. Of course, meditation itself is a technique for training the mind, but this practice cannot be divorced from Right View. According to the Noble Eightfold Path, Right Mindfulness must be rooted in Right View and supported by a healthy lifestyle. Without this foundation, mindfulness becomes an isolated technique; even if practiced, its benefits remain limited, unable to fulfill its true potential. Therefore, in the psychology of liberation, the practice of mindfulness must be based on Right View.

Different Buddhist traditions have different interpretations of Right View, and accordingly, the meaning of Right Mindfulness also differs. Typically, it is understood in terms of the moral quality of thoughts: craving the five desires and being attached to the six sense objects are considered unwholesome, whereas contemplating the Buddha, Dharma, and Sangha is regarded as wholesome. In Theravada Buddhism, however, Right Mindfulness

refers to the mind's ability to observe and be aware of thoughts as they arise, transcending the concept of good and evil. In Chan Buddhism, the highest level of Right Mindfulness is the realization of emptiness—abiding in emptiness amid arising thoughts. Ultimately, spiritual practice is about discerning which thoughts to nourish. With different insights, the depth of Right Mindfulness practice also varies.

After Right Mindfulness comes concentration—choosing a mental state, dwelling in it, and repeatedly returning to it until it becomes the most stable, habitual state of the mind. In concentration practice, one must eliminate two hindrances: restlessness and dullness. Modern people are generally restless, constantly talking, doing, or seeking distractions, never finding peace. Even when the body is still, the mind is often filled with scattered thoughts—this is a direct manifestation of restlessness. Dullness, on the other hand, refers to a state of mental fog, a lack of clarity, and an inability to focus. People today are mostly caught in one of these two states.

This requires practicing meditation to focus the mind on a single object, such as the breath or a buddha's name, allowing distracting thoughts to lose their footing and cease to arise naturally. Just as murky water clears when it settles, the light of the mind naturally emerges, leading to a clear and direct awareness. Only with the power of observing can we cultivate a mind free from greed, aversion, and ignorance. In contrast, when trapped in greed, aversion, and ignorance, we are often unconsciously controlled, driven, and swayed, struggling without even realizing it.

"The nature of the mind is originally pure, only stained by external dust of afflictions." The essence of the mind is clear and luminous; the impurities we display are merely the shadows cast by greed, aversion, and ignorance. It is crucial to understand that greed, aversion, and ignorance are not the state of the true mind but merely the dust of afflictions that cling to it. We should neither take this lightly nor panic; rather, through constant practice, we can clear away these impurities, bringing an end to

afflictions. As the Chan Master Shenxiu said, "Diligently brush and wipe at all times, allowing no dust to settle." When the mind is free from afflictions and defilements, it naturally enters a state of purity and tranquility—radiant with positive energy and filled with joy, and illuminated by the clarity of emptiness.

In addition to the three states mentioned above, there is another state called "equanimity"—a balanced and impartial state that reflects the true nature of the mind. However, once we become attached to the external world, we create various dependencies that give rise to our needs. When these needs are met, the balance we achieve is only temporary. For example, power-seekers find balance upon attaining it, just as wealth-seekers find balance when they acquire it. Yet, power and wealth are impermanent and can be lost at any moment. Relying on external conditions for balance, therefore, is difficult to sustain. More often than not, we find ourselves in a state of imbalance. Buddhism teaches that when we free ourselves from external dependencies and eliminate inner restlessness,

the mind is naturally balanced and self-sufficient, just as the boundless sky needs neither support nor balance.

### 3. True Mind

We just discussed the eight consciousnesses and mental factors above, based on the deluded mind. However, traditional Chinese Buddhism places greater emphasis on the True Mind system as described in classical texts. As early as the Wei-Jin and Northern and Southern Dynasties period, the *Nirvana Sutra* was translated into Chinese, introducing the core idea that all sentient beings possess Buddha-nature and can attain Buddhahood. This approach, rooted in the True Mind, offers a different entry point from that of the deluded mind system. Since then, this teaching has remained central to Chinese Buddhism and continues to shape the tradition to this day.

Additionally, the *Surangama Sutra* and the *Lankavatara Sutra* also teach that every life contains boundless treasures. Yet these treasures remain hidden because

we become lost, controlled by greed, aversion, and ignorance. It is like a wealthy child who was abducted at a young age and taken far from home. Not knowing his true identity and the vast wealth he possesses, he is left to wander and beg to survive. Once he finds his way home, he regains everything that was always his. These treasures inherently belong to us—they need neither to be sought externally nor created.

Chan Buddhism, based on this profound insight, opened the Dharma gate of Sudden Enlightenment for practice. It teaches: "The nature of bodhi is inherently pure; by simply using this mind, one can directly attain Buddhahood." Every sentient being possesses an innate awakened nature that only needs to be realized. This approach, grounded in inherent awakened nature, offers a swift path to Buddhahood, as expressed in the gatha: "Directly point to the true mind, see one's nature, and become a buddha."

This innate awakened nature is often described in

sutras, where it is likened to the sky. The sky is infinite, so is the awakened nature; the sky is formless, so is the awakened nature; the sky can contain everything, so can the awakened nature. However, the mind differs from the sky: the sky is insentient and lacks consciousness, while the mind is sentient, possessing awareness and the function of clear, discerning knowing.

Though the mind can perceive everything, it must not cling, otherwise, it will be like a leaf blocking the eyes, reducing the infinite to the finite. Buddhist practitioners are familiar with the phrase "do not cling," yet it is easier said than done. Greed arises from desire, and the deluded mind is marked by greed—only the degree varies. The stronger the clinging, the greater the greed; the weaker the clinging, the lesser the greed. So, how can we eliminate greed? On one hand, we must cultivate correct views and good habits in daily life, neither neglecting nor indulging in greed. On the other hand, we must realize the true nature of our mind, so that we can uproot greed, attain insight into emptiness, and

truly follow the teaching of the *Diamond Sutra*: "Give rise to a mind free from attachment."

# III

## Buddhist Solutions to Psychological Problems

All practices in Buddhism aim to help us address psychological issues. The goal is twofold: first, to completely eliminate inner greed, aversion, and ignorance; second, to fully develop the wholesome qualities of life—great wisdom and great compassion. The sutras state that the Buddha possesses three virtues and two benefits. The three virtues are cessation, wisdom, and compassion. The virtue of cessation refers to the complete eradication of afflictions, which is the merit of nirvana. The virtue of wisdom is the full realization of great insight, manifesting both fundamental and acquired wisdom. The virtue

of compassion is the arising of boundless compassion for all sentient beings. The two benefits are self-benefit and benefiting others—not only liberating oneself from birth and death and escaping samsara, but also helping all beings attain the same benefits.

How can we achieve this goal? Here, we will briefly introduce several common Buddhist practices used in psychological therapy.

### 1. Taking Refuge

Taking refuge refers to taking refuge in the Three Jewels: the Buddha, the Dharma, and the Sangha. This includes both the external Three Jewels, represented by Buddha statues, Buddhist texts, and the monastic community, as well as the internal Three Jewels, which are the inherent nature within oneself.

Taking refuge in the external Three Jewels means looking to the Buddha as a model of a healthy personality. In

Buddhism, psychological health is not defined by what we consider a "normal person." Instead, it follows the standard set by the buddhas and bodhisattvas, who have completely eradicated greed, aversion, and ignorance while attaining the inner qualities of compassion and wisdom.

Second, cultivate complete trust in the Dharma, as this is the psychological therapy Buddha provided. Third, seek guidance from a virtuous teacher, and put the teachings into practice to complete the healing process. If we do not realize the harm caused by greed, aversion, and ignorance, do not aspire to the qualities achieved by the Buddha, or do not believe that the Dharma can solve problems, then the Dharma will have no effect. From a psychological perspective, these understandings are essential prerequisites for therapy.

Additionally, we must take refuge in the inner Three Jewels, trusting that we inherently possess their essence and the nature of awakening. The purpose of practice is simply to master the methods for solving problems.

The *Records of Pointing at the Moon* from Chan Buddhism teaches that sutras are like fingers pointing at the moon; they are not the moon itself. The true moon resides in everyone's heart, and through these fingers, we are guided to understand our inner Buddha-nature and cultivate our inherent potential for awakening.

Therefore, the ultimate purpose of taking refuge in the external Three Jewels is to help us recognize the inner Three Jewels. If we focus only on the external Three Jewels without realizing the inner ones, our faith remains superficial and does not align with what Buddhism advocates. From a psychological perspective, this is about achieving self-healing and self-liberation in life.

**2. Cultivating Aspiration**

Cultivating aspiration means developing a mental state that reflects one's choice of life goals. People often ask, "Why practice Buddhism? Isn't being a good person enough?" But in this vast world of countless beings, what

defines a good person? Throughout history, sages like Laozi, Confucius, and Socrates have set moral examples, and even today, many individuals embody high ethical standards. These figures are all worth learning from, yet their wisdom and virtue vary in depth. Therefore, we must choose a goal and thoughtfully plan the course of our lives.

We practice Buddhism because we believe that the Buddha's qualities are the most complete and ultimate. But, how can we cultivate these qualities? It begins with cultivating aspiration. Whether or not we practice Buddhism, we generate aspirations every day—sometimes of greed, aversion, and jealousy, and other times of compassion and altruism. Our lives are shaped by these mental states, and without wisdom, we blindly follow our feelings. Such lives are passive, numb, and without a clear future, ultimately controlled by greed, aversion, and ignorance. In fact, this is the reality for most people.

People possess both a demonic nature and a Buddha

nature. Nurturing the demonic nature leads one to become a demon, while cultivating the Buddha-nature leads one to enlightenment. The purpose of practice is to recognize which mental states have already surfaced and which remain latent. Guided by the teachings, we can then make conscious choices—restraining negative mindsets while fostering positive ones—allowing us to improve our inner qualities, one lifetime after another.

The aspiration advocated in Buddhism primarily consists of the mind of renunciation and the mind of bodhicitta. The mind of renunciation is the determination to free oneself from greed, aversion, and ignorance, as well as from the five desires and six sense objects. Bodhicitta perfects the mind of renunciation by extending it from oneself to all sentient beings, with the wish for all to be free from suffering and to attain liberation. In psychological therapy, cultivating aspiration means generating the will to overcome illness and restore health, as this motivation is essential for further treatment.

### 3. Practicing Precepts and Repentance

When it comes to precepts, people often think of restrictive rules that seem to clash with the modern value of individuality and freedom. In fact, the Buddha established the precepts not to impose restrictions, but to help us develop a psychological self-protection mechanism.

Our current life is built upon greed, aversion, and ignorance. When these forces spiral out of control, they can lead to various criminal behaviors. For example, crimes may arise from greed for sex, money, or power, while anger may lead to actions such as murder, arson, theft, or robbery. In short, the root cause of all crimes are greed, aversion, and ignorance. However, observing the precepts helps establish a preventive mechanism to contain greed, aversion, and ignorance within limits, gradually reducing them to maintain a healthy personality.

Repentance, on the other hand, is a remedy after doing evil deeds. As the saying goes, "to err is human." For

ordinary people, doing evil deeds is inevitable, but the key is to recognize them in time. Just as dirty clothes need washing, when our hearts are tainted, we must cleanse them through repentance. In Buddhism, repentance consists of two parts: confession and remorse. Confession involves admitting one's evil deeds in front of the buddhas, bodhisattvas, wise teachers or fellow practitioners, while remorse involves making a vow not to repeat the same evil deeds. Through confession, we can cleanse the negative mental states caused by our evil deeds, release the burden, and awaken inner positive energy. Therefore, repentance acts as a cleanser for one's character and a detoxifier for the mind, preventing harmful influences from accumulating and helping to maintain mental health. Many people suffer from psychological illnesses because they do not know how to repent after doing evil deeds. As mental knots grow heavier and bad habits deepen, they eventually become so entrenched that illness arises.

### 4. Generosity, Patience, and Right View

The practice of the Bodhisattva path mainly includes the Six Perfections: generosity, morality, patience, diligence, meditation, and wisdom. These are all effective methods of psychological therapy. Here, we will briefly introduce three of them.

Generosity is a way to let go of attachment through giving. A generous person, whether practicing material giving, Dharma giving, or the gift of fearlessness, reduces their attachment with each act of giving. As attachment lessens, afflictions naturally decrease as well. When we help others with an altruistic mind, our compassion grows, thereby activating a positive inner mindset.

Patience involves eliminating anger through acceptance. Some people think that patience means forcefully suppressing their emotions without reacting. However, this is not the patience advocated in Buddhism; it is merely suppression, which is harmful to both physical and mental

health. The patience taught in Buddhism involves using wisdom to observe and understand adversity when it arises—understanding and accepting it, rather than reacting with instinctive resistance. Most people live according to their own feelings, and when their interests are threatened, they react with anger. From a Buddhist perspective, when someone harms you, they are themselves a victim of afflictions, controlled by their inner ignorance and unable to help themselves. If we respond with anger, we align ourselves with their afflictions, which is both foolish and unwise. Therefore, Buddhism teaches us to rationally accept everything and handle it with wisdom, rather than passively avoiding it.

Prajna is the Right View, the core of the Six Perfections. The first five perfections are not exclusive to Buddhism but are common to worldly practices. Only when guided by the wisdom of prajna do they become nourishment for the Buddhist path. Therefore, in practice, Right View is the most important; all actions must be based on correct understanding. Psychology also employs cognitive therapy,

as many psychological issues arise from extreme or pathological thoughts. Our beliefs shape our attitudes, and our attitudes, in turn, determine our destiny. To improve the quality of life, we must start by changing our understanding and learn to view the world through the Right View, including the principle of dependent origination. With this insight, we realize that everything is a conditional illusion, arising and ceasing due to conditions, thereby reducing our attachment to the world. Moreover, through meditation, we apply this insight into our mindsets, cultivate the inner wisdom of emptiness, and fundamentally resolve life's challenges.

# IV

## Final Remarks

Both Buddhism and psychology focus on the "mind" and aim to resolve psychological issues. The difference is that psychology focuses on addressing abnormal psychological problems, whereas Buddhism teaches that as long as greed, aversion, and ignorance exist, there remains a hidden risk of psychological illness, making one a carrier of afflictions. Therefore, Buddhist practice not only seeks to resolve the problems caused by greed, aversion, and ignorance, but also aims to eliminate these afflictions themselves, and cultivate the positive qualities within one's life. Only through this can one attain true, complete, and flawless health.



## 静心学堂丛书

【一、文化篇】

01.《佛教与中国传统文化》
02.《佛教与一带一路》
03.《玄奘心路与中国人的精神建设》
04.《东方智慧在当今世界的价值》
05.《传承国学，为现代人安身立命》
06.《如何立心立命》
07.《佛教人本思想与西方人本思想》
08.《人与自我》
09.《认识自我的意义》
10.《我们靠什么认识世界》
11.《佛教的世界观》
12.《传统文化与现代教育》
13.《佛法在家庭教育中的运用》
14.《我理想中的僧教育》
15.《觉醒的艺术》
16.《禅意设计“十二字箴言”》
17.《用禅的智慧设计生活》
18.《生命也是可以被设计的》

【二、人生篇】

19.《佛学、哲学与人生》
20.《<心经>的人生智慧》
21.《认知与心理》
22.《心，人生的导演》
23.《佛教对心理问题的解决》
24.《心理学视角的佛学世界》
25.《人心、人性与人生》
26.《解脱心理学》
27.《<六祖坛经>与心理治疗》
28.《寻找心的本来》
29.《生命的回归》
30.《生命的痛苦及其解脱》

31.《生命的美容》
32.《生命的自觉与自由》
33.《茶与禅的修行》
34.《安心禅茶的禅修理路》
35.《以茶入禅，回归本心》
36.《煮茶观心》
37.《重新认识素食》
38.《从佛法视角谈“断舍离”》
39.《从物品整理到心灵整理》
40.《心灵创造幸福》

【三、社会篇】

41.《人工智能时代，人类何去何从》
42.《佛教在当代社会》
43.《佛教徒的人生态度》
44.《青春十问》
45.《人生百问》
46.《佛教的财富观》
47.《佛教的环保思想》
48.《当公共卫生遇到佛法》
49.《中国企业家的精神困惑与希望》
50.《大道大商——佛教与企业文化》
51.《经营企业与经营人生》
52.《企业与人生》
53.《企业家的现实价值与终极价值》

【四、信仰篇】

54.《佛教的道德观》
55.《慈善，是慈悲心的修行》
56.《与企业家们说慈善》
57.《轮回与解脱》
58.《人生五大问题》
59.《当代宗教信仰问题的思考》
60.《信仰与人生》

61.《人生佛教在当代的弘扬》
62.《人生佛教的思考》
63.《我的修学经历》
64.《佛法修学次第的思考》
65.《一个根本，三大要领》
66.《修学与弘法》
67.《行到水穷处，坐看云起时》

【五、实践篇】

68.《认识菩提导航》
69.《八步骤三种禅修》
70.《认识人格密码，开启八三禅修》
71.《走近佛陀，认识佛法》
72.《皈依修学手册》
73.《如何建立信仰》
74.《从住持三宝到自性三宝》
75.《认识菩提心》
76.《菩提心的修行》
77.《出家与解脱》
78.《戒律与道风建设》
79.《<慈经>的修行》
80.《四无量心的观修》
81.《凡圣只在迷悟间》
82.《正念，使浮躁远离》
83.《正念禅修的要领》
84.《盘坐、呼吸对禅修的意义》
85.《正念禅修十要素》
86.《开启正念与慈悲大爱》
87.《<心经>的禅观》
88.《涅槃之美》
89.《佛法要领》
90.《净土法门与五大要素》
91.《向观音菩萨学修行》

## 国际静心协会、静心学堂简介

国际静心协会（简称 MPI）是 2021 年成立于瑞士苏黎世的非盈利组织，旨在向全球传播佛法智慧和禅意生活。

静心学堂为“国际静心协会”旗下的核心公益品牌，致力于传承生命觉醒教育，为现代人提供安顿身心、安身立命之道。我们推广的静心学堂课程体系，为汉传佛教济群长老以四十年修学所证，对当代佛教教育作出的探索，包括禅意生活、智慧人生和觉醒之道。同时，我们将在世界各地营造具有禅意的空间、彼此增上的氛围，为大众修学保驾护航。

“静心学堂丛书”呈现了禅意生活、智慧人生的部分课程。我们衷心希望，更多人由此了解生命觉醒的教育，共享东方智慧给人类带来的福祉。

## Mindful Peace International & Mindful Peace Academy

**Mindful Peace International (MPI)**, established in 2021 in Zurich, Switzerland, is a non-profit organization dedicated to spreading Buddhist wisdom and promoting a Chan-inspired life globally.

**The Mindful Peace Academy** serves as the core public welfare brand under Mindful Peace International. We are dedicated to passing on education about life awakening and offering modern individuals ways towards physical and mental well-being, thereby helping them ground themselves and discover their life's mission. The curriculum we promote at the Mindful Peace Academy has been authenticated through forty years of study and practice by Master Jiqun, an eminent elder of Han Buddhism. It represents an exploration of contemporary Buddhist education, encompassing teachings on the Chan-inspired Life, the Wisdom for Living, and the Path to Awakening. Moreover, we are committed to creating Chan-inspired spaces and fostering mutually enriching environments worldwide to safeguard the public's learning journey.

**The** ***Mindful Peace Academy Collection*** showcases a selection of courses on the Chan-inspired Life and the Wisdom for Living. We sincerely hope that through these courses, more individuals will engage with life awakening education and share in the blessings that Eastern wisdom brings to humanity.

本书由智因居士乐捐印刷净资

诸供养中，法供养最
行动起来，把握当下善因缘

扫码一键访问

- 济群法师官网、社交媒体
- 国际静心协会官网、社交媒体
- 最新书目，功德助印
- 法宝结缘，加入我们

**Access with QR code**

- Master Jiqun: Website and social media
- MPI: Website and social media
- Latest Books; Support Printing
- Claim Free Dharma Books; Join Us

助印账号（汇款请注明“法宝助印”，专款专用）

银行 Bank: Zürcher Kantonalbank,8010 Zurich
账号 Account Number: CH95 0070 0114 8065 7306 8
户名 Account Name: Mindful Peace International
SWIFT/BIC Code: ZKBKCHZZ80A
地址： c/o TCM Glatt GmbH Richtiarkade 16 8304 Wallisellen