

“Human Being”, as Referred in Buddhist Psychology and Humanistic Psychology

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Buddhist Psychology which points out the psychological importance of Buddhist teachings has been a source for various schools of Psychology. Humanistic Psychology, being one of the popular Schools of Psychology, looks at human being from a different perspective to other Schools of Psychology. When examining how Buddhist Psychology and Humanistic Psychology see and understand the term *human being*, a considerable relationship can be identified. Both Buddhist Psychology and Humanistic Psychology accept that human beings are innately good. Further, both the fields accept that value of life is in present, and have a great power and potential stored in them which can be awakened to get immense powers. However, the ultimatum: *Nibbana (Emancipation)* is unique to Buddhism, whereas the concepts like “self-actualization” or “fully functioning person” mentioned in Humanistic Psychology have some kind of a relationship to *Nibbana*. Further, both these two fields emphasize the personal active engagement of the person to attain *Nibbana* (in Buddhist Psychology) and to be freed from mental health issues (in Humanistic Psychology).

Thus, this paper proposes to discuss how Buddhist Psychology and Humanistic Psychology understand, interpret and perceive the concept “human being.” Further, similarities of concepts between these two distinctive fields, and how the same concept has been analyzed differently in the two fields will be simultaneously discussed and analyzed. A qualitative research study where the Pali Canon and secondary sources of Buddhist Psychology and Humanistic Psychology will be used to elaborate the selected concept.

Key words: *Buddhist psychology, Humanistic psychology, Human being*