

Inter-projection Involved in between Buddhism and Psychology

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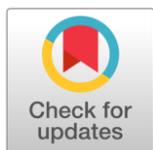
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Abstract: This paper proposes an inter-projection model as an interface between psychology and Buddhism. The model manages to make concrete some critical concepts in Buddhism, and at the same time extend and deepen the scope of psychology or psychotherapy. From psychological perspectives, the methodology in psychology helps Buddhism become more objective, less metaphorical, and thus offers easier access to the general public. From perspectives of Buddhism, the theories of which help intensify and extend the scopes of psychology, thus prompting its development. This inter-projection model attempts to interpret the mirror-like projection between human consciousness and external environment, from which one can obtain the insight from Buddhism as well as its impact on theories of psychology or psychotherapy. For example, while the insightful learning from Gestalt psychology lies in exploring relationships among various environmental stimuli at the given moment, and thus it is, in essence, external, and microscopic, the insightful learning of Buddhism seeks to perpetuate the ultimate transcendence through the wisdom of mindfulness on everything in the universe without time constraints, and thus it is, by contrast, internal, and macroscopic. Further, in Rogers' client-centered therapy, the therapist is, as suggested by Buddhism, required to foster his own skills on mindfulness other than demonstrating unconditional regard, genuineness, and empathetic understanding to clients, and eventually achieve self-transformation, and feel at ease in various adversities, like lotus growing from dirty muds.

Keywords: Inter-projection mode, psychoanalysis, Heart Sutra, Diamond Sutra, Insight, nirvana.

1. Introduction

Psychology is mainly a study of human cognition and behavior with various orientations and diverse perspectives. The psychoanalytic school cares mainly about human subconscious, including the individual subconscious, initiated by Sigmund Freud (1856-1939), and the collective subconscious

by Carl Gustav Jung (1875-1961). The behavioral school studies the relationship between human environmental stimuli and responses, divided into classical conditioning developed by Ivan Petrovich Pavlov (1849-1936), and John Broadus Watson (1878 – 1958), instrumental conditioning by Burrhus

Frederic Skinner (1904-1990), and social learning theory by Albert Bandura (1925-). The cognitive school stresses the cognitive process of human brain and the way in which information is processed, as initiated by Ulric Gustav Neisser (1928-2012). The humanistic school looks at human potential, needs, self, value, dignity, and individual differences, as by Abraham Maslow (1908-1970) and Carl Rogers (1902-1987). Teachings on human mind in Buddhism are described in various theories (Loy, 1982; Kudara, 2002; Humphreys, 2012). Among them, "scientific knowledge" divides people's mind into eight kinds: the eye, the ear, the nose, the tongue, the body, the consciousness, the last, and the Alaya. Lai Ya, known as the "heart method." The first four kinds of knowledge are closely related to the psychology of perception. The body is related to behavioral psychology, the consciousness to cognitive psychology, while the last to Freud's personal sub-consciousness and the Alaya to Jung's collective Subconscious. Many concepts from theories of psychology are deeply influenced by Buddhist teachings. For example, Maslow, father of humanistic psychology, has named the highest level of human needs as "self-realization". According to the version of Xing Yun Master, it refers to Buddhism. The concepts of self-realization are interpreted by the concepts of "enlightenment" and "nirvana". Psychology also provides an access for the general public to glimpse the profundity of Buddhist teachings from the perspective of scientific evidence.

From the perspective of psychology, Buddhist concepts, other than religious functions of Buddhism, can also deepen the exploration of psychology. From the perspective of Buddhism, though knowledge developed by psychology is limited, or even trivial, the empirical spirit of scientific inquiry in psychology has made the doctrines of Buddhism more implementable. Through the dialogues between Buddhism and psychology, these two systems interact with each other

and complement each other. Although the history of Buddhism is far more ancient than psychology, many concepts of psychology originate from Buddhism, but psychology is also one of the manifestations of Buddhism. To put it differently, Buddhist scholars can interact with psychologists to substantiate many concepts of Buddhism, and psychologists can broaden their perspectives and make profound their ideas by contacting Buddhist scholars. This demonstrates the constructive meaning of dialogues between Buddhism and psychology. Metaphorically, if dharma is the whole universe, then psychology is like a grain of sand in the Ganges. According to I-Shin master (683—727), the whole universe can be seen from a grain of sand, while the sand is the universe, and the universe is a grain of sand.

This article starts with proposing a hypothetical model, as a platform for Buddhist and psychological discourse, then introduces some significant concepts of Buddhism, and compares them with those of the relevant theories of psychology to intensify the specific methods of psychological theories. And this model, as a communication platform, must be applied to both sides of the individual entity. Specifically, the model proposed in this paper can be coined as the psychological model of Buddhism, or simply the inter-projection mode of consciousness, to further interpret certain concepts of Buddhism.

The inter-projection mode

What is the inter-projection? As Lian Huasheng (life and death unknown), an Indian devotee around the 8th century, put it in "Tibetan Sutra," that at the very moment of death, man's soul is temporarily relieved, and the very moment of consciousness enters a very clear and delicate subtle realm, but because people know nothing about this realm, they cannot actively react to it, and thus miss the opportunity to reach in-depth insightful understanding. (At this time,

because the mind is still drawn by the past karma, corresponding to the unconscious level of the world sense, and thus fall, once again, into the cycle of life and death. The soul will encounter various gods in the process of shifting amid different circles. Some are amiable, pleasing, and friendly, while others may be ugly, scary, and elusive. According to teachings of "Tibetan Sutra", these are just the projections of the soul, essentially the illusion of the void. After having been realized, the ignorant chaos of the soul will then turn into transcendental wisdom. Essentially, teachings of the Tibetan Sutra are relevant to collective unconsciousness initiated by Carl Jung, the father of the teaching and analytical psychology. Jung believes that the world of gods and souls is the projection of the collective subconscious mind of every individual. Simply put, the correspondence involved is called "projection".

However, the inter-projection defined in this paper is not confined merely to the projection defined by Carl Jung or Sigmund Freud. Projection, as defined in psychoanalytic theory, such as that of Sigmund Freud, refers to the fact that people tend to push ideas and emotions in themselves unacceptable to others, and misconceive that others have such similar ideas. For example, some people hate his neighbors, but they are too ready to find troublesome neighbors everywhere, though they feel that this behavior is inappropriate. In order not to hurt their complete self, a projection effect may ensue, and misconceive that the neighbors hate him, and find faults with him, so he will choose to fight back for self-defense, to rationalize his own trouble-finding behaviors onto neighbors. This kind of psychoanalytic projection is rather constricted. The inter-projection here goes beyond Ludwig Feuerbach's projection idea. Feuerbach believes that religious belief is the dream of the human thinking. Through this dream, man may promote himself to become God. Therefore, all the attributes of God are human qualities, which are not perfect in

human beings. However, in dreams, they will be beautified into gods-like attributes. God is seen as wise, emotional, because people have wisdom and feelings, and human morality is perfected into God's holiness. And because people expect life to continue, God is dreamed of eternity. Feuerbach's projection ideas are limited to the projected content (limited to God) and the process (limited to beautification and dreams).

Inter-projection here refers mainly to all-round projection, where everything, good or evil, inclusive of various states of events or things at different levels is the object of projection, and the projected objects are reflected back and forth. The phenomenon of becoming a projection stimulus, which projects onto or with each other, is similar to the reflection of two mirrors, which creates an endless mirror image. From inter-projection, one of the mirrors represents the inner world, and all the prototype concepts (archetypes) contained in Jung's collective unconsciousness refer to the whole human history and even the connotations of all souls. Everything in the outer world can be reflection. In other words, all the external worlds, and the three thousand worlds, everything in the universe, tangible, inanimate, can find corresponding points in our inner world. That is, the external mirror and the inner mirror project onto each other, and everything outside is an inner projection, and at the same time, everything inside is an external projection. For example, in the case of Jung's archetypes, when a certain person A falls in love with another B, from the perspective of projection (Mullen & Hu, 1988; Orive, 1988; Malancharuvil, 2004), it is the animas/anima male/female archetype (first mirror) of the inner prototype, projected on the person B (the other mirror), so that the [male/female prototype] that A loves is projected on B, and falls in love with B. In other words, what A loves is still his own [male/female prototype], not B. Therefore, when B loves a different person (irreversible to the prototype of A), A thus feels unusually

painful, not because A lost B, but B took away the male/female prototype projected on B. That is, A is suffering because she lacks the projection of the mirror of B and cannot sense the prototype she loves. From the perspective of "inter-projection", we can glimpse the intersection of psychology and Buddhism. The relationship between psychology and Buddhism can be illustrated below:

Connotations of inter-projection

The inner world of an individual affects the world in which it is projected. For example, when the mood is stable and peaceful, everything that is seen is always pleasing to the eye. When you are in a bad mood, people or things around you seem to be boring and annoying. Similarly, the external environment also affects the inner world of the individual. For example, when you are in love or seriously ill, if you can completely change the environment in which you live, so that what you see and hear is very fresh, the mood will change and be more optimistic accordingly. Thus internal world and external environment affect each other, which effect is two-way projection. The catch line: "Buddha can

respond to man's sincerity." In other words, treating people with Buddha's heart will make people around them feel like Buddhas, and the surrounding Buddhas will reflect the Buddha's nature in return, so they continue to form a virtuous cycle. On the contrary, treating people like thieves, the people around them look like thieves, and the thieves around them will reflect back again, so they continue to form a vicious cycle. Another example is when you are angry, when you think of "the Great Mercy, Great Compassion, and Bodhisattva," then you feel no troubles, hatred, and ignorance. This clearly indicates that if the inner world is of a bodhisattva, and the external world is also the bodhisattva reflected. Therefore, the Buddha sees all beings as Buddhas; and the individuals can see the Buddha in the state of consciousness of the Buddha. As in the Diamond Sutra, the Buddha says, "If you desires to see me according to my physical form, to hear me according to the substantial sound and voice, you are in the devil's approach, and cannot see the true Buddha." The physical and substantial form cannot reflect Buddha's state of consciousness, so you can't see it (i.e., you cannot correspond to the Buddha's mind).

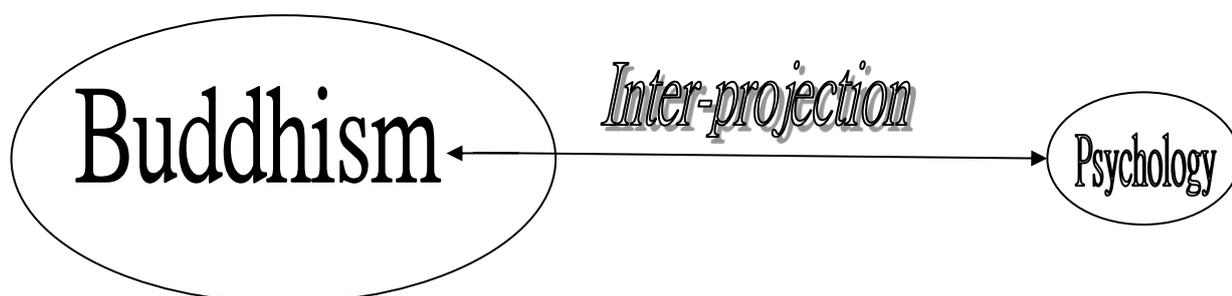


Figure 1: Assumed Relationship between Buddhism and Psychology

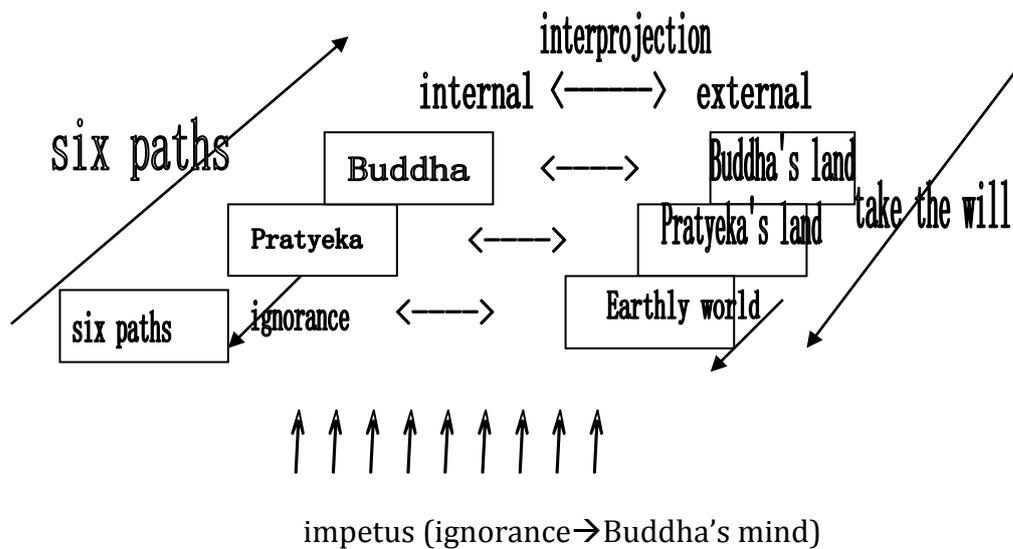


Figure 2. Dynamic chart of inter-projection

Figure 2 above clearly indicates, firstly, the internal consciousness can be divided into three stages: six paths, Pratyeka, and Bodhisattva-Buddha, and the external environment also involves these three realms, with an inter-projective relationship between each other. Second, from the low-order to the high-order, through six paths and hundreds of thousands of approaches (giving, holding, forbearing, advancing, meditation, and prajna) to eliminate ignorance, to realize the origin of emptiness, and finally self-conceived to transcend beyond the physical being, to reach Nirvana's Bodhisattva - the realm of Buddha. Third, there are two types of approaches from high-order to low-order; one is to take the will (for all the minds, the ones with ultimate righteousness), the other is in the six paths, falling into the six reincarnations due to ignorance. Fourth, each stage has its original driving force, similar to the individualized process defined by Carl Jung, or the self-realization by Abraham Maslow, that is, from ignorance to Buddha.

Specifically, the heavens, humanities, Ashura path, animal path, evil ghost path, and hell path (in addition to the higher levels of consciousness, such as Buddha, Bodhisattva, and Pratyeka) are also encompassed in

Buddhism (Sarao & Long, 2017). These can be seen as a different level of consciousness in man's internal world. Each person will have different levels of consciousness in different time and space that coordinates and exists in different proportions. Both Buddha and Carl Jung believe that reincarnation is the stage in which people experience these moments in their daily lives. For example: if Peter likes a girl, and every time when he sees this girl, he is full of joy. At this time, Peter's consciousness is in heaven (as happy as a fairy). And if Peter spots the girl he likes was talking happily with another man, then at this very moment, Peter's consciousness was on Ashura path. Once, the girl flirted with Peter, at this time, Peter was so intoxicated that the current consciousness state is in the animal path (i.e., obsessed with erotic love). Under normal circumstances, if a certain ratio of consciousness is high, it is more likely to be sensitive to the environment corresponding to that consciousness. This is the inter-projection effect. For example, a person A likes to help others, and there is a bodhisattva heart (Bodhisattva's consciousness). Under normal circumstances, he will tend to travel in a harmonious and pleasant environment; even if it is full of five turbidities (mishap, obscenity, distress, and

death). The environment of the evil world will become a pure land and become a world of bliss. On the contrary, B likes to be intrigued with people (Ashuluo path), under normal circumstances, B will be more likely to get involved in the intrigue environment or situation. Even if it was originally a peaceful environment, it would be smoldered by the B, resulting in a pandemonium.

Further, among these different levels of consciousness, the higher the level (mainly refers to the upper bounds of Buddha, Bodhisattva, Pratyeka), the stronger the correspondence and the greater the influence. These levels of consciousness can be divided into two categories. Among them, the realm of Buddha, Bodhisattva, Pratyeka is enlightened, and transcendent, while the gods, humanity, Ashura, animal, evil Ghost, and Hell (the Six Paths), are generally subject to reincarnation (the lower bound of the six reincarnations), distressed, ignorant, and obsessed. In order to shift the lower-level consciousness into a higher one (for example, from humans to Bodhisattva), from the inter-projection perspective, one must set attention on the Bodhisattva (through Sixty thousand approaches), and pacify his heart and consciousness (that is, to be in the consciousness of bodhisattva). As Nebula Master put it: "...to correspond via the righteous state of mind..." If the mind is always fixed on a certain consciousness state, which will be reinforced further by that given state through self-projection and inter-projection. If this intensity is expressed in the high-level mindset (such as the Pratyeka), the easier it is to enter the holy (into the edge or the bodhisattva), and get away from the troubles. On the other hand, if this intensity is expressed in the low-level mindset (such as Ashura path), the easier it is to sink further into the troubles of the six reincarnations.

Inter-projective power of the Buddha's consciousness

The generation of behavior is always caused by intrinsic motivation of the individual along the stimuli of the given conditions in the external environment. In the case of taking meals, the internal factor that produces eating behavior is hunger, and the condition of the external environment is food. Therefore, the behavior of eating is the combination of internal motivation and external environment. Psychoanalytic theory believes that abnormal behavior is an unresolved conflict of the inner subconscious, expressed through the scenes of the characters in a given environment, expressed as a symptom. For example, a delusional patient always thinks that he is the greatest (exaggerated delusion), or that all people are hostile to him (persecution delusion), or that everything is related to him (relationship). Patients with paranoia often feel insecure in their inner world, for lacks of basic trust in people, being too sensitive and selfish, jealous and aggressive. It is easy for them to overreact to unclear events, stimuli, and conflicts with people around in a loosely external social environment, causing a vicious circle of delusional symptoms. From the inter-projection point of view, the delusional minds of such patients will be projected on the people and things in their external environment, and the after effects will then be projected back again, thus constantly generating inter-projection.

Why do people want to practice spiritual exercise, and desire to enter the Buddha's state of mind, and pursue the realm of Nirvana? The main reason is to liberate from the pains faced in life, that is, to transcend all the pains in life with the Buddha's consciousness. The Buddha's interpretation of the four holy sacred: pain, encounter, extinction, and path, and among which bitter involves eight kinds of suffering (birth, aging, sick, death, love separation,

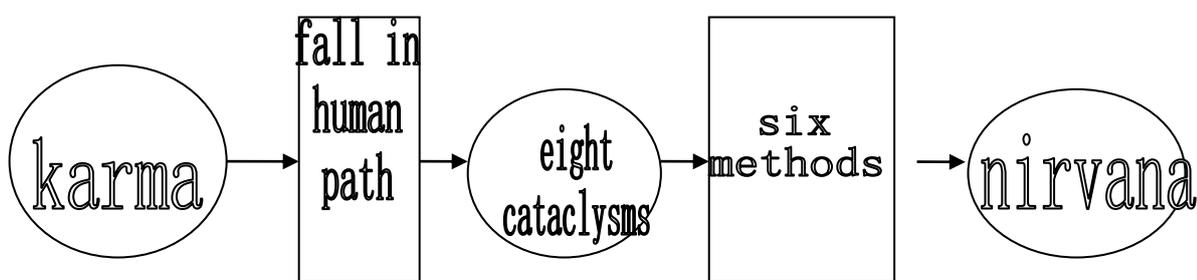
resentment gathering, unfulfilled dream, the pain brought on by the five skandha). These sufferings are caused by the karma of cataclysm. Even if they do not practice in this life, they will continue to create more karma. After the vanishing of the flesh, the karma will accumulated during the lifetime, and one will be fixed on it, which cycle is endless, and trapped in the so-called six reincarnations. The path of suffering is the six methods of self-cultivation: giving, precepting, forbearing, advancing, meditation, and prajna.

Truth Prajna

According to inter-projection, our state of consciousness (karma) will be projected into the world of the apes that we live in (six paths). The pains of these six paths are reflected back and projected by the original karma, thus forming a loop. Through spiritual practice methods such as, giving, holding, forbearing, advancing, meditation, and prajna, we can raise our consciousness to the

Buddha's mind, and then live in this state of consciousness through the concept of inter-projection circuit, skipping the six paths, and eventually reach the nirvana. Among these methods of spiritual practice, prajna (wisdom) is the most important. According to the prajna heart, wisdom refers to the kind of cognition that can see the essence of everything. The cognition of vanity is divided into three levels: five implications (sight, subject, thought, action, and consciousness), various vanities (including Dharma), and emptiness (including emptiness itself as vanity). These three levels can be explained via the three kinds of prajna to explain the suffering, the gathering, the extinction, and the Tao (the four noble truths). The text prajna is through the words to help understand the meaning of suffering, gathering, extinction, and Tao (also referring to prajna), and to take the meaning of suffering, gathering, extinction, and Taoism in mind, and to transcend them, which can be illustrated below:

Figure 3. Cause-effect



of human spiritual practice

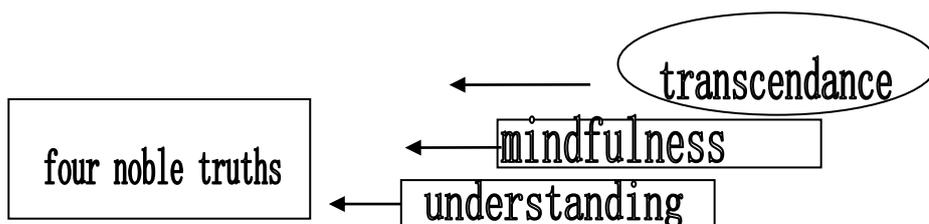


Figure 4. Three levels of prajna

Truth prajna refers to the wisdom of seeing the truth of things, the seeing of which is tantamount to transcending it. This phenomenon can be seen everywhere in psychoanalysis. Freud used free associations, dream analysis, resistance, transfer and interpretation to reconstruct the conflicting situations of clients' early stage of life, allow them to return to the scene in order to understand what happened at the time, and eventually their symptoms were reduced. But the reality of the Buddha's consciousness refers not only to cognitive understanding, but also to the realization of vanity, the insight into the emptiness, and this is also what cognitive theories in psychology lack. In addition, we can see the qualitative differences between different levels, such as three kinds of different transcendences. Text prajna helps us get out of confusion, and allows us to see ourselves deeper, while mindfulness prajna helps us escape from distress, and truth prajna helps us to completely transcend our consciousness. Such inter-level differences among different levels are very similar to the hierarchy of needs of Abraham Maslow, the father of humanism. Maslow has explained the motives of human behavior; he contends that human needs fall mainly into three levels: scarcity needs (basic physiology, safety, belonging, and respect), growth needs (knowing, esthetics, self-realization), and transcending needs (collective self-fulfillment). According to Maslow's framework, if the scarcity needs are met, then growth needs follow, and then comes the transcendent needs. However, there is still a fundamental difference between the Maslow's theory of needs and the prajna of the Buddhist scriptures. Specifically, the latter emphasizes the understanding, observation and transcendence of human needs. In other words, from a prajna perspective, when an individual has a true knowledge of the emptiness of everything, he has moved in the direction of liberation. At the same time, the Buddha's prajna wisdom can enrich Maslow's need structure, that is: those whose scarcity

needs are not satisfied will make efforts to fulfill them, and then the growth needs will take over, and then further into transcendent needs. In each individual level of need satisfaction, one must be mindful in order to achieve the so-called truth prajna. Perhaps the intensity of scarcity needs can be reduced, while the need for collective self-fulfillment can be heightened.

Dana (Giving) is generally divided into several levels, reflecting corresponding consciousness levels: giving treasure, giving body, giving Dharma, and giving without a mind abiding in form). These giving can be compared with the prajna wisdom. The fearlessness giving of Bodhisattva and Buddha means that they are not obsessed with all the forms. This kind of giving goes beyond the sight, the voice, the fragrance, the taste, the touch, the law, that is, the giving of the form. As Diamond Sutra indicates in the "Miao Xing Non-abiding of form": "... Bodhisattva in the law (the phenomenon of the universe), should live without (egocentrism), in the giving...". In the Diamond Sutra, the Buddha once contested the merits of different levels of giving, and said: "If someone filled the Universe with the seven treasures and gave them all as alms, would his merit be great?" Subhuti replied: "Very great, World Honored One. "Subhuti, if on the other hand, someone received and kept even a four line stanza of this sutra and expounded it to others, his merit would surpass that (of the giver of treasures)". From the perspective of inter-projection, the level of consciousness that can be projected on giving treasure is lower than that of giving dharma. We can also infer that the merits of giving treasure are not as good as that of dharma. The advantage of giving dharma without abiding in it is the greatest, and its effect is the highest. In other words, the engagement of "giving in forms" such as: donations to charities, disaster relief is of less value and effect than the giving of something "spiritual". The former helps to solve temporary problems, but cannot help transcend the reincarnation. And the giving

dharma or the non-form giving can allow more souls to have a chance to be liberated, which is really a merit. The different levels of giving should be understood on the premise of mindfulness of the prajna and the reality. If we understand and observe this distinction, then we will naturally transcend this distinction; that is, we do not abide the form of giving, which is the highest level of Buddha's consciousness.

Forbearing humiliation

In the history of Zen, the dialogues between Bodhidharma and Emperor Liang Wu can best such an analogy. Emperor Wu once asked Bodhidharma what the ultimate sacred truth is, and Bodhidharma replied: "There is no such thing as sacredness". Emperor Liang Wu further asked, "Who is in front of me?" Bodhidharma replied: "I don't know him." Such an answer was meant to suggest Emperor Liang Wudi not to be egocentric, and there is no such thing as a saint. If one has in mind the distinction between meanings of a saint, then one does not understand the Dharma. The true saint will put the difference of the Holy Spirit down, which is also true about the Dharma. The truth prajna is mainly of transcendence, it is beyond the name of all, good or bad, and it is about mindfulness, without abiding in form, without distinction and egocentrism. Then Emperor Liang Wu went on: "What merits have I had since I was the emperor, who built man-made temples, wrote sutras and created Buddha statues?" "No merits at all," replied Bodhidharma. Emperor Liang Wu continues, "Why is there no merit?" "This is only a small fruit of human nature, and there is a cause of leakage like shadows, not the true reality." Emperor went on, "Then what is the true merit?" Bodhidharma replied, "The pure wisdom is ingenious, vanity is the essence, and the merit cannot not be fought for." Obviously, the problem lies in the fact that Emperor Liang Wu is often obsessed by doing good deeds. From

this we can realize that distinctions between giving with form and giving without form are essentially different.

Simply put, preserving paramita suggests staying away from evil; that is, to stay away from the scales in body, language, and intention, not to react to it, not to project with it, and not to project it. Specifically, preserving paramita is staying away from the consciousness where the moods of pride, envy, embarrassment, perseverance, resentment, inhumanity, and greed will cause suffering and misery. All these have to be discarded. From inter-projective point of view (Ross & House, 1977; Newman, & Baumeister, 1997), these states of mind will cause us to generate six reincarnations, constantly projecting, and ultimately lose the prajna wisdom without liberation. As we examine the human sufferings from mindfulness prajna and truth prajna, all these are nothing but vanity. Therefore, being mindful about these sufferings can help transcend them, and this is what preserving paramita is all about. The above mentioned sufferings can be regarded as syndromes due to the absence of truth prajna. Psychoanalytic theory even considers these mental emotions as mentally illness (Bramel, 1962; Semeonoff, 1987; Addison, 2009). For example, pride is due to the inherent deep feeling of inferiority in the individual, and the morbid manifestation of seeking compensation in an overcorrected manner is a psychological defense mechanism; jealousy results from overdemanding oneself, which causes a sense of frustration, and then projected it with a negative emotional attitude onto others. (Envy has the same logic, but with positive emotional attitudes); evil and egocentrism, fanaticism are derived from the unresolved subconscious conflicts in the psycho-sexual development stages, thus resulting in complexes. To take Oedipus complex as an example, the evil view of the opposite sex or the enthusiasm for something (such as fetishism) is the morbid result of its projection; stinginess is the result of the

external projection of hoarding character due to the excessive pressure on the anal stage of the psycho-sexual development. Greed is the unsatisfied compensatory role rooted from the oral stage of the psycho-sexual development, so is the fussiness caused by the overly cleanliness, being the result of excessive demands on oneself and project it on others. Resentment is the projection of unsatisfied abnormal love on the loved one. According to Buddhism, since the long history of cataclysm, all sentient beings have experienced reincarnations for countless times, they have been born from egg birth, worm birth, viviparous birth, wet birth, and even metamorphosis. Even if they are born into insects, the dead bodies are piled up higher than the highest mountains, so there is no need to envy (or swear) others, because the objects we have envied (or jealousy), we have shown evil, jealousy, attachment, resentment, non-human beings may all be our closest relatives such as parents, children since the long history of cataclysm (as the great universe is the projection of our internal world). This Buddhist perspective seems more feasible and may help us bear these bitter moods. After all, man's life is full of misery. If we don't have the wisdom of prajna to understand them, to be mindful about them, we cannot transcend them, and we will correspond to them, and create a projection loop, thus eventually falling into endless painful reincarnations. Therefore, we must practice preserving paramita with truth prajna.

Forbearance of paramita means tolerance of all humiliation, defamation, injury, and even suffering that happen to us. Buddha said in the self-report of the Diamond Sutra, "The Bodhisattva must be recited in the past five hundred centuries to be a humiliating immortal. In the world of your life time, there is no picture of ego, no person, no being, and no life." This live suggests the method of forbearing humiliations. If we already have had truth prajna, we will have no sense of

discrimination in everything, and we can see though all humiliation, slanders, and injuries. Not only will we endure humiliation naturally, but we will also be compassionate to the perpetrator and will vow to help transcend him. In this way, according to the principle of inter-projection, it is more likely to live in the consciousness of Bodhisattva. If we can't bear the humiliation, we will be angry, that is, we will be insensitive to the feelings of Hell path, and thus never be able to escape from the hell-like cataclysm.

Advancement Prajna

Psychiatrist Victor Frankel once said, "A person who finds meaning in life can tolerate any form of suffering in life." In other words, when a person discovers that his suffering is full of meaning, he will experience joy of suffering. In one case, a doctor friend of Frankl's wanted to commit suicide for the death of his beloved wife. Frank asked him the first question, "Do you love your wife?" "Of course, otherwise I won't feel so sad" replied his doctor friend. Then the second question, "Does your wife love you?" The friend replied, "I am sure she loves me." Frankl continued: "Since both of you love each other, each of you must realize that someday one of you will leave the world prior to the other. And the one still alive will feel pain. If you die first, your wife will feel painful, and if your wife dies first, you will feel painful, accordingly. Either one of you will have to feel painful whatsoever. Now your wife doesn't have to worry about it, because you have already taken up this pain instead of her. And because you love your wife and suffer for her, what can you complain?" The doctor's friend finally relieved and smiled, as he found the meaning of suffering and being alive.

Dr. Frankl helps others through meaning finding from a cognitive perspective, thus enabling his client to transcend suffering. However, the meaning behind Buddha's

forbearing of humiliations is even more profound; that is, forgiving the perpetrators and willing to transcend their suffering. The Master Xuanhua once said, "Remember! Remember! Starter devotees of the Buddhism must practice forbearing humiliations! Even if others really want to kill you, you should feel resentful, but to practice spiritual exercise even further than the immortal of forbearing humiliations. Yet it does not necessarily mean that when the limbs of the immortal are cut off, and still feel without hatred. Briefly, now that you cut off my body, I still don't feel hatred. Even if people vilify me, or treat me impolitely, I don't feel hatred. I am not born to hate." This is another testimony that suggests Buddhism transcends over psychology.

Advancement paramita mainly refers to, first, the generation of no evils. Whatever evils such as jealousy, murdering, or heresy are made vanished through the consciousness of Buddha. Nothing evil is to be born; second, the evils that have already been generated must be made vanished; third, the positive or virtuous intentions or deeds such as compassion, joy, love, courtesy, righteousness, and attachment yet to be generated must be allowed to germinate and grow; fourth, the virtuous intentions and deeds that have already been generated must be made further enhanced. In a word, the practice of perfection lies in the abandoning all evils, the practice of all good deeds; that is, to terminate the evils but to polish the virtues. Master Nebula believes that as long as one preserves paramita, the Buddhist path can be reached. In the six ways to cultivate Buddhist path, giving, preserving paramita, forbearing humiliations, meditation, and prajna are five methods of practice. If they are not polished or advanced, they are more likely to be discouraging; if forbearing humiliations is not refined, it is more likely to be destroyed; if preserving paramita is not refined, it is not strong enough; if meditation is not reinforced, its power is not strong enough to break through the barriers of

entrance; if there is no advancement, and if all the prajna are not to be perfected.

Recently, some western psychologists have investigated the personality traits of 316 corporate executives and found that having good interpersonal relationships, knowing how to listen to others, and being good at communication have little to do with the success of business leaders. But if they have strong executive and good organizational skills, long-term work, diligence and other traits, then they are more likely to create great success as a business leader. The devotion and commitment to work is what is called advancement, which is close to the spirits of alchemists studied by the analytic psychologist Carl Jung (Baumeister, Dale, Karen & Sommer, 1998; Clement & Krueger, 1998). In the same vein, the Chinese Taoist's alchemy seeks "to refine physical being to achieve spiritual transformation." In the thirteenth and fourteenth centuries, a group of excellent warlocks in the East and West, who had tried their best to transform iron into gold, but no one succeeded. However, in the process of such a material transformation, as the alchemists involved themselves wholeheartedly to the transformation, they eventually succeeded in spiritual transformation. That is, although the iron has not become gold, the heart has become gold. The concept of advancement in the article fully interprets the connection between practice and alchemy. Dr. Frankel also suggests that there are many ways to make life meaning, including: to truly love a person, to experience a suffering, and to accomplish one thing. However, the so-called advancement in Buddhism is intertwined with other five types of practice; that is, advanced giving, advanced preserving paramit, advanced forbearing humiliations, and advanced meditation.

Meditation Prajna

Finally, meditation prajna is specified in Hui Neng's collection, "Speeches of The sixth Zen Master." In this collection, the so-called meditation refers to the non-abiding application of external entity without pollution called Zen, and the sustained concentration on the clear internal entity; that is, the so-called external Zen and internal concentration. Externally, one can stay internal peace while facing the five desires and six dusts, and the worldly life and death, which is Zen. Internally, one is not obsessed with greed and likings, which is concentration. If one practices meditation, then the dark room will be lighted." Master I-Hsin said, "The purpose of practice is to see through the reality (the true essence of things)." He furthered, "The whole society can be transformed by the ultimate calmness of a single individual." For example, if B is misunderstood or misconceived by A, who then defame B in public. At this time, B may impulsively desire to argue against A's defamation with A to get back to justice, and it is foreseeable that the misunderstandings between A and B will grow deeper to the extent that they eventually become enemies.

Suppose B could stay calm through meditation and be mindful about what happened around the moment he learned the slander created by A, then because of the prajna wisdom where B experiences the picture of no ego, no person, no being, and no soul. At the moment, B may experience the so-called "everything is one" (mutually interdependence), and the deep sense of compassion toward A will naturally emerge. So, on the next day, when B encounters A, B will correspond with A based on the Buddha's compassion. According to the principle of inter-projection, A will then be more positively affected by B's consciousness, so the tension between them will be greatly reduced, and this society will then be positively transformed because of A's and B's transcendental consciousness. As previously mentioned, our

external world is the projection of our internal world.

Meditation is readily associated with Zen Buddhism and Epiphany. German Gestalt psychologists believe that epiphany is the most important way of human thinking. The epiphany of Gestalt psychology refers to the awareness of the overall relationship in the current problem situation. German psychologist Wolfgang Kohler (1887-1967) conducted an experiment with chimpanzees to observe their way of learning. For example, he tied a bunch of bananas under the ceiling of a room, put a box in the corner of the room, and then put a chimp that had been hungry for a few days into the room. At first, the chimp jumped up and down under the banana, but the banana was never reached, so it began to walk around the room. After a while, it pushed the box under the banana and stood up to get the banana. This example illustrates the problem solving by finding the relationship between different stimuli in the context of awareness. To achieve this epiphany is mainly due to the integration of the observer and the situation into one. When meditation is deep, we are integrated into the object of observation and become one. We are not measuring or thinking about the object, but directly recognizing it. The object of our deep mind is equal to the heart, and the heart is also the object of our deep awareness. For example, if we look at a small grass, we are that small grass, and grass is equal to us; if we look at clouds, we are clouds, and clouds are equal to us; if we look at a drop of dew, we are that dew, and dew is equal to us; if we look at a small insect, we are that small insect, and small insects are equal to us; if we look at the Buddha, we are that Buddha, and Buddha is equal to us.

Gestalt psychotherapy suggests the necessity to start with the context of the interaction with the environment to understand an individual (Henle, 1984). Therefore, the goal of treatment is to help

clients be aware of what they have experienced and their actions, including: understanding the environment, insightful understanding, accepting themselves, and being able to have contact with others. Therefore, it emphasizes what the parties have experienced at the given moment (the present). Gestalt therapists believe that psychological problems are rooted from a loss of connection with the integral part of the living environment, and certain important parts of life are alienated from individuals, thus creating falsehoods, fears, and stalemates (these are unfinished experiences). Therefore, the individual is supposed to have instant contact with the current experience and complete experience to the unfinished business. At this time, you can deepen your mind and make your interaction with people and the environment reach the deepest freedom. In this regard, Buddhism practice must combine prajna, giving, forbearing humiliation, advancing, and meditation into one, and integrates them into a coherent hole. This obviously goes beyond psychology.

Conclusion

The inter-projection model proposed in this paper aims to provide a platform of communication between Buddhist scholars and psychologists. This model deals with the different levels of human consciousness and the correspondence between inner and external environments. Further this model tries to interpret the important concepts of Buddhist Mind and the concepts related to psychotherapy. From the perspective of Buddhism, psychology is not, what is called, ultimate wisdom. But from the perspective of inter-projection, although psychology still belongs to the six states of consciousness, after all, it is also the manifestation of Buddha. Through the substantiation and pragmatism of psychology, the nature of emptiness or vanity can thus be understood. If there is no reality, there is no emptiness. This is why many

people believe that human beings is most suitable for spiritual practice, and it is more challenging for those who practice Buddhism at home in that daily life provides more practical opportunities to cultivate reality. The catch lines of the three ancestors of Zen Buddhism: "Bodhi per se is without any tree; the bright mirror is also not a stand; essentially there is not a single thing; where could any dust be attracted "? This line fully demonstrates the understanding of the 6th Zen Master (Huineng)'s understanding of emptiness, but if there is no the catch lines uttered by the 5th Zen Master (Zu Hong), "The body is a bodhi tree, and the heart is like a mirror. When you are diligent, don't make it dusty." Then, how can Huineng express his catch lines? After all, Huineng is quite ingenious to transcend vanity from reality. Therefore, through reality, we are able to transcend to the vanity. There is no denying that Buddhism is resourceful for psychology, as the concept of emptiness in Buddhism, and the perception of everything in the universe, greatly expands the horizons of psychology, psychoanalysis, logo therapy, and client-centered therapy. In short, the theory and methods of treatment can be greatly improved by borrowing the concepts of Buddhism (as it is). In contrast, what can psychology bring to Buddhism? As mentioned earlier, psychology, although not equivalent to the ultimate wisdom, is also the Buddha's manifestation. The Buddha once said that there are 84,000 methods of spiritual practice. Each person has different ways of enlightenment. Through dialogues between psychology and Buddhism, at least in the field of psychology, people can be enlightened through psychological channels, or other fields of discipline. All disciplines are just ships that help us reach the shores of Nirvana. It is a necessary tool. After crossing the other shore, it must be abandoned.

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