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A study on the psychological roots in Early Buddhist psychology with reference to the abnormal behaviors of modern society

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Buddhism in its efforts to analyse the worldly phenomenon have worked on the issues of mind both from the philosophical and ethical point of view. In line of its acceptance of mind –body relationship, Early Buddhism has successfully combined five aggregates, i.e., Visible form (**Rūpa**), Feelings (**Vēdanā**), Perception (**Saññā**), Mental volition (**Sanhara**) and Consciousness (**Viññāna**) to apprehend abnormalities. In Buddhism, this functioning can be elucidated primarily based on noxious trio (**Akusala Mulās**) or Craving (**Lobha**), hatred (**Dosa**) and delusion (**Moha**). These roots (**Hetus**) can be identified various numerical lists in Early Buddhism, post Abhidhamma literature and commentaries etc.

Furthermore, the Early Buddhism can be regarded as a repository of abnormal behaviors. It means that, out of the whole formulas in the canon, many of formulas (**suttas**) have totally dedicated for explaining the illusion of the world. Discourses have used to explain empirical illusion or abnormal states of mind in different types of discussions of defilements (**Kilesa**) in order to disillusion for all human beings. For instance, **Rogasutta** sutta in SN points out that every individual except the noble one (Arahant one) suffers from some kind of disease). When it comes to the **Māgandiyasutta** in Majjima Nikāya, every individual has been compared to itches people by the Lord Buddha, again except noble one. Many discourses on , (**Dasasamyojana**) ten fetters, (**Dasakilesa**) ten corruptions, (**Dasamiccaditthi**) ten wrongs, (**Chattāri-vipallasāni**) four pervasions (**Pancanivarana**) five hindrances are rich repository. Indeed, this sort of expositions can be recognized as the psychological roots (**Hetus**) are appeared in Early Buddhism. In this study it is very clear envisioned that the psychological roots and its effect with reference to the abnormal behaviors of modern societal people, based on the Early Buddhist psychology possess very significant co efficient and correlation values.

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