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A Study of the Applicability of the Early Buddhist Noble Eightfold Path for the Development of Cognitive Behaviour Therapy

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ABSTRACT

Third-wave therapies of Cognitive Behavior Therapy have adapted the Buddhist therapeutic principles to build an effective CBT approach to recovering secular miseries. Mindfulness has been the major practice utilized in third-wave therapies. However, the Buddhist literature was not adequate for mindfulness, throughout the entire Buddhist literature has presented various doctrines with a therapeutic potential. One of the undiscovered therapeutic doctrines in early Buddhism was the Noble Eightfold Path, which aligns with the therapeutic components of CBT. Considering this significance this study has explored the therapeutic value of the early Buddhist Noble Eightfold Path and developed the teachings of the Noble Eightfold Path into a therapeutic framework with synthesizing Cognitive Behavior Therapy. Teachings of the suttas highlight the Noble Eightfold Path as a pathways for the ultimate achievement of early Buddhism. However, these components can be utilized for the solving of even secular or mundane miseries. There are eight attributes in the Noble Eightfold Path and those are classified into three categories sīla, samādhi, and paññā, utilized for adapting moral behavior, purifying psychological and emotional states, and cognitive transformation as the intervention. This approach of the ENP can be adapted as a third-wave therapy of CBT, considering the significant therapeutic potential in relapse prevention, long-term recovery, and total personality development compared to the other CBT third-wave therapies. Therefore, teachings of the Noble Eightfold Path can transform into a CBT therapeutic framework and be utilized for the holistic recovery of the individual.

1. Introduction

The spiritual traditions of India emphasize philosophical teaching and practices for the cessation of suffering in secular and sacred living. Past, these teachings were utilized in a religious notion, but contemporary, researchers have recognized the therapeutic potential of the philosophical teachings and practices of Indian religion, which can be clinically applied as a psychotherapeutic intervention to overcome the psychosocial challenges experienced by the individual. In comparison to the other Indian religions, teachings of the Buddhist philosophy and practice consist of a solid utility in restructuring the personality of the clients (Cornelissen & Misra, 2013). Buddhist psychotherapeutic approaches are majorly utilized in the third wave therapies of Cognitive Behaviour Therapy (CBT). Western psychotherapy Cognitive Behaviour Therapy is a prominent intervention, introduced by Aaron T. Beck. The early stages of CBT or the first wave of CBT focused on adjusting behavior and the second wave focused on restructuring cognitive thoughts. However, each intervention approach presents several deficits and later researchers formulated the CBT as an evidence-based intervention to enhance therapeutic effectiveness. One of the major drawbacks present in CBT is the difficulty of restructuring personality, relapse prevention, and building a transformation of cognition. Western cognitive and behavior theories related to the CBT were adequate to address this conceptual matter and their attention has been directed towards the Eastern philosophies and Humanistic approaches and integrating those with the CBT to build a holistic intervention (Lambert, 2013). The result was the third wave of CBT was propagated with the above-mentioned integration of the Western and Eastern therapeutic principles and contributed towards overcoming the deficits of traditional Cognitive Behaviour Therapy developed in the first and second waves. Evaluating the application of the Eastern and Indian psychological principles with CBT, the significant adaptation of the Buddhist philosophical teachings and practice is presented. For example Mindfulness-Based Stress Reduction (MSBR), Mindfulness-Based Cognitive Therapy (MBCT), Acceptance and Commitment Therapy (ACT), Mindfulness Based Intervention (MBI), and Dialectic Behaviour Therapy (Kang & Whittingham, 2010). These therapies are developed with the integration of Buddhist psychological principles and practices, utilized within contemporary Cognitive Behaviour Therapy to resolve the malfunction of cognition, emotions, and behavior. This may evidentially show that, through the utilization of Buddhist principles, has the potential to contribute as a CBT therapy, and if any Buddhist doctrine has the potential to restructure the individual cognition, behavior, and psychological state can be reformed as the CBT intervention. Researchers, who have examined this potential of Buddhist teachings have indicated that early Buddhist doctrines have more potential on therapeutically formulated as Cognitive Behaviour Therapies (Kumar, 2002; Trich et.al, 2016). Due to the simplicity of application and practice, scientific validation and fewer scholarly studies under the third-wave therapies of CBT mindfulness and other Buddhist framework-oriented psychotherapies were popular in the field of clinical psychology (Kelly, 2023). However, directing towards the early Buddhist doctrine of the Noble Eightfold Path is represented with a therapeutic value towards the transformed individual by directing various interventions for the behavior, psychological nature, emotions, and cognition. This may indicate a potential for developing the Noble Eightfold Path as a CBT intervention aligned with the third-wave therapies of CBT (Dylan, 2014; Fung et.al, 2024). Considering this potential the research question of the study is whether the early Buddhist doctrine of the Noble Eightfold Path can transformed and applied as a CBT intervention in a therapeutic framework with references to the third-wave therapies of CBT. Under the evaluation of the applicability of early Buddhist teachings and

practice of the Noble Eightfold Path as a Cognitive Behavioural Therapeutic approach, the objectives of the study are (1) To evaluate the therapeutic value of the early Buddhist concept of the Noble Eightfold Path (2) To recognize the therapeutic framework of Cognitive Behavior Therapy (3) To identify the evolution of Cognitive Behaviour Therapy and present nature (4) To evaluate the applications of the Buddhist teachings on the third waves therapies of the Cognitive Behaviour Therapy (5) To develop a Cognitive Behavioural Therapeutic framework based on the early Buddhist doctrine of Noble Eightfold Path. The discussion of this study is presented under four headings. The first heading is titled the therapeutic value of Buddhist Noble Eightfold Path and throughout the explanation of the findings it elaborates on the *sutta* teachings on the Noble Eightfold Path according to its three categorizations of *sīla, samādhi,* and *paññā* or moral behavior, concentration, and cognition. The therapeutic value of these three categories has been examined in the respective content (Shonin et.al, 2015). The second heading speaks about the theory and practice of Cognitive Behaviour Therapy. This exploration has been titled Prospects of Cognitive Behaviour Therapy. The content under this heading highlights the nature of CBT by evaluating the basic therapeutic components of CBT as emotions, thoughts, and behavior, and the contribution of the above-mentioned therapeutic components towards managing individual feelings, behavior, and thoughts by changing the underlying core belief system (Evans, 2017). As described above, the early stage of Cognitive Behavior Therapy represents several deficits. Later through evidence-based research has been overcome the deficits of CBT and introduced third wave therapies to enhance the effectiveness of the intervention of CBT. The third heading discussed the clinical application of the third-wave therapies of CBT. In addition, the content will discuss the adaptation of the Buddhist philosophical teachings and practices in the third wave therapies of Cognitive Behaviour Therapy (Giraldi, 2019). Also, this section provides a holistic understanding of the therapeutic potential of Buddhist philosophical teachings and practices and less attention to direction towards the Noble Eightfold path. Pragmatically, the therapeutic values of the Noble Eightfold Path and the therapeutic process of the CBT synchronize in the fourth heading and present the transformation of the soteriological teachings of the early Buddhist Noble Eightfold Path into a Cognitive Behavioural Therapeutic framework. This therapeutic framework presents the operation of the Noble Eightfold Path therapeutic capability as a Cognitive Behavior Therapy discussed in the first heading. The distinction between the content of the first and fourth heading is the elements and therapeutic values described in the first heading present in an application form similar to the Western CBT framework as described in the second heading. Further, the framework described in the fourth heading consists of the therapeutic dimensions of the third wave of CBT and clearly presents the potential implicational perspective rather than a theoretical viewpoint. Or as the Eight Noble Path (ENP) in CBT (Perlis et.al, 2005). Consequently, this study presented the psychological and therapeutic potential of the early Buddhist Noble Eightfold Path with the application notion concerning the third wave of Cognitive Behaviour Therapy. Additionally, directing attention on harnessing the essence of the Buddhist doctrine to build new forms of therapeutic models and enable the Buddhist psychological values for long-term recovery and total personality development.

2. Materials and Methods

This study is a qualitative and throughout methodology, Buddhist teachings related to the Noble Eightfold Path and the application of Cognitive Behaviour Therapy distinctively examines and combines all the teachings related to the Noble Eightfold Path in a Cognitive Behavioural Therapy and formulated a CBT therapeutic framework

based upon the therapeutic potential of the Noble Eightfold path. The primary data collection was related to the early Buddhist Noble Eightfold Path from the *sutta piṭaka* and the secondary data was collected from the material related to Cognitive Behavior Therapy and Buddhist doctrine. The collected data and facts have been analysed through the content analysis method and findings have been represented under four headings the first heading presents the therapeutic potential of the Noble Eightfold Path concerning human behavior, psychology, emotion, and cognition, second and the third heading present the overview of the CBT and application of Buddhist teachings in the third wave of CBT. The fourth heading presents the outcome of the complete study by presenting the CBT approach developed based upon the Noble Eightfold Path and its application towards solving human psychological problems and transformation of the personality as a new way of CBT third-wave therapy.

3. Results and Discussion

3.1 Therapeutic Value of the Buddhist Noble Eightfold Path

Gautama Buddha through his teachings has shown a path for the cessation of human suffering and sorrow both in secular and sacred order. According to the Buddhist understanding due to the activation of the three unwholesome roots which are known as *lōbha, dōsa, and mohā* individuals experience desolation in their living. Craving or attachment towards the secular desire or need is the inherent nature of the human being, human is directed towards the experience of pleasure and avoiding pain due to the influence of the psychological need of the *lōbha.* Throughout human existence individuals' work in a thirst for experience attachment in secular desires, the inadequate nature of the experience of pleasure grows the aversion (*dōsa*) in individuals due to the result of pain. Consequently, individuals always present with this craving aggression and unsatisfied nature may deal with various situations in a delusional (*mohā*) psychological state. Therefore, the function of these three toxins comes from the unconsciousness state of the mind being the root of human miseries and the consciousness spectrum leads individuals towards unwholesome behavior (Gethin, 1998). For the deliverance of this psychological suffering early Buddhist teachings have introduced Four Noble Truths for the cessation of all the roots of human misery and suffering. All these teachings have been explained throughout the Four Noble Truths of the Buddhist philosophy as mentioned in the following: (Nanatiloka, 2000)

1. The truth of suffering
2. The truth about the origin of suffering
3. The truth about cessation of suffering
4. The truth about the path leading to the cessation of suffering

As described in the *Dhammacakkapavattana sutta (S 56.11)* from the various forms of suffering clinging of five aggregates known as form (*rūpa*), feeling (*vedanā*), perception (*saññā*), mental formation (*saṅkhāra*) and consciousness (*viññaṇa*). The cause for this clinging is the psychological state of the *taṇhā* deeply rooted in the unconscious mind, which always directs an individual toward the craving for sensory experience, existence, and extermination. This outlook shapes the individual intention or volition (*cetanā*) and forms the activity (*kamma*) with mind, body, and speech about wholesome and unwholesome nature (Devdas, 2008). Early Buddhist teachings prompt a path of cessation to go beyond these unwholesome roots and miseries according to the supreme achievement of the *nibbāna*. The significant feature of the early Buddhist teachings is it has introduced a pragmatic path for the realization of above mentioned supreme experience and cessation of misery as described in the respective philosophy. This path is known as the Noble Eightfold Path or *ariya aṭṭhaṅgika magga.* Teachings related to

this doctrine have been elaborated in several suttas in the *sutta piṭaka*. Principally, the *Dhammacakkapavattana sutta* (S 56.11) has expounded that human suffering as an experience and behavior of the two extremes of devotion to self-gratification and self-mortification. Individual suffering may occur as an exposure to these two extremes and ignoring these two extremes and placing on the middle path or *majjhimāpaṭipadā* as recommended in this *sutta*. Therefore, this *sutta* elaborated Eightfold middle path which is known as the right view (*sammā diṭṭhi*), right intention (*sammā saṅkappa*), right speech (*sammā vācā*), right action (*sammā kammanta*), right livelihood (*sammā ājīva*), right effort (*sammā vāyāma*), right mindfulness (*sammā satí*) and right concentration (*sammā samādhi*). Individuals who lead through this path will ultimately experience the supreme realization of the *nibbāna*. Further, this philosophical concept has been elaborated on the *Nagara sutta* (S 12.65) from another viewpoint as individuals experience birth, aging, and death due to the clinging consciousness with name and form continues existence. This formation and relationship can be dissolved through knowledge or vision. For the experience of cessation, this *sutta* has recommended following the path of the Noble Eightfold Path. Therefore, through the teachings of the above *sutta* is recommended to heed the Eightfold of early Buddhism for the cessation of sorrow and misery. Moreover, *Sacca vibhaṅga sutta (MN 141)* has elaborated on each component of the Noble Eightfold Path as below:

1. Right View: The knowledge and insight on suffering, the cause for the suffering, the supreme state that will be experienced through the cessation, and the practice of the cessation
2. Right Intention: An individual who has thoughts or ideas of renunciation, compassion, and non-violence
3. Right Speech: Individual ability on the absent from the untruthful, tattling, abusive speech and idle charter
4. Right Action: The individual is absent from the harm on living beings, stealing other properties, and unethical sexual pleasure
5. Right Livelihood: Individual ability to sustain their secular living through a moral way of earning
6. Right Effort: Individual potential attempt and strength towards free from the unwholesome thoughts
7. Right Mindfulness: Individual ability to propagate awareness of the experiences of the negative motives
8. Right Concentration: The individual is free from the sensory craving and unwholesome thoughts and experiences the equanimity of the mind organ

Likewise, the above-mentioned *sutta* has been given a philosophical meaning and elaborates the application of the Noble Eightfold Path of early Buddhism. Furthermore, *Culavedalla Sutta* (MN 44) has categorized these eight components into three elements, as described in the *sutta* those are defined as *sīlakkhandha, samādhikhandha,* and *paññākhandha*. According to this explanation right speech, right action, and right live hood are categorized as *sīlakkhandha,* right effort, right mindfulness, and right concentrations are categorized as *samādhikhandha,* and right view and right intention are categorized as the *paññākhandha.* In addition, *Mahācattārīsaka sutta* (MN 117) highlights that this practice begins with the right view because an individual may already be experiencing the wrong view, and releasing the individual from the illusion of cognitive empowerment is essential. Therefore, this *sutta* highlights that the Noble Eightfold Path begins with the right view, and all other folds are connected with the elementary right view in the path of cessation. However, the practice first starts with the *sīla* and then continues to other elements of *samādhi* and *paññā*. Through examining the teachings of the Noble Eightfold Path one can recognize that the early Buddhist pathway of cessation is developed and presented philosophically and

psychologically rather than a metaphysical and theological orientation. Presently, scholars have evaluated the therapeutic values of the Noble Eightfold Path and highlighted the steps of the Noble Eightfold Path as follows: (Piyadassi, 2017)

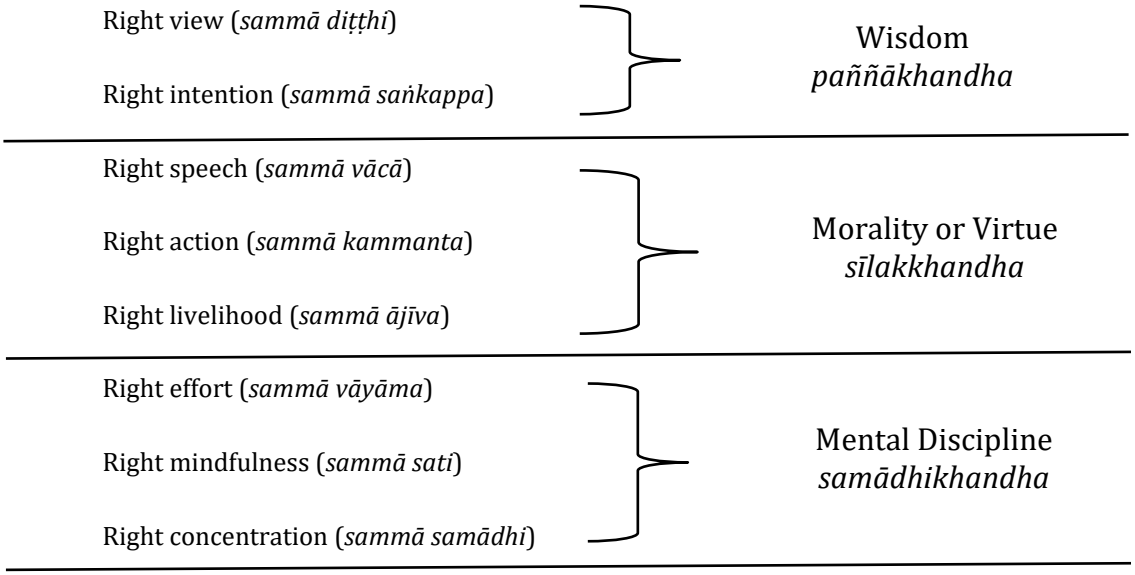

Figure 01. Classification of the Noble Eightfold Path

The examination of the above classification of the Noble Eightfold Path indicates that this practice directs individuals for moral, psychological, emotional, and cognitive development. These teachings have therapeutic values and the potential to be synthesized as psychological interventions (De Silva, 1996). Further, therapeutically these folds dominate the individual response to body, mind, and behavior (Aich, 2013). According to explanations on the Noble Eightfold Path, the cessation path begins from morality and then moves towards concentration and wisdom (Bucknell, 1984). The practice of moral behavior described in the *sīla* can lead the individual to control their negative behaviors, enhance the positive behavior, and generate positive consequences from the behavior may contribute to dealing with psychological problems in behavioral perspectives of right speech, right action, and right livelihood. While individuals have problems most critical challenge faced in their interaction the society can be effectively addressed through the virtue created by the *sīla* (Virtbauer, 2012). However, the control of behavior problems may not be solved, then it's essential to develop the mental clarity to deal with the problems. This potential is developed with the establishment of the right effort, right mindfulness, and right concentration concerning the *samādhi.* Therapeutically, enables individual willpower with the right effort to avoid risky behavior and mental motivation. Negative emotional conditions and resilience towards problems can be overcome by enabling the right awareness and concentration with the evolvement of a positive mentality in a mundane state (Udomratn, 2010). Further, with the help of their effort, individuals can develop the proper mindfulness and concentration which helps towards the mental restless and disappearance of the five hindrances that affect the evolution of

psychological problems of the individual. However, the complete recovery lies in the restructuring of the personality, this can only proceed by the cognitive transformation. The proper application of the right view and right intention enables the individual to see the root of the problem and understand the utility of their potential towards solving problems generated by the right view and brings the individual to positive willpower into action to solve problems and productive lifestyle within the right intention. Ultimately through the establishment of morality, concentration, and wisdom individuals are able to have an insightful experience about their unsatisfactory and impermanent psychological needs leading to problems, and work for positive transformation by self-dedication with the Noble Eightfold Path (Sayadaw, 1977). Thus, early Buddhist teachings of the Noble Eightfold Path have a therapeutic value for the transformed individual through adapting ethical behavior, and psychological and cognitive development for the cessation of the sorrow and misery in the secular conduct.

3.2 Prospects of Cognitive Behaviour Therapy

Contemporary clinical psychology utilizes various interventions to make individuals free from psychological suffering and Cognitive Behaviour Therapy can be recognized as the one of prominent interventions. This intervention has been introduced by Aaron Beck through his exploration of the formation of psychotherapeutic intervention for depression patients and has formulated Cognitive Behaviour Therapy for depression. However, in contemporary psychotherapeutic practice utilizing CBT as a holistic and mandatory intervention in both counseling and psychotherapy (Cottone, 2017). Exploring the therapeutic application of CBT, the term Cognitive Behaviour Therapy indicates that this therapeutic intervention is focused on two aspects of the organism. Those two attributes are behavior and cognition. According to Cognitive Behaviour Therapy, individuals experience pathological conditions due to the negative bias and cognitive distortions of life events. These negative experiences individuals perceive and structure their experience and as a result, individual feelings and behavior will be determined (Chao, 2015). Further, this will sharpen the negative beliefs, assumptions, predictions, interpretations, reinforcement, behavioral deficits, and skill deficits. Based upon this pathological concept it's clear that the psychosocial experience of an individual formulates the cognitive structure of the individual, according to the strength of the cognitive structure of an individual, when a problem appears maladaptive thoughts and irrational behavior are determined. Moreover, CBT explains the layers of cognition and represents four layers, those are automatic thoughts, intermediate belief, core belief, and schemes. Automatic thoughts are the thoughts that we experience when exposed to a negative situation and the nature of the automatic thoughts determines the expression of emotions and behavior. Individual intermediate beliefs or attitudes are shaped by automatic thoughts and this condition is known as intermediate belief. These intermediate beliefs are developed through the core beliefs and the schemes of the Individual. Throughout childhood, we develop our insight about ourselves or over-generalizations of ourselves. Based on the situation it developed a mental structure with the information. This is defined as schemas. When individuals are exposed to any situation they will experience these psychological conditions and according to the nature of the schema and core belief consequence will be negative or positive (Seligman & Reichenberg, 2001). These causes underline the deeper cognitive process and the condition will be observable through emotions, feelings, thoughts, and behavior. This explanation of pathology has been presented through the following diagram:

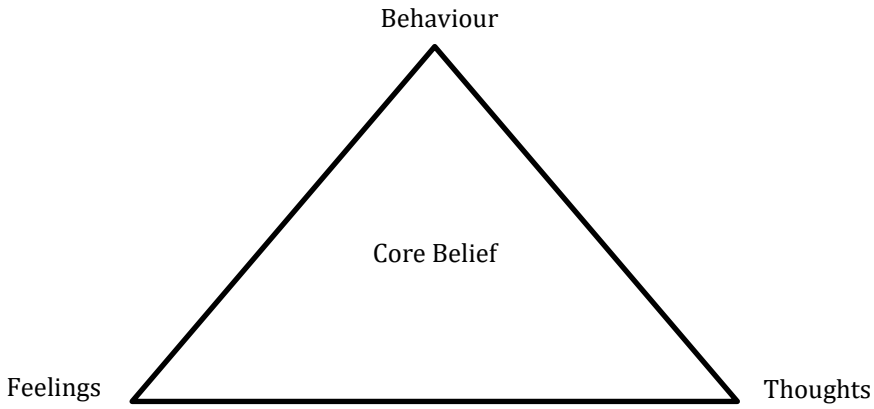

Figure 02. Cognitive Triangle of CBT

As illustrated in the above diagram it indicated that there is a strong interconnection between behavior, feeling, and thought. However, those are the observable psychological processes, and core beliefs are the underlying psychological processes that are unobservable. Therefore, the situation and the nature of core beliefs and schemas will determine the nature and the way of expressing the behavior, feelings, and thoughts in relation to the problem experience. Cognitive Behaviour Therapy explains the individual cognitive and behavioral pathological based on the above-explained theory. Therefore, the treatment process of Cognitive Behavior Therapy mainly focuses on helping the individual to recognize their immediate and underlying thoughts and beliefs which are associated with their emotions and behavior. Then, challenge the individual to make the change in their thinking and behavior through an effective client relationship, measurable goals, and skill development. Cognitive Behaviour Therapy utilizes both behavioral and cognitive techniques in the process of intervention which are thought recording, identification of automatic thoughts, self-monitoring, reattribution, cognitive rehearsal, activity scheduling, behavioral experiments, skills training, role-playing, behavioral rehearsal, and exposure therapy. The utilization of these interventions makes a strong psycho-education process for the individual and directs individual toward the changing the unrealistic thought and maladaptive beliefs into a positive emotional disposition and an effective lifestyle (Corey, 2013). However, later practitioners and researchers have explored the limitations of CBT. Those are Cognitive Behaviour Therapy represents a limited perspective on emotions, an inadequate view of interpersonal factors, weak therapeutic alliance, and over-emphasizing the consciousness control process (Clark, 1995). Further, there is less evidence on measuring the efficacy of Cognitive Behaviour Therapy. However CBT is effective in comparison with other psychotherapies, its applicability to diverse populations, ineffectiveness on relapse prevention, inadequate relapse prevention and management of specific disorders, and insufficient long-term outcomes have been the drawbacks of CBT (Dobson, 2010). Critically, the literature highlights that long-term recovery from CBT is questionable and for the management of some cases pharmacological interventions are necessary (Hofmann et al., 2012). In addition, Cognitive Behaviour Therapy is time-consuming, high cost, and inadequate to manage complex mental disorders, increasing negative

symptoms and close relationships between therapies and the client are the limitations of this approach (Dollarhide & Lemberger, 2019). These limitations have been indicated in Cognitive Behaviour Therapy in the early stages of the interventions. However, through later research, its efficacy has been proven with the meta-analysis studies, which is the method of combining the findings of a larger number of clinical studies and considering the sample size and outcomes to determine the clinical efficacy of the psychotherapeutic intervention proven that Cognitive Behaviour Therapy highlight is effective in depression, anxiety, personality disorder, substance use disorder, schizophrenia, bipolar disorder, eating disorder, sleeping disorder, acute stress, aggression, chronic disorder, and distress medical condition with the 106 meta-analysis examinations (Hofmann et al., 2012). Therefore, Cognitive Behaviour Therapy can be recognized as an effective, low cost and evidence-based intervention in the psychotherapeutic intervention in contemporary healthcare services

3.3 Third-Wave Therapies of the Cognitive Behaviour Therapy

Contemporary Cognitive Behaviour Therapy is delivered as an effective and evidence-based therapy for the management of several mental health challenges. However, recently researchers in CBT have recognized that this respective intervention is clinically effective in the management of psychological problems but inadequate in personality restructuring and total personality development. Considering a new approach of CBT developed by synthesizing the teachings of the eastern philosophy and Buddhism. This approach is known as the third-wave therapy of CBT. To effectively develop a complete recovery in Cognitive Behaviour intervention the third wave of therapies has been integrated to modify maladaptive cognition, decrease emotional distress, solve problematic behavior, promote mindfulness, acceptance, and relationship strength, enhance psychological flexibility, development of metacognition, activate acceptance and decrease cognitive defusion (Hayes & Hofmann, 2017). These third-wave therapies have utilized the philosophical and spiritual teachings in Eastern philosophy for the development of various therapies in the third wave. They have given significant attention to exploring the psychological values of practices of Buddhism and adapted the Buddhist teachings for the development of the third-wave therapies of CBT (Harrington & Pickles, 2009).The present clinical practice utilizes the interventions of Acceptance and Commitment Therapy (ACT), Mindfulness-Based Cognitive Behavior Therapy (MBCT), Mindfulness-Based Stress Management (MBSR), Dialectic Behavior Therapy (DBT), Meta Cognitive Therapy (MCT) as the third wave therapies of the CBT (Hofmann et al., 2010). Acceptance and Commitment Therapy directs, guides, and motivates individuals to recognize the values of existence and inspiration for positive change. This intervention represents several features of spiritualism and Eastern philosophies. Acceptance and Commitment Therapy deals with the six therapeutic principles. Those are (1) cognitive fusion versus cognitive diffusion (2) experimental avoidance versus acceptance (3) inflexible attention versus present moment awareness (4) attachment to the conceptualized self-versus self as context (5) inaction, compulsive action, or impulsive action versus committed action (6) absent, fused, or pliant values versus chosen values. The component of the ACT highlights self-judgment and action towards overcoming problems which are philosophical teachings of spiritual philosophies of the Eastern and highlighted the practice of mindfulness which originated from Buddhism. Therefore, Acceptance and Commitment Therapy represent spiritual values and incorporate mindfulness principles in the therapeutic framework (Santiago & Gall, 2016). Dialectical Behavior Therapy focuses on cognitive restricting and assertive training on the clients to overcome psychosocial challenges. To effectively

deliver DBT highlights the significance of the individual capacity for acceptance. These therapeutic attributes have been developed in CBT by adapting Zen Buddhist principles. Further, wholeness and continuous changes also adapted from Buddhism. Moreover, the effective therapeutic session DBT utilizes the practice of mindfulness (Robins, 2002). Therefore, Dialectical Behavior Therapy has adapted the Buddhist teachings in the therapeutic framework (Chapman, 2011). Moreover, Mindfulness-Based Stress Reduction (MBSR) and Mindfulness-Based Cognitive Therapy (MBCT) have been adapted to the Buddhist concept and practice of mindfulness (De Zoysa, 2016). Under the prescribed mindfulness practice in CBT individuals are direct bare awareness of moment-to-moment experience or remembering and sustaining attention. Throughout this practice, the individual is able to be free from the victimization that is generated from their mind. Further, Jhon Kabat-Zinn explored the paradigm of mindfulness and introduced it as awareness emerges through paying attention to purpose in the present moments and non-judgmentally to the unfolding of experience moment by moment. Later, this concept was adopted in the MBSR and MBCT. Therapeutically, Mindfulness-Based Stress Reduction intervention promotes complete awareness of daily living activities. Breathing excise, body scans, and mindful walking are introduced as therapeutic techniques. MBCT focuses on providing mindful training for the individual to secure relapse and defend the automatic thoughts generated through psychosocial challenges (Kang & Whittingham, 2010). Thus, third waves therapies are integrated with the major intervention of Cognitive Behaviour Therapy to provide more effective and humanistic therapeutic service for individuals, couples, and groups to have a complete recovery and satisfied lifestyle. In the contemporary world, there is a high demand for the utilization of third-wave therapies because those interventions contribute to a positive change in the individual and relapse prevention. Through the utilization of Eastern and Buddhist principles and practices, therapists can address the deeper layer of the individual psychological experience rather than the limited perspective of Western psychology principles. Therefore, inculcating Buddhist thought and practice in a psychotherapeutic framework within the third-wave therapies indicts a significant contribution and potential of Buddhist teachings as CBT interventions in pragmatically (Dimidjian et.al, 2016)

3.4 Buddhist Noble Eightfold Path in Cognitive Behaviour Therapeutic Framework

According to Cognitive Behaviour Therapy, individuals experience mental health-related challenges due to maladaptive cognition and irrational thoughts. Rationalizing the individual maladaptive cognition and making a positive union between the individual feelings, thoughts, and behavior can lead the individual toward a positive lifestyle. Later, developments of third wave Cognitive Behaviour Therapies focused on restructuring the personality and total personality development as the outcomes of the therapeutic intervention of CBT. The significant feature of the third-wave intervention is the therapeutic framework has been developed with the teachings and practices of Buddhism, which indicates that third-wave therapies of CBT have accepted the therapeutic efficacy of the Buddhist teachings in restructuring personality. Based upon this acceptance and notion, the applicability of the three therapeutic elements of *sīla, samādhi,* and *paññā* in the early Buddhist Noble Eightfold Path occupying as a third-wave therapy of CBT is described here. The Buddhist teachings applied in the third wave majorly utilize mindfulness and enable individuals to experience the awareness of the psychological state and directly cope with the problem (Kumar, 2002; Kelly, 2023). However, the significance of the Noble Eightfold Path is individual all the lies in

behavior, psychology, emotion, and cognition can be strength effectively and be aware of the problem, with the application of the Noble Eightfold Path individual is able to understand the roots of his or her problems and generate a positive will power. This may therapeutically contribute towards overcoming the present problems and coping with future problems due to the proper manifestation of the behavior, psychology, emotions, and cognition similar to Cognitive Behavior Therapy and the third wave of CBT (Arbuthnott, 2014). To effectively apply the therapeutic values of the Noble Eightfold Path a proper intervention framework is essential, otherwise, the expected outcome won't able to generate. Considering the therapeutic values of the Noble Eightfold Path the CBT framework of the Noble Eightfold Path can be present as follows:

Table 01. Noble Eightfold Path-Based Cognitive Behaviour Therapy Framework

<table>
<tr><th>Therapeutic Component</th><th>Therapeutic Process</th><td rowspan="10">Therapeutic intervention: apply the Eight components based on a single intervention to purify and self-reflection on behavior, emotions, and cognition.</td><td rowspan="10">Therapeutic outcome:
Total Personality Development and Long term recovery</td></tr>
<tr><td>Right View</td><td rowspan="2">Cognitive development (paññākhandha): Empower the individual cognitive ability to reflect their core beliefs and change</td></tr>
<tr><td>Right Intention</td></tr>
<tr><td>Right Speech</td><td rowspan="3">Behavior modification(sīlakkhandha): Develop positive behavior patterns to cope with the situation</td></tr>
<tr><td>Right Action</td></tr>
<tr><td>Right Live Hood</td></tr>
<tr><td>Right Effort</td><td rowspan="3">Conciseness development (samādhikhandha): Emotional control and mental purification to control reaction</td></tr>
<tr><td>Right Mindfulness</td></tr>
<tr><td>Right Concentration</td></tr>
</table>

As illustrated above the Noble Eightfold Path therapeutic framework can be formulated according to the principle of Cognitive Behaviour Therapy (Seligman & Reichenberg, 2001). Contemporary, therapeutic application of CBT is first to control and modify human behavior and lead individuals towards a positive behavior through the modification of cognition. In comparison to this, Eight Noble Path (ENP), CBT is focused on adapting moral behavior for control and modifying behavior into a positive form concerning the sīla. However, before the commencement of this interventional process, based on the principles of the Noble Eightfold Path first elementary adaptation of the right view regarding problem-solving and essentiality should be pointed out. Because individuals live with the wrong view and to overcome this stage an elementary cognitive awareness is necessary. After the proper orientation on the right view, three principles of the *sīlakkhandha* can be utilized for the positive behavioral modification of the individual. Through the right speech, individuals are able to make proper internal and external communication with the ethical

judgment of the communication process, it will direct the individual to perform the right action and absent the wrong behavior or harmful behaviors such as suicide. As a result of these two principles, individuals drive towards the right livelihood which is beneficial for the absent individual from the negative behavior and to have a positive interaction in the social behavior. Likewise in CBT intervention through the adapting *sīla* in the Eightfold Path therapist is able to control the individual behaviour. The significant feature is individuals are able to modify their behavior and establish virtue in action with reference to the ethical judging approach of early Buddhism (Keown, 2016). Then, through the adaptation of the principles of the *samādhikhandha* individuals are able to control the emotional trigger without having the proper mental concentration. Through the adaption of the right effort with mindfulness, individuals are able to control the automatic thoughts that influence physical changes and negative emotional expressions (Corey, 2013). Moreover, the Right efforts direct individuals to overcome negative emotional experiences through self-courage. However, to make an individual self-free from the experience of automatic thoughts and negative emotional states adopting the right mindfulness and right concentration is necessary. Through the right mindfulness, individuals are able to make the proper awareness about themself rather than direct towards automatic thoughts. Further, through the practice of the right concentration individual able to transform their mental energy towards fulfilling the needs of daily living in a safe psychological and emotional condition. According to the teachings of Cognitive Behaviour Therapy the complex and deeper therapeutic intervention is addressing the individual core belief system and schemas (Beck, 2011). Through the utilization of the principles of the *paññākhandha* empower and direct individuals towards recognizing and changing the core belief that individuals suffer. The principle of right view or right understanding creates a proper awareness and insight into the individual negative mental schemas and directs the individual to change the core belief system. Further, the adaptation of the right intention helps to develop a new core belief system through the understanding of the own potential. The significant feature of the combination of these two principles is that the insightful view on own self and the development of a new core belief system can be easily developed through the above two principles. This will become more pragmatic for the individual to make him or herself free from relapse with the restricting of the personality. Moreover, this can be converted into a life skill. As described above the Noble Eightfold Path of early Buddhism can be transformed as a Cognitive Behaviour Therapy. Therefore, through the three components of the Eightfold path *sīla, samādhi,* and *paññā* therapist can control the individual behavior and transform the negative emotions into a positive state through the mindful and concentration. Moreover, the last two principles of ENP of CBT address the individual core belief system by making a proper awareness of the problem and generating a positive ideology in the individual. As a result of that individual are able to change their core belief system and direct toward prosperity. Therefore, the described application of the early Buddhist Noble Eightfold Path in the therapeutic framework of Cognitive Behaviour Therapy indicated that the Noble Eightfold Path can be utilized as an effective third-wave CBT intervention to create a holistic reflection about the individual self and facilitate the restructure of the personality and long-term recovery and relapse prevention. Additionally, while utilizing the ENP CBT, therapeutic alliances are essential, and self-reflection positive behavior adapting, and emotional control help to make a strong relationship between therapist and client.

4. Conclusions and Recommendations

Cognitive Behaviour Therapy is an intervention, that enables the individual to

cope with challenges by correcting their maladaptive cognition, behavior, and emotions associated with the psychological problem. Contemporary psychotherapy practices of CBT have integrated several CBT third-wave therapies for the enhancement of the therapeutic outcome. Most third-wave therapies have been developed with the foundation of Buddhist psychological principles and practices. However, researchers' attention has been adequate for the popular Buddhist practices such as mindfulness in third-wave therapies. Examining the literature of Buddhism several doctrinal teachings consist of a therapeutic value with a potential toward integration as third-wave CBT therapies. One of the early Buddhist doctrinal teachings of the Noble Eightfold Path also considered the transformation of individual behavior, psychology, and cognition to overcome secular and sacred miseries. This therapeutic potential exists in the Noble Eightfold Path and can be shaped as a third-wave therapy of CBT. Apart from this sacred perspective, the Noble Eightfold Path major elements of the *sīla, samādhi,* and *paññā* can utilized as an intervention for the sacred challenges of the human being. According to the ENP CBT therapeutic model, after building a therapeutic alliance, the first phase is to control and develop individual behavior from a moral perspective with reference to elements of the *sīla.* However, to effectively manage the problem the unwholesome psychological state and cognition have to be addressed. According to the Noble Eightfold Path, this enables with individual own right effort and ability to cope with problems and negative emotions with a concentrated mind. After, developing this mental purity ENP leads towards restructuring and developing the total personality by reflecting on the roots of the problem and arising the positive willpower to build the transformation of the personality, which was adequate in the other third-wave therapies of the CBT. The significant feature is individual able to have long-term recovery with relapse prevention the holistic personality development with the ENP. Therefore, the teachings of the Noble Eightfold Path can be transformed into a therapeutic framework, which aligns with the principles of Cognitive Behaviour Therapy. Throughout the above developed therapeutic framework, all the pathological components lie in the behavior, psychological state, emotion, and cognition can be addressed and core belief can dissolve more effectively manner with insightful understanding about the experience and self-driven lifestyle rather than being victimized by the own psychological state. Ultimately, above illustrated ENP CBT approach makes a total transformation of the personality and develops the total personality. Future researchers have the opportunity to evaluate this therapeutic framework in clinical settings and evaluate the clinical efficacy of the ENP CBT approach as another evidence-based third-wave CBT intervention for the present health care services.

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