

Buddhist Standpoint on Intra-Personal Communication: A New Interpretation

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Abstract

Theoretical studies of communication focus on categorization. One of its varieties is intra-personal communication. The psychological approach to communication can be studied through intra-personal communication. The process that prioritizes the mind and thought process belongs to intra-personal communication. Conditions such as mind, thought generation, manipulation and management affect communication. In Buddhist teachings there is a prominent focus on the transformational process. The main purpose of this investigation is to identify intra-personal communication, its nature and unique characteristics and also to introduce a new interpretation and model to intra-personal communication by comparing the interpretations of Buddhist sources. In this study, the main method is to investigate the field of communication and the source of Buddhist formulation by reference to the written source. Also, the content analysis method is used as a comparative study method. As the source in intra-personal communication, the five senses of sight, sound, smell, taste, and touch come into play. They are connected to the communication station called-five faculties. Accordingly, the image is perceived by the eye, the sound is perceived by the ear, the smell is perceived by the nose, the taste is perceived by the tongue, and the touch is perceived by the body. Through these communication centers, the messages called electrochemical impulses are directed to the receiver called the brain through the medium called the nervous system. The brain is the receiver of mainly two forms of feedback. Internal feedback is one method that builds memory, attitudes, opinions, etc. Another method is the external feedback provided by the senses through the five-faculties, such as seeing, hearing, tasting, and attention. This is given in the interpretations related to the image of Buddhism. How does happiness and suffering arise in the animal? It explains this applies to the basic explanations related to the Pañcupādānakkhandhā of rūpa, vēdanā, saññā, sañkhāra, and viññāṇa. The basic discussion of intra-personal communication is related to this. Although it is not given the name of intra-personal communication, it is qualitatively the same analysis. A new interpretation and model can be introduced through the Buddhist source to intra-personal communication, which is fueled by the self-concept of Carl Rogers, Roger Brown, Epstein, in Western studies.

Keywords - Intra-personal, five-faculties, interpret, Buddhist Standpoint

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