The International Journal of Indian Psychology
ISSN 2348-5396 (Online) | ISSN: 2349-3429 (Print)
Volume 14, Issue 1, January- March, 2026
DIP: 18.01.515.20261401, DOI: 10.25215/1401.515
https://www.ijip.in

Research Paper

Psychology of Romantic Relationships: An Indigenous Buddhist Psychological Perspective

Shubham Sinha[1]*

ABSTRACT

Buddhist psychology, which is rooted in the 2,500-year-old Buddhist philosophy, seeks to understand the suffering or dissatisfaction arising from conditioned mental states, its causes, and its alleviation through systematic mental training and ethical and contemplative practices. The concept and practice of mindfulness have emerged out of Buddhism. The aim of mindfulness is to bring the awareness of the mind to the present moment. Since the late twentieth century, mindfulness-based psychological interventions such as Mindfulness-Based Stress Reduction, Mindfulness-Based Cognitive Therapy, and Acceptance and Commitment Therapy have been found effective for psychological issues like depression, anxiety, stress, and low self-esteem. However, these mindfulness-based interventions usually focus on individual well-being and are applied in a secular way by detaching the practice of mindfulness from the broader ethical framework and interpersonal dimensions of Buddhist thought. However, despite having a substantial amount of literature in Buddhist psychology, relatively little attention has been paid to interpersonal romantic relationships through the lens of Buddhist psychology. This theoretical paper aims to examine how Buddhist psychology conceptualizes interpersonal romantic relationships and compares it with relevant classical Western psychological theories. Buddhist psychology addresses the dissatisfaction or suffering (*dukkha*) in romantic relationships, causes of dissatisfaction (*samudaya*), cessation of the suffering or dissatisfaction (*nirodha*), and systematic mental training and ethical practices to overcome the dissatisfaction (*ashtangika-marga*), through its framework of Four Noble Truths. Classical Western psychological theories related to romantic love and interpersonal romantic relationships often center around the assumption of a permanent self, possessiveness towards the partner, need fulfillment, and biological or evolutionary motivations. In contrast, the Buddhist psychological perspective emphasizes the concept of non-self (*anatta*), non-attachment (*anupadana*), mindfulness (*satipatthana*), loving-kindness (*metta*), compassion (*karuna*), sympathetic joy (*mudita*), and equanimity (*upekkha*). The insights from Buddhist psychology offers an alternative complementary framework to understand romantic relationships.

Keywords: *Buddhist psychology, romantic relationships, mindfulness, compassion, loving-kindness, non-self*

[1]Department of Psychology, Banaras Hindu University, India
*Corresponding Author

Received: March 19, 2026; Revision Received: March 22, 2026; Accepted: March 25, 2026

Love is a complex emotion that binds an individual to oneself and others. Sternberg (1986) proposed in his triangular theory of love that love consists of three components: intimacy, passion, and commitment, and that different combinations of these components lead to different kinds of love. Romantic love, in particular, is composed of intimacy and passion. The relationships sustained by romantic love are called romantic relationships. Since time immemorial, philosophers, poets, storytellers, artists, filmmakers, and psychologists have shown considerable interest in the topic of romantic love and relationships. Plato (1997/380 BCE), in his work *Symposium*, proposed the idea of the ladder of love, in which love begins with physical attraction and progresses toward the appreciation of beauty in its purest and most universal form. In the same work, Aristophanes presents the view that human beings were split in two by the god Zeus as a punishment and describes love as the desire to be reunited with one's other half. In India, the mythological story of the romantic love and relationship between Radha and Krishna, is very popular among the general public. Bowlby (1969) emphasized the role of early attachment in childhood with a caregiver in the formation and maintenance of emotional bonds with others in adulthood. Buddhist psychology has developed from classical Buddhist literature, particularly the early Pali canon, through interpretations by modern Buddhist and psychology scholars (Epstein, 1995; Kabat-Zinn, 1990; Kornfield, 2008; Rahula, 1974; Rhys, 1914; Silva, 1991; Thouless, 1961; Wallace, 2001). According to Epstein (1995), Buddhist psychology seeks to describe suffering or dissatisfaction (*dukkha*) that arises from conditioned mental states, its causes, and its alleviation through systematic mental training as well as ethical and contemplative practices. According to Epstein (1995) and Rahula (1974), the Buddha taught the Four Noble Truths related to suffering or dissatisfaction (*dukkha*). The First Noble Truth describes the presence of suffering or dissatisfaction (*dukkha*) in human life. The Second Noble Truth explains the causes behind suffering or dissatisfaction (*dukkha*). The Third Noble Truth suggests the possibility of overcoming suffering or dissatisfaction (*dukkha*). The Fourth Noble Truth prescribes a Noble Eightfold Path to overcome the suffering or dissatisfaction (*dukkha*). According to Rahula (1974), the Noble Eightfold Path comprises Right View (*samma-ditthi*), Right Intention (*samma-sankappa*), Right Speech (*samma-vaca*), Right Action (*samma-kamanta*), Right Livelihood (*samma-ajiva*), Right Effort (samma-vayama), Right Mindfulness (*samma-sati*), and Right Concentration (*samma-samadhi*). The discussion of Buddhist thought in Western psychology can be traced back to the late nineteenth century, when James (1902), one of the founders of functionalism in psychology, emphasized the importance of religious and contemplative practices in the understanding of consciousness in his book *The Varieties of Religious Experience*. According to Epstein (1995), James showed considerable interest in Asian religious traditions, including Buddhism, but the systematic integration of Buddhism into mainstream psychology remained limited at that time because the school of psychoanalysis, developed by Sigmund Freud, became the dominant force in Western psychology. However, Buddhist ideas persisted and re-emerged through humanistic, transpersonal, and contemporary contemplative perspectives. "Robert H. Thouless, a Cambridge psychologist distinctly comments on the contemporary relevance of the psychological reflections of the Buddha: 'Across the gulf of twenty-five centuries we seem to hear in the voice of the Buddha the expression of an essentially modern mind'" (Thouless, as cited in Silva, 1991, p. 1). Another pioneer, Caroline A. F. Rhys Davids, a well-known British Buddhist psychology scholar, writes in her work *Buddhist Psychology*: "Anybody with a good knowledge of psychology and its history who reads the Pali Nikayas must be struck by the fact that the psychological terminologies are richer in this than any other ancient literature and that more space is devoted to psychological analysis and explanations in this than any other religious literature" (Davids, as cited in Silva, 1991, p. 1).

In the late twentieth century, Kabat-Zinn (1990; 2011) introduced the concept and practice of mindfulness in a secular form in the West. In 1979, he founded the Stress Reduction Clinic at the University of Massachusetts Medical School, where he developed Mindfulness-Based Stress Reduction (MBSR), an eight-week program designed to alleviate stress and improve well-being. MBSR later inspired additional interventions, including Mindfulness-Based Cognitive Therapy (MBCT), which integrates mindfulness practices with cognitive-behavioural techniques (Segal, Williams, and Teasdale, 2002). A substantial body of research indicates that these mindfulness-based interventions are effective for diverse populations across a variety of settings, particularly in educational and organizational contexts (Khoury et al., 2015). However, mindfulness represents only one component of the broader framework of Buddhist psychology. According to Purser (2019), contemporary applications of mindfulness practices are often detached from the ethical foundations of Buddhist teachings, which constitute a significant theoretical and practical challenge. According to Bandura (1986), individual behavior does not occur in isolation; rather, it unfolds within relational and environmental contexts that involve the emotions, intentions, and actions of others.

This theoretical paper aims to examine the concept of romantic love and relationships from the perspective of Buddhist psychology and compare it with relevant Western classical psychological theories. Most of the classical psychological theories conceptualize romantic love and relationships through attraction, attachment, and the assumption of a relatively stable self, whereas Buddhist psychology provides a different perspective by emphasizing the dynamic and impermanent nature of the self, often termed non-self (*anatta*), and by critically examining clinging (*upadana*) as a potential source of suffering. From this perspective, romantic love and relationships can be understood in ways that do not necessarily depend on rigid self-identity or possessive forms of identity. The insights from Buddhist psychology may therefore offer a complementary framework for understanding and alleviating relational suffering in contemporary romantic relationships.

Buddhist Psychology: Conceptual foundations for Romantic Love and Relationships

This section describes the core Buddhist doctrines such as *Four Noble Truths* and *Brahmaviharas*, relevant for romantic love and relationships, in psychological language.

Four Noble Truths

In this section, the Four Noble Truths of Buddhism and their relevance to romantic love, intimacy and relationships have been described in psychological language.

1. Suffering or dissatisfaction (*dukkha*): According to Rahula (1974), the First Noble Truth in Buddhism describes the presence of suffering or dissatisfaction (*dukkha*) in human life. Epstein (1995) and Rahula (1974) consider the English translation of the term *dukkha* as "suffering" to be inadequate. Epstein (1995) defines *dukkha* as pervasive unsatisfactoriness. Rahula (1974) classifies *dukkha* into three categories: *dukkha-dukkha* (ordinary unsatisfactoriness), *viparinama-dukkha* (unsatisfactoriness brought by change), and *samkhara-dukkha* (unsatisfactoriness brought by conditioned states). In modern romantic relationships, *dukkha-dukkha* can be understood in terms of dukkha or unsatisfactoriness caused by unrealistic expectations from the partner, *viparinama-dukkha* as grief caused by separation from the partner, and samkhara-dukkha as maladaptive ways of coping with problems.
2. Arising of suffering or dissatisfaction (*samudaya)*: According to Rahula (1974), the Second Noble Truth in Buddhism explains the causes of suffering or dissatisfaction (dukkha) in human life. According to Rahula (1974), craving (*tanha*) is the root

cause of suffering or dissatisfaction (dukkha) in human beings and it arises from mental conditioning and can be classified into three types: craving for sensual pleasures (*kama-tanha*), craving for existence (*bhava-tanha*), and craving for non-existence (*vibhava-tanha*). In romantic relationships, *kama-tanha* can be associated with craving for sensual pleasures derived from sexual intercourse. According to Epstein (1995), *kama-tanha* can be compared to Freud's pleasure principle governed by the id, with the difference that kama-tanha is psychological and can be overcome through awareness and right efforts, whereas Freud's id is a natural part of the psyche. *Kama-tanha* becomes the root cause of unsatisfactoriness in romantic relationships if there are unrealistic sexual or physical expectations from the partner and an assumption that the pleasure derived from sexual intercourse will be everlasting. *Bhava-tanha* means craving for existence, identity, and the desire to become something. According to Rahula (1974), in many philosophies, there is an assumption of a permanent self or soul, which is the unchanging substance behind the changing phenomenal world. According to Rogers (1951), there is a real self and an ideal self of an individual, and each individual aims to become their ideal self. The congruence between the real self and the ideal self leads to psychological well-being, whereas incongruence leads to psychological distress and unsatisfactoriness. However, according to Rahula (1974), Buddhist philosophy and psychology completely reject the notion of a permanent self and advocate the concept of non-self (anatta). According to Epstein (1995), the self is a dynamic process rather than a permanent identity, and any attempt to identify a permanent self or identity leads to *dukkha*. In romantic relationships, it may become a source of conflict between partners if both of the selves are incompatible with each other. *Vibhava-tanha* refers to the craving for non-existence and psychologically it manifests as avoidance behavior, a desire to escape from unpleasant or stressful situations, and self-destructive tendencies. According to Epstein (1995), *Vibhava-tanha* can be compared to Freud's death instinct (thanatos). In romantic relationships, it may manifest as avoiding the partner after an emotional conflict.

3. The cessation of suffering or dissatisfaction (*Nirodha*): According to Rahula (1974), the Third Noble Truth in Buddhism is about the possibility of cessation of suffering or dissatisfaction (*dukkha*) in human life. According to Epstein (1995), the cessation of *dukkha* is possible through deconditioning of the mind from all kinds of cravings (*tanha*). The *dukkha* or unsatisfactoriness in romantic relationships can be overcome or reduced by having awareness of the cravings of the mind, either through self-introspection or with expert guidance.
4. Noble Eightfold Path (*Ashtangikamarga*): According to Rahula (1974), the Fourth Noble Truth in Buddhism prescribes a Noble Eightfold Path to overcome the suffering or dissatisfaction (dukkha). The Noble Eightfold Path consists of eight steps that do not need to be followed sequentially, and is traditionally divided into three core areas: Wisdom (*panna*), Ethical conduct (*sila*), and mental discipline (*samadhi*).
    - Wisdom (*panna*) includes Right View (*samma-ditthi*), and Right Intention (*samma-sankappa*).
    - Ethical conduct (*sila*) includes Right Speech (*samma-vaca*), Right Action (samma-kammanta), and Right Livelihood (samma-ajiva).
    - Mental discipline (*samadhi*) includes Right Effort (*samma-vayama*), Right Mindfulness (*samma-sati*), and Right Concentration (*samma-samadhi*).

This path reduces suffering or dissatisfaction in romantic relationships through cultivating awareness, goodwill, ethical behavior, and mental discipline. Right View (samma-ditthi) fosters understanding of maladaptive behavior, distorted cognitions, and perceptions, which can then be replaced with healthy behaviors and realistic perceptions of self and others. Right Intention (samma-sankappa) promotes goodwill towards the partner and avoidance of harm. Right Speech (samma-vaca) emphasizes effective communication, including choosing appropriate words, practicing noble silence, and speaking politely. Right Action (samma-kammanta) involves ethical behavior towards the partner. Right Effort (samma-vayama) cultivates beneficial mental states while avoiding harmful ones, essential for providing pure love. Right Mindfulness (*samma-sati*) is the nonjudgmental awareness of the present moment, allowing partners to feel heard and understood.

Brahmaviharas

In this section, the psychology of romantic love and relationships has been described using the concept of Brahmaviharas, enshrined in the Sutta-pitaka of the Pali canon. Brahmaviharas consist of four mental states ideal for a healthy romantic relationship. The four states are: loving-kindness (*metta*), compassion (*karuna*), sympathetic joy (*mudita*), and equanimity (*upekkha*). Jack Kornfield (2008) defines these four mental states in his book *The Art of Forgiveness, Loving-kindness and Peace.* These four states are important in understanding the self and in nurturing a relationship. These four states and their relevance to the romantic love and relationships have been described below in detail:

1. Loving-Kindness (*metta*): Kornfield (2008) defines loving-kindness (*metta*) as a mental state characterized by having unconditional love and goodwill towards all beings. In a romantic relationship, this state of mind can be helpful for unconditional acceptance of the partner with their imperfections.
2. Compassion (*karuna*): Kornfield (2008) defines compassion (*karuna*) as a mental state characterized by having empathy for all beings. Empathy is the ability to understand others from their own perspective. In a romantic relationship, this state of mind can be helpful in understanding the partner from their perspective, and hence it will lead to enhancement in emotional intimacy between couples.
3. Sympathetic joy (*mudita*): According to Kornfield (2008), sympathetic joy (*mudita*) is a state of mind in which an individual feels happy in the happiness of others. In a romantic relationship, this state of mind will allow the individual to celebrate the happiness and success of their partner without jealousy or possessiveness.
4. Equanimity (*upekkha)*: Kornfield (2008) defines equanimity (*upekkha*) as a state of even-mindedness. In a romantic relationship, it is about maintaining emotional stability during disagreements or stress, and avoiding overdependence and obsessive attachment to the partner.

Western Psychological Perspectives on Love and Romantic Relationships

This section of the paper aims to describe the concept of romantic love and relationships from the perspective of classical Western psychological theories in brief and compare them with the Buddhist psychological perspective on romantic love and relationships. Key relevant Western psychological theories included here are: Sternberg's triangular theory of love (Sternberg, 1986), Bowlby's attachment theory (Bowlby, 1969), Fromm's humanistic theory of love (Fromm, 1956), Homans' social exchange theory (Homans, 1958), and Buss's evolutionary perspective on love (Buss, 1989).

1. Triangular theory of love: Sternberg (1986) proposed that love consists of three components: intimacy, passion, and commitment. Intimacy refers to the emotional closeness and warmth between partners. Passion refers to the physical attraction,

sexual desire, and motivational drive that lead individuals to seek romantic union with another person. Commitment refers to the cognitive decision to maintain a relationship over time and remain devoted to one's partner. According to Sternberg (1986), the different combinations of these components produce different kinds of love.

- Intimacy alone results in liking or friendship.
- Passion alone leads to infatuation.
- Commitment alone leads to empty love.
- Intimacy and passion together lead to romantic love.
- Intimacy and commitment together lead to companionate love.
- Passion and commitment together produce fatuous love.
- Intimacy, passion, and commitment together produce consummate love. This is considered the highest form of love according to this theory.

In contrast, according to Kornfield (2008), Buddhist psychology conceptualizes love through the cultivation of wholesome mental states such as loving-kindness (*metta*), compassion (*karuna*), sympathetic joy (*mudita*), and equanimity (*upekkha*), which emphasize compassion and non-possessive love rather than emotional dependence.

2. Attachment theory: Bowlby (1969) emphasized the role of attachment formed in early childhood with the caregiver, in influencing the formation of emotional bonds and relationships in adulthood. Later, Ainsworth (1978) through the Strange Situation experiment, found three kinds of attachment styles formed in childhood: secure attachment, insecure-avoidant attachment, and insecure-ambivalent attachment.
    - In secure attachment, the child trusts the caregiver. The child faces minor distress when the caregiver leaves, but easily calms down when the caregiver returns. It occurs due to consistent and responsive caregiving. It is an indicator of healthy emotional development. In adulthood, it leads to healthy emotional intimacy with the partner.
    - In insecure-avoidant attachment, the child maintains emotional distance with the caregiver and doesn't react much if the caregiver leaves or comes back. It often develops when caregivers are emotionally unavailable or rejecting. It is the indicator of an unhealthy emotional development. In adulthood, it leads to the development of dismissive-avoidant attachment with the partner. The individual maintains emotional distance with the partner, focuses on independence, shows discomfort with intimacy, and difficulty in expressing feelings. The person may avoid commitment altogether.
    - In insecure-ambivalent attachment, the child becomes anxious and clingy. The child shows intense distress when the caregiver leaves, and doesn't get calm easily, even if the caregiver comes back. In adulthood, it leads to anxious attachment with the partner. The individual shows high emotional dependency in romantic relationships, constant fear of rejection, a tendency toward overthinking and jealousy, over-interprets the behavior of the partner, asks for reassurance and validation repeatedly.

Attachment theory emphasizes the influence of early childhood experiences on adult relationships. In contrast, according to Epstein (1995) and Rahula (1974), Buddhist psychology emphasizes the principle of impermanence (*anicca*) and the possibility of transforming conditioned patterns of attachment through systematic mental training prescribed in the Noble Eightfold Path.

3. Humanistic theory of love: Fromm (1956) in his work *The Art of Loving*, argues that love is not merely a feeling or emotion; it is a skill that requires knowledge, discipline, and practice. According to Fromm (1956), genuine love involves four essential elements: care, responsibility, respect, and knowledge.
   Buddhist psychology shares certain similarities with this perspective in emphasizing the cultivation of ethical qualities in relationships. However, while Fromm's framework presupposes the existence of a relatively stable self, Buddhist psychology challenges the notion of a permanent self through the doctrine of non-self (Rahula, 1974).
4. Social exchange theory: Homans (1958) argues that individuals evaluate their relationships in terms of costs and rewards. Rewards may include emotional support, companionship, sexual satisfaction, and social status. On the other hand, costs may include emotional distress, conflict, time, and effort. People tend to maintain a relationship if rewards outweigh the costs.
   In contrast, Buddhist psychology emphasizes compassion and non-possessive love, which is not based on the calculation of rewards and costs but on the reduction of suffering and the cultivation of ethical intention.
5. Evolutionary perspective: Romantic love evolved as a psychological mechanism that facilitates mate selection, pair bonding, and parental investment (Buss, 1989). Individuals select mates who possess traits associated with reproductive fitness. Romantic attraction encourages the formation of pair bonds that support child-rearing. Emotional attachment between partners increases cooperation and parental investment.
   In contrast, according to Rahula (1974), Buddhist psychology examines how attachment and craving associated with biological, psychological, and social conditioning may contribute to suffering.

DISCUSSION

In this paper, the focus was on two aspects: how Buddhist psychology conceptualizes romantic relationships and how this conceptualization differs from that of relevant classical Western psychological theories. According to Epstein (1995) and Rahula (1974), Buddhist psychology highlights the doctrines of non-self (*anatta*) and impermanence (*anicca*), suggesting that the self should not be understood as a fixed or permanent entity but as a continually changing psychological process. From this perspective, romantic relationships are not understood as unions between two fixed selves but as interactions between evolving psychological processes. The idea of non-self (*anatta*) can be difficult to convey to ordinary individuals because social and cultural environments often reinforce the belief in a stable and independent self. In contrast, Western psychological theories (Buss, 1989; Bowlby, 1969; Fromm, 1956; Homans, 1958) emphasize the concept of an enduring self in romantic relationships. Through the Four Noble Truths (Epstein, 1995; Rahula, 1974), the presence of suffering or dissatisfaction (*dukkha*), its causes in craving (*tanha*), the possibility of its cessation (*nirodha*), and the path (*ashtangika-marga*) to overcome it were interpreted in the context of romantic relationships. Through the First Noble Truth, the presence of suffering or dissatisfaction (*dukkha*) is identified. Through the Second Noble Truth, craving (*tanha*) is considered the root cause of suffering or dissatisfaction in romantic relationships. The Third Noble Truth suggests that the cessation of suffering or dissatisfaction (*dukkha*) is possible. The Fourth Noble Truth prescribes the Noble Eightfold Path, consisting of appropriate mental training as well as ethical and contemplative practices, to overcome suffering or dissatisfaction (*dukkha*) in romantic relationships. Later, based on Kornfield's (2008) interpretation, the role of cultivating four ideal mental states: loving-kindness (*metta*),

compassion (*karuna*), sympathetic joy (*mudita*), and equanimity (*upekkha*), collectively known as the Brahmaviharas, in healthy romantic relationships was also discussed. Buddhist insights on romantic relationships were compared with Sternberg's triangular theory of love (Sternberg, 1986), Bowlby's attachment theory (Bowlby, 1969), Fromm's humanistic theory of love (Fromm, 1956), Homans' social exchange theory (Homans, 1958), and Buss's evolutionary perspective on love (Buss, 1989). The major limitation of this paper is that it is primarily theoretical, and the comparison was conducted mainly with classical Western psychological theories rather than contemporary theories, many of which have already incorporated Buddhist insights. Future research should focus on comparisons with contemporary psychological theories and therapeutic techniques used in modern couples therapy. Buddhist insights may be integrated with trauma-informed therapeutic approaches to address trauma arising within romantic relationships or the impact of childhood and past trauma on current romantic relationships.

CONCLUSION

The present theoretical paper interpreted the classical Buddhist teachings into psychological language with the help of scholars such as Epstein (1995), Kornfield (2008), and Rahula (1974), and these insights were applied to understand romantic relationships. With the interpretation of the Four Noble Truths by Epstein (1995) and Rahula (1974), it can be concluded that Buddhist psychology describes the presence of suffering or dissatisfaction (*dukkha*) in romantic relationships, explains its causes, and suggests the path to overcome it. Kornfield (2008) described four ideal mental states: loving-kindness (metta), compassion (karuna), sympathetic joy (mudita), and equanimity (upekkha), collectively known as the Brahmaviharas, required for a healthy romantic relationship. The insights from Buddhist psychology were also compared with relevant classical psychological theories in order to highlight similarities and conceptual differences. These insights suggest that Buddhist psychology offers a valuable framework for understanding the psychological dynamics of romantic relationships and the sources of dissatisfaction within them.

REFERENCES

Ainsworth, M. D. S., Blehar, M.C., Waters, E., & Wall, S. (1978). *Patterns of attachment: A psychological study of the strange situation.* Lawrence Erlbaum.

Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory*. Prentice-Hall.

Bowlby, J. (1969). *Attachment and loss: Vol. 1. Attachment.* Basic Books.

Buss, D.M. (1989). Sex differences in human mate preferences: Evolutionary hypothesis tested in 37 cultures. *Behavioral and Brain Sciences, 12*(1),1-14.

Epstein, M. (1995). *Thoughts without a thinker: Psychotherapy from a Buddhist perspective*. Basic Books.

Fromm, E. (1956). *The Art of Loving.* Harper & Row.

Homans, G.C. (1958). Social behavior as exchange. *American Journal of Sociology, 63*(6), 597-606.

James, W. (1902). *The varieties of religious experience.* Longmans, Green.

Kabat-Zinn, J. (1990). *Full catastrophe living: Using the wisdom of your body and mind to face stress, pain and illness.* Delacorte.

Kabat-Zinn, J. (2011). Some reflections on the origin of MBSR, skillful means, and the trouble with maps. *Contemporary Buddhism, 12*(1), 281-306.

Khoury, B., Sharma, M., Rush, S.E., & Fournier, C. (2015). Mindfulness based stress reduction for healthy individuals: A meta-analysis. *Journal of Psychosomatic Research, 78*(6), 519-528.

Kornfield, J. (2008). *The wise heart: A guide to the universal teachings of Buddhist Psychology.* Bantam.
Plato. (1997). *Symposium (A. Nehamas & P. Woodruff, Trans.).* Hackett. (Original work published ca. 380 BCE)
Purser, R. (2019). *McMindfulness: How mindfulness became the new capitalist spirituality.* Repeater.
Rahula, W. (1974). *What the Buddha taught.* Grove Press.
Rogers, C.R. (1951). *Client-centred therapy: Its current practice, implications, and theory. Mifflin.*
Segal, Z.V., Williams, J.M.G., &Teasdale, J.D. (2002). *Mindfulness-based cognitive therapy for depression: A new approach to preventing relapse.* Guilford Press.
Silva, P.D. (1991). *Buddhist and Freudian psychology.* Buddhist Publication Society.
Sternberg, R.J. (1986). A triangular theory of love. *Psychological Review, 93*(2), 119-135.
Wallace, B.A. (2001). *Buddhism with an attitude.* Snow Lion.

Acknowledgment
The author(s) appreciates all those who participated in the study and helped to facilitate the research process.

Conflict of Interest
The author(s) declared no conflict of interest.

How to cite this article: Sinha, S. (2026). Psychology of Romantic Relationships: An Indigenous Buddhist Psychological Perspective. *International Journal of Indian Psychology*, *14*(1), 147-155. DIP:18.01.515.20261401, DOI:10.25215/1401.515