A survey of Buddhist systems from the perspective of the late-developed Madhyamika Buddhist school reveals an evolution of self-concepts and self-processes, where later systems critique earlier approaches (Kakol, 2002). The embrace of Buddhism in Western psychology begins at least from Jung’s 1938 Terry Lectures, with explicit adoption of Buddhist terminology for the self (Steffney, 1975). In this way, where Western psychotherapy employs intersubjectivity to reconstruct earlier “Selflessness” in the service of the ego: contributions, limitations and dangers of Buddhist psychology for western psychotherapy. Authors: M. Michalon. Buddhist psychology has now gained some credence in the West and is starting to exert a growing influence both on various areas of medicine and well-established Western psychotherapies. We reviewed key texts of both the Eastern and Western Buddhist literature, with particular emphasis on recent well-established Western authors. The Buddhist concept of “selflessness” is often perceived by Westerners as a recommendation for the dissolution of their ego and its propelling forces in their competitive societies, instead of an invitation to dispel the artificial compactness of their *