
blurb:

The primary goal of this volume is to describe the contemporary state of affairs in Western psychotherapy, and to do so in a Whiteheadian spirit: with genuine openness to the relative ways in which creativity, beauty, truth, and peace manifest themselves in various cultural traditions. This *Whiteheadian Dialogue* explores afresh an important cross-elucidatory path: what have we, and what can be learned from a dialogue with Eastern worldviews? In order to generate meaningful contrasts between these different systems of thought, all the papers address common core issues. On one hand, how does the given system understand the interaction of the individual, society, and nature (or cosmos)? On the other hand, what is the paradigm of all pathology and what is its typical or curative pattern?
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Foreword

George Derfer, Zhihe Wang and Michel Weber

Volume one of the “Whitehead Psychology Nexus Studies”—Searching for New Contrasts, 2003—carried out a first exploration of the possible cross-examination of Alfred North Whitehead’s (1861–1947) “organic” or “process” philosophy and the various facets of the contemporary psychological field of research and debate. Volume two—Whiteheadian Approaches to Consciousness, forthcoming in 2010—implements this program in the context of consciousness studies.

The third, present volume adopts yet another focus: the cross-examination of Western psychotherapies and Eastern worldviews. It gathers prominent international scholars to discuss therapeutic issues (in the broadest sense of the term), from their own perspective, with a mind open to other practices and especially practices from other cultures. We will be concerned here only with an East/West dialogue; in the near future, the WPNS will instigate a sequel to investigate the North/South psycho-spiritual correlation.

This volume features two main types of critical studies operating in a Whiteheadian atmosphere: discussions of Eastern worldviews and transcultural contextualizations. In order to generate a meaningful contrast between the different systems of thought, all the authors of the volume were kindly asked to address as straightforwardly as possible the following core issues.

On the one hand, how does the given system understand the interaction of individuality, society, and nature (or cosmos)? Especially: what is its standpoint with regard to the nature of consciousness and with regard to the mind/body “problem”; how far is it dualistic; how are destiny and historicity assessed?

On the other hand, what is the paradigm of all maladjustment (or pathology) and what is its typical tuning-in (or curative) pattern? Furthermore, what are the ins and outs of the diagnostic and therapeutic assessments involved? A clear-cut statement on the question of normality
would of course help, while, wherever possible, some (meta)theoretical and clinical issues should be addressed from the vantage point of selected material from abnormal psychology or psychiatry.

The main task of each author was (1) to present the state-of-the-art in his/her discipline according to the criteria sketched above, (2) to connect it explicitly with some Western/Eastern issue, and (3) to spice it up, so to speak, with Whitehead's heuristic.

This very ambitious program has no doubt fostered remarkable studies—but much is left to be done in order to reassess the possible synergies between Western psychotherapies and Eastern worldviews. The editors hope that more scholars will be tempted to join the dialogue, either in a WPNS sequel or in another context. A special thanks is owed to Wenyu Xie and Vincent Shen, who have endorsed this project at one point of its development.
The primary goal of this volume is to describe the contemporary state of affairs in Western psychotherapy, and to do so in a Whiteheadian spirit: with genuine openness to the relative or contrastive ways in which creativity, beauty, truth, and peace manifest themselves in various cultural traditions. To do so it chooses to explore afresh a cross-elucidatory path that was born with the field of history of religion (and Religionwissenschaft): what have we, and can we, learn from a dialogue with Eastern worldviews?

If Suzuki (1870–1966), Aurobindo (1872–1950), Jung (1875–1961), Northrop (1893–1992), and Watts (1915–1973) have (among many others) lately paced the borders of Western psychotherapy and Eastern worldviews with great pioneering talent, they did not directly involve Whitehead's philosophy to do so1 and they could not have foreseen anyway the dereliction in which Westernized people live nowadays. The Unbehagen denounced by Freud between the two World Wars is not neurotic anymore but borderline, if not plain psychotic. New thoughts are thus welcome to throw light on the current status of psychotherapies and thereby to encounter the price the West is paying for the short-termed successes of its scientific-technical materialism: a painful socio-cultural, financial and ecological debacle spreading like a cancer.

So here are the three main actors that we wish to plunge in a Whiteheadian atmosphere. Psychotherapy answers (or tries to answer) the feeling of discomfort or ill-being (“pathology”) that occurs in an individual within a given society. A pathological (abnormal, somehow problematic) behavior, whether it is announced by the person concerned or denounced by some duly appointed specialists, makes sense only from a precise socio-cultural perspective (remember Szasz, Laing, Foucault and more recently Fulford and Nathan). But what is exactly that “pathological” discomfort? Can we seriously attempt to define its universal root or should we allow ourselves to deal only with local distortions, so to speak, of the general and vague ideal of “well-being”?
The tragedy of human life asks for an answer that, until recently, has been usually called religious. In the *Varieties of Religious Experience* (1902, p. 508), William James has put very straightforwardly the nature of religiousness (on this topic, James is actually more clear-cut than Whitehead in describing the same basic vision). By doing so, he powerfully epitomized, *mutatis mutandis*, the emotional marrow of the so-called normal state of consciousness: the sense that “there is something wrong about us as we naturally stand” and that “we are saved from the wrongness by making proper connection with the higher powers”. In other words, the quest for meaning—the call for curing or for awakening—is spurred by the evidence of a deep uneasiness dwelling inside each of us; and it is intrinsically linked with the fact that this evidence asks for its obliteration by the actualization—the conscientification so to speak—of the cosmic interconnectedness (or, on a local scale, of domestic, political, etc. interconnectedness). Since normal consciousness is always already the seat of a deeply rooted discontent, one could claim that any pathological consciousness can be understood as revelatory of this fundamental maladjustment and as providing the exemplification of one of its paradigmatic modes.

But what is that wrongness exactly? From what should we try to liberate ourselves? From evil? Anxiety? Guilt? Melancholy? Sex? Finitude? From society's double bindings? From physiological perturbations of our inner equilibrium? From maya? From reincarnation? And what is this alleged interconnectedness? Are we really entitled to suppose that there is one ultimate type of, respectively, imbalance and reconciliation (with their inevitable respective subclasses)? If the Jamesean heuristic definition is helpful in establishing some cross-elucidatory criterion between Western psychotherapies and Eastern worldviews, it should enable us to discriminate the shades of the quest for meaning and its context and to offer a valuable key to explore the ways of liberation that can be found within the different traditions with which we will be occupied. The human being, *qua homo religiosus*, has a direct insight into the incompleteness of its nature and is lured by the necessity of getting back at unison with the Ultimate (whatever this means, as James says). Furthermore, the same *homo religiosus* can be defined by the fact that what matters is not to know its surroundings in the scientific sense, but to get acquainted with it, to reach the proper awareness of it.

According to our heuristically promising premises, awakening—whether under the form of selective (topical) curing or of total liberation—necessitates two apparently paradoxical features: individuation and cosmization. James and Whitehead show indeed that, (1) religion is what
the individuals do with their own solitariness insofar as, (2) they apprehend themselves as standing in relation to whatever is considered divine. At the apex of the growth process, individuation leads to cosmization and cosmization to individuation. One returns “from the solitude of individuation into the consciousness of unity with all that is.” With that regard, it is of the highest importance to understand—as Arendt does—that solitude is not, strictly speaking, commensurable with loneliness. The former is the seat of awakening or contemplation (“theoria,” as the Greeks called it); the latter occurs when the borderline individual is deserted by, and feels deprived of, human company and even of the possible company of him/herself.

Obiter scriptum, it is furthermore remarkable that hypnosis offers an example of that individuation/cosmization dialectic³. Attention and distraction are two closely interacting perceptive (better: prehensive) phenomena. The hypnotic state is reached by focusing one’s attention on a given stimuli, thereby ignoring all others—but that bracketing somehow leads to an enhanced environmental awareness that amounts to what Whitehead calls a “negative prehension.” So we have here yet another hint on the shaded differences that exist between degrees of awakening. Individuation is always required, and its deepness is determined by the scale at which socialization (or cosmization) occurs. To survive humanly is to incarnate meaning on a local scale. To live, in the full sense of the word, is to exist meaningfully on the cosmic scale. It is to be at unison with the creative advance, i.e., to be gifted with creativity, endowed with efficacy and lured by the most peaceful vision.

This dialectic between individuation and cosmization has an immediate impact on how we should understand the social individual. Whiteheadian organic philosophy underlines the psychosocial dimension of the proto-idea of creative advance: solidarity in becoming. There is a double requirement—communal (egalitarian) and individual (relativistic)—that is geared through to the idea of scala naturæ. Let us go through these three points.

First is the communal requirement (let lie fallow by Adventures of Ideas) that can be clarified with the help of the distinction introduced by Ferdinand Tönnies (1855–1936), inspired by Hobbes (1588–1679) and anticipating Max Weber (1864–1920), between community and society (in his eponymous book Gemeinschaft und Gesellschaft, 1887). This distinction is all the more relevant that Tönnies himself correlates it to the difference he enforces between arbitrary organic will (“Wesenwille”), linked to vegetative life, and the deliberative will (“Kürwille”), linked to reason and purposiveness. In his taxonomy, the organic will bases the
community and the deliberative will stabilizes the society: you belong to a community because of an affect (togetherness of blood, place, spirit...), not of a concept (a lawful togetherness). When he underlined the destructuring effect of the transition from community to society, Tönnies anticipated Freud’s diagnosis in *Das Unbehagen in der Kultur* (1929). From a Whiteheadian perspective, communitarian solidarity is of the highest importance, but so is the intrinsic value of each individual.

Second, the liberal requirement imposes some elasticity to the communitarian ethos, which is traditionally reluctant to allow the psychical or spiritual growth of individuals or even of the community itself. From a Whiteheadian perspective, contemporary individuals are born equal, but each of their personal trajectories becomes quickly incommensurable. A third concept is thus needed to gear community and individuality.

Third, the hierarchical requirement sealed by the old concept of *scala naturæ* offers such a *tertium quid* thanks to its twofold virtue: on the one hand, differences in kind are replaced by differences of degree; on the other, an infinite number of levels of existence are co-existing through it. But we can envision a hierarchy of experiences and of individuals only if we have at our disposal a clear concept of value: this is the marrow of the arguments of the *Symposium* and the *Phaedo*, but also, for example, of Denys’s *Celestial Hierarchy* and of the *Critique of Practical Reason*.

More precisely, Whitehead makes plain that both the universal solidarity (hence the overcoming of all bifurcations, starting with all forms of dualism) and the possibility of individual growth (of a personal destiny) are essentially on co-equal footing. This allows the creative advance and materializes, so to speak, in a chaosmos, i.e., neither in a static cosmos, nor in a total chaos. The first requirement is, above all, public (technically, it belongs to transition and coordinate analysis); the second is private (it belongs to concrescence and genetic analysis). The trick is to recognize that there are not only terrestrial communities, but also sub- and super-terrestrial communities—and that these communities constitute the soil of our experience as well as its aim. The dynamic co-existence of different levels of experiential perfection does not at all prevent their solidarity. This interweaving of communities resembles strikingly the deepest intuition of Medieval angiology and of contemporary Buddhism, not to mention African or Melanesian traditions... Here, we have an obviously promising path to redefine what the *homo religiosus* is (and one could almost say: or could be again).
Let us now envisage the two scenes that will welcome our actors. It seems reasonable to claim that what fundamentally differentiates Western civilization from most of its contemporaries and predecessors alike is its radical compartmentalization of all forms of knowledge (in the broad sense of the term). Technical expertise is its motto. This systematic disjunction of fields and experiences (basically for pragmatic purposes) is the legacy of the well-known Kantian solution to the Humean epistemological crisis. The 20th century, especially in its post-Cold War episode, saw the collapse of the traditional sense-giving narrative patterns—the very ones that were sealing the old-fashioned watertight compartments (that now have to rest on far more heterogeneous premises): religion, at least in its traditional—institutionalized—forms, is in steady decline; philosophy is gaining some audience but remains marginalized; hard-core science reigns, although it can find no self-enjoyment, no creativity and no aim either in nature or in human beings. And not only is religion being washed away by neoliberalistic materialism: families, unions and most political arenas are in decline as well. What remains is a mosaic of more or less specialized individuals in danger of nothing less than psychotization (see especially the contributions of Bourdieu, Dufour and Badiou on this).

When we speak of Western psychotherapies, we thus designate a cluster of specialized disciplines that are nowadays more and more uniquely responsible for the regulation of the avatars in the quest of meaning. Each form of psychotherapy occupies a rather specific niche that tends to prevent any overlapping. What lurks behind all these clear-cut distinctions is the dualistic substantialism haunting the West. Although hard-core science is itself asking for a processual or organic-like worldview, the hegemony of mechanistic abstractions is still active, and especially so in psychology. Alas, it is not just a matter of convention, or even of structures of social power: these mesocosmic abstractions have proved their high pragmatic value and they keep alive an ambiguous relationship with common sense. To conceive of an ego or soul independently of its bodily, social and “material” environments most probably constitutes, by itself, a first paranoid step in the direction of psychosis.

Whereas, according to Freud, modernity contented itself with suscitating and using neurosis on a vast normative scale, one could argue with Roustang that paranoia is the postmodern paradigm. Dufour, furthermore, beautifully complements this analysis when he depicts the psychotization of the democratic masses and actually goes as far as suggesting its ideological necessity. Neurotic loneliness was problematic enough for the concerned individual's “psychotope,” but what could be said of the generalization of psychotic loneliness? What is the impact on the concept
of common sense? The intermingling of individuation and cosmization requires not only intersubjectivity but also solitude. If the recent history of the West can be depicted by a trend going from local neuroses towards global psychoses, one can fear that, at least from a process perspective encouraged by Eastern traditions, “progress” is unfolding in the wrong direction. We cannot but hope, of course, that this is only a temporary setback; what really matters is to determine what can be done.

On the other hand, each Eastern worldview seems pretty homogeneous to an external observer. Of course, their respective specificities—like the presence or absence of a dualistic or of a process slant—distinguish them from their peers, but, on the whole, it is striking that one single narrative (in the loose sense of the word) can root all possible cognitive attitudes (besides the imported ones, of course). This is why the “therapeutic” relevance of the worldview cannot be considered in abstraction from its “religious” or “ontological” relevance: such bifurcations simply do not exist. Social (re)adjustment necessarily bears the weight of cosmic (re)adjustment; conditionment is acceptable only if it makes room for unconditionment. To put it baldly: since the difference between psychology, philosophy and religion does not exist per se, an Eastern individual seeking relief from inner or outer conflicts has, at least potentially, a more coherent response within its community than a Westerner. Such a holistic approach deserves all our attention in the context of the reform of our understanding of psychotherapy: from a Whiteheadian perspective, one has to claim that it is indeed upon doubtful premises that holism has been despised by the adulators of Western compartmentalization of disciplines.

In a seminal page of his *Psychotherapy East and West*, Watts argues that the paranoid state of consciousness is just a parody of the metanoid state: one has to go beyond the ego-construct, not sanctify it by a naïve social intercourse and a simplistic religious practice. This is exactly the tool that Whitehead's works provide at three main levels.

First, one could claim that the entire history of philosophy (even Medieval philosophy and, at least to some extent, analytic philosophy) is made of “spiritual exercises”5 aiming at transforming our very existence by an empowering therapy of the soul. Abstract theories and scholarly exegesis matter only if they can inspire a concrete—existential—impact. Either philosophy has a holistic transfigurative virtue, or it is only another of the doxastic lures of our times. Philosophy qua hygiology has—has to have—a bright future: what matters is not the “sick” but the “healthy” standpoint. No doubt Whitehead's works belong here.

Second, Whitehead's own scientific and philosophical development displays the virtues of the interplay of science, religion and philosophy—
thereby destroying, not only in theory but also in practice, the various types of bifurcations that have mislead Western culture. He consequently brings us closer to an Eastern perspective that would be informed, on the one hand, by a holistic science respectful of the qualitative dimension of existence and especially of the ecological constraint; and, on the other, by the concept of a personal deity in the making. Needless to say, the consequences for psychotherapy are straightforward.

Third, more technically speaking, Whitehead's categorialization of the naked “creative advance” with Process and Reality's (1929) Category of the Ultimate provides crucial epistemological consequences that are a good omen for our intercultural dialogue. Two are of special relevance here: on the one hand, his principle of relativity; on the other hand, his theory of perception. The former explicates how being and becoming are intertwined; the latter overthrows the bifurcations evoked earlier with the well-known tripartition in terms of Presentational Immediacy, Causal Efficacy and Symbolic Reference—and this is of tremendous importance to redefine consciousness organically. As a result, the “withness of the body” becomes also the withness of the cosmos and the ego-construct can be recognized for what it is: a mesonic structure meaningless in abstraction from its micro and macro ontological roots.

For all these reasons, and many more to be disclosed in this book, Whitehead’s œuvre remains an inspiring tool when the interface between philosophy and psychology comes to the fore, especially if it also reactivates an intercultural dialogue.
Bibliography


Notes


3 See of course Lyotard for an early diagnosis.


I.

The View from the East
If ‘roar’ in the title of this book—The Roar of Awakening—can to some extent represent the Western approach to life and reality, the term ‘awakening’ highlights well the Eastern approach. While the Western tradition, deeply rooted in ancient Greek thought, struggles to grasp the multiplicity of the objective reality with rational prowess, the Vedantic tradition takes a subjective perspective focusing on “that by knowing which all is known”\(^1\). It is true that since the 16\(^{th}\) century, Western philosophy has also shifted its focus to the thinking subject. But in the Indian context, the Vedic hymns and narratives (2000/1500–800 B.C.) had already established a parallel and correspondence between the subjective and cosmic orders, pointing to their unity in consciousness. Nevertheless, it is in the Vedantic literature that the theme of consciousness finds its elaborate expression.\(^2\)

Vedanta refers literally to the ‘end’—both as the concluding part and the final goal—of the Vedas, namely, the Upanishads (800–300 B.C.). It provides the basis for a number of complementary philosophical currents of thought. Sankara (788–820) with his philosophy of Advaita (non-dualism) and Ramanuja (1017–1118) with that of Visishtadvaita (qualified non-dualism) are among the pre-eminent exponents of the nature of consciousness. It would be difficult to find a better advocate of the experiential dimension of consciousness than the mystic Ramana Maharishi (1879–1950). Insofar as existential experience is the point of departure for the Vedantic approach to life and reality, we shall begin with the experiential dimension of consciousness before we consider its philosophical underpinnings and the practical path to anubhava or direct experience of Reality, which according to Sankara is the goal of all investigation. For our study of the experiential dimension of consciousness we rely particularly on the lucid analysis of Arvind Sharma (1993), and for
the metaphysical dimension, on John B. Chethimattam (1971, 1996), who has made a laudable attempt to build a bridge between the East and the West.

1. Experiential Dimension of Consciousness

According to the Vedantic tradition, in our day-to-day living we go through three states of consciousness: the waking state, the dreaming state and the state of deep or dreamless sleep. The *Mandukya Upanishad* (7: quoted below) indicates ‘pure consciousness’ or ‘awakening’ (*turiya*—literally meaning ‘fourth’) as a state beyond the other three.

The fourth is the superconscious state called

Turiya, neither inward nor outward,
Beyond the senses and the intellect,
In which there is none other than the Lord.
He is the supreme goal of life. He is
Infinite peace and love. Realize him!¹³

As expounded by Ramana Maharishi in his conversations⁴ and clarified by Sharma⁵, in the waking state, consciousness is experienced in the subject-object, knower-known rapport and is regarded generally as the most valuable one for human living. On the contrary, the dreaming state and the deep sleep state are viewed as less relevant to life and reality. In the dreaming state, although the subject-object rapport is present, it appears to be part of a non-real or fantasy world. Even so, from the psychological point of view, dreams are accorded some importance as they are in some way linked to the experiences made in the waking state, and can point to the mental condition of the subject. In the deep sleep state, there is awareness neither of the subject nor of objects. If there is some appreciation for deep sleep, it is particularly for the refreshed feeling that it brings in the waking state. The Vedantic tradition instead views the deep sleep state as more important to comprehend life and reality than the waking and dreaming states. It would even consider the waking state as another kind of ‘dreaming,’ for as dream is real to the dreamer until he wakes up, so too the experiences of the waking state appear as a ‘dream’ to those who have woken up to the state of ‘pure consciousness.’

The value of deep sleep is derived from the fact that in this state there is no subject-object duality, as neither of them is present to awareness. Yet, for this very reason, deep sleep is wrongly identified with unconsciousness.

It is our mind which says that there was unconsciousness in sleep, implying that the kind of consciousness which is
characteristic of the mind—namely, one involving the division of subject and object—was not present therein. In terms of the mind, there was no consciousness as the mind knows it, just as one who is colour-blind sees no colour even though it is there but falls outside the range of shades the person can see.\(^6\)

A singular aspect of deep sleep is that although we lose the awareness of our individuality and of the surrounding world, our sense of identity still survives. It demonstrates that our identity can be independent of our personality or individuality. This sleeping ‘I’ free from thoughts and objects is the ‘pure self’; realizing this ‘I’ is ‘pure consciousness’.\(^7\)

It must be admitted that in deep sleep there is no volition, which is the asset of the waking state. Therefore, realization of the self can take place only in the waking state and not in the deep sleep state. But since, in the waking state, the awareness of self generally reduces the self to an object of knowledge, the question arises as to how to know the self as the ‘knowing self’ without reducing it to the ‘known self.’ Insofar as the realization of pure subjectivity entails the total elimination of any form of object-contextuality, the realization of the pure subject is a purely negative enterprise in the sense that all objects have to be eliminated at all levels—including the possibility of a subject in relation to no objects. The subject must be just that.\(^8\)

But in our normal life, we do not reach the subject in its ‘just being that’ because of our tendency to identify our existence with the three states of waking, dreaming and sleeping. In other words, we do not grasp the real ‘I’; we generally engage in the ‘I-thought’. Also referred to as ego, the ‘I-thought’ is the thought arising from ‘I’, but is not the real ‘I’. Knowing how the ‘I-thought’ arises from ‘I’ can lead to self-realization. The process that leads to self-realization is said to advance in three stages. The first stage is that of being aware of the ‘I-thought’ with which one identifies oneself, ignoring the real ‘I’ that underlies it. Insofar as the three states conceal the ever-present pure subject, in the second stage, one needs to lose sight of the ‘objective world’ to experience the pure ‘I’. In the third stage, which follows the realization of the ‘pure self’, the ‘objective world’ is taken into account as part of the self, and no longer apart from it.\(^9\) In other words:

To begin with, an ordinary person sees only the world. Then he withdraws his consciousness from the world, which is voided, so to say, so that he may realize the pure subject. Subsequently he sees the world again but now with pure consciousness as the substratum.\(^10\)
With regard to this experience, Ramana Maharishi remarks: “What really happens is that the thinker, the object of thought and thinking all merge in the one Source which is Consciousness and Bliss itself”\textsuperscript{11} Realizing this state is the ultimate goal in life: “Nothing can satisfy us but reunion with our real Self, which the Upanishads say is \textit{sat-cit-ananda}: absolute reality, pure awareness, unconditional joy.”\textsuperscript{12}

2. Metaphysical Dimension of Consciousness

In the Vedantic approach centred on consciousness, three major schools of thought can be distinguished according to their understanding of the coexistence of the Supreme Being with finite beings: non-dualism (\textit{advaita}), dualism (\textit{dvaita}) and qualified non-dualism (\textit{Visishthadvaita}). \textit{Advaita}, with Sankara as one of its main proponents, views reality from the perspective of the Absolute and grapples with the problem of accounting for the multiplicity of beings, whereas \textit{dvaita}, represented by Madhva, takes an opposite view from the perspective of multiplicity and strives to account for unity. The \textit{Visishthadvaita}, represented by Ramanuja, follows the middle path of reconciling absolute unity with conditioned multiplicity. Given that extreme dualism is not so prevalent in the Indian context, the \textit{Advaita} and \textit{Visishthadvaita} schools can be considered typical of the Vedantic tradition.\textsuperscript{13}

2.1. The Nature of Consciousness

Consciousness may be examined from the standpoint of rationality and that of consciousness itself. With reference to rationality, consciousness signifies self-awareness, namely, the fact of knowing that one knows. It is the self-awareness that is concomitant with the act of perceiving the object. The subject enters the arc of perception only insofar as it is engaged in the active constitution of the object. Even so, the self that is presupposed as the background against which the objects are perceived and analyzed cannot be grasped completely through the processes of rational analysis.\textsuperscript{14}

Understanding consciousness from its own standpoint requires a process reverse to that of rationality. Whereas objective knowledge is acquired through affirmation and construction, consciousness is realized by denial and subtraction. If objective analysis implies addition and synthesis, consciousness calls for elimination and detachment. In order to arrive at consciousness, all that is constructed by the subject has to be removed.
Even the thought of the subject should be eliminated, for thinking of the subject in any conceivable manner is to reduce it to an object. It is for this reason that Nagarjuna and the Madhyamika Buddhists speak of consciousness as *sunyata* or void. In this context, ‘void’ does not mean absence of all reality, but that the reality being examined is not of the type that can fit our mental framework. When all that is conceivable is denied of consciousness, what is left behind is void. It is the void that makes everything else understood.\(^{15}\)

Sankara takes a more positive approach to consciousness. In his view, the subject is opposed to the object as light is to darkness. It is the subject who is characterized by consciousness, not the object. It is the conscious subject that illumines things and makes them intelligible. Although the spiritual subject may appear to be dependent on material objects and bound by the selfsame limitations of time-space, these do not determine its interior reality. Hence, for Sankara, consciousness stands for the area of pure subject, pure awareness. Ramanuja, taking a slightly different stance, clarifies that consciousness is not a quality superimposed on an unconscious subject. At the same time, the self-awareness experienced in normal conscious acts does not represent the depth of consciousness. It only points to an infinitesimal part of the self behind this manifestation. ‘Pure consciousness’, then, is the self-manifestation by which the self descends to its own interior depths at the same time as it encounters the exterior objects.\(^{16}\)

For Sankara and the *Advaita* school, consciousness is pure light shining by itself without any subject-object distinction, whereas for Ramanuja and the *Bhakti* (devotional) tradition, consciousness is a relationship of illumination. In Sankara’s view, only Brahman is the really Real, the world of finite beings is really unreal. The latter represents *avidya* (ignorance) of the finite beings and *maya* (magical illusion) of Brahman. So the basic task in life is to perceive the unreal character of the individual self and realize Brahman as the one true Self. Ramanuja agrees that the finite beings neither add to nor detract from the superabundant reality of Brahman. But, he considers the world of finite beings as real and as enduring in relation with the one absolute Brahman, and explains this relation in analogy with that of body-soul. The Lord-souls-world relationship has no beginning, nor will it have any end. Accordingly, realization implies recognizing one’s dependent relationship to the Lord and finding the goal and happiness of life in Him.\(^{17}\)

Notwithstanding the differences, Sankara and Ramanuja have much in common. They agree on consciousness as the starting point of inquiry into reality. They also assume consciousness as the essential nature of the spirit,
namely, of Brahman and of the individual soul, and on this basis interpret
the nature of the phenomenal world. Both scrupulously avoid the
contradiction of placing the finite on par with the Infinite. As emerging
from the experience of mystics like Ramana Maharishi and Sri
Ramakrishna (1834–1886), the difference between the two traditions seems
to be basically of vantage points.

2.2. The Levels of Consciousness

Consciousness can be distinguished at two different levels: empirical and
transcendental. At the empirical level we consider reality under some
particular aspects, such as physical, logical, psychological and linguistic.
While at the transcendental level, we deal with the basic dimensions of
reality, such as existence, truth, and goodness.

According to Ramanuja, reality needs to be understood from a
transcendental perspective integrated with the empirical one, laying
emphasis on the aspect of encounter implied in human knowledge. The
encounter with the object should lead the subject back to the depth of the
self in the direction of absolute consciousness. Such a transcendental
outlook integrates the contributions of the physical, logical and
psychological aspects, and in return renders them more accurate by placing
them in perspective with reality. In this sense, consciousness is a door open
to reality of the Self on the one side, and to that of the world on the other.
That is, the individual consciousness serves as the bridge between the
absolute consciousness and the unconscious world of multiplicity.

The diffusive or centrifugal character of human consciousness makes us
go out of ourselves and seek its fullness. But when we seek this fulfilment
in material things, we become a slave to them, debilitating our self-
consciousness. It means that our search for fullness of consciousness has to
be in the opposite direction, towards the Supreme Consciousness. In this
process we also have the task of permeating the finite reality with fullness
of consciousness. That is, although reality may be placed at progressively
higher levels according to the grade of consciousness they manifest,
namely, from the unconscious level of matter to plants, animals, human
beings, right up to the reality of Absolute Consciousness, in the higher
consciousness of the realized person—which according to Maharishi
Mahesh Yogi can be distinguished progressively as transcendental
consciousness, cosmic consciousness, God consciousness and unity—all
reality emerges as permeated by the selfsame consciousness.
2.3. The Significance of Self-Consciousness

Self-consciousness in a way implies a sense of obligation. As Ramanuja clarifies, this sense of obligation places the human person in a sort of dual dialogue: with the world of beings and with the Supreme Person. The sense of obligation, however, does not imply a blind obedience, but rather an appeal to free response. In this sense, it reveals the structure of the finite person as a knower who can respond to a command. The appeal to right actions is but a command to shed the false self and return to the authentic one.

Only the Lord and Guide of everything can be the universal source of the command, since he alone has transcendence over the finite self. He is the innermost self of every self, residing in the heart of every being and directing them to their authentic self, calling the finite person from transitory things to the ultimate, immutable reality.

The Vedantic tradition culminates in the knowledge of Brahman as the highest object of human pursuit. If the human being is a conscious self capable of knowing and loving, then Brahman, too, is a person, a conscious Self. Consequently, our liberation is determined by our attitude toward the Divine Person and by the help we receive from the Divine to attain self knowledge.

3. Practical Paths to Consciousness

Our analysis of the experiential and metaphysical dimensions of consciousness would remain incomplete without mentioning practical paths to consciousness, for existential realization of ‘pure consciousness’ is the ultimate goal of the Vedantic tradition. Whereas the philosophical tradition highlights the paths of meditation and investigation, the lived tradition of the mystics teaches the path of self-knowledge.

3.1. The Path of Self-Knowledge

Ramana Maharishi teaches self-inquiry as the path to ‘pure consciousness’. Self-inquiry means asking oneself some basic questions: Who am I? Whence am I? Where does this I come from? In the effort to respond to these interrogatives, the ‘I-thought’ gradually gives way to ‘I-
feeling’ which, when it ceases to connect to thoughts and objects, vanishes altogether. Thus, one reaches a state in which the sense of individuality temporarily ceases to operate. Obviously, repeated practice is necessary to reach and maintain such a state. We cannot yet call it Self-realization, as ‘I-thought’ may re-emerge from time to time, but it is the highest level of practice. Repeated experience of this state leads to the final irreversible state of Self-realization. Such self-inquiry can be practiced irrespective of one’s religious, cultural and professional convictions.

Glimpses of the ‘pure self’ can also be had in the intervals between two states or two thoughts. An experience of the pure ‘I’ can be had at the time of waking: before one becomes aware of the external world and there is a brief moment free from thought. Learning to experience it as one wakes up daily can make this state a permanent one. During the course of our daily living, tracing the constant flow of thoughts back to their origin helps one become aware that the mind has its roots in a transcendent source. Similarly, as we are engaged in various types of work, we can become aware of the real source of our activity, of that which animates the mind enabling it to act, then we have an experience of the self. The fact is that ‘pure self’ underlies all our thoughts and actions; we only need to wake up to it.

3.2. The Paths of Meditation and Investigation

With a pedagogical intent, the Upanishads strive to direct the mind to a deeper and a more comprehensive understanding of reality. On the one hand, with the phenomenal world as the point of departure, they propose three methods of meditation to attain an integral vision of reality. On the other hand, taking the Absolute as the starting point, they provide four great statements (mahavakyani), which represent the four steps of metaphysical investigation. Here we offer a synthesis of these.

The first method of meditation (Dahara vidya) focuses on the presence of the Supreme in the heart of every being. The invitation is to consider how the Supreme is immanent within finite beings and yet transcends them all; how the finite beings are organically united with the Absolute as members and faculties in a body. The second method of meditation (Udgitha vidya) underlines the cosmic presence of the Supreme as centred in the sun. The invitation is to consider the sun as the symbol of cosmic unity of beings. The third method of meditation (Madhu vidya) views reality in its totality, namely, the cause together with the effects, the sun together with its rays.
The invitation here is to consider the psychic and cosmic realms as unified in the Ultimate Self.

Similarly, the four great Upanishadic statements describe the steps of a complete metaphysical investigation. The first statement affirms that Brahman is consciousness.\(^{30}\) This statement clarifies that Ultimate Reality is absolute consciousness. The finite beings have to be viewed in its light according to the grade of consciousness they imply. The second statement identifies the self (atman) of each being with Brahman.\(^{31}\) Thus, when one considers finite beings in their intelligibility, one is led to the conclusion that their atman, namely, their ultimate ground, is Brahman Himself. Therefore, the ultimate ground of beings and the Supreme Reality are identical. The third statement follows up this reasoning to show that Brahman is to be seen as one’s own deepest self.\(^ {32}\) This means that Supreme Reality is not a mere ‘it’, ‘he’, or ‘thou’, but an ‘I’. We are thus led to conclude that our authentic self, namely, the ultimate ground of our existence and intelligibility, is the Divine. The fourth statement completes the cycle by stating that that Self is the real in every thing.\(^ {33}\) This means that the apparently individual and isolated selfhoods of finite beings have the Supreme Reality as their Self. We are thus led to conclude that it is the Ultimate Self that makes everything what it is.

4. Conclusion

The Vedantic approach to consciousness (analyzed above) has its significance for the psychic, social, cosmic and religious aspects of our contemporary life. From the psychic point of view, it is significant that the primary concern of Vedantic tradition is the personal problem of suffering and the way to liberation. Undoubtedly, the ordinary person, as well as one who has attained self-realization, experiences the same pains and sorrows of life, but the former identifies himself with the body that feels these. The realized person, instead, feels the bodily pain but not the mental pain. He does not feel the anxiety, fear, disappointment, etc. that oppress the unrealized person. Against the reality of the self, the realized person knows that all suffering is impermanent, non-real. Rather than denying the reality of suffering, the Vedantic approach places it in a completely different perspective.\(^ {34}\)

From the social point of view, the Vedantic notion of meeting the other as one’s own Self has a particular relevance in today’s context of poverty, oppression and violence. The other is not someone different and apart from God, but rather is one’s own Self. This is what is implied in Tat tvam asi.
(That art Thou). The realized person can see in the depths of the other the infinite Self in which all beings are united. The other can be a mirror of the infinite Other and this is the basis of *Ahimsa* (non-violence) and compassion.\(^{35}\)

*The Cosmotheandric Experience* of Panikkar (1993) elaborates on the relevance of the Vedantic view of the interdependence of Divine-Human-Cosmic reality. Although they belong to three different orders of being, one cannot be thought to exist without the other two. In this relational interdependence, human consciousness has its specific significance as the one in which God and Cosmos can emerge and merge. In moving towards the fullness of consciousness, human beings also have the task of extending it to the entire cosmos. This evidently points to the ecological significance of the Vedantic tradition.

There is no gainsaying that consciousness is the source and secret of the vitality of Eastern religions, and the enduring significance of their rituals, myths, art and architecture. At a time when Christian life and worship seem so arid and the presence of other religions a looming threat, the excess of rationality that has led the West to this predicament cannot provide any solution. Perhaps Christian symbols, rituals, and narratives have to be viewed in their capacity to nurture a certain existential consciousness—existential rapport with the divine—than as a mere source of historic knowledge. A greater focus on consciousness in religious education and formation can revive Christianity’s original vigor and open up fresh possibilities.

With his characteristic farsightedness A.N. Whitehead\(^{36}\) observes:

> The wise men of East have been puzzling, and are puzzling, as to what may be the regulative secret of life which can be passed from West to East without the wanton destruction of their own inheritance which they so rightly prize. More and more it is becoming evident that what the West can most readily give to East is its science and its scientific outlook.

The secret of life that the East can pass on to the West, instead, concerns the ‘third eye’, namely, consciousness. The West can learn to overcome its tendency to reduce consciousness to a detached spectator’s awareness of objective reality and cherish it as a means to delve deep into the reality of one’s own self. Consciousness is but the tip of the immense and hidden iceberg of the reality of the self.
Bibliography


Notes

1 *Mundaka Upanishad*, I, i, 3.
2 Chethimattam 1996, 19.
3 Easwaran 1988, 61.
4 Mudaliar 1968; Venkataramiah 1955.
11 Mudaliar, 76-77.
12 Easwaran 1988, 27.
14 Chethimattam 1971, 83-85.
17 Chethimattam 1996, 34, 94.
18 Chethimattam 1996, 96; 1971, 53-54.
19 Mudaliar 1968; Venkataramiah 1955.
20 Easwaran 1988, 30.
21 Chethimattam 1971, 110.
25 Chethimattam 1971, 189.
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29 Chethimattam 1971, 167-181.
30 Prajnanam Brahma, Aitareya Upanishad, III, v, 3.
31 Ayam Atma Brahma, Mandukya Upanishad, 2.
32 Aham Brahmasmi, Brhadaranyaka Upanishad, I, iv, 10.
33 Tat tvam asi, Chandogya Upanishad, VI, viii, 7.
34 Sharma 1993, 40-41.
36 1953, 4.
Dual Aspect Framework for Consciousness and Its Implications: West meets East for Sublimation Process
Ram Lakhan Pandey Vimal

Abstract: The dual-aspect-dual-mode framework of consciousness, based on neuroscience, consists of four components: (1) dual-aspect primal entities; (2) neural-Darwinism: co-evolution and co-development of subjective experiences (SEs) and associated neural-nets from the mental aspect (that carries the SEs/proto-experiences (PEs) in superposed and unexpressed form) and the material aspect (mass, charge, spin and space-time) of fundamental entities (elementary particles), respectively and co-tuning via sensorimotor interaction; (3) matching and selection processes: interaction of two modes, namely, (a) the non-tilde mode that is the material and mental aspect of cognition (memory and attention) related feedback signals in a neural-network, which is the cognitive nearest past approaching towards present; and (b) the tilde mode that is the material and mental aspect of the feed forward signals due to external environmental input and internal endogenous input, which is the nearest future approaching towards present and is a entropy-reversed representation of non-tilde mode; and (4) the necessary ingredients of SEs (such as wakefulness, attention, re-entry, working memory, stimulus at or above threshold level, and neural-net PEs). These hypotheses lead to structural and functional coherence between the mind and the brain, bridge the explanatory gap (the gap between SEs and their neural-correlates), and lead to our mundane subjective experiences. This dual-aspect-dual-mode PE-SE framework could be the fundamental basis of various religions and philosophies. This is a Western perspective. On the other hand, Eastern perspectives emphasize the practical methods for achieving altered experience at samadhi state. An important corollary of these methods (such
as yogic method) is the sublimation of negative aspects of seven groups of self-protective energy system (desire, anger, ego, greed, attachment, jealousy, and selfish-love) into their positive aspects. Their negative aspects create war and suffering, whereas their positive aspects advance science and technology, family values, peace, and happiness. Here, the Western perspective framework is extended to include the concepts of the sublimation process to encompass Eastern perspectives. The four elements (war, suffering, peace, and happiness) are ubiquitous in both space and time because they are essential contributors to the variations for natural selection in our evolutionary system. The sublimation process optimizes the system: minimizes war and suffering, maximizes peace and happiness, and enhances family values and individual progress. This is consistent with both Eastern and Western perspectives.¹

**Introduction**

The mind-body problem is central to the understanding of consciousness in individuals and in groups of interacting individuals such as family, society, nation, and world as a whole. There are over forty meanings attributed to term ‘consciousness’ that were identified and categorized according to whether they were principally about function or about experience.² Based on this, consciousness may be optimally (that has the least number of problems) defined as a mental entity that has dual-aspect: function and experience.³ Various disciplines that affect our lives can be grouped into three categories: science, philosophy, and religion. It could be argued that various religions and philosophies have created wars and suffering while preaching dogmatically how to live peacefully. On the other hand, science does not address family values very well. The goal of the present article is to look critically for a link between all three disciplines and to investigate whether we can find a fundamental basis common to all religions and philosophies. Once we find the underlying common framework then the differences between religions and philosophies become superficial. Western views in psychotherapy and clinical research (conventional medicine) and Eastern views on holistic living have created a significant amount of empirical data. Data are data and remain immortal if collected rigorously.

In this context, the following layout is presented. First, a Western framework of consciousness based on neuroscience, called the dual-aspect-dual-mode PE-SE (proto-experience-subjective experience) framework,⁴ is extended to include the essence of Eastern perspectives. Second, a
framework called *Purusha-Prakriti*, based on Eastern perspectives, especially from Hinduism, is described. We will show how war and suffering can be minimized, and how peace and happiness can be maximized by the process of sublimation in both frameworks. Third, various complementary frameworks are critically examined. Fourth, some empirical and clinical data from a sampling of religions and philosophies are elucidated using the dual-aspect-dual-mode PE-SE framework. In addition, empirical data of (1) the cycle of birth, life, and death, (2) the soul, and (3) God are interpreted in terms of this framework. Fifth, the seven groups of the self-protective energy system are detailed as they play important role in war, suffering, peace, happiness, the advancement of family values, and individual progress. Sixth, the sublimation process is detailed. Finally, the conclusion provides a synthesis of our main thesis.

1. The Neuroscience-Based Framework and Sublimation Process

The neuroscience-based dual-aspect-dual-mode PE-SE framework was originally developed to explain how subjective experiences (SEs) occur in our brain and to address the explanatory gap between SEs and their neural correlates.\(^5\) It consists of four components: (1) dual-aspect primal entities; (2) *neural-Darwinism*: co-evolution and co-development of SEs and associated neural-nets from the mental aspect (that carries the SEs/proto-experiences (PEs) in *superposed* and unexpressed form) and the material aspect (mass, charge, spin and space-time) of fundamental entities (elementary particles), respectively and co-tuning via sensorimotor interaction; (3) matching and selection processes: interaction of two modes, namely, (a) the non-tilde mode that is the material and mental aspect of cognition (memory and attention) related feedback signals in a neural-network, which is the cognitive nearest past approaching towards present; and (b) the tilde mode that is the material and mental aspect of the feed forward signals due to external environmental input and internal endogenous input, which is the nearest future approaching towards present and is an entropy-reversed representation of non-tilde mode; and (4) the *necessary* ingredients of SEs (such as wakefulness, attention, re-entry, working memory, stimulus at or above threshold level, and neural-net PEs).

The dual-aspect-dual-mode PE-SE framework can be concisely described as follows:\(^6\) There are three entities that need to be linked: *structure, function, and experience*. Various materialistic neuroscience models link
structure with function well, but fail to link them with experience that leads to the explanatory gap of materialism: how an experience can be created from non-experiential matter (such as brain structure)? To address this explanatory gap, it was hypothesized that each of the fundamental entities (strings or elementary particles (fermions and bosons)) has two aspects: (i) material aspect such as mass, spin, charge, force, quanta, and space-time, and (ii) mental aspect. The mental aspects of strings, elementary particles, and inert matter are considered as the carriers of superimposed fundamental experiences (or SEs/PEs) in unexpressed form. The superposition of multiple possible experiences is based on the hypothesis ‘the mental aspect of wave is wave-like and is a function of experiences’, which is based on the assumption that matter (wave/particle) has double aspects (mental and material aspect). “These possibilities are actualized when neural-networks are formed via neural Darwinism, and a specific SE is selected by a matching process; these processes also bind elemental micro-minds into one macro-mind. Here, the term mind refers to SE.” In addition, for example, SE redness will never be selected and experienced without the formation of redness-related V4/V8/VO-neural-network. The ‘brute fact’ of dual-aspect is justified because SEs are fundamental, inherent, and irreducible. The dual-mode concept from the framework of thermofield dissipative quantum brain dynamics was explicitly incorporated in the dual-aspect PE-SE framework without decreasing the degree of parsimony as it was implicitly already present. “The two modes are: (1) the non-tilde mode that is the material and mental aspect of cognition (memory and attention) related feedback signals in a neural-network, which is the cognitive nearest past approaching towards present; and (2) the tilde mode that is the material and mental aspect of the feed forward signals due to external environmental input and internal endogenous input, which is the nearest future approaching towards present and is an entropy-reversed representation of non-tilde mode.” Furthermore, one could argue that there are at least five pathways for information transfer in the brain dynamics: (i) classical axonal-dendritic neural pathway, (ii) quantum dendritic-dendritic microtubule (MT) (dendritic webs) pathway, (iii) Ca-related astro-glial-neural pathway, (iv) extracellular volume transmission, and (v) soliton propagation. “We propose that (a) the quantum conjugate matching between experiences in the mental aspect of the tilde mode and that of the non-tilde mode is related more to the mental aspect of the quantum microtubule-dendritic-web and less to that of the non-quantum pathways, and (b) the classical matching and selection processes to the mental aspect of the non-quantum pathways.” In all cases, a specific SE is selected (a) when the tilde mode interacts with the non-tilde mode to match for a specific SE, and (b) when
the necessary ingredients of SEs (such as wakefulness, attention, re-entry, working memory, stimulus at or above threshold level, and neural-network-PEs) are satisfied. When the conjugate match is made between the two modes, the world-presence (Now) is disclosed; its content is the SE of subject (self), the SE of objects, and the content of SEs. “The material aspects in the tilde mode and that in the non-tilde mode are matched to link structure with function, whereas the mental aspects in the tilde mode and that in the non-tilde mode are matched to link experience with structure and function.” It is argued that (a) this dual-mode-dual-aspect PE-SE framework has fewer problems (such as the justifiable ‘brute fact’ of dual-aspect), and (b) it addresses the problems of other framework including the explanatory gap in materialism. In addition, we have worked through double aspect theory at a level which has not been previously elaborated because it touches bottom.

Furthermore, in the dual-aspect-dual-mode PE-SE framework, “there are three competing hypotheses: superposition based $H_1$, superposition-then-integration based $H_2$, and integration based $H_3$ where superposition is not required. $H_3$ is related to the dual-aspect panpsychism. … The experiences (or PEs/SEs) superposed in fundamental particles may simply be potentialities or possibilities that manifest reality only in the context of particular experiments or observations. For example, when long wavelength light is presented to the ‘V4/V8/VO’ Red-Green neural network, the potentiality of SE redness turns into reality via (conjugate) matching and selection mechanism. One could argue that this potentiality can be viewed as one of the motivations for the evolution to eventually form neural-networks in brains so that SEs can be realized. In other words, neural-networks can be viewed as ‘attractors’ for evolution. The matching process … is required in all above three hypotheses; whereas, the selection process is required only in $H_1$ (not in $H_2$ and not in $H_3$). This is because the mysterious emergence process is necessary in $H_2$ and $H_3$ (but not in $H_1$). In other words, the matching and selection processes are required in $H_1$; whereas the matching and emergence processes are necessary in $H_2$ and $H_3$ and hence the mystery of emergence still remains in the latter two hypotheses. In $H_1$, the mental aspect of the fundamental entities and inert matter is the carrier of superimposed fundamental experiences (or SEs/PEs) in unexpressed form. In $H_1$, a specific SE is selected in a neural-network as follows: (i) there exist a virtual reservoir (plenum) that stores all possible fundamental experiences (SEs/PEs), such as in the mental aspect of the fundamental entities in superposed form, (ii) the interaction of stimulus-dependent feed-forward (tilde mode) and feedback signals (non-tilde mode) in the neural-network creates a specific neural-network state, (iii) this specific state is assigned to a specific SE from the virtual reservoir
during neural Darwinism, (iv) this specific SE is embedded as the mental aspect of memory trace of neural-network-PE, and (v) when a specific stimulus is presented to the neural-network, the associated specific SE is selected by the matching and selection process and experienced by this network that includes also self-related neural-network. In addition, the necessary ingredients of SEs (such as wakefulness, attention, re-entry, working memory, stimulus at or above threshold level and neural-network-PEs) must be satisfied before the network can experience."

Materialism (internal representation), functionalism (sensorimotor interaction with environment) or naturalistic dualism alone cannot explain how our subjective experiences (SEs) occur in our brain or our behavior—we need an additional hypothesis of co-evolution and co-development of the mind and the brain. As above, we propose that nature consists of entities with dual aspects with experiences (SEs/PEs) superposed in their mental aspect and the mass, spin, charge, and space-time in their material aspect. These entities have mental (experiences) and material aspects, which co-evolved, co-developed, and co-tuned with the environment into mind/consciousness (functions plus experiences) and their neural-correlates (neural-nets in the brain), respectively. Consciousness is a basic biological adaptation with an evolutionary basis. Co-evolution of the brain and the mind started with the Big Bang, and continues today by possibly being embedded in human genes. The co-developmental process begins when a spermatozoon meets an egg and continues until the onset of adulthood. The specificity of SEs and their neural correlates co-develop from the non-specificity of elemental superposed experiences and their material aspect by interaction and tuning of neural-nets with the environment. The non-specificity of elemental superposed experiences and specificity of SEs are reciprocally related. Orchestrated objective reduction and quantum field theory models can be extended to include our framework. For example, fronto-parietal attentional, wakeful, and re-entry signals to a color area interact with a feed forward, stimulus-dependent retino-cortical signal leading to SEs of color via the mechanism of these models. The co-evolution and co-developmental processes lead to a dual-aspect model: SEs (such as ‘redness’ to ‘greenness’) and their neural correlate (such as ‘V4/V8/VO R-G neural-net’) are two aspects of the same psychophysical entity (such as Red-Green channel). In other words, to distinguish the dual-aspect view with neutral monism, one can re-write this as follows: A neural-network has two aspects; its mental aspect is a specific SE experienced subjectively and its material aspect is its related anatomical mass and neural-activities measured objectively such as by functional magnetic resonance imaging (fMRI). Our framework leads to structural and functional coherence between the mind and the brain, and
bridges the explanatory (or psycho-physical) gap (the gap between SE and its neural correlate).

The dual-aspect-dual-mode PE-SE framework, originally developed from Western perspectives\textsuperscript{23}, is now extended to encompass Eastern perspectives in premises (18)-(21) below. The philosophical arguments in terms of premises run as follows. Whiteheadean scholars will notice the proximity with the “philosophy of organism”:

1. Nature consists of primal entities, called \textit{\textit{\$di-Shiva}}\textsuperscript{24} entities, which are equivalent to strings or elementary particles (fermions and bosons) in the dual-aspect-dual-mode PE-SE framework.

2. Each of the \textit{\textit{\$di-Shiva}} entities has two aspects: material and mental.

3. The material aspect of \textit{\textit{\$di-Shiva}} entities is matter; matter has intrinsic material attributes such as mass, charge, spin, and space-time.

4. The mental aspect of \textit{\textit{\$di-Shiva}} entities is intrinsic, irreducible experiences (PEs/SEs) in superposed and unexpressed form.

5. Matter (the material aspect) has two sub-aspects: wave and particle, which are related by the bridging law is \( E = mc^2 = h\nu \), where \( E \) is the energy, \( m \) is mass, \( c \) is velocity of light, \( h \) is the Planck constant, and \( \nu \) is the frequency of the wave aspect of matter.

6. The mental aspect of an entity is a function of experiences.\textsuperscript{25}

7. The material and mental aspects of \textit{\textit{\$di-Shiva}} entities are causally related;\textsuperscript{26} conclusion from (1)-(6).

8. Nature consists of \textit{\textit{\$di-Shiva}} entities, which have causally related mental and material aspects, which co-evolved, co-developed, and co-tuned with the environment into mind/consciousness (functions and experiences) and their neural-correlates (structures: neural-nets in brain), respectively: conclusion from (1)-(7).

9. Materialism (internal representation hypothesis) alone cannot explain how subjective experience (SE) occurs/emerges in the brain, but it is necessary to explain the processing of information in the brain related to SE.

10. Functionalism (sensorimotor interaction hypothesis) cannot explain how SE occurs, however, it is necessary to explain the processing of information related to sensorimotor interaction with the environment related to SE.

11. Materialism and functionalism cannot bridge the psycho-physical (or explanatory) gap.
(12) Naturalistic dualism—“a nonreductive theory based on principles of structural coherence and organizational invariance and a double-aspect view of information”27 with the assumption that SEs exist as irreducible fundamental physical28 entities—or a dual-aspect model (an entity has material and mental aspects) can bridge the psycho-physical gap, but cannot explain how structural coherence between the mind and the brain arises and whence such a large number of SEs emerged.

(13) The hypothesis of co-evolution and co-development of the mind and the brain suggests that SEs and their respective neural nets co-evolved, co-developed, and co-tuned with the environment from the mental and material aspect of Ādi-Shiva entities or elementary particles.

(14) Co-evolution and co-development of the mind and the brain leads to structural and functional coherence between the mind and the brain.

(15) Co-evolution and co-development of the mind and the brain is an essential extra ingredient for bridging the psycho-physical gap and explaining how structural coherence between the mind and the brain arises and from where such a large number of SEs came into existence: conclusion from (9)-(14).

(16) The four essential ingredients for explaining SE, information processing, and bridging the psycho-physical gap are (i) dual-aspect primal entities, (ii) neural-Darwinism: co-evolution and co-development of the mind and the brain and sensorimotor co-tuning, (iii) matching and selection processes, and (iv) the necessary ingredients of SEs (such as wakefulness, attention, re-entry, working memory, stimulus at or above threshold level, and neural-net PEs).

(17) The subjective experience via premises (1)-(16) with internal representation in normal mind-dependent reality or conventional reality29 is indirect.

(18) To acquire direct subjective experience (SE), the subject (observer) needs to attain the samadhi state. In this state, the observer feels that the observer (karta), the observed (karm), and the process of observation (kriya) are unified. For example, the three entities (i) an object such as a tomato with its physical red color, (ii) the processes of observation, i.e. the long wave length light reflected from the tomato to photoreceptors in the retina, which are then converted in physiological signals, eventually reach the brain and the color visual area to create an internal representation of the tomato’s physical red color, and (iii) the observer with the SE of redness are felt as a single unified entity to the subject in the samadhi state. If the object is the observer’s enemy, then in the samadhi state, the observer, his/her enemy (the observed), and the process of observation will be
unified (observer’s enemy = observer). Thus, the enmity will be sublimated to compassion, humility, and love; this will transform the observer, and the related suffering caused by enmity will disappear. This is a very important implication in the process of direct subjective experience.

(19) Samadhi state is extremely hard to attain. However, yogis claim that it is not impossible. It can be achieved by yoga\(^\text{30}\) such as råja-yoga (yogic methods), jnana/gyan-yoga (knowledge based logical reasoning and right thinking process), bhakti-yoga (the path of prayer and devotion), karma-yoga (the discipline of right action), and prema-yoga (path of compassion, humility, and love). It is argued that this state of mind might be under consideration for future co-evolution of mind and brain for higher civilization. If evolution finds it useful then Samadhi state may be genetically programmed; if this happens then we do not have to work so hard to attain this higher state of mind. There are many advantages of this state such as the sublimation of negative aspects of protective energy system into compassion, humility, and love even to enemies; the disadvantage is that it may reduce variations for the natural selection related to evolution because of the reduction of war and suffering (see below). Alternatively, the Buddhist middle path can be followed to minimize suffering to the some extent; the philosophy underlying the middle path includes the dependent co-origination (pratītya-samutpāda) of Buddhist-Indian philosopher Nāgārjuna.\(^\text{31}\)

(20) Nature provides seven groups of self-protective energies (rakshaseeya saktiyan: RS) to protect an individual system: desire (kama), anger (krodha), ego (mada), greed (lobha), attachment (moha), jealousy (eershya), and selfish-love (swarthmay prem). Each of these has both positive and negative aspects. Positive aspects are useful and lead to individual progress, whereas negative aspect lead to suffering and war when two or more people interact as in a family, a society, a nation, or a world. Negative aspects must be sublimated (converted) into compassion, humility, and love to minimize suffering and war and to maximize happiness and peace. The yoga\(^\text{32}\) related to physical exercise (hatha-yoga: asana), breathing exercise (pranayam), and meditation (mental yoga or sadhana: pratyahar, dharma, dhyan, and samadhi) help in the sublimation process (SP).

(21) As long as the negative aspects of the seven groups of protective energy system are intact, war and suffering will exist. Evolution needs variation for the natural selection to occur, and negative aspects create variations, therefore war and suffering are inevitable, as are positive aspects that lead to individual progress. That is, war and suffering have significant contributions to evolution, and just as they existed in past (as
history suggests), they exist now, and they will exist in the future. This is a bitter truth that we simply have to accept, and we must try our best to optimize the system by the process of sublimation. The important implication of our framework is that war, peace, suffering and happiness are ubiquitous in nature in both space and time, and the sublimation process is essential for optimizing them. Religions, philosophies, and now science (such as conventional medicine) try their best to reduce suffering and enhance happiness. To sum up, since evolution is essential and cannot be eliminated, war, suffering, peace, and happiness will always exist to create more variations for the natural selection. This appears to be one of laws of evolution.

2. Purusha-Prakriti Eastern Framework and Sublimation Process

Though there are many frameworks in Hinduism, the common theme among them can be summarized by the following premises:

(1) There are two types of entities: Consciousness (Purusha) and matter (Prakriti). Since Purusha and Prakriti are the fundamental categories, we call it the ‘Purusha-Prakriti framework’.

(2) Purusha is fundamental, ubiquitous, irreducible to brain states (Prakriti), and is a non-causal entity.

(3) Brain evolved from Prakriti.

(4) Manas is subtle matter and evolved with the brain; it is not the same as mind in Western perspective. Manas is the liaison between Purusha and the brain’s internal representations.

(5) Jiva (the person) is embodied consciousness (Purusha) and is constrained by the mind-body complex. Jiva may be interpreted as self-consciousness, personal-self, or self.

(6) Jiva has indirect subjective experience of external stimuli via manas interacting with internal representations in the brain in the normal state.

(7) Jiva has direct subjective experience of an object in the samadhi state: The observer (karta), the observed (karm), and the ‘process of observation (kriya) are all the same, and happening in the same neural-network, according to the Eastern perspective, and consistent with the Western perspective. In a normal state of mind karta, karm, and kriya appear distinct to us, but in the samadhi state of mind, a subject will presumably
feel that this trio is the same (the unification process). This is what yogis call it by various names such as pure consciousness or direct experience.

(8) The seven groups of protective energy system in humans, and the sublimation process, are consistent with Western perspectives and are described in premises (20)-(21) of Section 1. Sublimation of the negative aspects of the seven groups of protective energy system into compassion, humility, and love minimizes suffering and war and maximizes happiness and peace.

(9) Yogic methods (such as Patanjali’s Ashtang yoga) lead to liberation of Jiva at the samadhi state, i.e., Jiva is in full communication with the eternal Purusha. In addition, at the samadhi state, the sublimation process is considered complete, and the subject is considered transformed because his/her negative aspects of the seven groups of protective energy system are sublimated into humility, compassion, and love for every being.

3. Other Frameworks, Critique, and Causal Effects of Consciousness

According to Chalmers, most of views related to the metaphysics of consciousness can be classified into six types. 

Reductive views (Type A-C) consider subjective experiences (SEs) as physical processes that do not involve expansion of a physical ontology. On the other hand, nonreductive views (Type D-F) consider SEs as entities irreducible in nature, meaning they involve expansion or reconception of a physical ontology. Type-A materialists deny a psycho-physical gap. However, they face significant criticism because they deny the entity we all experience daily. Type-B materialists accept an epistemic gap between the mind and the brain, but deny an ontological gap. “They identify SE with certain physical or functional states”, but it is not clear from where an SE emerges. Type-C materialists “accept the deep epistemic gap, but hold that it will eventually be closed by further research” and hence it is an unstable framework. Type-D dualists, or interaction-dualists, “deny the causal closure of the microphysical, and hold that physical states cause phenomenal states” and vice-versa. They assume that the mind exists as a separate channel, which interacts with the brain. However, it faces an association problem (such as how to associate ‘redness’ to red-green cell). Type-E dualists, or epiphenomenalistic dualists, “accept the causal closure of the microphysical, and hold that phenomenal properties play no causal role in affecting the physical world. [...] Physical states cause phenomenal states, but not vice versa.” This framework is deeply
counterintuitive and inelegant. Type-F monists, or panprotopsychists\textsuperscript{41}, consider that “consciousness is constituted by the intrinsic properties of fundamental physical entities” and plays a causal role. They “accept the causal closure of the microphysical network, but hold that phenomenal or protophenomenal properties are integrated with it and are located at the fundamental level of physical reality.” Here, “it is postulated that macro- psychophysical laws (connecting physical and phenomenal properties) evolved from micro-psychophysical laws (connecting micro-physical and proto-phenomenal properties).”

The dual-aspect-dual-mode PE-SE framework,\textsuperscript{42} with three hypotheses ($H_1$, $H_2$, and $H_3$), is a general framework that encompasses other frameworks as special cases. For example, in reductive frameworks (Types A-C), the main idea is that the mental entities can be reduced to fundamental entities. This is consistent with our assumption that SEs can be reduced to proto-experiences which, in the dual-aspect-dual-mode PE-SE framework with hypothesis $H_3$, can be considered as the intrinsic irreducible property of matter (see also premises (4)-(8) of Section 1). In non-reductive frameworks (Types D-F), the main idea is that the mental entities are irreducible fundamental entities (at some level). This is also consistent with the dual-aspect-dual-mode PE-SE framework with hypothesis $H_1$, where experiences (SEs/PEs) are fundamental, irreducible, intrinsic entities that are superposed in elementary particles, atoms, molecules, and inert matter; a specific SE is selected during matching process in neural-networks.

In the ancient Purusha-Prakriti framework, premises (2) and (4) of Section 2 have consistency problems: if Purusha were non-causal, then jiva (embodied Purusha) would also be non-causal, whereas consciousness (functions and subjective experiences that are jiva’s attributes) have causal effects. “One could argue that consciousness causes\textsuperscript{43}: (i) increased flexibility and sophistication of control such as in novel situations, (ii) enhanced capacity for social coordination such as enhanced self-awareness and understanding of other’s minds, (iii) more unified and densely integrated representation of reality such as the unity of experienced space, (iv) more global informational access such as in global broadcasting\textsuperscript{44}, (v) increased freedom of choice or free will such as in the selection of our own action, and (vi) intrinsically motivating states such as in the functional and motivational roles of conscious affective states (e.g., pleasures and pains).”\textsuperscript{45} Moreover, PTSD (Posttraumatic stress disorder), psychosomatic effects, and hallucination in mental disorder patients (such as schizophrenia) are examples of the causal effect of consciousness on the brain and behavior. In quantum Zeno effect,\textsuperscript{46} the rapid repetition of
identical Process 1 actions (such as the rapid repetition of ‘Yes’ response to the Process 1 intentional acts may entail ‘Yes’ and hold it in place) may lead to a powerful effect of mental effort on the material world.\textsuperscript{47} Furthermore, manas is considered a liaison between Purusha and the brain’s internal representations, similar to the framework of mind-brain interaction via quantum processes at the synaptic cleft.\textsuperscript{48} This has an association problem: how is a specific SE associated with a specific stimulus? In addition, it is not clear how and from where various SEs came into existence. Therefore, this framework needs modification, which is achieved in the more general dual-aspect-dual-mode PE-SE framework.

The sublimation process is a higher order, luxurious process (as it is not the necessity of survival) and involves the conversion of the negative aspects of the seven groups of protective energies (that are needed for basic survival of an individual). The fulfilment of an individual’s basic needs (such as a place to live comfortably, healthy foods, and comfortable clothes to wear, and resources for entertainment) is a prerequisite of the success of the sublimation process. Unless this prerequisite is met, the sublimation of the individual survival energy into humility, compassion, unselfish and unconditional deep love for the benefit of family, society, nation, and whole world may not be completely successful. Furthermore, the prerequisite is variable and changes from person to person. Some people have little need for basic necessities, while others have a greater need. Therefore, a nation, or the United Nations, should formulate certain criteria for meeting basic needs if the sublimation process is to be implemented nationally or internationally.

4. Empirical Data, their Explanation, Sublimation Process, and Interpretation of Cycle of Birth-Life-Death, Soul, and God

There are many frameworks with their own underlying philosophy of the mind and the brain. They also have some useful practical techniques for reducing physical, mental, and social suffering. Each framework tries to interpret its techniques in its own way. We argue that these useful techniques, to a significant extent, can be interpreted in terms of the dual-aspect-dual-mode PE-SE framework, which is more general and might be the underlying basis of other frameworks. For example, suffering reduction techniques in Eastern perspectives (such as the eight steps of Patanjali’s Ashtang yoga, the eight paths of the Buddhist system, Ayurvedic medicine,
Acupuncture technique associated with traditional Chinese medicine) and Western perspectives (such as allopathic and homeopathic medicine) might be directly or indirectly related to this framework. Further research is needed to test these hypotheses.

Religions and philosophies lead to war and suffering because of ignorance. This ignorance is derived from the assumption that various religions and philosophies are fundamentally different. The general tendency is for people to consider their own religion or philosophy as the only one that carries truth, whereas other religions or philosophies are considered to be false. This attitude creates conflict. The ignorance and conflict can be minimized if people realize that the fundamental basis is the same for all religions and philosophies because the truth (conventional mind-dependent reality and ultimate reality) must be the same for everyone. The dual-aspect-dual-mode PE-SE framework suggests just that. The apparent differences between various religions and philosophies are superficial and/or cultural (such as lifestyle, eating habits, social functions, language, political structures, etc). Once the dual-aspect-dual-mode PE-SE framework is understood by the public at-large, war and suffering will be minimized, and peace and happiness will be maximized. This would be a great achievement of the systems based on science.

Furthermore, in certain sense, the dual-aspect-dual-mode PE-SE framework may be a sort of consistent with (1) Eastern perspectives (such as essence of Yoga, Vedanta, Buddhism, etc.) as they may be directly or indirectly related to or perhaps derived from the dual-aspect-dual-mode PE-SE framework, (2) an Ayurvedic, holistic yogic lifestyle for stress-free daily living, and (3) the two-channel concept — (a) Eastern higher family-values, and (b) Western higher scientific and technological achievements — as they can be enhanced using the process of sublimation, which is one of the premises of the dual-aspect-dual-mode PE-SE framework. Further research is needed to test these hypotheses. This type of research is worth doing to investigate the fundamental framework that is the underlying basis of all views. So far, the dual-aspect-dual-mode PE-SE framework is the optimum framework because it has the least number of problems compared to other frameworks as discussed elsewhere.

There are many frameworks—each one like a window showing the same truth in different ways. In the dual-aspect-dual-mode PE-SE framework, our seven groups of protective energy system are mental entities and must have neural correlates; they are co-evolved, co-developed, and co-tuned. According to this framework, if the mind is sick or suffering, its neural correlates will also be dysfunctional, and vice-versa. This protective energy system, consistent with both Eastern and Western perspectives, is described
in the premises (20)-(21) of Section 1. They have negative and positive aspects. These attributes protect our system, which works well as long as the system is isolated. However, if we are in a family where systems interact closely, then negative aspects lead to suffering. This is consistent with Buddha’s noble truths: there is dukha (suffering), which has karan (cause) and also has niwaran (solutions) and the solutions are Buddha’s eight noble paths (or concisely the middle path). Though these attributes appear mostly mental, they also lead to physical suffering because the mind and the brain are two aspects of the same entity (dual-aspect model) and are causally related. This is consistent with the karma concept (cause and effect) in Buddhism. Both Eastern and Western systems provide many techniques in many contexts to minimize suffering. Religious and scientific techniques for minimizing suffering can be re-interpreted in terms of the dual-aspect-dual-mode PE-SE framework. For example, one of the Eastern techniques is the process of sublimation (conversion) of negative aspects of the seven groups of self-protective energies into humility, compassion, and love via yogic methods such as Patanjali’s Ashtang Yoga, Maharishi Mahesh Yogi’s transcendental meditation (TM), Sahaj yoga, etc. Yogic methods effortlessly optimize the system, which minimizes suffering. Another example is the Buddhist system that provides eight noble paths: Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration. These methods help considerably in sublimating the negative aspect to the positive aspect of the seven groups of the self-protective energy system, leading to humility, compassion, and love.

Patanjali’s Ashtang Yoga is apparently based on a sort of dualism: When Purusha (consciousness) shines like a spotlight on chitta (internal representation), SE occurs. The embodied Purusha is called jiva, which is imprisoned inside a subject. The eight steps Patanjali’s Ashtang Yoga lead to the samadhi state, at which jiva is liberated from the prison and joins to Purusha. Though these premises have problem, as critically examined in Section 3, the empirical result of Patanjali’s Ashtang Yoga (eight steps: Yam, Niyam, Asanas, Pranayam, Pratyahar, Dharma, Dhyan, and Samadhi) is that physical, mental, and social suffering is reduced; this is empirical data. This data can also be explained in terms of the dual-aspect-dual-mode PE-SE framework. A neural-network has two aspects: the mental aspect (function and SE) and material aspect (related neural correlates). These eight steps tune up our system by appropriately balancing the chemicals and activities in the neural-network, which lead to reduction of physical, mental, and social suffering. This is also a sort of neural explanation of the sublimation process. All other techniques that
reduce suffering can be similarly interpreted in terms of the dual-aspect-dual-mode PE-SE framework, making it more general.

Since evolution needs variation for the natural selection, and war, peace, suffering, and happiness play important roles in generating variations, these entities will persist forever. We have to accept this bitter truth and act accordingly. The best we can do is to optimize the system (minimize war and suffering, and maximize peace and happiness) by optimization methods such as the process of sublimation. Eastern perspectives (such as Gita) suggest one should have a stable mind (esthir buddhi), i.e., one should not become too elated on good days, nor get too depressed in bad days. Rather, one should try to have neutral or positive feelings all the time. This thinking process minimizes suffering and can be considered another method of sublimation. Almost all religions, philosophies, and science (conventional medicine) have their own methods for the sublimation process.

There are other empirical data such as the cycle of birth, life, and death, and concepts of soul and God that can be interpreted using the dual-aspect-dual-mode PE-SE framework, as follows.

**An interpretation of the cycle of birth, life, and death:** One could argue that birth is the integration of energies from nature via the process of reproduction, and thus, we are transformed energies from nature. We come from nature and will go back to nature for recycling, so to speak. In addition, our parents live in us as we are made 50% of mother’s genes and 50% of father’s genes. We must transfer this genetic information, so we need to produce children, and raise them in the best possible way. This channel is usually known as family-values. The more love and care we give to our family members, the greater family values we will have. If a family member is misguided, for whatever reason, we must forgive them and offer our love. Tender loving care is one of the entities that can change the bad nature of a family member, in the long run. With this, we can develop a better world with a better fundamental family unit. This development can be called ‘life’. If this is missing, then negative energies make us sad and unhappy. One could argue that death is a disintegration of our integrated energies into forms that can be recycled. Thus, there is no birth or death; simply a transformation of one form of energy into other. Our permanent home is Nature. We come here for short time empty-handed from Nature, and we have to return to our permanent home empty-handed. And also by this reasoning, ownership is not useful because it generates suffering (such as suffering during division of property in divorce), and hence assets we acquire should be used for the benefit of family and humanity.54
An interpretation of the Soul: The term “soul” is ill defined, but it can be interpreted as self-awareness, personal-self or self (SE of subject)\(^5\), which is a selected mental entity (as in hypothesis \(H_1\)) or an evolved mental entity (as in hypothesis \(H_3\)). It is a part of the mind/consciousness, which occurs or emerges in the brain according to the dual-aspect-dual-mode PE-SE framework. One could argue that its attributes are related to the processing of dual-aspect information via two channels: (1) general-genetic information and (2) individual-specific information. Therefore, contrary to some religions and Purusha-Prakriti Eastern Framework (Section 2), the soul is NOT immortal. Our soul or personal-self dies when we die. However, the general-self (that does not have any information related to personal-self) is a superposed SE that is inherent and eternal according to hypothesis \(H_1\).\(^{56}\) The personal-self or self (SE of subject) is selected (as per hypothesis \(H_1\)) or emerged (as per hypothesis \(H_3\)) and then embedded in the self-related neural-network\(^{57}\) when this net is formed via neural-Darwinism. When we die, our personal-self or soul also dies. Yet, most of us have the urge to be immortal. Our soul or personal-self dies when we die. However, the general-self (that does not have any information related to personal-self) is a superposed SE that is inherent and eternal according to hypothesis \(H_1\).\(^{56}\) The personal-self or self (SE of subject) is selected (as per hypothesis \(H_1\)) or emerged (as per hypothesis \(H_3\)) and then embedded in the self-related neural-network\(^{57}\) when this net is formed via neural-Darwinism. When we die, our personal-self or soul also dies. Yet, most of us have the urge to be immortal. This urge can be fulfilled partly. We can preserve our soul’s attributes in terms of our ideas and concepts to some extent for longer time by preserving the two channels: (1) we can preserve the general attributes (genetic information, such as height, hair, skin, and eye color) of our soul by transferring the genetic information to children. This part is immortalized for a long time through family values by raising children in the best possible way. (2) Each one of us is an individual entity and has own specific attributes (even twins are different), which also can be immortalized for a longer time. We can preserve our specific attributes by doing something that can be recorded, for example publishing research articles, establishing trusts, public service, and so on. For example, a scientist’s specific attributes or ideas are preserved in published articles, which are presumably kept for long time. One can also set up an immortal irrevocable trust (such as the Nobel Prize) with some initial seed money for the purpose specific to an individual’s attributes. Here, soul or personal-self is defined as a mental entity that has attributes related to both general-genetic and individual’s specific information.

Furthermore, in the dual-aspect-dual-mode PE-SE framework, I-ness (soul or personal-self) is selected or emerged property of the neural net. This network (a group of interacting neurons) needs to be awake, attentive, and re-entrant and has working memory to have a subjective experience (SE).\(^{58}\) That is, it needs to interact with ARAS (ascending reticular activating system) that controls wakefulness-sleep-and-dream and fronto-parietal cortical system that controls attention. Thus, when I say, “I saw a flower,” this means some cells were activated and hence they have that SE; in addition there is a self-related neural net that is I’s hardware. This means
when the brain dies, the *soul* dies. However, if we keep up both channels, then we can live longer in terms of information (our ideas or concepts). Thus, we have a justification based on neuroscience to have children and raise them to the best of our abilities, because our ancestors live in us as we carry their genetic information, which will be continued in our children. To keeping our personal-specific attributes alive we must do something in life as great people did, or at least set up a family trust as a legacy.

**An interpretation of God:** The term “God” is also ill-defined. One could argue that all the processes in this universe can be grouped into the following three processes: *Generator*, *operator* (maintainer), and *destroyer*. For example, consider the reproduction process where millions of sperm rush towards an egg in the first marathon of life, and the one who reaches first enters the egg for the formation of a baby. All the sperm are annihilated (destroyed) by the changing pH values of the egg’s surrounding environment. The process of cell division and development of the fetus is the process of maintenance. These three processes are ubiquitous in nature. Thus, in the dual-aspect-dual-mode PE-SE framework, one could argue that God is ‘a bag of all kinds of processes’ including the co-evolution, the co-development, and the sensorimotor co-tuning processes of the mental (consciousness: functions and experiences) and material aspects of entities.

From the perspective of our discussion, Whitehead’s *Process and Reality* exploits interesting features, such as (1) its use of topological and mereological notions, (2) its arguments in favor of a God of sorts (although it is debatable whether Whitehead's God is the God of revealed monotheism), (3) Whitehead's rejection of mind-body dualism (similar to elements in oriental faith traditions such as Buddhism), (4) the fundamental elements of the universe are occasions of experience, which are “pulses” or “drops” of experience, while the “beings” disclosed in the so-called normal state of consciousness are societies of such occasions. In order to differentiate Whitehead's approach from panpsychism, David Ray Griffin has coined the term “panexperientialism.”

In some respects, Whitehead’s philosophy and the monads of Leibniz resemble one another. However, Whitehead’s occasions of experience, unlike Leibniz’s monads, are interrelated with every other occasion of experience that precedes it (in time). Actually, it is this very suppression that creates time: *all experiences are influenced by prior experiences, and will influence all future experiences. This process of influencing is never totally deterministic; an occasion of experience consists of a process of prehending other occasions of experience, and then of reacting to it.*
Because no process is ever deterministic, free will is essential and inherent to the universe.

Process philosophy gives God a special place in this universe of occasions of experience. God encompasses, to a significant degree, all the other occasions of experience, but also transcends them (as a result, claims Hartshorne, Whitehead embraces panentheism). Because free will is inherent to the nature of the universe, God is not omnipotent in Whitehead’s metaphysics. God's role is to offer enhanced occasions of experience. God participates in the evolution of the universe by offering possibilities, which may be accepted or rejected.

The comparison between Whitehead’s Process and Reality (PR) and our dual-aspect-dual-mode PE-SE framework (PE-SE framework) is as follows: (1) both PR and PE-SE framework reject mind-body dualism, but the PE-SE framework accepts a dual-aspect view. (2) PR proposes that ‘the fundamental elements of the universe are occasions of experience’; PE-SE framework proposes that Nature consists of primal (Ädi-Shiva) entities, each has material and mental aspects (so do actual occasions, says Whitehead explicitly), which co-evolved and co-developed into brain and consciousness (functions and SEs), respectively. (3) PR's panexperientialism is close to panpsychism, whereas the hypothesis H₃ of the PE-SE framework is close to dual-aspect panprotopsychism. (4) Both have similar notions of time (all occasions are influenced by prior occasions, and will influence all future occasions). (5) PR argues that processes are NOT deterministic, whereas the PE-SE framework with hypothesis H₁ suggests that the selection of SE sometimes depends on the input stimulus (redness is selected for a long wavelength stimulus), however, the allocation or assignment of SEs might not be deterministic during co-evolution. (6) Both accept that God participates in the evolution of the universe by offering possibilities, which may be accepted or rejected; however, the PE-SE framework’s God is a bag of processes, each having three attributes (generation, maintenance, and destruction). (7) In some sense, the PE-SE framework that employs neuroscience, psychology, and metaphysics is a more general than PR with the understanding that neuroscience/materialism is by definition more local than metaphysics.

5. Details on Seven Groups of Self-Protective Energy System and Sublimation Process

According to the dual-aspect-dual-mode PE-SE framework, the seven groups of protective energies (Rakshaseeya Saktiyan: RS) are useful, say,
for the advancement of a career to some extent, but are harmful if the negative aspects are implemented among family members. It is emphasized that only the destructive part of RS needs to be sublimated. The constructive part is beneficial to the advancement of career and family values if used appropriately. The seven RS are not mutually exclusive; they are briefly described as follows.

(1). \textit{Kama} (desire): Negative desires cause destructive stress in a family. For example, one may desire an expensive car priced beyond their budget. To fulfil this desire, one must take on extra work to earn more money, reducing the time spent on nurturing the family. Let us suppose someone’s lifelong goal is to do research. If this person works hard for grant-funding, and thus also raises enough money to buy a better car, then it is a good desire. However, if this person must work odd jobs that are unrelated to the goal, then time and energy are wasted, signifying a bad desire.

(2). \textit{Krodha} (anger): The positive aspect of anger generates stress as a medium to resolve problems, which is beneficial; but its negative part is destructive. Moreover, love solves problems in more positive ways. Therefore, it is advisable to let love solve problems, because sublimated humility, compassion, and love are more powerful than all seven \textit{rakashas} (self-protectors) combined.

(3). \textit{Mada} (ego): Extreme negative \textit{mada} pollutes the institution of marriage. \textit{Swabhiman} (self-pride), and all entities related to self must be sublimated to \textit{DivyaPrem} (deep love) for better relationship between husband and wife. This is what “surrender” means in the dual-aspect-dual-mode PE-SE framework. Just as we surrender to God, we surrender to \textit{DivyaPrem}, one of the highest order entities our brain can generate. Good \textit{swabhiman} leads to work hard to keep up our dignity. Bad \textit{swabhiman} is not useful, not even at work.

(4). \textit{Lobha} (greed): Good \textit{lobha} is to have positive aspirations, whereas bad \textit{lobha} is harmful. For example, aspiring to have a BMI (body-mass-index) of 19-21 is good \textit{lobha} because one needs to have proper exercise and proper diet to accomplish this. If one has \textit{lobha} for unhealthy food, it is alright as long as one does not overeat. This is a minor RS.

(5). \textit{Mohra} (attachment): Attachment is good as long as it is constructive. Love has a positive energy and \textit{moha} has a negative energy, even though they may appear to be empirically similar. If a mother has bad \textit{moha} towards her children (who usually make serious mistakes), then it needs to be sublimated to love; this will be better for both family-values and professional progress.
(6). Eershya (jealousy): The positive aspect of jealousy is constructive such as in enhancing career goals by working hard when you feel jealous of your colleagues. However, the negative aspect of jealousy is very dangerous and one of most destructive negative energies. For example, if a spouse has a friendship with a person of the opposite sex, then the other spouse’s jealousy will cause stress, which could destroy the relationship. However, if there is deep love between them, the love can help in resolving these issues. There are significant amount of data on unsublimated couples on the tendency to seek companionship outside of the relationship. If a couple is not sublimated, this could happen after marriage as well. However, in sublimated couples, this immoral, destructive urge never appears because couples are fully content with each other. In relating to members of the opposite gender, people can develop moral, good, and stress-free relationships modelled after brother-sister, mother-son, or father-daughter morally right relationships. Friendships with opposite sex outside the marriage should ideally not be necessary since your spouse is your best friend that you can communicate with all the time.

(7). Swarthmaya Prem (selfish love): Unsublimated couples usually have selfish love. Look around and you will find this is true for over 75% of couples. That is why both husband and wife need to sublimate the negative aspect of selfish love.

6. Details on the Sublimation Process

The seven groups of protective energies (Rakshaseeya Saktiyen: RS) are useful for professional progress (academic and work) but they create many problems in family, such as family feuds and divorces. For this reason, we need to sublimate their destructive components for better family life. There are many methods for the sublimation process in various religions, philosophies, and science (conventional medicine) under various names with their own limitations. For example, in bhakti yoga, various types of prayers at home, temples, mosques, churches, and other religious centers are also methods of sublimation. However, they are limited to a specific religion and hence are not very helpful in minimizing suffering caused by religious wars. We need methods that sublimate the seven RS across religions and philosophies. Therefore, various current methods need to be extended to include the implications of the dual-aspect-dual-mode PE-SE framework, specifically, that the fundamental basis of all religions and philosophies is the same. Multiple religions and philosophies have done great service to people using their own methods of sublimation. However,
these methods are not very successful due to their underlying interpretation being based on unreliable, incomplete, and misleading truths. Therefore, if all the religions and philosophies are re-interpreted in term of the dual-aspect-dual-mode PE-SE framework, the same methods will be very effective in the sublimation process. It should be noted that these methods were very effective in the ancient era when science was not advanced. Now that science has revolutionized almost everything, it would be wise for religions and philosophies to be re-interpreted accordingly. Deep love instantly sublimates the seven RS, but how this great emotion occurs in us needs further research. Furthermore, everybody has his/her own way of sublimating the seven RS for the person or object of his/her choice. Some of such methods are described below:

1. Daily exercise creates appropriate chemicals in our brain for the sublimation to take place. In addition, it yields better physical and mental health and brings the body-mass-index (BMI = weight in kg / square of ‘height in meter’) to 19-21, the ideal number for yogic-life.

2. Daily hath-yoga (physical yoga), pranayam (breathing exercise), and Sudarshan Kriya yoga (SKY: hyperventilation technique) practice also generates appropriate chemicals in our brain for the sublimation to take place. Additionally, it helps in the fine-tuning of internal organs for better physical and mental health.

3. Meditation, such as transcendental meditation (TM) or Patanjali’s Ashtang Yoga sets up an optimal internal environment for sublimation to take place, in addition to better mental health. TM should be learned from a TM guru. The following three-step relaxation method somewhat deviates from TM, but yields somewhat similar results: sit comfortably (preferably lotus posture), close the eyes and repeat any (preferably meaningless) word. The word ‘OM’ works fine for some. If thoughts come, ignore them, do not fight with them, but let them go away. Do not concentrate; just try to repeat the selected word. You will enter into yoga-nidra (yoga sleep, your head will go down) in 10-15 min and then awake. Repeat the steps for 30 minutes twice a day or anytime you feel tired, anxious, or cannot fall sleep.

4. Sublimate (melt, convert) the seven RS into humility, compassion, and deep love (DivyaPrem) by autosuggestion and motivation in daily life, in addition to sublimation via steps (1)-(3). Test it every moment; it is okay to fail, but try again. The most important RS are kama, krodha, mada, and eershya. This is the process of surrender (Aatm-Samarpan) and leads to DivyaPrem, humility or humbleness, and makes us a better person for a higher civilization.
7. Conclusion

1. The neuroscience based dual-aspect-dual-mode PE-SE framework is the underlying common basis of conventional mind-dependent reality and hence that of science, all philosophies, and all religions. This is because, so far, it is the most optimum framework as it has the least number of problems compared to other frameworks: the only problem of this framework with hypothesis $H_1$ is the ‘brute fact’ of dual-aspect view.

2. The sublimation process (SP) sublimates the negative aspect of self-protective energies into their positive aspect, which leads to compassion, humility, and love for every being. There are many methods of SP; one of the methods is to attain the Samadhi state, at which the observer, the observed (including enemies), and the process of observation merge leading to SP.

3. Once science (such as the dual-aspect-dual-mode PE-SE framework)—interpreted holistically—becomes the foundation of all religions and philosophies, and people put effort towards the sublimation process, war & suffering will be minimized, and peace & happiness will be maximized.

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Bibliography


Notes

1 Keywords: Evolution of consciousness; Internal representation; Sensorimotor interaction; Dual-aspect model; Subjective experience; Proto-experiences, Explanatory gap; Mind-brain problem; Purusha; Prakriti; Eastern and Western perspectives; Yoga; Sublimation process; Whitehead; *Process and Reality*; Occasions of experience.

2 Vimal, 2009a.

3 Vimal, 200x-d.


6 Vimal, 2009b, 2008a. Quotes are from Vimal, 2009b.

7 Vitiello, 1995; Globus, 2006.


9 Vimal, 2009b.

10 Baars, 1997; Crick & Koch, 1998; Dehaene & Naccache, 2001; Dennett, 2001; Edelman, 2003; Lee, Blake, & Heeger, 2005; Rees, Kreiman, & Koch, 2002; Sheinberg & Logothetis, 1997.


21 Stubenberg, 2005.

22 Vimal et al., 2009; Cowan et al., 2006; Schiffer et al., 2004.
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24 Ādi is a Sanskrit prefix; it means ‘initial’ or ‘first’. The term Ādi-Shiva is borrowed from Hinduism, which started since RigVedic period (~ 4000 BC: see also Vimal and Pandey-Vimal, 2007).

25 According to Vimal (200x-c): We investigated if the superposition of SEs/PEs in H_1 and H_2 is consistent with the mathematics of string theory. We found that the material aspect of the behavior of system in string theory remains invariant with the introduction of mental aspect as a function of temporal (Vimal and Davia, 2008) and spatial experiences (SEs/PEs). This requires that SEs/PEs in superposed form might be present in one space and one time ‘hidden’ dimensions of F-theory to satisfy the condition of minimum action. In addition, the Neumann and Dirichlet boundary conditions were also satisfied. For hypothesis H_3, the equations of string theory remain the same; we simply need to acknowledge that a string has dual-aspect; its mental aspect is string-PE. We concluded that it is possible to unify consciousness with all four fundamental material forces by the introduction of (i) SEs/PEs (as in H_1) or PEs (as in H_2) in superposed form in bosonic and fermionic strings or (ii) the bosonic-string-PE and fermionic-string-PE based on integration principle (as in H_3). This leads us towards the theory of everything.

Alternatively, here in hypothesis H_3 (dual-aspect panpsychism), a tentative bridging law for mental (ν') and material (ν) aspects of Ādi-Shiva entities may be < hν' = (E = mc^2 = hν) >, which leads to ν' = ν. If this is true, then proto-experiences may be embedded intrinsically in material attributes such as mass or space-time. Since matter (fermions and bosons) could behave as wave or particle, a wave can also have mental and material aspects in a dual-aspect view. This implies that PEs can be wave-like, which justifies the frequency ν' for PE.

26 According to Vimal, 200x-f: (i) all conventional entities lack inherently existence, except subjective experiences (SEs)/proto-experiences (PEs) that are fundamental and irreducible and hence inherently exist; (ii) the entities that lack inherent existence dependently co-arise, and hence causality for them can be rejected but instead conditions (such as efficient, percept-object, immediate, and dominant conditions) might be necessary, as in Nāgārjuna’s philosophy; (iii) it is not clear that SEs that exist inherently cause entities that lack inherent existence, but one could argue that (a) Nāgārjuna’s rejection of causality needs to be reconsidered and (b) superposed PEs/SEs in the mental aspect of stings or elementary particles might be the motivation for the evolution to form neural-nets to realize a specific SE; (iv) It is not clear that structure, function, experience, and environment cause each other, but they might be linked via
conditions (v) an entity has double aspect: mental and material aspects, (vi) string is a dual-aspect entity that dependently co-arises from string-vacuum or brane, and (vii) the dual-aspect-dual-mode PE-SE framework is consistent with these premises. For example, PEs/SEs inherently exist and are in superposed form in the mental aspect of (a) string-vacuum and/or brane before Big-Bang, (b) strings, elementary particles (bosons and fermions) and all evolved entities after Big-Bang, and (c) entities before and after Big-Freeze/Big-Crunch. However, the selection of a specific SE has dependent co-origination (and hence not inherently existent, consistent with Nāgārjuna), i.e., a specific SE occurs in brain when (i) relevant neural-net is formed via neural Darwinism, (ii) the specific SE is selected via matching and selection mechanisms, and (iii) the necessary ingredients—such as wakefulness, re-entry, attention, working memory, stimulus at above threshold, and neural-net PEs—are satisfied. If this is true, then only experiences (PEs/SEs in superposed form) are inherently existent and other entities have dependent co-origination.

28 The terms ‘physical’ and ‘physicalism’ include both material and mental aspects in the dual-aspect-dual-mode PE-SE framework.
31 Vimal, 200x-f; Nāgārjuna & Garfield, 1995. Acharya Nāgārjuna (150 - 250 AD) was an eminent Indian brahmin-buddhist philosopher and the founder of the Madhyamaka school of Mahāyāna Buddhism.
33 Rao, 2005; Vimal, 200x-b, 200x-c.
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Baars, 1996.

The quote is from Vimal, 2009b.


Stapp, 2005.


Vimal, 200x-f; Nāgārjuna & Garfield, 1995.

See Section 1, premises (20)-(21).

See Section 1, premises (20)-(21).

Vimal, 2009b. The only problem of the dual-aspect-dual-mode PE-SE framework with hypothesis $H_1$ is the ‘brute fact’ of dual-aspect view.

See also Section 1, premises (20)-(21).

There are many ways to minimize the suffering caused by ownership without any loss. For example, if you own large property then family members may have conflict of interest and cause suffering to you by legal-claims. To minimize this type of suffering, personal ownership can be transferred to a Trust, i.e., assets can be secured in the form of Trust, where the principal assets can live forever and its interest or income can be used for a good purpose for the family. For example, the net income could be donated to a non-profit research organization controlled by the family. Thus, the assets still remain in the family, but your suffering and the suffering among family members will reduce significantly; in addition, people at large can benefit from its products, such as published scientific articles. This becomes a family legacy and is useful for the grantor, trustee, family, society, nation, and whole world, in addition to the reduction in suffering induced by division of property. Moreover, in some special cases, one could also get a tax-break if one’s income is donated to a non-profit tax-exempt organization. In some Trust systems, the hard-earned money can remain in the bank or in some secured investments (such as real estate) for an unlimited time, like a family treasure, which can increase with time if handled properly. This is also consistent with immortalizing concept of soul (ideas and concepts), as an extra benefit.
See also Bruzzo & Vimal, 2007.

Vimal, 200x-f; see also Bruzzo & Vimal, 2007; Vimal, 2008a, 2008b, 2009b.


For detail see Vimal, 200x-a.

Vimal, 2009a, 200x-d.


Cobb & Griffin, 1977; http://www2.citytel.net/~gmnixon/pubs/deQuincey.html

See assignment problem in Vimal, 2008a.

See information related to emotion in Vimal, 2008b.


http://www.tm.org/.

The Paradoxes of Radical Asceticism: Jainism as a Therapeutic Paradigm

Jeffery D. Long

1. Jainism: The West’s Radical Other

It would be difficult to conceive of a system of thought and practice more radically at odds with the dominant materialistic paradigm of Western modernity than Jainism. I find that when I teach my course on the “Religions of South Asia” at Elizabethtown College (a small American undergraduate institution located in rural Pennsylvania), the tradition that my students consistently find to be most “other” to their values and way of life is not Hinduism, Buddhism, Sikhism, or Islam, but Jainism.

Why is this so? Whereas most of my students tend to assume that the material world exists for human consumption, for the gratification of human physical needs and desires, Jainism teaches that, for human beings, the material world is primarily that which is to be renounced. Whereas most of my students celebrate their physical existence as something to be enjoyed, the religious among them regarding life as “sacred,” Jainism teaches that the most holy death is one of self-starvation pursued in the name of liberation from physical existence. Whereas most inhabitants of the region in which Elizabethtown College is located are voracious meat-eaters, the smells of agriculture being all-pervasive in this area, Jainism teaches not only vegetarianism, but even the avoidance of injury, as much as possible, to insects and micro-organisms.

To be sure, the “otherness” of Jainism can easily be exaggerated if one is attentive only to the ascetic ideal of the tradition, which only an infinitesimal percentage of Jains, those who join the community of sadhus and sadhvis, or monks and nuns, elect to pursue. If one were to focus only upon monastic behavior, then Theravada Buddhism, Hinduism, or even a Western tradition such as Roman Catholicism, could be made to look
radically other to the consumerist form of life predominating in contemporary Europe and North America.

So in order to avoid creating an overly ascetic stereotype of Jainism, I always make a point of drawing my students’ attention to the fact that the average Jain is a layperson whose actual lifestyle may not be that radically different from their own.

On the other hand, the fact that the motivating ideal of a religious tradition is very difficult to achieve, so much so that few, even within the community, strive to embody it in a given lifetime, does not mean that this ideal is wholly irrelevant to the lives of those who do not strive in this way—who are not “strivers,” or shramanas, to use the language of the tradition, but shravakas, “listeners” or laypeople.

This is especially true for Jainism, which is marked by a relentless internal logical consistency. Jainism is an organic system of ideals and practices interrelated in such a way that the ascetic ideal, although embodied by relatively few, nonetheless informs the practice and self-understanding of even the Jain businessman, thoroughly enmeshed in the affairs of the material world.

This, we shall see, is only one of the paradoxes of Jainism, at least from the point of view of Western culture, in which moral injunctions are typically seen as applying with equal force to all human beings. Jainism shares with other Asian traditions, such as Hinduism, Buddhism, and Daoism, a high degree of context sensitivity with respect to claims about what is or is not morally appropriate. Though expressing a strong universal moral ideal in the form of its teaching of ahimsa, or nonviolence, according to which ahimsa paramo dharmaha (“Nonviolence is the ultimate duty.”), Jainism maintains that the degree to which ahimsa is to be practiced depends on one’s station in life (specifically, on whether one is an ascetic or a layperson) and on the particular situation one is facing at a given time. Anything said about the Jain ascetic ideal must be understood as being qualified by this fact. It is not expected that all Jains, at any given time, will be full-time ascetics: monks or nuns. It is well understood that were all Jains to adopt the ascetic life there could not be an ascetic community, a necessary material condition for which is the existence of a lay community to supply the ascetics with food, shelter, and clothing.

On the other hand, asceticism remains the ideal that underlies all Jain practice, even lay practice. The Jain community, like its worldview, is an organic whole, in which every element supports every other in relations of mutual dependence.
2. Individuality, Society, and Nature: Jiva, Loka, and Samsara

Jainism shares a number of similarities and emerges from the same geographical and historical context as, on the one hand, the Samkhya and Yoga systems of Hinduism, and on the other, Theravada Buddhism. In terms of its worldview, particularly its view of the relations of spirit and matter, it is quite close to Samkhya and Yoga. Its similarities with Theravada Buddhism are more in terms of practice—particularly the organization of the community into a fourfold schema of male and female ascetic and lay practitioners in relations of mutual dependence—though the two share a good deal of terminology as well.

Both Jainism and Buddhism are remnants of the shramana movement, an ascetic trend that emerged in northern India during the first millennium before the Common Era. The shramanas are often characterized as anti-Brahmanical ascetics who rejected Vedic ritualism in favor of individual “striving” (hence their name) for enlightenment, a goal to which such factors as caste and gender were regarded as irrelevant, though a Brahmanical variant of this movement also emerged, as reflected in texts such as the Upanishads. The shramana movement might have been an outgrowth of radical Upanishadic Brahmanism.

Jainism, like Samkhya and Yoga, posits a sharp divide between spirit and matter. Jiva, or spirit, is characterized by the qualities of infinite knowledge (jñana), infinite bliss (sukha), and infinite power or energy (virya). Like Samkhya and Yoga (and quite unlike Vedanta), Jainism claims that, though all jivas, or souls, have the same essential nature (and are therefore basically identical), they are numerically distinct. In other words there is not, in Jainism, an “oversoul,” like a Vedantic Brahman or paramatman—one supreme soul of which all individual souls are parts, or in which they participate, or on which they are strung like pearls on a thread (Bhagavad Gita 7:7). The unity of souls, according to Jainism, is a unity of nature. All souls are one in the same sense that all apples are one. There is not one “supreme apple” of which all apples are manifestations. But all apples share certain characteristics that mark them off as apples. In the same way, all jivas have the three characteristics of infinite knowledge, bliss, and power.

Like Samkhya, Jainism is also non-theistic. Jains, especially contemporary Jains, do use the word “God” in their discourse. I have heard Jains say, very much like Hindus, that “God dwells within you” or that “God dwells within all beings,” and I was once even told by a Jain monk,
“May God bless you.” There is also a concern in the community to avoid the misunderstanding that because they are not theists, that they are also necessarily materialists (materialism and atheism generally going hand-in-hand in the contemporary world). What Jains deny is that there is a creator God. When the term “God” is used in a positive sense (as in the examples I have given), it refers to the jiva. It is the soul, in its pure state as infinite consciousness, bliss, and power that is divine in Jainism.

Because Whiteheadian thought also does not posit a creator God, holding, rather, like Jainism, that the cosmos has always existed and will always exist (though particular cosmic epochs, particular “universes” within the “multiverse,” come and go), one could ask whether a Whiteheadian conception of God as divine coordinator rather than creator ex nihilo might be compatible with Jainism. My sense is that these two are not logically incompatible. But no Jain equivalent of the Whiteheadian God has been posited. God is an answer to a question that Jainism does not ask: How is cosmic order maintained? As Whitehead writes in Adventures of Ideas of the notion of cosmic order as immanent:

In fact, the Universe, as understood in accordance with the doctrine of Immanence, should exhibit itself as including a stable actuality whose mutual implication with the remainder of things secures an inevitable trend towards order.¹

In Jainism, however, the immanence of cosmic order is simply presumed. No divine “stable actuality” is posited other than the individual soul.

The soul, then, is divine, and there are as many souls as there are living beings, the word jiva being derived from the Sanskrit verbal root jiv, meaning “live” (e.g. jivati, “He/she/it lives/is living.”).

But this, of course, raises the question, “Why are we not all omniscient, infinitely blissful, and infinitely powerful?” The answer, according to Jainism, is that the jiva has been associated, throughout its beginningless existence, with ajiva, non-soul or matter, of a particular kind.

Ajiva, according to Jainism, is the negation of jiva. Everything that jiva is, ajiva is not. Ajiva, as matter, is not conscious (and therefore not blissful) and has no inherent powers of its own (though, as we shall see in a moment, it does exhibit certain behaviors as a result of impetus from the jiva).

The central preoccupation of Jainism as a soteriological path is with a particular type of ajiva, called karma. Jainism shares with all of the other Indic traditions (except the Carvaka or Lokayata materialists) a belief in karma, samsara, and nirvana or moksha. So, like Hindus and Buddhists, Jains believe that we wander from lifetime to lifetime (the literal meaning
of *samsara* being “wandering about”), impelled by the law of cause and effect, or *karma*, to be reborn until we attain liberation—*moksha*—from this process. The particulars of the process differ, of course, in different traditions. In Vedantic Hinduism, we wander from life to life until we realize that what we really are, the Self, is identical to Brahman, the universal consciousness. In Buddhism, the term “Self” is avoided, but the process is not fundamentally different—the deconstruction of the empirical ego followed by the spontaneous arising of insight into the true nature of reality and leading to *nirvana*, the state of freedom from suffering and further rebirth.

In Hinduism, however, karma is simply a universal law. “For every action there is an equal and opposite reaction,” not only in the realm of physics, but in the realm of morality as well. In Buddhism, karma is more of a psychological reality. Instead of a self, it is karmic energy that is reborn and that must be resolved for *nirvana* to occur.

But in Jainism, karma is actually a form of subtle matter, and the mechanism by which the bondage of the soul occurs, as well as the path to its eventual liberation, is the central concern of the tradition. According to Jainism, all *jivas*, all souls, throughout their beginningless existence, have been bound to karmic matter. How did this process begin? Like Buddhism, Samkhya, and Yoga, Jainism does not address this question. In all of these traditions one sometimes comes across the analogy of mud. When one encounters mud, one does not have to ask the question, “How did dirt and water come together to form this mud?” to be able to sort out and separate the two. In the same way, one need not postulate an origin of how soul and matter (or, in the case of Buddhism, pure mind and false consciousness) came to be enmeshed with one another in order to discern the distinction between the two and initiate the process of their separation. As with the idea of cosmic order, the karmic bondage of the soul is simply presupposed.

According to the Jain account, karmic matter is attracted to the *jiva* by the arising of passions within the *jiva*. Passions are of two fundamental kinds: attraction (*raga*) and aversion (*dvesha*). A passion is a kind of deformation in the structure of the soul, which is otherwise, as mentioned above, inherently omniscient and blissful. The passions arise in response to stimuli: to experiences. Experiences, in turn, are the effects of karmic matter previously embedded in the soul through process of attraction by the passions. In other words, karmic bondage is a vicious circle. At any given point in the journey of the soul through *samsara*—the process of birth, death, and rebirth in the material world—it contains karmic particles that it has attracted through its passionate responses to prior stimuli. As those
particles produce their effects, in the form of experiences, more passion is elicited, and more particles attracted, which will lead to more experiences, and so on.

Different types of passion attract different types of karma. Different types of karma, in turn, produce different types of experience. A vast and elaborate Jain literature analyzes the types of karma that exist, their effects, and the passions that elicit them.

It is not a deterministic system, however, because, like all systems that involve the notion of karma, there is an element of free will in the present moment in terms of how one is going to respond to one’s current experience. In the terms we have been using, it is not the case that karma determines the type of passion that will arise in response to the experience that it produces. We are in control, ultimately, of how we respond to stimuli. The freedom of the individual to respond to the fruits of its karma is like the freedom of an actual entity to synthesis the objects of its prehensions. It is this element of freedom that makes a path of liberation from karma possible; for this freedom opens up a space in which human action is possible that can shape the future of one’s relationship to the karmic process. The literature on Jain karma theory exists precisely as a guide to the reader so that she may control her passions in such a way as to produce the most desirable karmic results (the most desirable ultimately being none at all).

Karmic particles are frequently referred to in Jain literature as “seeds” (bijā). The analogy is a good one. Just as a seed falls into the soil, the karmic particle embeds itself within the soul. Just like a seed, the karmic particle eventually bears fruit (phala), in the form of an experience. And, like a seed, the precise timing and manner in which karma bears fruit depends upon a variety of factors. Different kinds of karma come to fruition in different ways and at different times, just like different seeds. But just as seeds need the right kind of soil to grow and to bear fruit, as well as factors like water and sunlight, in the same way, the fruition of karma can be affected by the soul environment in which it finds itself. The function of much of Jain asceticism is to create an environment that is inhospitable to karmic fruition, but that can lead, rather, to the destruction of karma. The metaphor is often used, extending the seed analogy, of “cooking” the seeds of karma in the “fires” of asceticism (tapas) so that they cannot grow or bear fruit.

So one dimension of the Jain path involves the purification and purgation of the soul, freeing it from the karmic matter that is already embedded in it, and which deforms it, obscuring its true nature as infinite knowledge and
The Paradoxes of Radical Asceticism

bliss and threatening to attract more such matter through the passions its fruition can evoke.

The other dimension of the Jain path involves the prevention of the influx of more karmic matter through the control of the passions. This is where Jain meditation comes in: the practice of samayika, or equanimity in the face of both joy and sorrow. As in the Bhagavad-Gita's recommendation of karma-phala-vairagya, “detachment from the fruits of action,” the Jain tradition holds that experience faced with equanimity, and the action arising therefrom, does not attract additional karmic matter to the soul.

The Theravada tradition of Buddhism interestingly uses the same language as the Jains—of karmic “influx” and “outflow” and “fruition.” This is suggestive of the common milieu from which the two traditions emerged. But for the Buddhist, this is quite clearly metaphorical language for what is ultimately conceived as a psychological process. But for the Jain tradition it is regarded as literally true.

Jain ethics are a direct outcome of Jain karma theory, as are Jain attitudes about the interaction of individuality, society, and nature. The passions that attract karma of the worst kind—karma whose fruition leads to the greatest suffering—are those associated with violence. The Jain ideal is therefore ahimsa, which I translated above as nonviolence (its most common translation), but which really means the absence of even the desire to harm any living thing, either deliberately (which produce the worst karmic effects) or through carelessness (which, though not as bad as intentional violence, is still regarded in Jainism as carrying a negative karmic effect). Ahimsa is nonviolence in thought, word, and deed.

How does Jainism understand the interaction of individuality, society, and nature? In human society as well as with respect to the larger realm of nature, the most basic obligation of the individual Jain is ahimsa: to do no harm. The injunction to nonviolence is foundational to the entire Jain ethos.

The Jain ethos of nonviolence has, in the past, evoked criticism from the West, with missionaries charging that a positive ethos of compassion, or karuna, as found in Buddhism, is lacking in Jainism, whose nonviolence is seen as a purely passive negative ethos—an ethos which proscribes but does not prescribe, which forbids harm but does not enjoin charity.

Such a charge, however, is made from a universalist perspective that does not recognize, as mentioned earlier in this essay, the different levels of obligation expected in the Jain community. It also ignores the claims of contemporary Jains that their tradition does, indeed, at least as they understand it, promote such a positive ethos. I have even heard ahimsa glossed as “equal love for all beings.”
As I alluded to previously, there is a frank recognition in the Jain tradition that not all human beings are prepared for the level of asceticism that is required in order to purge the \textit{jiva} completely from karmic matter and end its cycle of suffering the vicissitudes of \textit{samsara}. Some souls are still sufficiently deluded that they continue to choose the time-bound pleasures of the material world over the infinite bliss of the purified and liberated soul, seeing the asceticism of the Jain monk or nun as a terrible burden, rather than a path to freedom. Indeed, unlike Hinduism and Buddhism, which teach universal salvation, the Jain tradition claims that some beings will never be liberated; for they will never feel the inclination to take up the Jain path.

But within the Jain community, the recognition of different spiritual levels, with different duties appropriate to each, issues in the construction of a fourfold community of male and female lay and ascetic practitioners. For the ascetic, male or female, the chief task is the practice of \textit{ahimsa}, culminating, for a very small number, in \textit{sallekhana}, the complete renunciation of material sustenance, in the recognition that even the digestive process involves violence to microscopic organisms.

But for the layperson, male or female, there is an understanding that such total renunciation is both impossible and undesirable. As in Theravada Buddhism, the laity is devoted not so much to \textit{nirvana} as to the avoidance of bad karma and the accumulation of good karma (\textit{punya}), in the hope that this will aid them in their spiritual path, leading to progressively better rebirths in which, eventually, they may feel the call of renunciation. And the ethos of storing up merit leads to all manner of positive charitable activities, for which the Jain community is justifiably famous. But all such activity is ultimately in the service of individual spiritual liberation.

Consciousness, from a Jain perspective, is wholly a function of the soul, though conditioned and obscured by karmic matter. Physicality is ultimately to be overcome in the pursuit of pure consciousness, in the form of liberation. It has no inherent value in and of itself, but is an obstacle to enlightenment. Destiny and historicity—the latter of which would be something like collective destiny on a Jain understanding—are wholly products of the karmic process, ultimately to be abandoned.
3. The Jain Paradigm of Pathology and Its Relevance as a Therapeutic Tool

How might the Jain ascetic ideal be assessed from a Whiteheadian perspective? Clearly, contemporary global society is in desperate need of alternative paradigms for living and conceiving of the place of human beings in the universe. Examined from a Whiteheadian perspective, the Jain ideal presents a number of paradoxes.

I mentioned at the outset how radically different Jainism is from the worldview currently predominant in the West (and, increasingly, due to globalization, worldwide). At a first glance, this radical difference is an encouraging feature of Jainism, given the current need for alternative paradigms. If the dominant model is not working, perhaps its radical other should be given a chance.

But paradoxically underlying this radical difference is a dualism of matter and spirit, *ajiva* and *jiva*, every bit as sharp as—if not more so than—the Cartesian dualism of which the Whiteheadian tradition is strongly critical, and which is arguably at the heart of several of the crises that the West currently faces, particularly the environmental crisis. If our search is for a holistic worldview which restores the sundered relations between what are conventionally regarded as the material and spiritual realms, then a deeper underlying monism—such as that found in process thought, Buddhism, Vedanta, or Sri Aurobindo’s integral perspective—appears desirable, not another radical dualism. Jain dualism would therefore not appear at first glance to be a promising starting point for an alternative paradigm.

To support this point further, one could also argue from a Western perspective (by which I mean the common perspective underlying most contemporary Western psycho-therapies) that the way of life commended by Jain dualism bears many similarities with neurotic behavior, specifically those found in obsessive-compulsive disorders and eating disorders. We must therefore ask ourselves: Is Jainism a form of radical therapy for the contemporary world, or a radical pathology, involving a phobic and obsessive avoidance of physicality, in the form of insects, healthy sexual behavior, and most types of food?

Lest the reader, particularly the Jain reader, should become offended at this point, I should hasten to point out that my argument in this essay is ultimately in favor of the claim that Jainism does, indeed, have much to commend itself as a therapeutic paradigm for the contemporary global
situation. I have chosen to focus this essay on the theme of paradox precisely because at first glance—and from a point of view informed by Western psychotherapies—this is not obviously the case. Its dualism and ethos of radical renunciation of the material world do not make Jainism a clear contender for a holistic alternative paradigm. But what I hope to show is that in practice the Jain ideal embodies a profound wisdom that the world risks neglecting at its peril. We would all do well to be attentive of Jainism.

Much has been written in recent years about Jainism and environmentalism. One of the deep paradoxes of Jainism is that, though it radically devalues the material world as that which is to be renounced, its soteriological system issues in an ethos of profound respect for life, including, pre-eminently, non-human life. Its non-anthropocentric view of the *jiva* as not a human quality, but as dwelling within all beings (even plants, stones, air, and fire), produces, in practice, a deep reverence for living things, which are seen as repositories of potential divinity, rather than as raw material to be exploited for human ends. Such a view also dovetails interestingly with Whiteheadian panexperientialism and its concept of all actual entities as centers of experience. Although Jain philosophy can be seen to involve a radical devaluation of matter—as having no inherent value and as an obstacle to enlightenment—the ubiquity of the *jiva* undercuts this radical devaluation.

Furthermore, even the radical renunciation of the Jain monk or nun can be seen, in a world of rampant consumerism, as a stark reminder that there are more profound values around which one can organize one’s life than the pursuit of the temporary satisfactions provided by purchasable material goods. In a world in which the material is pursued to excess, perhaps the “excess spirituality” of the Jain ascetic is a needed counterweight. The Jain monk is perhaps what a Christian would call a prophetic witness to this truth.

4. Conclusion

Clearly, the Jain ascetic ideal has its problems in terms of the desirability of its adoption as a therapeutic model, particularly for the materialistic West. But at the same time, the desirability of the ascetic ideal as an actual model for living only has appeal for a small number even within the Jain community, and that this would always necessarily be the case is something that has been understood within the tradition from the outset. I would argue that the Jain monk or nun as something like what a Christian would call a prophetic witness, rather than a model for ordinary behavior, a
pointer beyond him or herself to a realm of more profound spiritual value, is the role that such ascetics already play within the Jain community, and could perhaps continue to play for the larger global community.

I would also argue that the Jain environmental ethos, with its sense of all beings as containing divine potential, is not only desperately needed, but is also compatible with a Whiteheadian panexperientialism. Perhaps a reinterpretation of Jain dualism is possible in Whitehead’s terms along the lines of the metaphysical monism with structural dualism recommended by David Ray Griffin.4

Finally, Jainism’s non-anthropocentric conception of the soul has the capacity to situate human existence within a larger framework perhaps less conducive to narcissism and paranoia than the contemporary postmodern condition. Though in one sense it is an individualistic path, focusing upon the individual’s pursuit of spiritual liberation, the Jain path also involves the recognition that one being cannot progress spiritually without also simultaneously being mindful of the welfare of others.

So perhaps the Jain preoccupation with not harming even the tiniest life form, expressing, as it does, both compassion and mindfulness, could, far from being a form of neurotic behavior, actually have powerful therapeutic potential in directing one’s concern away from oneself and towards another, and yet all the while doing so, ultimately, in the service of the self. Perhaps this is the paradox of individuation and cosmization in a nutshell.

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Notes

1 Whitehead 1967, 115. The importance of what Whitehead calls the “doctrine of Immanence,” in contrast with classical Christian and Islamic notions of the universe as wholly dependent upon an external reality for its existence, is that only such a doctrine of can guarantee the coherence of a metaphysical system. As Whitehead says elsewhere, “God is not to be treated as an exception to all metaphysical principles, invoked to save their collapse. He is their chief exemplification.” (Whitehead 1978, p. 343.) God serves functions in Whiteheadian thought other than addressing the question of cosmic order. But with respect to a system like Jainism, in which such an order is simply presupposed, the occasion for asking the question, “How is such an order guaranteed?” a question of central importance for theistic systems, does not arise. So an important possible avenue for the postulation of theism is foreclosed.

2 A classic example of Christian missionary writing along these lines is Margaret Sinclair Stevenson’s *The Heart of Jainism*.

3 Karma is generally treated as an individual matter in Jainism. The idea of collective karma—the karma of nations or societies—is not generally to be found. But one could presumably deduce that the karma of many individuals would have cumulative effects felt by larger collective groupings of jivas.

4 In, for example, Griffin 1997, 128-138 and Griffin 2001, 94-128.
Yoga Therapeutics: Philosophical, Scientific, and Humanistic Approaches
Ashok Kumar Malhotra

Introduction

In the West, science has become the paradigm of truth and has declared its monopoly on healing. Scientific theory, materializing into technology and backed by pragmatic results that are measurable and replicable by multiple researchers, has become the model of reliability. Anything that does not stand up to this model is put in the domain of untested theory or untruth. Since science sets up its boundaries within the domain of observable and verifiable experience, it works with constructs which satisfy this kind of model. By regarding a human being as a conglomeration of the body, senses and brain, science is able to offer a model which fulfils the empirical requirements proposed by scientific theory. As a consequence of this construct, science regards healing to be limited only to the body and the brain because they are amenable to observation and measurement. Thus, science applies medicine to cure the body and psychotherapy to heal the brain-mind complex. Though this scientific view is credible, it is limited because it ignores the spiritual dimensions of human beings. A careful study of the history of knowledge reveals that a human being is much more than a physical entity. Along with a body and a brain, a human being is also a person who possesses a consciousness that constitutes its spiritual dimension. The adoption of an all-inclusive model that complements the scientific view will enhance the scope of healing as encompassing concern for the total health of the whole person. The history of humanity is a testament to this fact because the greatest healers of the past were not only medical practitioners but also such practical philosophers as Jesus, Buddha, Mahatma Gandhi, Martin Luther King and Mother Theresa.
The adoption of this all-inclusive model of humans consisting of the body-brain-mind complex and a spiritual consciousness makes it incumbent on the researcher to present a comprehensive picture of the whole person. In order to reach this goal, a phenomenological approach is needed, which consists of presenting philosophical, scientific and humanistic perspectives on the human person and healing. These views will be presented as impartially as possible and with neutrality of judgment. Instead of pitting one perspective against another, an attempt will be made to reveal their complementary nature.

In order to give each perspective a fair representation, this chapter will be divided into four parts. Part I will present the philosophical view by elaborating the distinctive features of the philosophy and method of the yoga system. Part II will offer some scientific findings related to the potential and actual effects of yoga and meditation on healing certain aspects of humans. Part III will present a humanistic perspective by describing some personal accounts of students who participated in a six-week course on the theory and practice of yoga and meditation. And Part IV will offer some evaluative comments on using a holistic approach by giving credence to each perspective in order to reach a more comprehensive view of the relationship between humans and healing.

1. Philosophical Perspective

1.1. Yoga System

In India, all schools of philosophy, especially Yoga, were developed to heal the imperfections of human existence. Yoga views the human being as a combination of the body, mind, and pure consciousness. In Yoga, total health means the restoration of the complete person through the cleansing of the entire body of all diseases, the purification of the mind of all mental disturbances, and releasing the spirit of all suffering. This can be accomplished through the formation of good habits of the body, good habits of the heart, and good habits of the mind. Once these habits are inculcated, the body-mind complex can be transformed into a perfect vehicle for the expression of pure consciousness. Since most people lack this integration and harmony of the three parts of their being, they live an unhealthy life. Yoga offers a step-by-step empirical, psychotherapeutic method, a workable technology, to attain this total health. In the Yoga
system, the achievement of total health means that the person who has been healed has become whole and holy.

1.2. Yoga Philosophy

Yoga provides a complete system that consists of a theory as well as a method to heal the imperfections in humans. In presenting its philosophical view of reality, Yoga borrows Samkhya terminology. While Yoga works with the stark dualism of Samkhya, it modifies it to fit into its own mold of an integrated person. Like Samkhya, Yoga believes that the ultimate reality consists of a conscious, non-material component called the Purusha, and an unconscious material part called the Prakriti. Purusha is pure consciousness, which reveals itself through seeing, experiencing and enjoying the material components, whereas Prakriti, which is unconscious material reality, displays itself through being seen, experienced and enjoyed by the consciousness. Furthermore, Purusha is immortal, spiritual, and free whereas Prakriti is mortal, material, and determined.

A human is an interesting blend of these two realities. As Purusha, he is pure awareness that lacks all substantiality whereas as Prakriti, she is a non-conscious psychophysical organism that operates upon a borrowed consciousness from Purusha. A human is thus comprised of two selves: a transcendental self, which constitutes the essence of pure immortal consciousness and is contributed by Purusha; and an empirical self, which consists of the body, senses, brain and mind, constituting the mortal unconscious substantiality, which is in turn contributed by Prakriti. Thus, humans possess a dual nature: the mortal empirical self and the immortal transcendental self. Yoga regards the empirical self to be the body-mind complex, the vehicle through which pure consciousness expresses itself. When we, as individuals, ignore the presence of pure consciousness in us and believe that we are nothing more than our body-mind complex, we undergo physical, mental, and spiritual suffering. This ignorance, which is the root cause of all our afflictions, is created by mistaking the unreal for the real and the non-self for the self. Since all pain and afflictions occur in the domain of the imperfect mind-body complex, this mistaken identity leads to suffering.

1.3. Yoga Theory of Evolution

Yoga borrows the Samkhya theory of evolution to explain this false identity leading to ignorance and suffering. In its original nature, Purusha
is pure awareness, which reveals itself by seeing or looking, whereas Prakriti, in its primordial form, is a harmony of the three qualities of pleasure, pain and indifference. Due to the close proximity of the two, as Purusha looks at Prakriti this harmony among the three qualities is disturbed. This upset balance is responsible for the evolution of the various products of Prakriti.

The first three products to evolve from Prakriti are cosmic intelligence (Buddhi), the ego-sense (Ahamkara) and understanding (Manas). These three make up the psyche of the person, and are called the mental evolutes. They are followed by twenty physical evolutes consisting of five sense organs, five motor organs, five essences, and five material elements.

The cosmic intelligence (Buddhi), as the first evolute of Prakriti, is the arena where the drama of creativity, inspiration and enlightenment takes place. The ego-sense (Ahamkara), as the second evolute, is the principle of individuation, which creates the sense of “I,” “my,” “me,” and “mine” through which one develops the sense of possession of oneself and the world. The understanding (Manas), as the third evolute, processes the information presented to it by the five senses and five motor organs, thus converting it into concepts and categories. In humans, these first three evolutes constitute the ordinary mind, whereas the last twenty evolutes consisting of ten sense and motor organs and ten essences and elemental substances make up the body. Together, these twenty-three evolutes of Prakriti constitute the mind-body complex or the empirical self of a human being.

Accordingly, besides being a mind-body complex, which constitutes the empirical self, a human is also a Purusha, the conscious self. Since all consciousness belongs to the Purusha self, the empirical self has only borrowed consciousness. Because of their close proximity to the Purusha, the mental and physical organs of the empirical self reflect the consciousness of the Purusha. This is comparable to our solar system where the moon and the earth reflect all light belonging to the sun. Though all consciousness belongs to Purusha, due to the insinuation of the ego-sense (Ahamkara), the organs of the empirical self assume that consciousness is their property. This leads to the assertion that one is nothing more than the empirical self or mind-body complex, which is a fall from the free and immortal Purusha self to the unfree and mortal Prakriti self. This mistaken identity is the basis of all human misery. In order to get rid of this imperfection and suffering, one needs to remove this ignorance through attaining discriminative knowledge, i.e., realizing that one’s real essence is Purusha and not Prakriti. Yoga offers an empirical-therapeutic
method to achieve this discriminative knowledge, thus freeing the individual of all suffering.

1.4. Therapeutic Method of Yoga

This step-by-step method, called *Ashtanga Yoga*, consists of an eight-tiered process with the goal of perfection of the physical, emotional, and mental aspects of the human being. Yoga makes the basic assumption that the mind-body complex of an individual is the temple through which *Purusha*, the essence of a human, expresses itself. If the temple is imperfect, it will reflect the light of *Purusha* imperfectly. In order for the consciousness of *Purusha* be expressed completely and flawlessly through the vehicle of the body-mind complex, the latter must be perfected through rigorous training of the body, heart and the mind. Yoga makes this possible by providing a system of rules and exercises which must be adopted and practiced continuously over an extended period of time so it becomes a way of life for the individual.

To achieve the Yogic goal of healing the entire person through the formation of good habits of the body, the heart and the mind, eight concrete steps are prescribed.

1.5. Eightfold Path

The first five steps are the external *Yama, Niyama, Asana, Pranayama* and *Pratyahara*. The purpose of these external steps is the adoption of a set of mental and behavioral attitudes, and physical and breathing exercises that will prepare the individual for the final three steps of Yoga. The first five steps are arranged in a hierarchical order to bring a harmony between the body, senses, brain and the mind by inculcating proper bodily and mental habits.

The last three steps, *Dharana, Dhyana*, and *Samadhi*, are the internal steps and teach the art of concentration and meditation. Yoga teaches that the mind and body are indissolubly connected to each other. Any change in the body gives rise to an analogous alteration in the mind, and similarly any modification in the mind brings about a matching shift in the body. When an individual is angry, the body undergoes a change in the voice and movements. Similarly, when we are expecting a romantic encounter, our immune system gets a boost.
Before one undertakes the arduous study of yoga, one needs to train the mind, speech and action of the individual so that the person is prepared both physically and mentally to undertake the yoga practice seriously.

1.6. External Steps

1.6.1. Step One: Five Restraints (Yama)

The first step, Yama, which means restraint, teaches the individual to take charge of oneself through the five controls of non-violence, non-lying, non-stealing, non-craving for sexual pleasure, and non-possessiveness. When these five attitudes are adopted and expressed in one’s daily life through one’s thoughts, speech, and actions, one is prepared to undertake the second step of Niyama.

1.6.2. Step Two: Five Positive Disciplines (Niyama)

Niyama consists of the five positive disciplines of purity, contentment, self-discipline, self-study, and self-surrender. Through the perfection of these disciplines one learns the art of freeing oneself from dependence on such external factors as food, drink, emotion, meaning, ideas and values. One becomes reflective of one’s eating and drinking habits as well as one’s adherence to certain kinds of emotions, ideas and values. By adopting these principles, an individual becomes insightful of the hold these external factors have on one’s personality and learns to decrease their control. Through the perfection of these five disciplines one learns to cleanse the mind and body of all external conditioning.

These first ten principles of restraint and discipline, which are also called the rules of physical and mental hygiene, are just preparatory steps. They train the mind and the body to undertake the challenge of the third and fourth steps of Asana and Pranayama.

1.6.3. Step Three: Physical Postures (Asana)

Asana, which means physical posture, consists of 64,000 exercises that promote to the restoration of physical and emotional health. These exercises restore the body to its natural vitality. The Indian medical science, which was developed during the time of Yoga, believed that there were 64,000 parts of the body and if all of these were kept in their natural state, a human would be able to escape the degenerative process. In accordance with the prevailing medical view, Yoga developed these physical postures to reach all the major and minor parts of the body including the muscles, bones and organs. When these exercises are adopted
as part of one’s daily routine over an extended period of time, they offer the individual the hope of a healthy body free of disease, a contented heart, and a restful mind.

1.6.4. Step Four: Control of the Vital Force (*Pranayama*)

As the practice of *Asana* on a regular basis aims to slow the degenerative process of the body, the fourth step of *Pranayama* provides a boost to the heart through the control of breathing, or the vital force. In Yoga, breathing is regarded as our direct connection to the cosmic life-giving energy of the universe. Our nose, mouth and lungs are the instruments through which we suck in and hold the cosmic energy. The air that we breathe in is not just the contribution of the earth, but also the gift of our solar system, our galaxy, and the universe. The air is not just the physical entity that is breathed in through the nose or the mouth, but it also contains the vital force that makes life possible on this earth and in the entire universe. As we breathe in air through the nose/mouth, the breath brings with it vital life-giving energy which is propelled into the lungs where the blood picks it up, and through the pump of the heart sends it to all the parts of the body, thus sharing it with the entire organism. Moreover, since the heart is considered to be the seat of emotions, breathing provides nourishment to the world of emotions. Through the practice of *Pranayama*, Yoga offers various ways to control the inhalation, retention, and exhalation aspects of the breathing process. Though our breathing is an involuntary process, *Pranayama* teaches the manipulation of the inflow and outflow of the air, thus helping to develop voluntary control on the intake, retention and outtake of the life force. By taking command of one’s breathing, one could take charge of one’s emotions as well as control one’s ideas and images. Thus, the third and fourth steps of *Asana* and *Pranayama*, through physical and breathing exercises, provide the individual with a disease-less body and emotional balance which are necessary for the next step.

1.6.5. Step Five: Withdrawal of Consciousness from Objects (*Pratyahara*)

*Pratyahara*, which means the disconnection of the sense organs from their objects, is an intermediary step between the four external steps and the three internal steps of meditation. In this step, one trains one’s mind by withdrawing consciousness from the sense organs. In our usual way of experiencing the world, we direct our consciousness from the *Purusha*, the source, towards the mind, which in turn, through the appropriate sense organ, directs it towards the object. In the *Pratyahara* step, the process is reversed. Instead of directing consciousness towards the sense organ, the
mind withdraws, thus, the sense organ, open but without consciousness, does not experience the object on which it is directed. This is one of the most difficult steps and requires training of the student under the tutelage of the expert teacher. Once this step is perfected, an individual who has learned to cut himself or herself off from external influences is ready for the internal steps to cleanse the mind of all resident disturbances.

1.7. Internal Steps (Stages of Meditation)

One who has already perfected the ten principles of physical and mental hygiene, has mastered the physical postures by making the body free of diseases, has learned the art of breathing control thus stabilizing one’s emotions, and has become skilled at withdrawing consciousness from the respective sense organs, is ready for the final control of the mind through the three steps of meditation. Dharana, Dhyana and Samadhi are called the inner steps because they help the individual to take the inward journey through the control of disturbances in the mind. It is an exploration of the layers of consciousness where one learns to restrain, control and eliminate all disturbances of the mind, thus bringing it to the level of total stillness, a state, which is alternately called trance, total tranquility of the mind, experiencing bliss, or the realization of one’s true self. In this state, the person is totally healed of the imperfections of existence.

1.7.1. Step Six: First Stage of Meditation (Dharana)

The three meditative steps of Dharana, Dhyana and Samadhi are arranged to incrementally develop concentration. In the Dharana step, the individual concentrates on one item from the total content of the mind, shutting out innumerable sensations, desires, perceptions, wants, needs, anxieties, worries, satisfactions, dissatisfactions, images, ideas, and values. The more one is able to come back to the chosen object without distraction, the more one develops the power of concentration.

1.7.2. Step Seven: Second Stage of Meditation (Dhyana)

When one chooses an object or image and can keep one’s mind on it for some time without being distracted by other stimuli, one reaches the next state of concentration called Dhyana, or meditation. In this state, an individual is able to choose an image and stay on it for as long as one wishes without any distraction. Though the stage of Dhyana is an excellent step towards cleansing the mind of all its disturbances, there is still one lingering distraction, which is that of the ego.
1.7.3. Step Eight: Final Stage of Meditation (Samadhi)

During meditation, the individual still has the sense of “I,” the one who knows that it is he who is able to meditate. To eliminate this ego-sense, which is a final distraction, one must learn Samadhi under the guidance of a teacher. Here one perfects the art of meditation by removing the ego-sense or the sense of the “I,” thus moving in the direction of experiencing the inner self, which is pure blissful consciousness of Purusha devoid of all suffering.

In the Yoga system, the initial goal is the mastery of the body and the mind, whereas the ultimate goal is the realization of the inner self. One attains this final goal by perfecting the body and the senses, by making them disease-less, by developing full control of the heart and emotional life, and by mastering the mind. Once this is achieved, the body-mind complex is a perfect vehicle for the expression of the consciousness of the inner self.

Healing in this context refers to the perfection of the body, senses and mind, and the freeing of the spirit from its false identification with the psychophysical reality. Healing thus involves the mastery of the mind-body complex and of obtaining an intuitive insight into the true nature of the inner self as pure consciousness.

Total healing, which is the goal of Yoga, thus becomes the restoration of the entire person where the body is cleansed of all diseases, mind is purified of all mental fluctuations, and the true self shines in its own light as a witness to [seer of] the world. This state of the person involves total freedom from all limitations. Here, the healed person has become whole and holy.

2. Scientific Perspective

2.1. Pioneering Research on Yoga and Meditation

Until 1950, all the literature dealing with the healing effects of yoga and meditation on the human personality was religious, theological, popular or philosophical in nature. Scientists, who were a bit apprehensive of getting their hands soiled on something that was mysterious, uncertain, mystical and unempirical, kept a “hands off” policy. However, during the 1960’s, some daring scientists came out of their secure box to listen and to experiment on what was being experienced, said, and reported by the
adherents of yoga and meditation for centuries. When the courageous students and teachers of yoga and meditation offered themselves as subjects to be worked on by these sceptical scientists, this exciting area of research opened up a fertile field of consciousness studies. Scientists who approached this field cautiously at first found something unique in their investigation of this wonderful phenomenon. Their limited yet bold studies showed that it was a genuine subject where they could obtain fruitful results.

Inspired by the research of these pioneers, researchers from India and Japan conducted a number of studies on the effect of yoga and meditation on the human personality. In 1957, Ananda, Chinna and Singh continued this research by showing that oxygen consumption and carbon dioxide elimination in subjects confined in a metal box showed a significant reduction.

Another group of meditators showed marked alpha activity while their hands were dipped in ice-cold water. They showed neither pain nor discomfort.

Further studies by Drs. Wallace and Benson (1970-73) showed that the practice of mantra meditation, an offshoot of the yoga method, could bring about a significant degree of physiological and psychological change in a person. Their research indicated that during meditation, besides the physiological and psychological changes, a unique state of consciousness was observed, which they called “hypermetabolic.” This was an altered state of consciousness, which, until recently, was the subject matter of the theologians and religionists. This state of consciousness was unlike the wakeful, dreaming, and sleeping states. It was a calmer, more relaxed and healthier state quite different from the usual stress-induced fight-or-flight state.

Another study by Curtin (1973) indicated that mantra meditation brought positive changes in the subject’s capacity to “regress adaptively,” an ability to bring awareness of the inner self by dropping the ego’s restrictive defense mechanism, thus enhancing psychological health.

A number of studies (1972-1976) on the effects of yoga and meditation were conducted by various researchers. One was done on a group of third grade children who practiced mantra meditation and improved their attention span as well as effectively dealt with anxiety by improving their achievement scores. Other studies showed that meditation could eliminate physical, emotional and psychological ailments ranging from claustrophobia to excessive sweating to fighting drug abuse to reducing crime among the prisoners.
2.2. Recent Research (1995–2005)

During the past ten years, medical research on alternative therapies such as acupuncture, Tai Chi, yoga and meditation has received a boost. Four major factors have been responsible for this enhancement in interest and credibility. First, a number of researchers from such prestigious universities as Harvard, Cambridge, MIT and Toronto have become involved in studying the connection between meditation and healing, by bringing some integrity to scientific research in this once taboo field. Second, the Dalai Lama of Tibet met with Western psychologists and neuroscientists in Dharamsala, India where he presented them a challenge, which was accepted by the scientists, of utilizing brain imaging tools to check out and map the brain waves of expert meditators such as the Buddhist monks. Third, such well-known figures in the United States as actors Richard Gere and Goldie Hawn, and former Vice President Al Gore have further popularized the current interest in meditation. And fourth, because of this popularity, a large number of people who are practicing some form of yoga and meditation have made themselves available as subjects for scientific experiments. All these factors have been catalytic in opening up this very significant field for the scientists, medical doctors, and psychologists who have conducted a large number of studies with positive results.

A number of studies conducted on the effects of meditation on the human personality have shown that its regular practice not only reduces stress but can also assist the mind in retraining and reshaping the brain. For example, meditation has been found to slow down the influence of the intellectual mind by softening its hold on conceptual aspects of the brain, thus offering it the freedom that was taken away during the developmental years by the conditioning determinants of society.

Moreover, when a person spends ten to fifteen minutes paying attention to one’s breathing, or concentrates on a word, or an image, or on silence, one can achieve an amazing sense of relaxation situating oneself in the present moment by becoming oblivious to the events of the past or of the anticipated disturbances of the future. Meditation leads to accepting the present for what it is without being adulterated by the polluting influences of the past or being soiled by the anticipated intentional outcome in the future.

According to an article in Time Magazine, which indicates societal interest in the interface between yoga and neuroscience, meditation has become part and parcel of the stress-ridden society. The article picks up some of these trends and cites some of the aforementioned scientific findings that have contributed to this popularity. The article offers some
practical examples such as meditation and other contemplative practices to enhance the immune system by rewiring the brain to reduce stress. For professionals whose lives are infused with stressful situations, meditation is a panacea—a handy cure for what ails them. By meditating on a regular basis they are able to deal with different states of affairs calmly without upsetting their entire existential being.

In addition, The Dalai Lama’s challenge to map the brain waves of the expert meditators, which was taken up by the Western scientists, brought about a number of significant results for scientific scrutiny.

By using brain imaging technology, the previously elusive physical results of meditation on the brain were realized. When brain imaging was used on expert meditators, these states were revealed in vivid colors. Moreover, other studies showed that even beginners in meditation revealed less activity in their frontal cortex where all the complex functions of reasoning, planning, emotions, personal identity and self-consciousness take place. The first time meditators found that this part of their brain slowed down, and in some cases relaxed its hold on the individual practitioner.

Furthermore, meditation is conducive to slowing down alpha waves, which are responsible for our active conceptual and perceptual operations. In place of them, meditation augments the production of theta waves that are responsible for relaxation, calmness and contentment.

Further studies done by Richard Davidson of Wisconsin indicate that meditation is conducive to changing activity from the prefrontal right cortex to the left, i.e., regular meditation practice can retrain the brain from the usual fight-flight response to that of understanding, accommodation and acceptance.

2.3. Future Scientific Research

A number of other studies on yoga, meditation and contemplation are being conducted by researchers to reveal that the practice of meditation on a regular basis over an extended period of time can help reverse the build-up of plaque that leads to the blockage of arteries; slow down prostate cancer; boost the immune system in breast cancer patients; improve the condition of clinically depressed individuals; and possibly minimize the therapeutic use of Viagra®. Putting credence into the findings of these researchers, some health insurance companies are encouraging their clients with heart problems to undertake the practice of meditation in order to avoid the occurrence of heart attacks in the future. More recently, studies are being
conducted in Russia and the United States regarding the effects of breathing exercises and meditation on slowing down the heart rate and consumption of oxygen by the cosmonauts and astronauts who are being trained for long exploratory flights to Mars, Mercury and other planets in our solar system. The hope is that through the practice of breathing and meditation exercises, the astronauts will be able to slow down their metabolism to such a point that they will need less oxygen on a flight to these heavenly bodies, which might take three or more years. Though this interest of the scientists is laudable and the scientific research and its findings are impressive, all this exploration is nothing more than a scratch on the surface of this very complex phenomenon of the nature of the relationship between humans and healing.

3. Humanistic Perspective

3.1. Personal Reports of Student Participants in a Course on Yoga and Meditation

The reports of meditators further corroborate the positive research findings. The following comments are from students who participated in my interdisciplinary and innovative course on “Creative Living: An Introduction to Yoga, Zen, and Mantra Meditation” offered for six weeks during the summer session at an undergraduate college in the United States. Fifteen students met for three hours each day, four times a week, for six weeks. The first two hours were spent discussing the philosophy and method, whereas the last hour was utilized performing yoga exercises and meditation techniques. Students were given fifteen personality variables and were asked to keep a personal journal. Here they noted the effects of yoga exercises and meditation on their personality after each class. At the end of six weeks of participation in the exercises and meditation, students reported the following:

Smith, 43 years of age, was married and has two children. He had resumed his studies after a break of almost fifteen years. He was quiet but extremely tense and nervous. After daily 60-minute session of yoga relaxation exercises and meditation practice for six weeks, Smith reported the following changes in himself: an increase in awareness of surroundings through noticing things with keenness; feeling less apprehensive in traffic; feeling less tired; feeling more patient with people; listening to his children
and spouse more intently; better sleep; increased openness to new experiences and people; and enhanced ability to be alone.

John, a student who was taking another class on sculpture along with the Yoga and Meditation class, reported the following changes in himself: a greater understanding of other people; reduction in personal pettiness; more confidence and an enhancement of self-esteem; better flow of creativity; life seeming fuller and the ability to savor it with more intensity; increase in awareness of senses such as colors appearing more vivid, enhanced taste, and sounds perceived as more soothing; anger became more acceptable, and an increase in friendliness.

Another participant in the meditation course was Rob. He was thirty-four years old. He had returned to school after two heart attacks, which precluded his continued work at his trade. Rob had moved from the hectic and stressful life of metropolitan Washington, D.C. to the peaceful, rural countryside of upstate New York. He was married and had two children. Rob was rather high-strung, who after the six-week course reported the following changes in himself: more sound and restful sleep and waking up more refreshed; a significant drop in blood pressure; reduced irritability and increased calm; and minor loss of weight.

Jack, another student, reported the following changes after six weeks of continuous participation in the yoga exercises and meditation: reduced abuse of marijuana and alcohol, replaced by the natural high from yoga and meditation; reduced depression and increased motivation; commencement of deeper insights; a boost in spontaneity and improvement in interpersonal relationships.

3.2. Personal Reflections

Ours is an extremely stressful society. A number of diseases and illnesses are associated with people's ability or inability to cope with stress. Studies by Drs. Bernie Siegel, Carl Simonton, Hans Selye and others have indicated a clear correlation between stress and such diseases as cancer, depression and sexual dysfunction.

Regular practice of yoga and meditation does influence the body and brain of the meditator by improving the total health of the person. The studies done by the above doctors indicate that regular meditation and visualization resulted in boosting the immune system of women with different stages of breast cancer. Women who actively participated in yoga exercises by making them as part of their daily routine and meditated on a
regular basis were able to increase their white cells to fight the cancerous
growth.

I have personal experience dealing with this tragic disease. My wife had
gone for a regular medical check up and found out that she had breast
cancer, which had metastisized. The doctors gave her six to twelve months
to live. Since both of us believed that yoga, meditation, visualization, love,
exercise, hope and a positive outlook would help meet this challenge, we
worked together as a team and followed the routine with full faith, which
lead to a miracle where my wife survived the cancer for five years.

I do believe, and my belief is attested by my own studies, that meditation
and yoga lead to many beneficial effects on the human personality. I have
practiced yoga and meditation for 35 years and still feel as young and
energetic as when I was in my twenties. My students who have been
practicing yoga continuously over the years have told me similar stories of
the healing effects of yoga and meditation.

At present there are close to 15 million Americans doing some form of
yoga and meditation on a regular basis using physical exercises for toning
their bodies, breathing exercises for emotional balance and meditation for
reducing stress of the mind and gaining spiritual control. Scientific research
on the healing potential of yoga and mediation has contributed much to the
popularity of this ancient discipline

When a solution for reducing stress is found, people in our society tend to
make the effort to try it at least once. This attitude had made meditation a
widely-pervasive tool, which at the present time is being used in hospitals,
schools, law firms, government agencies, prisons, police stations, sports
arenas and even in the film studios. In some instances, special rooms are
set-aside for meditation at hospitals, airports and churches.

It could be argued that the interest in yoga and meditation is a passing fad
which will evaporate with the heat of future scientific research. But so far,
it seems to be standing on its own firm footing thanks to the support
provided by scientific research in the past thirty years. If research continues
with the same gusto and scientists keep coming up with more positive
findings, people will indulge in this holistic discipline by delving deeper
into its theory and practice. This serious indulgence might help the human
race enjoy a more healthy life in the future.
4. Evaluative Comments

As a philosophic system, Yoga presents a model of a whole person and the comprehensive concept of healing that contributes to this wholeness. The empirical-humanistic-therapeutic method of Yoga offers eight steps designed systematically to heal the person through changing his attitudes and expectations of one’s self, others and the world as well as through the perfection of the body, heart and mind. Healing is looked upon as a systematic process, a rigorous training that is directed not just towards one but all the vital elements that constitute a human being as a person. The scientific research from the 1950’s to the present has shown some promising results indicating that regular practice of yogic postures, breathing exercises and meditation is conducive to bringing about appreciable changes in the physical, emotional and mental levels which are measurable by the scientific method. Through the use of the electroencephalogram, Magnetic Resonance Imaging and Personal Orientation Inventory instruments and other technologies, science has only scratched the surface of the very complex realm of human consciousness as well as the human being in its totality. Since the human person is an intricate network of physical, emotional, intellectual and spiritual elements, “science with its entire armamentarium may not by itself, be capable of providing adequate information (knowledge) about the deepest levels of a human person.”3

In order to achieve a comprehensive perspective, the limited approach of the science could be enhanced through the humanistic stance that we have taken by using the personal reports of the practitioners. By so doing, these student practitioners could be regarded as co-researchers reporting on subjective changes that are felt and experienced during the practice of meditation. The humanistic approach adds certain important elements to the research by introducing such variables as ‘what is valuable, meaningful, purposive and significant’ for the individual. Since the scientific approach is limited to what is observable and measurable, the philosophical and humanistic approaches complement it by providing wisdom about those elements that hold deep significance for a human being as a whole person.
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Can Indian Spiritual Practices Be Used in Psychotherapy?

R. L. Kapur

Introduction

Ever since humankind has appeared on the Earth, we have indulged in two major activities: firstly, trying to understand the external world so that our position on this planet becomes more stable, more comfortable, and less open to the whims and fancies of nature; and secondly, examining the inner world, the world of thoughts, feelings, and consciousness with a view to finding answers to existential questions. Where did I come from? Where will I go? What is the purpose of living? What is the best way to live? What brings happiness? While the Indian Civilizations has paid attention to both these major activities, what they have done par excellence is the exploration of the inner world, and, in trying to answer these existential questions, some very rich psychological insights have emerged.¹

These insights, which have a common thread running through them, form an inseparable part of the spiritual and philosophical traditions of the East, most of which originated in the Indian subcontinent. Not only do these traditions explore the psyche in great depth, but they also suggest methods for the cultivation of the mind—“something quite alien to the Western philosophy which almost separates itself from questions of practice and embodied experience.”² So impressed was Jung³ with these explorations that he could not help saying,

the psychotherapist who is seriously concerned with the question of the aim of the therapy cannot remain unmoved when he sees … (that) … this question has occupied minds of the East for more than 2000 years and in this respect methods and philosophical doctrines have been developed which simply put all Western attempts along these lines into shade.
Encouraged by remarks of the kind made above, and perhaps dissatisfied with the results of psychotherapy based on Western models, increasing attempts are being made to delve into Indian scriptures and look for precepts which deal with relief from mental suffering. A search on the Internet gives more than 2,500 references to papers relating psychotherapy to the Bhagavad Gita, Yoga, Buddhism, etc. The entire new branch of Transpersonal Psychotherapy is based on Indian concepts of transcendence and recommends practices which resemble Buddhist teachings. However, before one gets carried away by these developments, it may be prudent to examine whether the world views of Western psychotherapy and Indian spiritual traditions, the manner in which they define suffering, the causal explanation they offer for suffering, the aims they set for the person seeking relief, and the methods they offer for achieving relief are indeed comparable in any manner. We shall look for answers to these questions by examining the two disciplines in some greater detail.

Before we do, however, we must explore “suffering” in some detail. Why do we suffer? A simple-minded answer would be that we suffer because either we do not get what we want or because we are forced into a situation which we do not like. Relief would come if either the wish is fulfilled or escape ensured, as the case may be.

This crude model, which, incidentally most of us follow, is flawed in many ways. Firstly, there is a whole range of human response to deprivation or subjugation. There are some who carry on with life in spite of stress. There are others who feel the pressure but manage to cope. There are those who break down showing anger, frustration, self-pity, withdrawal, suspicion, and other negative reactions. Finally, there are those who in fact take the stress as a challenge, fulfilling their tasks with greater gusto and alacrity.

Secondly, fulfilment of the want does not always remove the misery. One fulfilment leads to another desire and so on, making one wonder if the original wish was the real problem at all! There are also people whose wishes may all get fulfilled, who have the power and freedom to do what they want, and yet continue to be miserable. Finally, there are those who go through life without knowing what they want or what they are trying to escape. Tied to the post of daily living they tick away to death, without knowing what made them so miserable throughout their life.
1. Psychotherapies

Essentially, psychotherapy is an endeavour to help people who have emotional disturbance, of varying degrees, which makes them dysfunctional. It has its roots in the Western psychological traditions. There are a variety of psychotherapy models, but they have certain commonalities in their basic philosophical orientation which makes it possible to group them together. Their position may be summarized as follows:

All suffering is due to non-fulfilment of needs and desires. These may be conscious or they may lie in the unconscious sphere. The non-fulfilment may be due to their being in conflict with each other or with social codes, demands, and injunctions.

The focus of therapy is the individual Self in her social context. There seem to be two roots to the understanding of Self in the Western tradition. The first is the Greek root, which supplies the Self an ontological integrity, independent of, but in constant exchange of give and take with the social environment. This Self's primary concern is with its own being. The other root is from the Judaic tradition and defines Self existing in an ethical relation with the Other; being responsible for the Other but respecting the Other in its otherness. Different psychotherapies tend to favor one or the other definition of the Self. More about this later.

Needs and desires have been described differently in different Psychotherapies. For Freud, these needs have a biological basis and are two in number. The first is the life instinct, which drives us towards the preservation and propagation of our species. Hunger and sex are obviously the most important aspects, but all growth of the individual, as well as the culture to which we belong is derived from this life instinct. The other is the death instinct. Along with the wish to propagate there is the wish to destroy and die. Disturbed out of stable existence, organic matter strives to return to its quiescent state. The death instinct is the basis of all aggressive behaviour, competition, criticism, wars, etc. Suffering comes if those needs and desires (Id) are in conflict with each other or with introjected moral codes of the society (Super Ego). Healing involves reconnecting people to their unconscious desires by opening up memory channels, introducing flexibility in desires, decreasing the rigidity and punitive power of the super-ego, and strengthening the Ego along with its negotiating power.

Adler was not satisfied with this listing of needs and added one more. According to him there is the need for power, or Will to master, and one may suffer if this need is thwarted. The Humanists went a step further and
listed a hierarchy of needs. Besides the need to eat, and to have sex or power, there is need for self-esteem, love, caring, and finally, self-actualization or the fulfilment of all one’s potential. The humanists were followed by Existentialists, and Victor Frankl (1987) may be taken as their main representative. According to him, besides all other needs, there is a need for meaning and the meaning appears only if you go beyond your own needs and do something for others. We may note that the existentialists seem to tend towards the Judaic understanding of the Self while all the previous thinkers mentioned above tend towards the Greek conceptualization. Even more biased towards this Other oriented understanding of Self are two other European schools of Psychotherapy.

One is the Dasein-analytic School of Medard Boss (1982) who based his therapeutic philosophy on the Heideggerian conception of being-in-the-world. This kind of being presupposes a special openness of man's existence in which the mind is not distinct from the object it observes. "Subjectivity" is the forgetting of this togetherness. Approaching life from an egocentric point of view is restrictive and may result in suffering.

The other school is propagated by Lacan and is very popular in France. According to Lacan, right from the moment of conception an individual is caught between meaning and being. To the extent one acquires meaning such as gender identity, subjective identity (I am different from others) or symbolic identity, (I belong to such and such social class, profession, etc) one loses touch with the total being. In life there is a constant desire for the imaginary wholeness from which the person has been alienated by the acquisition of different identities. This constant search is a cause of suffering.

Examination of the unconscious plays a significant part in all the therapies mentioned above. Each of these is directed at the examination of conflict, which may have been pushed into the unconscious sphere or was never brought out in the conscious sphere. A most unique understanding of the unconscious was formulated by Jung. Jung saw the unconscious as the repository of wisdom accumulated over our phylogenetic history. He felt that the Self could draw energy by analyzing its unconscious and discovering hidden strengths which would help in resolving conflicts and overcoming suffering.

There are other therapies which do not concentrate on emotions and do not refer to the unconscious. These are the groups of Cognitive Behaviour Therapies. According to these, suffering may result from distorted mental representations of the real world or by learning (through conditioning) distress producing behaviour patterns. The therapy consists of relearning correct thinking styles and behaviour patterns.
All psychotherapies are aided by the therapist who is an expert in human relations and in the particular theoretical orientation he or she represents. In some therapies (Freudian) the therapist acts only as a catalyst allowing the patient/client to look at his or her conflicts, but in others (Jungian, Humanist), the therapist enters into dialogue with the patient and judiciously uses the patient’s own personality to hasten the healing process. In still others (cognitive-behaviorist) the therapist is more directive and teaches correct thinking and behavior patterns.

In all cases, the therapist is aware of the possibility of transference and “counter transference.” In transference the patient projects characters from his own life (parent, child, lover) on to the therapist and in counter-transference the therapist does the same to the patient. The therapies consider it axiomatic that unless these phenomenon are handled judiciously in light of their respective theoretic orientation, progress in therapy will not occur.

This is an extremely brief presentation of a few schools of psychotherapy. It leaves out many for want of space, but we believe that the presentation does allude to some general principles common to all of them. To repeat:

Psychotherapy is a method of countering the suffering of emotionally disturbed individuals.

Suffering is due to unfulfilled needs and desires. The lack of fulfillment occurs if needs and desires are in conflict with each other or with the codes and injunctions of the society in which the person lives.

Therapy proceeds by discovering these conflicts which may be conscious or unconscious.

The aim of psychotherapy is to bring a balance between the conflicting needs and social context.

The balance is brought about by discovering and strengthening the potential of the Self (Ego), which steers the individual towards sensible choices.

Pursuit of sensible goals, which are in tune with the possibilities of the individual in his social context, brings relief from suffering.

Now let us look at what the Indian spiritual practices have to say.

2. Indian Spiritual Practices

The first thing to remember is that these insights and practices are not for relieving the suffering of psychologically sick individuals but to help a
person who is healthy by average western standards\textsuperscript{11} and who is seeking 'liberation' from the phenomenal world. \textit{Moksha}, or liberation, is the ultimate aim of all Indian spiritual pursuits. For example, it is mentioned in Patanjali's \textit{Yoga Sutras} that spiritual practices are not recommended for people who are diseased, dull, careless, lazy or \textit{mentally unstable} and who show anguish, despair, nervousness and hard breathing (Tamini, 1968).

Like the Western psychologies, Indian psychologies also say that suffering comes from unfulfilled desires and needs. But, instead of formulating methods for fulfilling these, the spiritual texts make the following mind shattering statement: \textit{satisfaction of desires and needs will never bring relief}. Desires are like animals, each seeking its own food.\textsuperscript{12}

Some animals want food meant for others. Pleasure is the satisfaction of hunger of one such animal. Try doing this when you are surrounded by a pack of wolves. You feed one and the others will jump at you. Desires are much more than one can imagine. Besides those considered earlier, there is desire for praise, desire to be superior, desire to be loved, and desire to control; even an animal has an innocuous desire to be loved. Try to satisfy this animal and the desire to control becomes hungry; for how can one get love from someone you are trying to control. The most dangerous desire is the desire to have one particular self-image, i.e., \textit{this is me}.

\textit{The aim in Indian psychologies is to transcend all these desires and understand the world as it really is.}

So what is the world really like? According to Vedanta the reality is \textit{Brahman}. This is pure consciousness. It is infinite and defies all definition. It is only possible to talk of it in terms of what it is not, i.e., “It is not this, it is not that…” . The essential core of a human being, called \textit{Atman}, is also an element of this pure consciousness, but its connection with the \textit{Brahman} is forgotten because of the covering of what may be called false consciousness. This false consciousness is attached to the phenomenal world which is essentially all \textit{Maya}, or illusion. It is this attachment to the phenomenal world which is the cause of all suffering. A \textit{sadhaka} (one who follows spiritual practices) endeavours to take off the covers of this false consciousness and discover the truth that \textit{Atman} and \textit{Brahman} are the same, i.e. pure consciousness.

Buddhism refuses to talk about the ultimate reality or \textit{Atman}. However, it gives a very rich description of what Vedantins call the false consciousness, but Buddhist term as “contracted consciousness.” This contracted consciousness is filled with uncontrollable thoughts and fantasies, which powerfully influence and distort our perception, cognition and behavior. The aim in Buddhism is to relax this contracted consciousness and disidentify with all thoughts, desires, beliefs and self-
image. A disengaged awareness is not only more accurate but also beyond
time, place and people.

According to Sankhya, reality consists of two opposite but equally
substantive principles: Purusha and Prakriti. Purusha is pure, timeless,
qualityless awareness. It is non-active. It is not an agent for any happenings
but is a perpetual witness to these happenings. The happenings occur in
Prakriti. Even mental activities are a part of Prakriti and are separate from
Purusha. In ordinary existence, Purusha is tainted by Prakriti in such a
way that the mind falsely believes itself to be part of Purusha. This
ignorance is the cause of all attachments. The aim is to bring the Prakritic
elements in balance, thus allowing Purusha (pure awareness) to stand out
in relief—untainted by Prakriti.

This extremely brief account does not do justice to the grand vision of the
Indian psychologies but one can see that the aim in all these three
philosophies is to identify with pure awareness and rid one’s self of
attachments to the phenomenal world.

**How does one disidentify with the phenomenal world and reach pure
awareness?**

Spiritual texts talk of four different yogas which help in reaching true
awareness. For those who already posses a refined mind, the path is
through *Gnana Yoga*, i.e. through introspection and analysis. For those who
have an overactive mind the path is through *Raja Yoga*, which is a set of
psycho-physical exercises and ethical attitudes to calm the mind. However,
for most of us the path is through *Karma Yoga*—“right action without
worrying about the results. There is also the *Bhakti Yoga*, or surrendering
one’s self to the love and grace of your chosen deity and developing an
attitude of acceptance of whatever destiny brings. This is more suitable for
highly emotional people.

Buddhism says that relief from suffering comes if you realize that you
cannot escape suffering in this phenomenal world! What helps you
transcend the suffering is compassion for others, avoidance of extremes and
meditative practices that help you gradually disidentify with thoughts,
fantasies, and finally the idea that Self has any permanency.

In actual practice the path you choose depends largely on the Guru or
preceptor who you choose to guide you. The Guru has a very unique place
in the Indian tradition and it is believed that you can never get relief from
suffering without the help of a Guru. A Guru is everything for the disciple,
“which means father, mother, friend, even a child, but eventually his
protector, his world, his deity, …”13 The Guru is not worried about
transferences, but allows himself to be used by the disciple according to the
latter's needs depending on where he is on his path. The true Guru has an intuitive knowledge concerning the point the disciple has reached and what he needs to do to progress.

A Guru neither encourages the disciple to follow the social mores nor exhorts him to go against them. Having emancipated himself from the bondage of social conditioning, he does not discard it to live for himself: he lives for others. In front of him society loses its social authority and the individual loses his individuality. At the same time, he represents the full authority of the culture. This is a paradoxical situation and the Guru resolves it by becoming a paradox himself. He is in this world but not of this world.\(^\text{14}\)

Though a Sadhaka (one who follows spiritual practices) aims to transcend the phenomenal world, he does not necessarily extricate himself from social interaction. It is a common fallacy that Indian spirituality takes you away from worldly obligations. So what kind of person does this Sadhaka become? The most inspiring description comes from the Bhagawad Gita.\(^\text{15}\) He becomes a *Stitha Prajnya*, a discriminant knower of reality. My teacher, Surya, described the characteristics in a class lecture, saying,

A stithaprajnya will never desist from action because he knows that it is impossible to stop action. He will however perform his actions skillfully. To allow this skill to manifest itself, he will act without anticipation—anticipation of pleasure if the results are favourable or anticipation of chagrin if the result are unfavourable—because as we know, anticipation distorts action. The guide for his actions will be his universal *Anukampa*, an ability to vibrate with the world. The *Anukampa* is the very law of a conscious being—you cannot have consciousness of something you are not in tune with. Through this *Anukampa* he will follow his *Swadharma*—his own code of conduct, but since he is in tune with everything in the universe, his actions will also be in harmony with Universal Will. Thus, at the same time, he is fully autonomous and fully in consonance with the world.

Hence, in the Indian psychologies, there is a concept of universal order and various kinds of yoga can bring you near the understanding of this order.

### 3. Discussion and Conclusions

It is embarrassing to compress such large bodies of knowledge—psychotherapy and Indian spiritual traditions—into a short essay like this. However, it should be possible from the description given above, limited as
it is, to see that there can be little comparison. While both talk of relief from suffering, the aims and the methods of reaching the aim are totally different. Psychotherapy aims to bring peace and fulfilment in the phenomenal world, while the Indian spiritual traditions ask one to transcend the phenomenal world. Psychotherapy aims at strengthening the Ego, while Indian spirituality tells you to disidentify with the Ego. Psychotherapy is meant for emotionally disturbed people while Indian spirituality cautions you that it is not meant for the mentally unstable. The roles of the therapist and the spiritual Guru are also quite different. The first does not want to be personally involved in the life of the patient, and the second is willing even to be “used” by the disciple. The first interprets the transference phenomenon when it occurs while the second is willing to be parent, brother or child if that is what is required by the disciple's still immature psyche.

It has been repeatedly stated in spiritual texts that the spiritual a path is not for everyone. Lord Krishna says in the Bhagavad Gita, “only one in a thousand want to come to me, and out of those who want to come, only one is able to come.” It is believed that pursuit of a spiritual path, and even the desire to tread this path is dependent on the accumulation of spiritual capital one has built up in one's journey through several births.

One might ask, “If yoga and meditation techniques help to bring peace of mind, why can we not also use psychotherapy?” There are very well developed techniques in the Indian spiritual traditions for the calming of the mind, but if calming of the mind is the only aim, there do not seem to be any improvement on the various cognitive and behavioral techniques already available in the psychotherapeutic tradition. There is no convincing evidence that Shavasana brings you more calm than Jacobsen's relaxation technique, or that meditation is inherently superior to techniques of thought stopping, concentration, etc. What makes them wonderfully different is the context in which they are practiced—the context of liberation from the phenomenal world. Yogasanas are faithful to the shastras only when they are combined with Yama and Niyamas—the ethical do's and don'ts. In the spiritual tradition it is as important to practice non-violence and truthfulness as it is to do Pranayama (breathing exercises). Without these Yamas and Niyamas, Pranayama techniques are no better than the biofeedback techniques which are already a part of behavior therapy.

This appeared to me in all its clarity when I was giving a series of lectures on yoga sutras at an American university during the 1985-86 school year. One young man said that he wanted to learn yoga and I asked him why. He said that he wanted to become healthy, happy and alert at his job. He was not particularly interested in changing his value systems. He wanted to
remain in the phenomenal world, though, in a more efficient sense. That this is not the primary purpose of yoga is clear from a reading of Patanjali’s Yoga Sutras. It has only 196 short aphorisms and the message is very clearly stated.

It is true that those who are on a spiritual path also happen to appear contented, happy and light. But those mental states are the by-product of ecstasy, which comes out of being unattached to the phenomenal world. How many of us really want to be unattached? The rewards of the spiritual path require an attitude not many are willing to adopt, and are given in a currency which not many want.

Does that mean that Indian tradition has nothing to offer to psychotherapy? Certainly not! There are embedded in our Epics the puranic stories and other shastras, rich resources which would help us wade through this messy world in a relatively peaceful manner. Indian therapists do and must use these illustrations to guide their therapeutic endeavour. But let us not call these “spiritual!”

One reason why Indian therapists might want to propagate “spiritual” practices could be to show pride in their own traditions. This may be especially true because these traditions were suppressed for so long by the hegemony of foreign cultures that came along with the political hegemony of the rulers. Perhaps the pride would have more legitimacy if those advocating these practices as part of psychotherapy also spend some time in understanding what the tradition actually says.

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Notes

1 An earlier version of this paper appeared in *Psychological Foundations—The Journal* (PFTJ), Vol. IV(1) June 2002. The author thanks the Editor of this Journal for permission to revise the paper and present it in this new form.


3 Jung 1958.

4 Walsh and Vaughan 1993.

5 Levinas 1969.

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II. Transcultural Dialogue
Ineradicable Frustration and Liberation in Tiantai Buddhism
Brook Ziporyn

“In a certain sense, everything is everywhere at all times. For every location involves an aspect of itself in every other location. Thus, every spatio-temporal standpoint mirrors the world.”

Whitehead’s claim that every actual entity pervades all times and places flies in the face of common sense, which understands existence, indeed determinability, as a function of what Whitehead calls “simple location,” i.e., locatedness in one place, time or conceptual sphere, as opposed to some other place, time or sphere where that entity is lacking. This view applies both to objective entities and to that odd and vague entity which is human subjectivity, the “self.” Common sense sees the self, like other entities in the world, as being here rather than there, now rather than then, like this rather than like that. The rejection of the fallacy of simple location should undermine this self-conception as well.

Certain forms of Chinese Mahayana Buddhism, notably Huayan Buddhism and Tiantai Buddhism, share Whitehead’s rejection of the conception of simple location, and offer extensive and detailed philosophical developments of the implications of this rejection. Their main focus, however, is on the soteriological implications of this move, particularly as relevant to the rejection of the simple location of human selfhood, and the liberating effect this will have on our experiencing of our being in the world, the dissolution of existential frustration and the experienced lack of freedom, the conflictive relationship to the environing world which seems so typical of human being. Whitehead, Huayan, and Tiantai would all expand the “in a certain sense” in Whitehead’s quotation above in their own distinctive ways. This paper will try to explain in what sense “everything is everywhere at all times” for Tiantai Buddhism, what
implications this has there for soteriology and therapy, and finally what sort of praxis is enjoined to make this fact existentially relevant.

1. Tiantai Ontology

A very greatly oversimplified restatement of the Tiantai view of the relation of conscious beings to the world they live in can be put like this: every event, function or characteristic occurring in experience is the action of the all sentient and insentient beings working together. Every instant of experience is the whole of existential reality, manifesting in this particular form, as this particular entity or experience. But this “whole” is irreducibly multiple and irreducibly unified at once, in the following way: all possible conflicting, contrasted and axiologically varied aspects are irrevocably present—in the sense of “findable”—in each of these totality-effects. Good and evil, delusion and enlightenment, Buddhahood and devilry, are all “inherently entailed” in each and every event. More importantly, however, these multiple entities are not “simply located” even virtually or conceptually: the “whole” which is the agent performing every experience is not a collection of these various “inherently entailed” entities or qualities arrayed side by side, like coins in a pocket. Rather, they are “intersubsumptive.” That is, any one of them subsumes all the others. Each part is the whole, each quality subsumes all other qualities, and yet none are ever eradicable. A Buddha in the world makes the world all Buddha, saturated in every locus with the quality “Buddhahood”; a devil in the world makes the world all devil, permeated with “devilry.” Both Buddha and devil are always in the world. So the world is always both entirely Buddhahood and entirely devilry. Every moment of experience is always completely delusion, evil and pain, through and through, and also completely enlightenment, goodness and joy, through and through.

How does Tiantai Buddhist doctrine arrive at this conclusion, and what are its human implications? The Tiantai theory rests on two intimately related foundations: the doctrine of the Three Truths, and the doctrine of “opening the provisional to reveal the real.” The Three Truths are an expansion of the traditional Nagarjunian idea of the Two Truths. The first is Conventional Truth, which includes ordinary language (everyday descriptions of selves, causes, effects, things, beginnings and ends, as well as traditional Buddhist statements about value and practice, e.g., the Four Noble Truths, the Eightfold Noble Path, the marks of suffering, impermanence and non-self). The second is Ultimate Truth, which is in the first place Emptiness as the negation of the absolute validity of any of the
terms accepted as conventional truths. But Ultimate Truth also means the
Emptiness of Emptiness, which extends this same critique to the concept of
"Emptiness" itself; in the end, Ultimate Truth is indescribable. It refers to
the lived experience of liberation, and thus even "Emptiness" is relegated
to merely conventional truth.

It is to be noted that in this theory there are really three categories: (1)
plain error (metaphysical theories which take ordinary speech terms to be
designations of absolute realities; statements about the beginning and end
of the universe, God, ultimate reality, substances, essences, etc.); (2)
conventional truth (ordinary speech and Buddhist speech); and (3) ultimate
truth (the experience of liberation, for which even the term "Emptiness" is
insufficient). The criterion for what counts as conventional truth is
pragmatic: whatever is conducive to the comprehension of ultimate truth is
conventional truth. But this would be whatever statements can serve as a
means to lead beyond themselves, to the negation of themselves: expressions
that lead the way to the realization of inexpressibility. Whatever cognitive
claims obstruct this pragmatic goal fall into the category of falsehood.

This is how it stands with Indian Mahayana, particularly in the writings of
Nagarjuna. Tiantai alters this picture decisively by speaking of not two but
three truths. These are Conventional Truth, Ultimate Truth, and the Center.
This reconfiguration has two direct consequences: first, the hierarchy
between conventional and ultimate truth is canceled. Indeed, even the
difference in their content is effaced: according to the Tiantai tradition,
provisional and ultimate truth are equal in value and ultimately identical.
Second, the category of "plain falsehood" which was implied by the
Nagarjunian idea of Two Truths is here eliminated entirely: all claims of
whatever kind are equally conventional truths, and thus, of equal value to
and ultimately identical to ultimate truth, or the conception of Emptiness,
and its self-overcoming.

The Tiantai term for conventional truths is “provisional positing” (jia).
Ultimate truth is simply emptiness (kong). We may better understand the
Tiantai position by retranslating these terms as “local coherence” and
“global incoherence” respectively. Provisional truth is the apprehension of
some qualium X as having a certain discernible, coherent identity. Ultimate
truth is the revelation that this coherent identity is only provisionally
coherent, that it fails to be coherent in all contexts and from all points of
view, and thus is globally incoherent. X is analyzable exhaustibly into non-
X elements, non-X causes, non-X antecedents, non-X contexts, which are
revealed to be not external to X, but constitutive of it. No X is discoverable
apart from the non-X elements, causes, antecedents and contexts, which are
present here, we may say, “as” X. This “as” may be taken as a shorthand way of indicating what is meant by the “third truth.” Centrality, the relation of sameness-as-contrast between this qualium’s identity as X and the effacing of that identity. When I say, “I am using this book as a doorstop,” I mean that it has this entity has two different identities at once: it is genuinely being a book, and it is genuinely being a doorstop. So it is for X and non-X. These non-X elements which are present here as X are revealed simply by closer attention to X itself; they are not brought in from outside. X appears exclusively as X only when our field of attention is arbitrarily narrowed to exclude some of the relevant ways it can be considered; attention to its constitutive elements, antecedents, and contexts reveals this very same item, X, is also readable as non-X. Hence, the two seemingly opposite claims of the Two Truths turn out to be two alternate ways of saying the same thing: to be identifiable is to be coherent, to be coherent is to be locally coherent, and to be locally coherent is to be globally incoherent. With this move, the third category, “plain error,” from the Two Truths theory drops out of the picture: all coherences, even alternate metaphysical claims, are in the same boat, all are identities which are locally coherent/globally incoherent. The truth of a statement consists simply in its coherence to some given perspective, which is always the effect of arbitrarily limiting the horizons of relevance. When all considerations are brought in at once, X has no single consistent non-contradictory identity.

This fact, that conventional and ultimate truths are synonymous, is what is meant by the Center. This is also taken to mean that this coherence, X, is the center of all other coherences in the distinctively Chinese sense of being their source, value, meaning, end, ground, around which they all converge, into which they are all subsumed. “Center” (zhong) indicates not just the midpoint between extremes, but “what is within, from the inside” and also “to hit the mark, to match”—what is truly and exactly the reality of each entity. All entities are locally coherent, globally incoherent, and the determining center of all other local coherences. Any X subsumes all the non-X qualia that are appearing here as X: they are instantiations of X, which serves as their subsuming category, their essence, their meaning, their ground, their destiny. X is, as it were, the overall style of being which is expressed by its various aspects, which is now seen to include all non-X elements without exception. Each qualium not only is ambiguaged by the presence of all other qualia, but, by the same token, disambiguates these other qualia in terms of itself. Because they are all in the position of being the subsumer, they are also all in the position of being subsumed. To be X is to be locally coherent (X), globally incoherent (non-X), and
intersubsumptive asness (X expressing itself in the form of all non-X’s, and all non-X’s expressing themselves in the form of X).

The second pillar of Tiantai doctrine is the concept of “opening the provisional to reveal the real” (kaiquan xianshi). This is a way of further specifying the relation between local coherence and global incoherence, which are not only synonymous, but also irrevocably opposed, and indeed identical only by means of their opposition. Provisional truth is the antecedent, the premise, and indeed in a distinctive sense the cause of ultimate truth, but only because it is the strict exclusion of ultimate truth. I have suggested elsewhere that the everyday example of the joke could serve as a helpful model for understanding this structure, with the provisional as the set-up and the ultimate as the punch line, thus preserving both the contrast between the two and their ultimate identity in sharing the quality of humorousness which belongs to every atom of the joke considered as a whole, once the punch line has been revealed. The setup is serious, while the punchline is funny. The funniness of the punchline depends on the seriousness of the setup, and on the contrast and difference between the two. However, once the punchline has occurred, it is also the case that the setup is, retrospectively, funny; we do not say that the punchline alone is funny, but that the whole joke was funny. This also means that the original contrast between the two is both preserved and annulled: neither funniness nor seriousness means the same thing after the punchline dawns, for their original meanings depended on the mutually exclusive nature of their defining contrast. Each is now a center that subsumes of the other; they are intersubsumptive. As a consequence, the old pragmatic standard of truth is applied more liberally here: all claims, statements, and positions are true in the sense that all can, if properly recontextualized, lead to liberation—which is to say, to their own self-overcoming. Conversely, none will lead to liberation if not properly contextualized.3

We can restate the above somewhat more formulaically as follows:

Every phenomenal object is a coherence. That is, it is a joining (cohering) of disparate elements—either (1) the factors that comprise it, its internal parts, or (2) its temporal antecedents, or (3) its contrasting conceptual contexts (i.e., its qualitative contrast to whatever it is “not,” which is regarded as essential to its determination as this particular entity). Context and content are in the same boat on this view, in that for this object to appear phenomenally—to be “coherent” or legible, discernible—requires the coming together of multiple factors: figure and ground, elements in a structure, causal conditions. What is crucial here is that these factors are
heterogenous, and phenomenally differ in some discernible way from the object they come to constitute.

Every coherence is a local coherence: it remains coherent as such and such only within a limited horizon of relevance. That is, its legibility depends on the fixing of a certain scale, frame, or focal orientation; its identity as this precise thing depends phenomenally on restricting the ways in which it is viewed, or the number of other factors which are viewed in tandem with it.

Every local coherence is globally incoherent. When all contexts are taken into account at once, and all applications and aspects brought to bear, the original coherence vanishes into ambiguity.

Every globally incoherent local coherence subsumes all other local coherences.

Every subsuming is an intersubsumption. Each entity is readable as every other entity, as part of every other entity, and as the whole that subsumes all other entities as its parts. Each entity is identifiable, ontologically ambiguous, and all-pervaded as all-pervading.

2. Tiantai Practice as Therapy

What then is our problem, and what shall we do about it? For Buddhism in general, man’s spiritual problem is not sin in the sense of, say, disobedience or even alienation from some particular being or state, but rather existential suffering. Suffering, per se, is a function of conditionality, which is to say, finitude as such. Conditionality means dependence on more than just a single cause (like a self or an essence); every event is one of many effects arising from the convergence of more than one heterogeneous causes. No single entity, acting alone, can produce an effect. Suffering means “a disparity between what I want and what is the case.” It is defined in relation to human desire. But this desire is not just for pleasure conceived as some particular object, but rather for the constant availability of pleasure, the power to get it when one wants it; the getting is the pleasure, not the object got. It is this power to get what one wants that one really wants behind all apparent objects of desire. But “to have the power to get what one wants whenever one wants it,” means “to be the sole cause of what happens to one.” This would be to be unconditional. But this is what would be required if one were to be a “self,” i.e., the sole cause of one’s own condition, and this underpins the commonsensical attempts to
end suffering: to become or assure oneself that one is the sole cause of what one experiences at all times.

But this is just what is impossible if the finitude (conditionality) of beings is the only relevant fact about them. There are multiple causes for the arising of any state—at least two qualitatively distinct entities. Most fundamentally, any state that is finite is contrasted with and excludes some other state. Suffering and non-suffering can only be what they are, can only meaningfully be said to exist as such, by being contrasted to each other, and excluding each other. Since this contrast and exclusion is necessary to their definitions and identities, it can never be eradicated from them; it is “internal” to their identities to “have an outside.” This means that right in the heart of their definitions there is a kind of contradiction: they cannot be the sole cause of themselves, or of their own apparent attributes, since these always depend on precisely whatever they by definition exclude. This fundamental “twoness” is hidden in the depths of every apparent “oneness.”

This also makes them “impermanent” in a very thoroughgoing sense. Neither of these states can be eternally the case, or the sole allowable interpretation of the total twoness. Suffering and non-suffering alternate (the pace and ratios, even the sequence, are irrelevant here). What is conditional, i.e., having more than one cause, not being caused by itself or its own “essence” alone, is necessarily impermanent—it alone can never ensure its own continued presence (or ensure that the total twoness “X plus non-X” will always be interpreted or felt as X rather than non-X). The threat of suffering is itself a kind of suffering, and this threat is an implicit lurking presence even in non-suffering, since it must inevitably revert to suffering; hence angst, anxiety, fear, insecurity. Even if, per impossibile, a state of bliss were to have infinite duration, it would still be “impermanent” in this sense of conditionality: it would always stand in danger of being “reread” as the suffering to which it is contrasted, which is inside it “as” its outside, making it equally interpretable as a state of suffering. It is this constant danger of being reinterpreted that is the essence of inescapable suffering, because to be finite is to be reinterpretable. It alone can never ensure how it will be interpreted, what identity it will be seen to have; this always depends on contexts and additional factors. But these are necessary consequences of being a finite, conditional being, i.e., a being who can never be the sole cause of what happens to him, a being that is a twoness (at least) disguised as a oneness. The problem, in short, is the classical Buddhist problem: the concept of self. But this means specifically taking one’s self to be a “thing,” defined in the above way: as one entity or state or condition rather than another, with a fixed essence and a certain set of
characteristics rather than others, for which to exist and not to exist would be mutually exclusive, an entity which definitively includes and excludes some set of characteristics.

Hence, the only spiritual solution for man can initially be described as the overcoming of conditionality. But this cannot be done by positing some other thing—God, Brahman, Substance, the eternal—which is unconditional, as opposed to man, who is conditional. This is because, first, the unconditional, as opposed to, contrasted to, the conditional is itself really also conditional—it is “conditioned” by “not” being the conditional. It has a determinate, finite content, dependent on something not applying, or not being the case about it. Also, as long as “this is this and that is that,” each being only taken to be what it is and nothing besides, and having a single determinate identity, the existence of—even the relation to or the merging with the unconditional—does not alleviate man’s conditionality. The real problem is the idea that conditionality and unconditionality are seen as mutually exclusive, or that finitude is seen as the end of the story for a determinate being. Now existence is finitude; but finitude, it turns out, is local coherence, which is global incoherence. This means that the identities of things are not finally fixed—they have “no self,” and always inherently entail their opposites, such that X and non-X, to which it is constitutively contrasted, are “non-dual.” The real solution is not to try to escape conditionality to reach some other definite condition “unconditionality” (which would actually still be conditional), but rather to learn to experience the twoness in the oneness and the oneness in the twoness.

How is this to be done? In keeping with its affirmation of all entities as upayas, or teaching devices, Tiantai recognizes all forms of practice—including devotions, visualizations, chanting, ritual and every known form of meditation—as legitimate and potentially useful; indeed, this applies not only to explicit religious practices, or explicitly Buddhist practices, but to all conceivable activities. Anything and everything can be, if properly utilized, a means to attain, and indeed an expression of, Buddhahood. Further, all practices are versions of each other; the “asness” that applies to all entities also applies to practices and activities and volitions, so that each can be opened up to reveal that it is the practice of Buddhahood itself appearing temporarily “as” this particular “lesser” practice. But if we try to specify exactly what is meant by “properly used” in the sentence above, i.e., the practice which initially “opens up” all these practices to “reveal” that they are the practice of Buddhahood, we can point to the procedure known as “contemplation of the mind” (guanxin). I would like to try to give a non-technical summary of what this practice entails, particularly in
the streamlined and radicalized form given by the Song dynasty Tiantai thinker Siming Zhili (960–1028).

Zhili points out that the distinctiveness of Tiantai practice lies in the fact that it is a contemplation of the deluded mind, not the “pure” or enlightened mind. One might imagine many ways of dealing with the alienated, angst-ridden state of man. The most commonsensical would perhaps be to try to replace it with something else, something better, getting rid of the bad and attaining the good instead; one makes efforts to strive toward an ideal. Another would be to try to show that this alienation is merely apparent, and that all the while, underneath it, subsuming it and making it possible, is a better, enlightened, eternal state of state, which need only be remembered and attended to in its ineradicable presence to resolve the problem. Tiantai adopts neither of these approaches. Rather, it tells us to focus on the biased, alienated, finite and angst-ridden condition itself, and in a very particular sense, to more fully actualize it. Rather than trying to get away from our neuroses, we might say, we are instructed to dwell in them, in fact to become them; as Zhili says, “To dwell in them is to be free of them, and fully realized dwelling in them is full freedom from them.”

Tiantai epistemology holds that each moment of experience is the encounter of two local coherences (a sense organ and a sense object) producing a third local coherence (the arising of a moment of experience). But all three of these local coherences are also globally incoherent and intersubsumptive. This means that, in the final analysis, each moment is the entire universe encountering the entire universe, and thereby producing the entire universe. The subject doing the experiencing is all subjects, all states of mind, all objects; the object is all subjects, all states of mind, all objects; the experience is all subjects, all states of mind, all objects. The split between the subject and the object is simultaneously ineradicable—inherently entailed at each locus—and overcome. We have not an indifferentiated continuum, where there is no subject and object, but rather subject-object faced with subject-object. The split is everywhere, but in this way it is also overcome in a distinctively Tiantai way, for since subject-object contrast is on both sides of the apparent contrast, there is no contrast between them. Each is everywhere, and the division is everywhere, but it is also everywhere only as sublated: it too is locally coherent, globally incoherent and all-pervasive. Subject and object are one because each is really the split “subject-object,” which thus faces only itself on the other side of the divide. And yet the divide is internal to it. Finitude is thus an ineradicable, universal condition, and it is the realization of this paradox that forms the hub of Tiantai praxis.
The process is simply to see oneself as finite, to make one’s finitude explicit, and in so doing to experience its global incoherence and hence the universality of one’s particular form of finitude, its intersubsumption, its all-pervasion as all-pervadedness. It is the universalization of the sense of wrongness, of the unease of evil, anxiety, guilt, melancholia, finitude, which both preserves and overcomes it. The steps are as follows:

(1) Become acutely aware of this sense of wrongness, accept it and develop the capability of recognizing it clearly in all its subtle manifestations. Feel it intensely precisely as this qualitative wrongness, infecting even the apparently good and pleasant things which circumscribe it, and in contrast to which it is defined (the role of repentance rituals, combined with classical mindfulness contemplations, in traditional Tiantai speaks to this need).

(2) Investigate what this feeling feels like, what it is to feel this feeling. For it to exist in the way presumed in our preconscious emotional grasp of it—as just this and nothing besides—is what makes this suffering objectionable to us. But for it to be experienced this way is for it to be contrasted to something, to be bounded, non-all, finite, girded about by what is not-it—to be, in Whitehead’s term, “simply located.” That sense of the edges of the feeling, the interface with its opposite, is sought. If the opposite feeling is not presently felt, this feeling cannot be felt; if the opposite feeling is felt, it is in some sense internal to this feeling.

(3) Examine this interface itself: does it lie on one side or the other? Is it an overlapping of two mutually exclusive qualitative feelings? None of these alternatives is ultimately coherent, although the appearance of the feeling depends on their being locally coherent. But they cannot stand up to close attention, reconsideration, recontextualization, understanding of and meditation upon this interface.

This feeling of wrongness is thus seen to be in a need of a certain kind of narrowing of awareness, a limitation of the horizon of relevances, in order to appear as a mutually exclusive entity. When awareness is opened up to allow further contexts to come into play, the meaning and felt identity of this sensation alters. In itself it has no certain identity: it is ontologically ambiguous (globally incoherent, Empty). This means that just by being itself, this wrongness is equally readable as all other possible local coherences, pervading and pervaded by them all (Intersubsumption). Among these, most importantly, is the opposite state. When seen merely as “simply located” local coherences, each of these states is considered a mere part of a larger whole, namely, the totality of suffering-and-non-suffering. But seen as also globally incoherent and intersubsumptive, each part subsumes the whole; suffering is “suffering/nonsuffering”, and non-
suffering is also “suffering/nonsuffering.” Any one point subsumes all states. Thus the full realization of the being of this feeling of wrongness is also the overcoming of the feeling of wrongness, recontextualizing itself to reveal that it is always also a manifestation of freedom and immutable rightness, precisely by being the feeling of qualitative wrongness, not by evading this feeling. It is like the “funny-unfunny” deadpan setup to a joke, funny just because it is so unfunny.

More precisely, Tiantai meditation focuses not on the resulting state of feeling, but on the real source of this feeling: the habitual narrowing of consciousness noted above. This process of one-sided narrowing is the evil of evils, the suffering of sufferings, and it is this that serves as the object of contemplation. The solution comes when we can fully realize this compulsive spasm of consciousness, which insists on parsing and framing in only one way, grasping at and isolating separate, simply located entities, and when we can investigate its interface with the opposite state (i.e., the enlightened state that sees oneness in twoness and twoness in oneness). It is itself locally coherent as this neurotic compulsive spasm, hence also globally incoherent, hence also intersubsumptive with the awareness of intersubsumption. The awareness of intersubsumption is appearing as this neurotic compulsive spasm of consciousness.

3. Full Realization of Neurosis as Liberation

I would here venture to describe the actual experience of this kind of psychological exercise in terms of an unorthodox simile. Imagine that you are composing an autobiographical novel bent on depicting yourself in the most unflattering possible light, a running narrative of yourself as a foolish, lazy, selfish, cowardly, greedy, spiteful, morally bankrupt, biased, confused, alienated, lonely and pathetic individual struggling to make his way in the world. In doing so, you must of course also describe this character’s environment, how he interacts with it, what it appears as to him; the entire world and each specific entity is seen as a function of this miscreant fool’s perception, aspects of his Lebenwelt, saturated with his delusions and appearing in forms that are relevant to his particular greeds, hatreds and delusions. All events, history, conditions, characteristics of the world would be included in this account, but in the peculiar distorted form that speaks to the avarice and malevolence of this central character. The sun and the sky are his sun and sky—annoyances to him, objects of his curses and ingratitude and aesthetic neglect. The suffering of others is there too, but only as aspects of his own suffering, competing for limited
ameliorations or as triggers to his self-pity or opportunities to exploit. Great events may come and go in the background, but come through to his consciousness only to the extent that they impact his own narrow preoccupations. In this way, his delusion is seen to pervade the world.

This sad existential condition is analogous to the situation of the natural man. The process of noting and transcribing this sad existential condition into a self-conscious narrative is analogous to Tiantai meditation. In the course of this noting and transcription, an interesting transformation occurs. On the one hand, nothing is changed: rather, everything is noted with greater vividness and precision than in the normal living-through of this kind of life. It is not a moving away from it to some idealized condition of liberation, but rather a moving into it; an intensification of it. One might even say that it becomes more itself in this process, more fully realized and explicitly what it is: selfish, lazy, alienated, and so on. But at the same time, by virtue of this very fact, a kind of transformation occurs. First, it has been “emptied,” i.e., a distance and framing have been established, a kind of derealizing that is simultaneously a hyper-realization; it becomes “fictionalized,” as it were. Simply by framing it, or making explicit the fact that it is framed, the possibility of reframing it has been revealed. Seeing the world explicitly as a function of the perverted consciousness of the protagonist simultaneously reveals it to be capable of being seen otherwise; seen as something else. Its emptiness, or ontological ambiguity, has been disclosed just by seeing illusion as illusion, rather than by dispelling the illusion. But at the same time, this perverted stream of experience becomes a recognizable style of being which is applicable not only to the specific incidents that happen to occur in the narrative, but in principle to any event that might occur. Once one grasps this style of being, an infinite number of incidents can be used to express it. Indeed, one can imagine any event at all as another instantiation of this pathetic protagonist’s view of the world; anything and everything can fit into this style. This style is now not a merely finite entity, but a flavor, a characteristic taste, which can be expressed “as” any concrete particular, and “as” which any concrete particular can be expressed. It is at once a particular something—this pathetic alienated style of being—and an all-pervasive category applicable to all particular somethings. But to be all-pervasive is also to lose the immediate character as a fixed, ontologically unambiguous, simply located entity. Since it is the whole of existence, all entities without exception, there is no longer anything outside of itself with which it can be contrasted, and which could thus fix its identity as this characteristic rather than another. In becoming all-pervasive, it is also emptied out, overcome, robbed of its original determinacy. To be a “this” is to be the all, which is also to be nothing in particular. It is intersubsumptive.
The Tiantai doctrine of intersubsumption holds that a certain disruptive rogue element is introduced in the process of subsumption. It is here that we perhaps can discern the clearest difference between Tiantai coherence and Whiteheadian togetherness. For Whitehead, the process of concretion results in an unambiguous real event, which simply is what it is; it has successfully integrated all the othernesses which form its constituent parts, and it disambiguation is precisely its concretion. For Tiantai, coherence is always simultaneously incoherence; the full achievement of a readable coherence always brings with it its own overturning. Local coherence is global incoherence; determinateness is indeterminateness. Its full integration of othernesses is, at the same time, its subordination to those othernesses. It is, indeed, the very same procedure that manifests both of these aspects; making itself fully real is at the same time making itself ambiguous. Hence, to return to our example, when an act of kindness appears subsumed into the selfish worldview of our protagonist, it is just one more instance of selfishness, a cunning bit of cynical windowdressing. But once the selfishness itself is made all-pervasive, and thus devoid of its power to definitively determine the entities it subsumes, this act of kindness begins to reveal other aspects of itself which destabilize the original reading of it as a deceptive form of selfishness. There is always, constitutively more to it: the overflow of its original determination infects the original subsumer (selfishness, greed) so that subsumption becomes intersubsumption. Liberation appears disguised as suffering finitude as finitude had appeared disguised as liberation. The presence of deviltry, upon examination, is not limitable to any one simple location. It pervades and suffuses, is findable in all conceivable times, places, and states. All the world is deviltry. Hence Buddhahood is also a kind of deviltry. But the presence of Buddhahood makes all the world Buddhahood. This reveals deviltry itself to be a kind of Buddhahood.

This is the Tiantai practice in a nutshell. An extra context is added to the normal angst-ridden state of neurotic consciousness. That extra context is Tiantai Buddhist doctrine and contemplation. The neurotic consciousness is not replaced by it, but supplemented by it. As a result of this supplementation, the neurotic consciousness is more fully realized, totally actualized, and becomes more explicitly itself than it was before this supplementary context. As a result, it is also overcome as a simply located state, manifesting instead as a universal principle; indeed as the source, meaning, purpose and secret identity of all possible entities—the universal category into which all are subsumed. As such, it is unconditional in, as, its very conditionality. It becomes more itself than before, less itself than before, and more completely everything else besides itself. These are three
names for the exact same process. One dwells in it fully, and hence one is free in it, as it, from it, fully.

Further Reading


Notes


2 X is, let’s say, like a song: all non-X elements are aspects or moments of this song, which make it what it is: the rhythm, the melody, the arrangement, even the surrounding context, are present here as this “song.” The “song” as such, as a totality, is present as a style of being in each of these elements, and there is no song outside of the elements; the style of being which is this tune is present only as these elements. A one-way relation between subsumer and subsumed does not apply here; each element is itself a center. It is as if we could further say that “the song itself,” as well as the rhythm and the arrangement and the context, are also present here as the melody.

3 This brings up the question of temporality in the Tiantai conception. Most simply, we can say that for Tiantai time simply is the continual “opening of the provisional to reveal the real”: an unceasing process of self-recontextualization where the past on the one hand remains unchangeable and on the other is constantly changing which each recontextualization. A moment of time is a recontextualization of the all the past. This also implies that the Tiantai notion of interpervasion of past, present and future, and of the “inherent inclusion” of all entities in each, far from resulting in a static picture of the universe devoid of any genuine (Whiteheadian) creativity, is actually much more profoundly temporal than even Whitehead, where certain entities (eternal objects, God, the principle of creativity itself) are in some sense eternal. For in Tiantai, each moment of time brings with it not only a new set of actual occasions, but a new set of “eternal principles”—categorical obligations, eternal objects, laws, universals. Each moment is effectively the creation of a new God who determines anew the character of the rest of the universe and of all the past and future. For a fuller discussion of this crucial point, see my *Being and Ambiguity* (Chicago: Open Court, 2004).

4 What humans desire can be described as increasing degrees of control, freedom, unconditionality or, in Nietzsche’s word, power. But this is tautological: it means, “I want to be able to ensure that what I want to be the case will be the case.” This means to be the sole cause of certain effects. In addition to being tautological, it also involves a self-contradictory paradox: for it means that any finite condition, even “being powerful,” will not be a good in itself, but only a
good to the extent that I happen to want it, and that attaining it (or really, re-attaining it, since to want a particular object I have to first have some conception of what it is, drawn from previous experience; this means I must have the power to maintain myself as a desirer across time) demonstrates my power to attain it. The power to attain the object whenever I want it, not the object, is what is wanted, even if it is “power” that is objectified as the desideratum (and also to get rid of it when I don’t want it—a good thing ceases to be good if it sticks to me when I don’t want it, like the inescapable gold of King Midas); this means that to be able to be either powerful or not-powerful is actually more powerful than being “stuck” in the position of only being able to be powerful.

A perception is thus viewed as the function of a capability. This capability is inherently entailed in the subject—and indeed, in all loci of time and space. That is, to see a car is to manifest an ineradicable capability to discern cars, and indeed to discern this very car in this very way. This applies also to memories and imaginings; the recollection of an image is a capability, not the retrieval of a virtual object stored in the mind. Indeed, to perceive X is to have the capability, by means of habits of framing and focusing, to see the All as X; to visualize or remember X is exactly the same thing, to have the capability to see the All as X. One is actually seeing in both cases, but in the locally coherent/globally incoherent form of asness—arranging the elements before one (always everything) into a particular Gestalt.
Abstract: Different than the mechanical materialism, dualism, and elementary analysis of Western psychotherapy, the organic perspective of holism (the perspective of harmonious equilibrium and the theory of intuitive comprehension) contained in Chinese traditional culture provides fundamental concepts for an organic, process psychotherapy. As far as various specific psychopathology issues are concerned, traditional Chinese medicine has formed its unique treatment ideas on the basis of the above-mentioned. These ideas and concepts coincidentally correspond with Whitehead’s basic organic philosophical ideas, and so they present some constructive inspiration for the development of Western psychotherapy.

Introduction

Modern psychotherapy seems to be a brain-child of Western psychology, and hence, of Western culture. But that does not mean that China has no place in this field. The historians of psychology, G. Murphy and G.S. Brett once praised China as “the first hometown of the world’s psychology,” which implies that there are profound psychological meanings in Chinese culture, including a variety of ideas on psychotherapy. Traditional Chinese culture is different than Western psychology and some of its fundamental ideas of psychotherapy, such as mechanical materialism, dualism, elementary analysis, reductionism, etc. All these have fostered different concepts with regard to human nature, humans and nature, the relationship between human beings and society, and psychological pathology as well.
Many Western psychotherapy masters such as S. Freud, C. G. Jung, E. Fromm, and A. H. Maslow have discovered the essence and original meaning of psychology from Chinese culture. Therefore, research and exploration into traditional Chinese psychotherapy would not only help build and develop the native psychotherapeutic system in China, but also provide a constructive view of some problems in Western psychotherapy and give a thrust to the development of innovative psychotherapies all over the world.

Chinese traditional psychotherapy always finds its representations / systematization in traditional philosophy, traditional Chinese medicine, and the theory of preserving life and folk customs. Generally, Chinese psychotherapy can be investigated broadly and narrowly. Chinese traditional psychotherapy in the broad sense, which is rooted in Chinese culture, serves as a uniquely Chinese way of thinking and provides methods for achieving one’s pursuit, cultivating one’s morality, and dealing with the relationship between man and nature and man and society. In a narrow sense, it represents psychotherapy ideas held in traditional Chinese medicine, referring to interpretation and treatment concepts of psychotherapy.

1. Fundamental Concepts of Chinese Traditional Psychotherapy

Traditional Chinese culture, as opposed to the mechanical materialism and contradictory logic of Western traditional philosophy, views everything in the world, (i.e., the human soul, society, the universe itself) as an entire, organically related system; and everything in the universe is in a state of constant flux and creation, pursuing a harmonious state between mankind and nature, mankind and mankind, and within mankind.

1.1. Organic Perspective of Holism

“With Heaven and Man as one” is an important philosophical statement in Chinese traditional ideas, and reflects the ancient Chinese appeal to the wholeness of “Heaven,” “Earth,” and “Man,” for unity and a harmonious state. Confucians, Buddhists and Taoists, who comprise the parent matrix of Chinese traditional philosophy, regard mankind’s soul, society, and the universe as a whole; specifically speaking, all-integrated into the Tao. The Tao represents a certain universal integrity and some general rules, both of
which make everything into an organic oneness. But the Tao is not in a state of objective existence independent of humans or humans’ hearts, but consistently linked with mankind’s soul, bearing its existence innate in humans, innate in the soul, to obtain a harmony between ‘the way of Heaven’ and ‘the way of Man’ through humans’ inner intuition and comprehension. This is to say, the highest state of Heaven-and-Man-as-One.

1.2. The Perspective of Harmonious Equilibrium

The perspective of harmony is related to that of holism. Ancient Chinese people put particular emphasis on the harmonious existence between humans and nature, man and man, mankind and society. An important concept in Chinese traditional culture, He (pinyin), means moderation, appropriation, harmony, and on good terms. It is not only a rule for Chinese people to deal with all kinds of relations, but an ideal existence that they would live up to. Zhongyong (pinyin) means “Heaven and Earth playing their parts to attain a state of equilibrium and harmony, which promotes growth for everything on Earth.” Zhong signifies the Confucian doctrine of “mean and impartiality,” with Yong signifying “certainty.” To attain a state of “equilibrium and harmony,” as a philosophy, we should keep away from the persistence of any mutually exclusive sides (the principle of non-extremism), maintaining impartiality. For going too far is as bad as not going far enough, one must develop a harmony of moderation. Once one experiences extremes, one risks emotional imbalance, and thus disease in the body and mind.

1.3. The Theory of Intuitive Comprehension

Chinese traditional philosophy highlights intuition and comprehension through the human mind, i.e. experiencing the ultimate universe with body and mind directly, and attaining a state corresponding with the universe itself. This view is different than the Western way of viewing aspects of the world as subjects and objects respectively. Chinese philosophy is not analytical, logical, conceptual, linear, reasoning, but entire, intuitive, imaginary, leaping; and it removes the dualities of subject and object, mind and substance, others and ourselves, existence and nonexistence, right and wrong, etc. This perspective promotes harmony between man’s soul and nature, society and others, and, for example, allows gymnosophists to escape their own worries and unrealistic ideas, enabling them to experience
a sense of transcendence and eternity, acquiring inner serenity, harmony, intelligence and pleasure.

2. Psychotherapy in Traditional Chinese Medicine

2.1. The Theory of Form and Spirit as One: The Perspective of Body and Mind as a Whole

The theory of form and spirit is a specific representation of the holism perspective in Chinese psychology. “Form” equals “body,” and “spirit” signifies mental activity. The concept of form-and-spirit-as-one reflects the relation of the body and mind in traditional Chinese medicine. Traditional Chinese medicine sees the body and the mind as unified, with “form” being the foundation: with the existence of form, then the spirit rises. More specifically, traditional Chinese medicine regards the human body as centered around the five internal organs (heart, lung, liver, kidney, spleen) and the movement of emotions and the blood; an organic whole formed through the communication of channels and collaterals. Normal operation of the organs causes corresponding mind movement. For example, the five internal organs correlate with five emotions: pleasure, anger, sorrow, worry and fear; which then develop into the following seven emotions: pleasure, anger, sorrow, thinking, worry and fear, and surprise. Form and spirit harmonize in function, and make use of each other. “If the five internal organs are at peace with each other [...] the spirit will repose.”

Wang and thought in harmony, ... then the five internal organs will not be hurt.” They have an effect on each other in pathology, transforming into each other; a small universe of form-and-spirit-as-one, form-and-spirit-as-a-whole, and form-and-spirit-exchanges. Furthermore, this small universe is closely related to the larger universe outside, which represents an entire systematic way of thinking.

2.2. The Seven Emotions Cause Disease; Yin and Yang are Off Balance: The Interpretation of Pathology

As for the causes of mental illness, traditional Chinese medicine claims that if one is suffering from wind, cold, summer heat, damp, dryness, and fire,
the seven emotions hurt inwardly and eat away inside a person, causing excessive fatigue and pain. From that we can see, ancient Chinese scientists explored a person’s disease from such aspects as physiology, psychology, environment, and relations. This serves as an archetype of the creature-mind-social-culture model in physiology. The seven emotions are very important facets in traditional Chinese medicine, for they directly hurt the spirit, resulting in insanity, system disorder, emotional and blood variances, blocked channels and collaterals, pained viscera, imbalance in ยิน と ย่าง, and the development of multiple diseases. The Yellow Emperor's Classic of Internal Medicine (in the period of ZHANGUO Dynasty) details that anger correlates to the liver, pleasure to the heart, thinking to the spleen, worry to the lungs, and fear to the kidneys. What’s more, traditional Chinese medicine explains the reason for disease with the theory of ยิน と ย่าง, in which everything on Earth has positive and negative attributes. Examples include Heaven as ย่าง, Earth as ยิน; male ย่าง, female ยิน. If these two forces are in equilibrium in the body, then one will be healthy both in body and in mind. Plain Conversation states that with “ยิน と ย่าง in equilibrium, the spirit will be well,” whereas if ยิน と ย่าง are off balance disease will develop.

2.3. Treatment Principle

Traditional Chinese medicine has summarized some principles of psychotherapy during its long developmental history, on which some light has been shed:

Mentality First: An ancient Chinese saying states that diseases in the mind need corresponding medicine, which means China has valued practices of psychotherapy for some time. Zhu Danxi, who lived between Jin and Yuan Dynasty, once stressed in his Danxi's Experiential Therapy: the fire of five emotions results from the seven emotions… and it is possible for man to control it himself without medicine. It is said that a good doctor will first inspect the patient’s mind, then his body, and his disease. So treating patient’s disease comes last.

Yin and Yang in Equilibrium: Traditional Chinese medicine argues that the key to a disease lies in the destroyed equilibrium of ยิน と ย่าง, namely, either ยิน or ย่าง fall into excess or deficiency, which causes disease. Therapy should “inspect where ยิน と ย่าง lie” and regulate ยิน and ย่าง, and supplement where it is lacking, and eliminate where there is too much. Then, one can attain equilibrium between ยิน と ย่าง, a harmonious state.
Exercise Treatment from Root Causes: Different than Western therapy theories that only focus on “biao” (the surface symptoms), not “ben” (the essence or source of the problem), traditional Chinese medicine emphasizes treatment of the root causes, the essence. Sun Simiao, a well-known doctor who lived in the Tang Dynasty, said in the forewords to his famous works of medical treatment, “The ancient good doctors will be divided into three types: the best ones cure the state, the second best cure patients, while the inferior ones merely cure diseases.” From this we know that the worst doctor only pays attention to the disease the patient contracts, while the most excellent doctor will inspect both the disease and the patient qua person, and even take the whole of society into consideration. The idea of “curing the state, curing the patient, and curing the disease” represents a treatment model of creature-mind-society.

Take Measures According to Each Individual: Traditional Chinese medicine stresses taking measures according to different patients, that is to say, to consider each patient’s inherent attributes, gender, age, personality, natural settings and social conditions, with regard to time, locality. This unfolds the treatment features for each individual.

Both *Biao* and *Ben: Plain Conversation* states that the patient is the key consideration, whereas the doctor is less important. If this is not apparent, the disease will not be cured. What it talks about here is the relationship between the doctor and the patient. The patient is the primary player in this relationship, and the doctor should put the patient first, with the importance of a good relationship between doctor and patient emphasized.

Preserve One’s Life and Prevent Disease: *Plain Conversation* states, “that is why the saint cures not the diseases he suffered, but what he has not contracted...” which tells us we should preserve our life by warding off disease before it reaches us, nipping it in the bud. Therefore, traditional Chinese medicine lays special emphasis on prevention, adjusting one’s mood and strengthening the resistance of muscles’ to any potential disease.

### 2.4. Equilibrium as an Objective:
The Treatment Goal

Traditional Chinese medicine understands all symptoms, whether of in the body or the mind, as resulting from imbalance of *yin* and *yang*. Thus treatment should be focused on adjusting *yin* and *yang*, recovering their dynamic equilibrium. Just as *Plain Conversation* advises: inspect where *yin* and *yang* lie and seek some resolution, with equilibrium as the objective. “With equilibrium as the objective” holds two meanings: firstly,
harmonious equilibrium of yin and yang, to keep from excess or deficiency; secondly, equilibrium is the harmony of Tao, namely, a harmony of “the way of Heaven” and “the way of Man”. In other words, the goal of traditional Chinese medicine would adjust muscles inwardly, renew equilibrium of body and mind. What’s more, it resolves conflicts between mankind and nature, and man and society to promote harmony and the highest state of “Heaven and Man as one”.

2.5. Therapy Methods

As far as mental health treatment is concerned, traditional Chinese medicine has established ways to combine psychotherapy with medicine, especially in terms of psychotherapy, and has formed such methods as enlightening, emotional mutual-restriction therapy, systematic desensitization therapy, and qigong relaxation (a system of deep breathing exercises), to adjust body and mind. Here we will outline just emotional mutual-restriction therapy in detail.

Emotional mutual-restriction therapy based on the mutual promotion and restraint between the five elements (gold, wood, water, fire and earth) of Chinese traditional theory, and attempts to overcome one emotion with another, to obtain mood adjustment, and cure for disease. So how do we adjust our emotions? One method is making use of inter-controlled relationships to balance maladjusted emotions, i.e., sorrow overcomes anger, anger overcomes thinking, pleasure overcomes worry, thinking overcomes fear. When one worries too much, we can activate the angry emotions to reduce worrying and recover the mind’s equilibrium. The treatment of both emotions and will is a reflection of the perspective of holism and harmonious equilibrium of Chinese traditional culture.

One can distinguish different cases:

2.5.1. Emotional mutual-restriction therapy: pleasure overcomes worry

Danxi Zhu has a case of a man who was very distressed because his wife died. Danxi Zhu saves this patient by the method of pleasure overcoming worry. After assessing the patient, he said “you are pregnant and you will give birth to a child soon.” The patient felt it was so funny to hear this. He was a man, and how can a man be pregnant? He stood up called the doctor a charlatan. Then this patient said to his friends, “you consider Danxi Zhu to be a good doctor, but I don’t think so. He said a man could give birth to
a child—it’s so funny!” The man said this to everyone he met, and then he fully recovered from the illness.

2.5.2. Emotional mutual-restriction therapy: anger overcomes thinking

Rumenshiqin demonstrates the following case: a rich women suffered from insomnia for two years because she could not stop thinking. Nobody could help her. Her husband asked Congzheng Zhang to help her. After checking the pulse, Zhang knew this woman’s pain was caused by thinking too much. He decided to cure her using the “anger overcomes thinking” method. He told the patient’s husband that to make great demands on his wife such as cooking, cleaning, and working all day without relief. After a few days, the patient was so angry, sweating all over. She went to bed that night and slept for nine days, and then began to eat and fully recover. Another case in Zhudanxi’s biography, describes a girl who ate nothing for many days. Danxi checked her and said it was because she longed for a man; anger could cure it. He asked the girl’s father slap her on the cheek, scolding her for being a bad girl. The girl cried and was angry. And then, she began to eat. The illness was cured.

2.5.3. Systematic desensitization

Once there was a lady in Rumenshiqin who was robbed one night at a hotel. After this day, upon hearing any sound she would fall into a dead faint. She went to many doctors without success. Congzheng Zhang just let her sit high with her hands being held by two maids, and then he bashed the table. The patient was shocked, but doctor Zhang said: “I just beat table with a wood piece, why are you afraid?” After repeating this many times, the patient began to get used to the sound. Then, beating doors and windows with a crutch was used to make her feel even more release. Little by little, she began to sleep well at night; even loud thunder gave her no fright.

2.5.4. Behavior therapeutics of cheat the cheater

In Typhoid theory, there was a patient who lay facing the wall, not turning over when the doctor came in. After diagnosis, the doctor found the patient was pretending to be ill. So intentionally, the doctor said that was a serious disease, and to cure it, vomiting and catharsis must be undertaken, and hundreds of points also needed to be acupunctured. This patient recovered soon without any treatment after hearing these words. This is similar to the aversion therapy of modern behavior therapeutic.
3. An Integrative Perspective of Whitehead’s Organic Philosophy

In a word, the idea of Chinese traditional psychotherapy advocates an entire, closely-related and harmonious treatment concept, which coincidentally holds the same view as Whitehead’s organic, entire, connected, harmonious, balanced perspective of the universe, and provides a testimony to Whitehead’s words: “The overall viewpoint of my organic philosophy seems much closer to some Chinese clue of thinking.” These common ideas will present some enlightening significance to make up for and correct shortcomings of Western psychotherapy theories. We cannot deny some weak points in Chinese traditional psychotherapy, such as some ideas being not fully compatible with current scientific theories or systematic enough; lack of full diagnoses of mental diseases and whole taxology idea; treatment methods appearing weak, and so on. Therefore, what we should do is inherit the essence of ancient culture and absorb Western advanced therapy ideas in terms of Chinese modern psychotherapy to develop the useful and discard the useless; innovate and integrate, and create a psychotherapeutic system with Chinese cultural features. For only in this way can we make contributions to the development of world psychotherapy.
Notes


2 Lingshu, *The Canto of Pingrenjuegu*.

3 *Plain Conversation*.

First, I would like to clarify the key terms “genus,” “species,” and “individual” used in this paper. Genus expresses the way of living of the groundless ground of the world, so-to-speak, as the historical reality which can be experienced by each of us in “the pure experience” in the field of absolute nothingness, as the Japanese philosopher Nishida describes, i.e. in the experience that “heaven and earth have the same origin” and at the same time that “all things are in one body.” Species represents dependence as a member of a group, an institution, a church, a temple, a folk, a nation, a state, etc. The species demonstrates a situation in which the way of life and the standpoint on the ground of genus and individual are estranged. The species is the middle stage of being between genus and species, as in Tanabe’s philosophy on absolute nothingness not as the absolute negation of one’s own standpoint, but negation of the field of being. The individual signifies an independent and autonomous personal being, and simultaneously each of all nature like in Nishida’s and Nishitani’s philosophy on absolute nothingness. Genus, species and individual should be in transparent oneness, as in Whitehead’s organic philosophy, because in the 21st Century, these relations have become opaque, causing disease and war.

When the philosophy of Nishida (1870–1945), the founder of the Kyoto School, is discussed, we must first explain the three characteristics of his philosophy, namely “the field of absolute nothingness” as the transcendental dimension, “self-awareness” as the dimension of the individual and the world (genus) and “the great death of the ego by nature” as the individual phenomenal dimension in the phenomenal world and
internal nature. I would like to discuss, furthermore, three successors of Nishida’s philosophy, namely Hajime Tanabe (1885–1962), Keiji Nishitani (1900–1990) and Shizuteru Ueda (1926–) as those belonging to the philosophy of the Kyoto School. All of them made efforts to overcome the European metaphysical philosophies from Plato to Nietzsche. These four Japanese philosophers are of course different in the philosophical way of thinking: Nishida’s philosophy is the philosophy focuses on the logic of the field of absolute nothingness as the dimension of the genus. Tanabe’s early philosophy is based in the logic of the species, Nishitani’s is that of the world of “jijimuge” in the absolute openness as “the emptiness” (sunyata), and Ueda’s is based on a human ontology of the language. However, these scholars’ unifying philosophy focuses on the field of absolute nothingness. Tanabe’s later philosophy, after publication of “Philosophy as Metanoetics,” also consists in the field of absolute nothingness, although his early works rather, focus on the logic of species.

The second characteristic of the above-mentioned four philosophers is self-awareness. In Nishida, self-awareness includes awareness of the self and of the world, and the latter envelops the former, although awareness of the self and the world ultimately are the same. Tanabe’s self-awareness begins with awareness of the species, but arrives at awareness of oneness among the individual, the species, and the genus. According to Tanabe, the species consists of the estrangement of the individual and the genus; however the individual, the species, and the genus are originally one.

Nishitani’s self-awareness thoroughly consists of the self-awareness of the self (in Japanese: kojikyumei). According to Nishitani, the world is ultimately opened in the awareness of the self, i.e. in the true self as “suchness” (in Sanskrit: tathata, in Japanese: nyō). For Ueda, self-awareness is considered as awareness of the world. For Nishida, awareness of the self and the world is absolutely, contradictorily self-identical and also reversely correspondent. However, Ueda emphasizes that awareness of the self is subsumed by that of the world.

The third characteristic of the Kyoto School is the great death of the self by nature (the absolute negation of the ego). This is explained by absolute nothingness signifying not only the nothingness beyond being and nothingness, but also “the absolute negativity,” namely, the absolute negativity of each substantial standpoint in all of nature.

The fourth characteristic of the Kyoto School is its focus on the origin of Christianity and Buddhism. Strictly speaking, Tanabe calls himself “a becoming Christian.” Nishitani calls himself “a become” Buddhist and simultaneously a becoming Christian. Nishida’s Philosophy consists in the Mahayana-Buddhism and Ueda’s philosophy in Zen-Buddhism, and Ueda
investigates Christianity through Eckehardt more deeply than Nishida. There is another way of understanding this, in that each person before the great death of the ego by nature can be understood from the standpoint of psychosomatic diseases.

A.N. Whitehead’s later (after moving to Harvard University) organic philosophy consists in a philosophy of “feeling” developed from the perspective of the human being. Nishida’s Philosophy also consists in feeling and will, but not in mere feeling as in Whitehead’s work. Whitehead and Nishida start from intuition and then analyze the experience philosophically, in that both philosophers make much of feeling over intellect. I should like to point out here that it seems to be not accidental that these two philosophers, when discussing “feeling,” take loyalty as the core of religion.

Besides “feeling” in philosophy and “loyalty” in religion in both Whitehead’s and Nishida’s work, I would like to point out six common characteristics between Whitehead’s philosophy and the four philosophers of the Kyoto School in order to show the similarities between both philosophies, and moreover to show the healing power of both philosophies for psychosomatic diseases.

1. The way of thinking in both Whitehead’s and the Kyoto School philosophies is non-substantial and moreover their core is the oneness between process and reality, and history, according to both, is discontinuously continuous.

2. The transcendental dimension in both is not a personal God as an absolute being like in Christianity, but as a Locus (in Greek: *khora*) adapted from Plato’s “Timaeus.” Both Whitehead and Nishida assert the commonness of the field, where all nature as event arises.

3. Nature is not understood as static, phenomenal objects, but as becoming events similar to the becoming individual who aims at becoming his/her true self (suchness, Sanskrit *tathata*).

4. In both philosophies there is no creator as an absolute substantial being, but the core of both philosophies conversely consists in making things creatively (in Greek: *poiesis*).

5. Nishida defines truth as the logicalization of reality and Whitehead defines truth firstly as the conformation of appearance to reality. Both philosophers therefore define truth in a way of relation among the phenomenal, the logical and the real, although in Nishida truth is logical rather than real, and in Whitehead truth is real.

6. When the world of the historical reality is investigated in the Kyoto School, the true self of each individual person is equally important in
comparison with that world. As Shinichi Hisamatsu, who is a disciple of Nishida a Zen Priest, once showed with the acronym FAS (F = Formless self, A = All mankind, S = Super historical history), each person has to live as their formless self and with a superhistorically historical life in order for all mankind in order to realize a world peace. This fact in the Kyoto School corresponds to three philosophical aims in Whitehead: (a) to express a coherent cosmology based upon the notions of system, process, creative advance into novelty, etc.\(^2\) (b) to obtain an interpretation of the religious experience of mankind,\(^3\) and (c) to elucidate the ultimate, integral experience.\(^4\) These philosophical aims in Whitehead indirectly correspond to those of the Kyoto School, namely, as well as Hisamatsu’s FAS.

So far, I have discussed the characteristics of the Kyoto School philosophies by showing a slight difference among four philosophers, the important commonalities, and similarities between the Kyoto School and Whitehead. Now, I would like to focus on three characteristics advocated by Nishida, i.e. the field of absolute nothingness, self-awareness, and the great death of the ego by nature; and compare these with Whiteheadean philosophy’s view on these three characteristics.

1. The Field of Absolute Nothingness

The logic of absolute nothingness, developed by Nishida, was followed by the other three Kyoto School philosophers who developed Nishida’s logic of species\(^5\), the world of jijimuge as emptiness (sunyata) (Nishitani), and a human ontology of the languages (Ueda). Absolute nothingness signifies absolute infinite openness, where all things are non-substantial, live in the absolute negativity, and live in the way that “one sive many, many sive one.”\(^6\) In this field of absolute nothingness the one and the many, or the individual and the world are oneness, although such contents are objectively and logically contradictory. In this field “heaven and earth have the same root, all things are one body”\(^7\), namely all things are equal, and simultaneously I myself become aware. Furthermore, the absolute negativity negates the substantial that attaches to any substance. The absolute nothingness as paradigm subsumes the four paradigms from Plato to Nietzsche in Europe, namely relative being, relative nothingness, absolute being, and nihil. The philosophical paradigm of “relative being as phenomenal world” ultimately falls into materialism. The paradigm of “relative nothingness,” like anxiety, despair or ennui as non-being can be seen as existential thought. The philosophy of absolute being is a main tenet of traditional metaphysics in Europe from Plato to Hegel (1770–
Idea, ousia, eidos or Christian God can be offered as examples of paradigms of absolute being. Nietzsche’s philosophy is a typical example of philosophy in the field of nihil. These four paradigms, excluding absolute nothingness, look upon themselves and other paradigms as absolute. On the contrary, in the paradigm of “absolute nothingness” each of the five paradigms is respectively looked upon as an absolute center of absolute unlimited square and simultaneously as only a point on its periphery. The reason is that in absolute nothingness any attachment to a definite paradigm is not possible because of the absolute negativity of absolute nothingness in itself. Nishida himself characterizes the field of absolute nothingness as “contradictory self-identical, absolutely present.” It can therefore be understood as non-substantial, non-definable “absolute infinite openness.”

In the logic of Nishida’s absolute nothingness, the world of theory and the world of fact consist in absolute contradictory self-identity and the content of this self-identity is a reverse correspondent. This reverse correspondent world is called “the world of the coincidence of theory and fact” (in Japanese: *rijimuge*). On the contrary, in the later philosophy of Nishitani, the field of absolute nothingness is reiterated anew as the openness of “emptiness” (in Sanskrit: *sunyata*). This openness of emptiness is called *jijimuge*, as awareness of the world is *rijimuge*. According to Nishitani the world of *jijimuge*, where “all forms of phenomenal existence in the world blend with each other without impediment”, is the world after the relational world of *rijimuge*. That is to say, in Nishida the world of *jijimuge* which the individual experiences, is expressed (represented) anew into *rijimuge*, where theory and fact are in oneness. On the contrary, in Nishitani’s later work he stays in the realm of *jijimuge* and does not return to *rijimuge*. Nishida remains in the philosophical dimension, and Nishitani breaks through the philosophical dimension through poetry, similarly to M. Heidegger (1889–1976), to the dimension of religion and philosophy of religion to be able to overcome the psychosomatic disease caused by modern mechanical science and technology.

In Tanabe’s and Ueda’s philosophies, the differences between *rijimuge* and *jijimuge* are not especially mentioned. However in Ueda’s works the human ontology of languages is factually developed in the world of *jijimuge*.

Now we must consider in which realm the organic philosophy of Whitehead is discussed. The above-mentioned locus (*khora*) from Plato’s *Timaeus* in Whitehead’s *Adventures of Ideas* is very interesting because Nishida also adapted locus (*khora*) from Plato’s *Timaeus* to express the
absolute infinite openness. Whitehead understands the Plato’s receptacle (in Greek: upodokhe) or locus (in Greek: xora) as the imposition of a unity upon the events of nature. Whitehead thinks that the events of nature are together by reason of their commonness of locus, and they obtain their actuality by reason of emplacement within this commonness. For Nishida “locus” from Plato was a suggestion to find the term “field.” Of course, Whitehead says nothing on the paradigm of nothingness as a framework for a new way of thinking. However, in his book *Process and Reality* Whitehead takes “creativity,” “many,” and “one” as the ultimate categories and understands that all things consists of actual entities, which simultaneously are actual occasions. The exception to this being God, who is an actual entity, but is not an actual occasion. Both Nishida and Whitehead avoid the relation between substance and its attributes. Whitehead’s attempt to achieve “the satisfaction of feelings” as the real components of actual entities is the attainment of the private ideal, which is looked upon as the final cause of concrescence. In Nishida’s early philosophy, subjective logic, in which the substance becomes the subject but not the predicate, was denied; while the predicative logic, in which the non-substantial becomes the predicate, but not the subject, still underlies his thought. However in his later philosophy “the logic of copula,” in which subject and predicate are reversible, this fact can be of course influential only in the field of absolute nothingness. As an example, in Indra’s net in Kegon-Sutra (*Avatamsaka Sutra*), each individual, including human beings and all nature, lives only by mutual dependence. Moreover, the whole net is one, and innumerable jewels in each stitch are the many. In this net the one and the many are in oneness. In each jewel, each image of all the other jewels is reflected. In such a way, innumerable reflections within each jewel are the essence of the jewel. In the same way, the one as the world and the many as the individual are in oneness.

In the field of absolute nothingness, in which both poles in duality are absolutely, contradictorily self-identical and, furthermore, in reverse correspondence, the paradigm as the framework of thinking and of its field is naturally absolute nothingness. In Nishida’s field of absolute nothingness, the teleological building act of the individual and the expressive building act of the world blend with each other and are equally influenced by each other. In the crossroads between the vertical teleological building act of the individual and the horizontal expressive building act of the world in Nishida, the creative work (as Greek *poiesis*) is realized, which is creatively produced in absolute contradictory self-identity between one and many. In Whitehead, creativity is realized in the concrescence as “the real internal constitution of the actual occasion” on the ground of one and many.
The decisive difference of the transcendental dimension in Nishida and Whitehead consists in Nishida’s copula\(^\text{16}\) one and many or subject and object are reversible. But in the concrescence in Whitehead, the logic of copula is impossible except in the relation between God and World.\(^\text{17}\) This limited irreversibility between subject and object is caused by the fact that in Whitehead the absolute nothingness as the absolute negativity of substantial way of thinking is not yet taken into consideration. However, Nishida says that philosophy begins with the self-awareness of the world\(^\text{18}\) and the logic is the form of self-expression of the world.\(^\text{19}\) The individual is included in the world, but the individual and the world are ultimately absolutely, contradictorily self-identical in the world. On the contrary, in Whitehead, the expression of cosmology is inquired from the standpoint of sciences as species\(^\text{20}\), interpretation of religious experience from the standpoint of the world and the individual\(^\text{21}\), and elucidation of experience from the standpoint of the individual.\(^\text{22}\) It seems to me that Whitehead begins to study science in the stage of species and experiences religion as loyalty to the world, which we understand from his book Religion in the Making (1926), and, furthermore, requires experience in the individual, i.e., English empiricist John Locke taking French rationalism (Descartes) into consideration from the standpoint of the individual. Thus, Whitehead inquires from the standpoint of species, individual and genus during his life.

The Kyoto School philosophers attained the standpoint in the realm of absolute nothingness, which leads to the ideas of the individual, species and genus. The points they emphasize are different, however. Nishida emphasizes, as mentioned above, self-awareness of the world, although he begins with the true self based in all of nature. Tanabe begins with the logic of species as the critique of Nishida’s field of absolute nothingness, where the individual and the world are in oneness. However, he changed to the philosophy of metanoetics, in which absolute nothingness is love\(^\text{23}\) and the world and the individual are oneness. Nishitani thoroughly inquires into the true self, which is Buddha nature and simultaneously suchness (in Sanskrit: \textit{tathata}), and he breaks through the stage of philosophy to religion\(^\text{24}\), i.e. philosophy of religion, as mentioned above. Nishitani’s philosophy of religion as \textit{jijimuge} is the way to overcome nihilism caused by distorted mechanical modern sciences and technology. Ueda philosophizes from the standpoint of the world, he realizes, however, the human ontology of language in inquiring into the true self.
2. Self-awareness

In Nishida, self-awareness consists of self-awareness of the self and the world, and the latter envelops (subsumes) the former. The former means “the self sees the self in the self” and the latter means that the world sees the world in the world, namely the self-reflection of the historical creative world through the mediation of the absolute self-negation of the world, which is looked upon as the beginning of Nishida’s philosophy. In Nishida, the field as the universal is deepened from the judging universal to the self-awakening universal, from the self-awakening universal to the expressive universal, and from the expressive universal to the dialectic universal which is the concretion of absolute nothingness. These deepening changes show the self-awareness in which each of us exists. Nishida’s final universal is not the stage of dialectic universal, where each of us religiously lives, but the stage of the expressive universal, where the world of rijimuge is realized by returning from the dialectic universal to the expressive universal. This fact shows us that Nishida remains in philosophy as the self-awareness of the world.

In Tanabe’s philosophy, after his book Philosophy as Metanoetics (1946), the logic of species changes into absolute nothingness through the death of the ego by nature, as previously mentioned. In Nishitani’s way of inquiring into the self, the world is ultimately opened from the bottomless bottom of the self. The reason is that the true self is this “I” of each person on the one hand, and simultaneously the absolute nothingness as absolute negativity on the other. In this connection, Nishida’s God is also the absolute nothingness as the absolute negativity. However, in him, God and the self are reversely, correspondently self-identical and the world, furthermore, as the concretion of God as the absolute nothingness, and the true self in all nature originally is one in the absolute nothingness. The openness of Nishitani is the world of jijimuge. To live as the true self who is suchness (or tathata) in the common life is to live the life of Buddha. This I refer to as “the original life,” as Dogen (1200–1253) also does. To live the original life is realized in the religious dimension, at which philosophy ultimately aims. Nishitani seems to build a new philosophy of religion with “thinking of non-thinking,” in that he lives as suchness (tathata) in the religious dimension. Nishitani deeply analyzes the individual self-awareness, i.e. the ego, the existence, and the nihilistic individual, to realize the true self, who can overcome psychosomatic disease caused by nihilism. Ueda’s philosophy of religion, furthermore, can contribute toward healing
psychosomatic diseases thanks to his human ontology of language\textsuperscript{30} in the world of \textit{jijimuge}.

From Whitehead’s perspective, the problem of self-awareness, as it is disclosed in the Kyoto School, can be looked upon as the problem of consciousness. However, the problem of consciousness in Whitehead is not such a great problem as in the Kyoto School. Whitehead thinks over his philosophy with his 47 new categories to make his new speculative scheme in \textit{Process and Reality}. He carefully uses the term “express” in cosmology in the realm of science as species, the term “interpretation” in the religious experience of mankind as genus and individual, and the term “elucidation” in the experience of the individual. That is to say that for Whitehead, there is no consistent term carrying through the three stages of genus, species and individual such as “self-awareness” is in the Kyoto School. However, we can say that “feelings,” for Whitehead, as the real components of actual entities are the core throughout his philosophy instead of “self-awareness” in the Kyoto School. Furthermore, the term “the expression of cosmology” for Whitehead reminds us of Nishida’s “the expressive universal.” The phrase “the elucidation of the experience” in Whitehead reminds us of the analytic philosophy of early Tanabe. The phrase “the interpretation of human religious experience” in Whitehead is qualitatively different from the direct religious experience as suchness (in Sanskrit: \textit{tathata}; in Japanese: \textit{nyo}) because of the directness of religious experience in the world of \textit{jijimuge} in Nishitani, but not interpretation.

The human soul, which was injured by mechanistic technology, seems to be first rescued and healed in Nishitani’s world of \textit{jijimuge}.

\section*{3. “Nature” After the Great Death of “The Ego”}

Now, I must briefly discuss the subject of Nature. Nishitani is the one who inquires into Nature most deeply among four Kyoto School philosophers. The reason is that he opens the world of \textit{jijimuge}, where selfness or suchness (\textit{tathata}) of all nature is originally able to be realized. Nature is realized as oneness with the true self when the ego realizes the great death. It seems to me that there are three kinds of nature: external phenomenal nature, purely real nature or poetical nature and nature of the origin of these two natures.\textsuperscript{31} Nishitani inquires into “the field as nature” as the original nature.\textsuperscript{32}

In Whitehead, Nature is described as “process”\textsuperscript{33} and “a complex of passing events.”\textsuperscript{34} Furthermore, the self is always in the process of becoming in the concrescence toward unity, and by perishing in “the
satisfaction of feelings” the self continues to become again and again
toward a new concrescence. Whitehead considers not only external
phenomenal nature, but also God’s three natures: primordial, consequent
and the superjective.

When we can live in original nature, which was realized by Whitehead
and Nishitani we can surely be relieved wholly in both body and mind.
Notes


5 See Tanabe.


9 Cf. *Op. cit.* Vol.10. p.415. The term “rijimuge” and “jijimuge” were originally used by the Kegon-sect, but here they are used in the sense in Nishida’s and Nishitani’s philosophy.


14 The example, in which subject and predicate are reversible in a sentence, is: One is all, all is one.

15 K. Nishida’s Complete Works, Vol. 11, p. 409. As the representative example of the world of the reverse correspondence as the absolute contradictory self-identity, the following phrases by Daito-Kokushi (1282–1337) can be given: “Separated from one another by a hundred million kalpas, yet not apart a single moment; sitting face to face all day long, yet not opposed for an instant”.


Jung and Hisamatsu
Re-envisioning Religiosity: Jungian Psychotherapy and the Kyoto School
Tokiyuki Nobuhara

When one conceptually re-envision traditional religiosity, whether in the East or in the West, one might break through a hidden existential impasse. There is basically an intriguing combination of the philosophical realm and the psychological realm in the spiritual events of liberation occurring in our lives, such as *satori*, or awakening in Zen Buddhism, and insight in Jungian psychotherapy. But it would be a difficult intercultural task to see clearly in exactly what mode or modes the two realms are combined in the events of spiritual liberation.

This is clearly the case when, in *Awakening and Insight: Zen Buddhism and Psychotherapy*, Shoji Muramoto speaks of “The Jung-Hisamatsu Conversation” as “a challenge to both Hisamatsu and Jung.”

For the challenge, in my view, must have involved an impetus for both of them to reconsider and reconfirm their original stances of creative transformation in dealing with religiosity in their respective fields, psychotherapy and Zen philosophy. In this context, Muramoto insightfully writes:

For Hisamatsu, it was to be an invitation to modify his stereotype of psychology as a superficial treatment of mental problems without any spiritual element. For Jung, the encounter with Hisamatsu provided him with an opportunity of facing and reexamining the basic premise of his psychology, a problem he had always struggled with throughout his life.

As is well-known, both Jung and Hisamatsu had been engaged in re-envisioning or creatively transforming the notions of religiosity they had been familiar with in their cultural milieu in order to propose their respective visions of spiritual liberation, Jungian psychotherapy, and Zen
awakening to the Formless Self before the conversation that took place at Jung’s home in Kuesnacht, Switzerland, on 16 May 1959. Accordingly, the conversation was necessitated to involve the abovementioned challenge of deepening their original re-envisionings or transformations of the traditional notions of religiosity, the Christian notion of religiosity in Jung’s case,\(^4\) and the Pure Land Buddhist notion of religiosity in Hisamatsu’s case.\(^5\) As is hinted in the above passage by Muramoto, in and through the conversation Hisamatsu was challenged to incorporate into the core of his Zen awakening to the Formless Self at least the idea of an authentic spiritual treatment inherent in psychology while Jung was faced with a necessity for clarifying more fully his notion of the self vis-à-vis Hisamatsu’s Zen motif of the formless self.

As Muramoto clarifies,

> After a series of Hisamatsu’s somewhat aggressive primary questions like whether psychotherapy could liberate us from suffering in one fell swoop, and Jung’s hesitations to answer them directly, the conversation reaches the climax with Hisamatsu’s question whether one can be liberated from the collective unconscious and Jung’s positive reply.\(^6\)

Given Jung’s usual views and his later refusal of the publication of the conversation, Muramoto suspects that Jung’s ‘Yes’ needs to be examined. This is because he notices that what Jung basically could have wanted to be liberated from is the ego, rather than the collective unconscious.

I am also concerned with examining this point on my own which I believe is inclusive of the two realms, the philosophical and the existential or psychological, as I mentioned at the outset. If our liberation from the collective unconscious is inclusive of the philosophical realm, pure and simple, and also of the existential or psychological realm, the senses in which we are liberated from the collective unconscious would not be one and the same but manifold, at least twofold, thus allowing us to see any kind of religious triumphantalism, whether of the Christian or of the Buddhist origin, as a naïve and dubious venture. This needs to be elucidated and articulated.

With this requirement in mind, let me first examine the Jung-Hisamatsu conversation in my own way while learning much from previous discussions of it, including especially Muramoto’s. Second, I will bring in Katsumi Takizawa’s critique of Hisamatsu’s standpoint of the Formless Self in order to clarify the abovementioned point philosophically. Third and last, I will make some concluding remarks in reference to Charles Hartshorne’s neoclassical metaphysics in order to clarify the whole issue in question in a process perspective.
1. The Jung-Hisamatsu Conversation: 
The Problem of Liberation from the Collective Unconscious as Its Climax

To begin with, let us clarify in more detail how the Jung-Hisamatsu conversation took place. Shin’ichi Hisamatsu (1889–1980), a member of the Kyoto School and disciple of Kitaro Nishida (1870–1945), was a leading Zen philosopher of modern Japan. In 1958, as part of his comparative research into Eastern and Western religion and philosophy, he lectured extensively throughout the United States. On his way back to Japan, he visited with a number of prominent European thinkers for a series of conversations on Zen and Western thought. Among his interlocutors was C. G. Jung (1875–1961). Their conversation took place at Jung’s home in Kuesnacht, on 16 May 1958. Also present were interpreter Koichi Tsujimura, a student of Martin Heidegger’s, and Aniela Jaffe, Jung’s private secretary, who later compiled his autobiography.

As is already mentioned above, the conversation was focused on the issue of religious liberation with its climax at the liberation from the collective unconscious. Let me divide the last part of the conversation into five stages:

1.1. Liberation from Suffering

SH: The great messengers of religious truth—Christ, for example—have said that all humans suffer a common lot: the suffering of death, or of original sin. Their intention was to liberate humans from this fundamental suffering. Is it possible to think that such a great liberation could be realized in psychotherapy?

CGJ: This is not inconceivable, if you regard the problem not as a personal illness, but as an impersonal manifestation of evil. The concern of psychotherapy is in many cases to make patients conscious, through insight, of the nidana chain, of unnecessary suffering fostered by lust, desire, and passion. Passion ties up, but through insight we are made free. The goal in psychotherapy is exactly the same as in Buddhism.
1.2. Liberation from the Collective Unconscious

SH: The essential issue in this liberation is: How does one reach a fundamental self, one that is no longer captivated by the ten thousand things? How to get there, that is the problem. Is it necessary to liberate oneself from the collective unconscious as well, or from the conditions it imposes on us?

CGJ: If someone is caught in the ten thousand things, it is because that person is also caught in the collective unconscious. A person is liberated only when freed from both. One person may be driven more by the unconscious and another by things. One has to take the person to the point where he is free from the compulsion to either run after things or be driven by the unconscious. What is needed for both compulsions is basically the same: nirṛtvandva.

SH: From what you have said about the collective unconscious, might I infer that one can be liberated from it?

CGJ: Yes!

1.3. The Authentic Self

SH: What we in Buddhism, and especially in Zen, usually call the ‘common self’ corresponds exactly to what you call the ‘collective unconscious.’ Only through liberation from the collective unconscious, namely, the common self, can the authentic self emerge.

CGJ: This self of which you speak corresponds, for example, to the klesas in the Yoga Sutra. My concept of self corresponds, however, to the notions of atman or pursha. This personal atman corresponds to the self insofar as it is at the same time the suprapersonal atman. In other words, ‘my self’ is at the same time ‘the self.’ In my language, the self is the counterpart to the ‘I.’ What you call the self is what I would call the ‘I.’ What I call the self is the whole, the atman.
1.4. The True Self: Formless or Both Existent and Non-Existent?

SH: The authentic self corresponds to the atman. In the common understanding atman still retains a faint trace of substance, but that is not yet what I call the true self. The true self has neither substance nor form.

CGJ: So when I compare the self with atman, my comparison is an obviously incorrect one. They are incommensurable because the Eastern way of thinking is different from my way of thinking. I can say that the self both exists and does not exist, because I really can say nothing about it. It is greater than the ‘I.’ The ‘I’ can only say: This is the way it seems to me. If one were to say that atman either has or does not have substance, I can only acknowledge what the person says—for I do not know what the true atman really is. I only know what people say about it. I can only say of it: ‘It is so’ and, at the same time, ‘It is not so.’

SH: Unlike the ordinary atman, the true self of Zen has neither form nor substance. It has no from, mental or physical.

1.5. I Don’t Know or Becoming the Formless Self?

CGJ: I cannot know what I don’t know. I cannot be conscious of whether the self has attributes or not, because I am unconscious of the self. The whole human person is both conscious and unconscious. I only know that I may possess a certain set of attributes. What you say [concerning the ordinary atman and the true self of Zen—S.M.] is possible, but I don’t know if that’s really the case. I can, of course, make assertions. I can state metaphysical matters until I am blue in the face but, fundamentally, I don’t know.

SH: The true self is without form and substance, and is therefore never bound by the ten thousand things. That is the essence of religious liberation. This is also the religious character of Zen, with its insight into the value of transcending the passions and becoming the formless self. That is why I said at the beginning of our conversation that Zen is both philosophy and religion.7

It is noticeable in the above dialogue that Hisamatsu’s contention, that in Zen one can be liberated from the collective unconscious, develops step by step. First, he raises the question of a great liberation from suffering, dukkha. At this stage Jung responds affirmatively from his perspective of
psychotherapy. Second, Hisamatsu pushes Jung to answer the question of human liberation from the collective unconscious as well as from things. At this second stage, Jung’s reply is again affirmative—but only on the condition of “nirdvandva,” unity of opposites. Third, Hisamatsu takes up the issue of the authentic self. Jung responds by reference to the self as inclusive of the personal *atman* and the suprapersonal *anatman*—in terms of what he calls the whole. Fourth, Hisamatsu asserts that the true self of Zen has neither form nor substance. Jung takes this assertion of Hisamatsu to mean a mere assertion and says: “It is so” and, at the same time, “It is not so.” Fifth and last, Hisamatsu ends up with the assertion concerning the essence of religious liberation as “becoming the formless self.” Jung’s stance now is to say: “I don’t know.”

As is clear here, Hisamatsu’s standpoint of the formless self is not really in parallel with Jung’s standpoint of the whole human person being both conscious and unconscious, that is, the ego and the Self. For Jung it is important to envision the religiosity of wholeness, which he describes in these terms: “The symbols of divinity coincide with those of the Self: what on the one side appears as a psychological experience signifying psychic wholeness, expresses on the other side the idea of God.”

By contrast, when Hisamatsu speaks of religious liberation (as this is envisioned as occurring as a liberation from the collective unconscious in one fell swoop), what he basically has in mind is that in “becoming the formless self” one is both philosophical and religious at the same time. But it is not an easy thing to understand in precisely what sense this is so.

2. Katsumi Takizawa’s Critique of Hisamatsu’s Idea of “Becoming the Formless Self”

Those of us in Japanese philosophical circles who are familiar with the Kyoto School know very well that Katsumi Takizawa (1909-1984) wrote, in 1950, a book entitled *Buddhism and Christianity.* In this work he bitterly critiqued Hisamatsu’s standpoint on Zen atheism (atheism in the sense of not having a God who stands outside over against the human self) as not really knowledgeable of the *distinction*-in-unity between the spontaneous emergence of the “non-ego subject” (Jpn., *mugateki shutai*) as an authentic human self and its real ground, what he refers to as the *Protofactum* Immanuel (i.e., the Logos) or the original Buddhahood in Buddhist terms. And this is despite Takizawa wholeheartedly affirming Hisamatsu’s awakening to the unity between the two, namely, the latter’s notion of “becoming the formless self,” mentioned above.
As a Christian thinker, Takizawa understands Jesus of Nazareth as the “spontaneous self-actualization of the Protofactum.”\textsuperscript{10} From this perspective of a Buddhized Christology, Takizawa courageously sides with Hisamatsu in stressing the “post-modern” religiosity, the religiosity of “breaking through [the predicament of] here without leaving [the reality of] here.”\textsuperscript{11} This religiosity is distinct from traditional theism or theonomous heteronomy and also from modern humanistic autonomy. Hisamatsu negates not only mere transcendentalism but also mere immanence. He affirms only the “transcendence through sheer immanence” (Jpn., naizaiteki choetsu). For this very reason, there can be no satori if any single bit of over-against-ness of the divine remains in one’s self-realization. Accordingly, satori is awakening to the fact that “I am Buddhahood” because I am “I and Buddhahood” inseparably.\textsuperscript{12}

Takizawa acknowledges this inseparable religious unity between I and the divine as it appears as Buddhahood in Buddhism. However, he never ceases questioning it philosophically. In his 1983 book, issued one year before his death in 1984, entitled Anata wa dokoni iru noka (Where Are You?), Takizawa reiterates his critique of Hisamatsu’s view of awakening, to the effect that when one says that that my awakening to the True Subject, who is absolutely formless (i.e., “the authentic self”), is the same as saying that the True Subject works in me, taking the form of this I, one has to pay attention to the fact that “I am responsible for my decision as a limited human person.” If not, one is negligent of the absolutely inseparable, non-identical, irreversible relationship between the True Subject and the authentic human self in the midst of their spontaneous mutual working.\textsuperscript{13} To say the same thing in my own language, one authentically corresponds to the True Subject while being invited to do so, but one cannot become Him. Accordingly, one’s true responsibilities remain even after one is enlightened, as long as one lives in the vicissitudes of the world.

As a result, what one can learn from Jungian psychotherapy might be described in the following by Muramoto: “The collective unconscious seems to be not so much something to be liberated from, but something to be acknowledged. It always manifests itself in particular concrete images, social relations, gender differentiation, and cosmology, which Buddhism often tends to underestimate, erroneously appealing to the doctrine of Emptiness, Absolute Nothingness or the Formless Self.”\textsuperscript{14}
3. Concluding Remarks: Hartshorne’s Metaphysical Vision Has Something To Add

In this essay I used the words “religious liberation” in reference to what is at the heart of Hisamatsu’s assertion, whereas in the case of Takizawa’s critique I relied on philosophical language. Why so? Charles Hartshorne has something marvelous to say in this context: “The infinite fullness of the divine life is empirical, not metaphysical. Empirical science and theology (revealed theology is in this sense empirical) are the sources for any knowledge we have of God beyond the bare outline of the dimensions of God’s being. That God has an infinitude of contingent features is metaphysical; what these features are is not.”

The religious liberation Hisamatsu’s Zen speaks of is deeply empirical, not philosophical in the sense of metaphysical. Why is he then entitled to speak of the philosophical at the same time? As far as this aspect of his language is concerned, we have to accept Takizawa’s critique of it. Yet, Takizawa’s language is not a religious one but a metaphysical one, which claims that the Divine is with us despite everything that is in the world. Then what about Jung’s psychotherapy? Insofar as he develops notions of the Self and the ego, he seems to be concerned with knowing how the Divine (i.e., the Self) is “with” us (i.e., the egos)—empirically salvifically, that is, therapeutically. To conclude: there might be three dimensions of re-envisioning religiosity: Zen enlightenment, psychotherapy, and metaphysics (especially process or neo-classical metaphysics of the Hartshornean type).
Notes

1 Translated From Aniela Jaffe’s original German Protocol by Shoji Muramoto in Collaboration with Polly Young-Eisendrath and Jan Middeldorf (contained in Ch. 7). Ed. Polly Young-Eisendrath and Shoji Muramoto (New York: Brunner-Routledge, 2002); hereafter cited as Awakening.

2 Awakening, 132.

3 Ibid., 132.

4 Cf.: “Jung’s father disappointed him very much by failing to teach him the Christian dogma of the Trinity. This disappointment, however, did not drive him to abandon Christianity, but to quest for either a substitute for it or a perspective which seemed to give him a more satisfactory interpretation of it…Christianity was rather the matrix from which his psychological system emerged” (Shoji Muramoto, Awakening, 123).

5 Hisamatsu was born to a devout Pure Land Buddhist family. While studying philosophy with Kitaro Nishida at Kyoto University for eight years he began being attracted by Zen through the person of Nishida and was trained by Ikegami-roshi and attained satori under his guidance. See Shoji Muramoto, The Encounter of the West with Buddhism: Psychology and Zen (Kyoto: Hanazono University, 2000), pp. 276-300.

6 Awakening, 46.

7 Ibid., 116-117.


9 Published by Hozokan in Kyoto two more times in 1964 and 1999.

10 Takizawa Katsumi Chosakushu (CW), VII (Kyoto: Hozokan, 1973), 273; hereafter cited as TKC.

11 TKC, VII, 276.


13 Katsumi Takizawa, Anata wa dokoni iru noka: jitu jinsei no kiban to shukyo (Where Are You?: The Basis for our Real Life and Religion) (Kyoto: Hozokan, 1983), 72-73. This is written as an official answer to Seiichi Yagi and Masao Abe (eds.), Bukkyo to Kirisutokyo: Takizawa Katsumi tono taiwa o motomete
(Buddhism and Christianity: In Search of a Dialogue with Katsumi Takizawa) (Tokyo: San’ichi Shobo, 1981) in which essays by Yagi, Abe, Ryomin Akizuki, and Masaaki Honda appear critically dealing with the issue of “irreversibility in Takizawa’s philosophy of Buddhist-Christian dialogue” as their common concern pro et con.

14 *Awakening*, 133


16 See my articles: “Hartshorne and Hisamatsu on Human Nature: A Study of Christian and Buddhist Metaphysical Anthropology,” *Bulletin of Keiwa College*, No. 5, February 29, 1996, 1-49; and “Hartshorne and Nishida: Re-envisioning the Absolute. Two Types of Panentheism vs. Spinoza’s Pantheism” http://www.bu.edu/wcp/Papers/Cont/ContNobu.htm. The former article compares Hartshorne and Hisamatsu as to their ideas of axiology in terms of what I call metaphysical anthropology, while the latter comparatively scrutinizing Hartshorne and Nishida as to their respective modes of re-envisioning of the Absolute at the metaphysical level per se.
If we present a man with a concept of man which is not true, we may well corrupt him. When we present man as an automaton of reflexes; as a mind-machine; as a bundle of instincts; as a pawn of drives and reactions; as a mere product of instinct, heredity, and environment, we feed the nihilism to which modern man is, in any case, prone.

I became acquainted with the last stage of that corruption in my second concentration camp, Auschwitz. The gas chambers of Auschwitz were the ultimate consequence of the theory that man is nothing but the product of heredity and environment — or, as the Nazi liked to say, of “Blood and Soil.”

Introduction

In this study, I will attempt to examine Frankl's thought in the framework of Whitehead’s process philosophy in order to bring out the postmodern implications of Frankl's insights. Frankl is an existential psychiatrist, and seems quite unrelated to Whitehead. Yet, in fact, Frankl and Whitehead share many concerns and ideas that should be called “postmodern.” The attempt to link Frankl and Whitehead can enable their philosophies, existential and cosmological, to enhance one another.

I will make this attempt in the following ways. The first section seeks to reinterpret Frankl as a “constructive postmodern” thinker, paying special
attention to his enterprise to “deconstruct” modern nihilism and “reconstruct” the meaning of being human. The second section is an attempt to bridge Frankl and Whitehead, focusing on their remarkable similarities. The third section shows the necessity and significance of complementing an existential dimension to the Whiteheadian process cosmology. The concluding section is devoted to clarifying the postmodern implications of Frankl’s thought.

1. Frankl as a Constructive Postmodernist

Since the late 1980s, Cobb, Griffin, and other process thinkers have developed constructive postmodernism chiefly based on Whitehead's philosophy. Unlike deconstructive postmodernism, constructive postmodernism “seeks to overcome the modern worldview not by eliminating the possibility of worldviews (or ‘metanarratives’) as such, but by constructing a postmodern worldview through a revision of modern premises and traditional concepts…” The book *Founders of Constructive Postmodern Philosophy* (1993) identifies Peirce, James, and Bergson, as well as Whitehead and Hartshorne as the founders of constructive postmodern philosophy. They are all process philosophers in a broad sense.

But more recently, Nicholas Gier (2000) suggests broadening that perspective to include Asian philosophies of the social self such as in Buddhism and Confucianism, and “dialogical existentialism” represented by Heidegger, Marcel, Buber, and Merleau-Ponty, because both philosophical traditions show the postmodern transition from the substantial, isolated ego to that of the situated, relational, embodied self. This shift is consonant with Whitehead’s process relational cosmology. This expansion of constructive postmodernism suggests the possibility of introducing thinkers outside process philosophy into constructive postmodernism.

Indeed, Frankl deserves to be called a “constructive postmodernist.” As indicated later, he undoubtedly belongs to dialogical existentialism. Furthermore, he struggles, first, to “deconstruct” the modern nihilistic view of the world and the human; second, and more importantly, to “reconstruct” a postmodern view of human existence. The following discussion deals with the “deconstruction” and “reconstruction” he carries out.

Frankl sees that the chief pathology of the *Zeitgeist* today is “existential vacuum,” which means that people cannot find meaning in life. Reductionism, underlying the modern dominant worldview, has compelled us to face nihilism. Frankl defines reductionism as “nothing-but-ness, the
theory that man is nothing but the result of biological, psychological, and sociological conditions, or the product of heredity and environment.”

Reductionism can be classified according to the aspects to which human reality is reduced: biologism, psychologism, and sociologism. All forms of reductionism commonly seek to reduce human reality to some deterministic mechanism devoid of any meaning and value. Frankl claims that Auschwitz embodied reductionism in an extreme form.

For Frankl, the fallacy of reductionism consists in confusing “being conditioned” with “being caused.” We humans are restricted by biological, psychological, and sociological conditions. However, being conditioned does not mean being determined. We always retain some existential freedom to transcend such conditions and to “take a stand” on them. Reductionism is blind to human freedom and self-transcendence as long as it tries to constrain the entire human reality to the deterministic plane.

While Frankl severely attacks reductionism, he also rejects “anthropologism,” in which humans are ontologically self-sufficient, the ultimate source of all kinds of values. Anthropologism obscures the question “For what do we exist?” because it assumes that “everything exists for us.” It blinds us to the self-transcending nature of human existence. In other words, anthropocentrism amounts to a different kind of reductionism.

After all, Frankl is a critic of all kinds of “isms,” which tend to relativize everything except itself by reducing all dimensions of being to one. Thus, reductionism is typically a “totalizing” mode of thinking. Reductionism oppresses our will to meaning and leads to nihilism. What Frankl carried out can be called “deconstruction.”

Now, I'd like turn to Frankl’s “reconstructive” aspect: the reconstruction of the meaning of being human. Frankl asserts that the human uniqueness consists in the will to meaning, existential freedom, and self-transcendence.

According to Frankl, the basic human motivation is neither “will to pleasure” nor “will to power,” as Freud and Adler claimed respectively, but “will to meaning.” We humans have the innate spiritual desire to make our lives as meaningful as possible by realizing values. The fulfillment of meaning enables people not only to live happy lives, but to cope with suffering. In fact, those who managed to survive the horrible conditions of Nazi death camps, including Frankl, were people who had found some meaning of their suffering and entire lives. Meanwhile, people can be neurotic in the midst of success and wealth if their will to meaning is frustrated. His logotherapy denotes “a healing through meaning.” It is the practice of helping people to find meaning in their lives. In this way, Frankl insists on the “rehumanization of psychotherapy.”
Existential freedom distinguishes us as human beings. Even if we are faced with unavoidable and unchangeable “destiny,” we still have the freedom to choose our “attitudes” toward it. Suffering has meaning, and we can fulfill meaning through suffering. Human dignity ultimately lies in this existential freedom. This truth was demonstrated by Frankl himself, through his experience of Auschwitz.

Noölogical dimension, distinguishable from and irreducible to the psychological and physical dimensions, allows us humans to exercise this attitudinal freedom. Frankl’s “dimensional ontology” consists in understanding humans to be composed of three dimensions: physical, psychological, and noölogical, the last characterizing our human distinctiveness.

Frankl understands human existence as necessarily involved in process and relation. In other words, he rejects the modern substantialist view of the self. According to Frankl, we humans can by no means say that we are what we are. It is God alone that can say so. All we can say about ourselves is that we are what we will become. Human existence is a process in which we fulfill possibilities and meanings through decisions at each moment.

Also, Frankl argues that the essence of human existence is self-transcendence: “being human always points and is directed to something, or someone, other than oneself — be it a meaning to fulfill or another human being to encounter.” Human existence is not a closed system, so the attempt to search for the meaning of life within one's own soul is necessarily frustrated. Frankl employs the concept of Bei-sein (literally, “being-by”) to characterize the human primordial mode of being preceding subject-object division.

Although defending the human uniqueness and dignity, Frankl is critical of anthropocentrism (or “anthropologism”). Commitment to the dimension beyond us is integral to Frankl's existential self. This is the reason why Frankl can be understood to present “a postmodern mode of human existence.”

Frankl’s overcoming of anthropocentrism consists, first of all, in the understanding that we are challenged by life itself. “[I]t did not matter what we expected from life, but rather what life expected from us.” It is not we but life that poses the question of meaning. According to Yamada (1999), this “life” means not simply one’s personal life, but the principle of life, or the transpersonal dimension of life beyond the individual life and the world. This understanding of life resonates with the capitalized idea of “Life” that Birch and Cobb (1981) employ to refer to Whiteheadian view of life. We have to respond to the question asked by life, or “Life.”
Frankl’s orientation towards transcendence is also expressed in the idea of “unconscious God.” This concept means that “man has always stood in an intentional transcendence, even if only on an unconscious level,”9 with the intentional referent called God. Although Frankl himself does not link “question of life” and “unconscious God” directly, the source and questioner of meaning can be thought to be God by reinterpreting life as the capitalized “Life” in the above way. As I will show later, Whitehead’s concept, “the primordial nature of God,” helps this linkage. Later Frankl shifts from the term God to meta-meaning, or super-meaning, so that his logotherapy may be accepted by more people regardless of their religion; but he continues to affirm the importance and necessity of human commitment to transcendence.

Frankl has a unique view of time called “optimism of the past.” Life’s transitoriness is only true of possibilities to fulfill meaning. Once such possibilities are actualized, they become unchangeable and imperishable reality in the past. “Everything is written into the eternal record — our whole life, all our creations and actions, encounters and experiences, all our loving and suffering.”10 Nothing can change or cancel what has been saved into the past. It depends on our decision and action what possibility will be rescued into the past. We are responsible for choosing what will be eternal. Thus, “activism of the future” matches optimism of the past. Thus, the idea of the past as eternally imperishable assures the ultimate meaningfulness of our existence beyond finitude and death.

Thus, Frankl's existential thought can be characterized as a postmodern reconstruction of the meaning of being human. In fact, Frankl's existential thought has many similarities to Whitehead's process philosophy. Their common viewpoints push Frankl's thought toward contributing to, and being part of constructive postmodernism. The next section is intended to compare and link these two thinkers.

2. Bridging Frankl and Whitehead

Frankl is an existential psychiatrist; Whitehead is a cosmology-oriented philosopher. As for the historical background, Frankl’s and Whitehead’s are quite different. Frankl developed his existential analysis under the influence of Freud and Adler in psychology, and of Heidegger and Max Scheler in philosophy. He had no direct connection to Whitehead. However, the two thinkers share many concerns and ideas that can be called “postmodern”: the critique of the modern nihilistic worldview, their shared emphasis on relatedness and becoming in ontology, and their
common belief in the necessity of human commitment to a transcendent or divine dimension.

To begin with, they both struggled against the modern dominant worldview. Reductionism, thoroughly attacked by Frankl, is similar to “the fallacy of misplaced concreteness,” the main target of Whitehead’s criticism in *Science and the Modern World*. This fallacy consists in the confusion of theoretical abstracts with concrete reality. It is exemplified by the attempt to interpret everything about life and the world in terms of scientific materialism. This cosmology causes the disenchantment of nature, a split between scientific facts and human values, and, above all, the dehumanization of humans. The fallacy of misplaced concreteness is a more general form of reductionism.

Thus, both Frankl and Whitehead are prominent critics of the modern worldview causing the “pathology of Zeitgeist.” These two thinkers perform this task in different ways. Frankl establishes a school of existential psychotherapy that stresses the ultimate freedom and dignity of human beings motivated by “the will to meaning.” On the other hand, Whitehead constructs a philosophical cosmology that attributes creative and purposeful nature to concrete beings, or “actual entities.” Thus, creative self-determining character, that is, Frankl’s existential mode of being, pervades all reality. The difference between matter and mind is merely in degree, not in nature. It goes without saying that human freedom and moral values are strongly undergirded.

Despite the difference in their foci, Frankl and Whitehead share both the rejection of substantalist ontology and the emphasis on becoming and relatedness. As seen above, Frankl's existential self is essentially in becoming and relation. Although his concern is limited to human existence, his view resonates with Whitehead's process organicist cosmology. This commonality allows us to integrate Frankl’s existential position into the Whiteheadian process cosmology.

However, there remains one remarkable difference in ontology that should be overcome to link Frankl and Whitehead. The problem is Frankl's dimensional ontology, according to which the human consists of three dimensions: physical, psychological, and noölogical. It affirms the incommensurability between dimensions and the irreducibility of the higher dimension to the lower. His view differs from Whitehead's in that the latter asserts the bipolar structure of each actual entity, that is, the physical and mental poles.

But according to Tengan, Frankl's adoption of dimensional ontology is based not so much on the theoretical examination as on the therapeutic
Reconstructing the Meaning of Being Human

(that is, pragmatic) concern to defend the human spiritual uniqueness against reductionistic mechanism. It follows that Frankl's logotherapy can accept or be accepted into a more adequate ontological framework as long as the framework guarantees human existential freedom. As the current study shows, I believe that process philosophy is such a candidate.

Dimensional ontology has inherent philosophical problems: How can one explain the interaction between dimensions? How can higher dimensions emerge from lower ones? Frankl fails to offer philosophically persuasive answers to those questions. Process philosophy would overcome the difficulty, for it affirms the pervasiveness of mentality and denies the sharp distinction between the “dimensions,” with the result that the questions concerning the interaction between dimensions and the emergence of a novel dimension are no longer necessary in this framework.

Both Frankl and Whitehead assert that commitment to a transcendent or divine dimension is essential for us to attain the authentic mode of existence. For Frankl, we humans are always questioned by life and responsible for the answer. The question posed by life is akin to the “initial aim,” derived from the “primordial nature of God” in process philosophy. For Whitehead, God is the ultimate source of novelty for the world, providing each actual entity with its initial aim as the best possibility for that entity. Nevertheless, it depends on each subject’s “decision” whether the subject adopts the initial aim as its own “subjective aim.” Here, existential decision is universalized. Conversely, Frankl’s concept of “unconscious God” can be interpreted as a more existential expression of Whitehead’s “primordial nature of God.”

These two thinkers share a unique view of time in which the past is not what has vanished away, but what is realized as eternally imperishable. Whitehead’s “consequent nature of God” is consonant with Frankl’s “optimism of the past.” Whitehead’s “objective immortality” means, in his own words, that “the insistent craving is justified — the insistent craving for existence [is] refreshed by the ever-present, unfading importance of our immediate actions, which perish and yet live for evermore.” In the consequent nature, God makes this immortality by prehending all perished objectified entities. Their shared view of time assures the ultimate meaningfulness of our life beyond death.

These remarkable similarities between our two thinkers justify incorporating Frankl's existential thought into Whitehead's process cosmology.
3. An Existential Dimension of Process Thought

Constructive postmodernism involves a creative synthesis of modern and premodern truth and values. In other words, this position is ready to integrate positive achievements of modernity. Existential thought, emphasizing the ultimate uniqueness and self-determining freedom of each individual, is among the best accomplishments of modernity. Frankl's existential thought can present a postmodern mode of existential humans because it has confronted and overcome modern nihilism.

Griffin describes existentialism as a consequence of the modern mechanistic worldview. According to him, existentialism emerged against the backdrop of the meaningless universe. Sartre's thesis “existence precedes essence” implies that “no essence is to be found in the nature of things with which human beings should live in harmony.” All values are our own creation through existential decision, so ultimately relative and subjective. Existentialism teaches us how to live in the face of the absurdity of being. Process thought seems to invalidate the efforts of existentialism because it is trying to overcome the mechanistic cosmology itself.

But this characterization of existentialism applies only to one type of existentialism. Gier (2000) distinguishes two kinds of existentialism: monological and dialogical. Monological existentialism, such as Sartre’s, is based on the Cartesian isolated ego. Its assertion of human radical freedom and autonomy indicates that this position is a form of Titanism, “a worldview in which human beings take on divine attributes and divine prerogatives.” Indeed, monological existentialism can be understood to be one extreme consequence of modernity.

By contrast, Gier claims that dialogical existentialism, represented by Heidegger, Marcel, Buber, and Merleau-Ponty can be placed within constructive postmodernism based on an understanding of the social self, inevitably grounded in the relation with others and the world. Undoubtedly, Frankl belongs to the latter group in that he stresses the inherent self-transcendence of human existence.

Like Gier, Frankl also criticizes Sartre for leaving all kinds of values to human invention. Frankl's existential subject should respond to the call from life, or “Life.” He distinguishes his existential analysis from Sartre’s existentialism by asserting that the former supposes the objective correlate of subjective freedom and decision, that is, the dimension of logos. This viewpoint is consistent with the Whiteheadian meaningful, purposeful cosmos.
May\textsuperscript{14} points out an obvious similarity between existentialism and process philosophy in their shared emphases on truth as produced in action. Furthermore, according to Cobb and Griffin, process philosophy can accept the basic categories of existential philosophies, such as being-in-the-world, decision, and responsibility. However, “whereas existentialism sharply distinguishes human experience from everything else, process philosophy sees it as a high-level exemplification of reality in general.”\textsuperscript{15} This means that Frankl’s existential insights can become part of the Whiteheadian process framework.

Process philosophy presents a vision of a meaningful, purposeful, creative cosmos, but this cosmos is by no means in pre-established harmony, nor is it self-sufficient. In the Whiteheadian cosmos, which allows all concrete entities to exercise self-determination and creative power, suffering and evil are inevitable. In such a cosmos, existential concern still remains genuine. Each of us, as a unique and singular individual, must face the question of our own existence and suffering. Frankl's existential thought offers a more concrete expression. By accepting Frankl’s insights, the Whiteheadian process cosmology obtains an existential dimension concerned with “the fulfillment of meaning through suffering.” This dimension is not totally ignored, but is inadequately developed by the process framework.

On the other hand, while Frankl’s existential standpoint is free from anthropocentrism, as he strongly insists, it retains a human-focused position, falling short of a full-fledged worldview. Integrated into Whiteheadian process cosmology, his existential thought can truly become part of the constructive postmodern movement.

### 4. Concluding Remarks

Frankl's enterprise can be described as a “postmodern reconstruction of the human image.” Frankl recognizes the self-fulfilling character of the human image. We develop ourselves according to some image of what it is to be human. Reductionistic images of the human being as nothing but an automaton or a bundle of instincts, dominant in the modern mechanistic worldview, tend to produce nihilistic people. Frankl develops logotherapy as “height psychology,” in contrast to “depth psychology,” in order to encourage us to understand ourselves in terms of higher potentials. He claims, “he [man] too ends at a point lower than he might to be unless he is seen on a higher level that includes his higher aspiration.”\textsuperscript{16} What he presents is the image of the human as a spiritual being motivated by will to
meaning, retaining some existential freedom under any circumstance. This reconstruction of the human image can be more effectively attained in the Whiteheadian constructive postmodern framework, which can support the human image from a cosmological perspective and provide a cosmological basis for the meaning of life.

Frankl's image of human existence, free of anthropologism, can further be advanced into overcoming anthropocentrism in the ecological sense. In fact, his comprehension of human existence has important implications for environmental ethics, although he has never mentioned ecological crisis. He requires a fundamental change in our attitude toward life, that is, the realization that it is not we but life that poses the question. This transformation can be reformulated as follows: It does not matter what we can expect from the Earth, but what the Earth expects from us. This reminds us of Thomas Berry’s idea of “the Great Work” of today as the transition into an “Ecozoic Era,” the period when “humans become present to the planet in a manner that is mutually enhancing.” Thus, Frankl's reconstruction of the human image can be developed into “the existential-ecological self.”

Existential vacuum and environmental crisis are two negative consequences of the modern worldview. Whitehead’s process cosmology contributes much to ecological concern by emphasizing the universal organic relatedness of things, and by attributing creative, purposeful character to all concrete entities. The combination of Frankl’s existential thought with Whitehead’s process cosmology can contribute to solving those double problems and enable their philosophies, existential and cosmological, to enhance one another.

One important possibility remains to be explored: the comparison of Frankl with Eastern philosophies. Frankl's thought has some considerable affinity to Eastern philosophy. Frankl himself often cites Veda in explaining the self-transcendence of human existence. “That which does the seeing cannot be seen...” Or, Yamada (1999) finds a similarity between Frankl's Bei-sein and Nishida Kitaro's pure experience (junsui keiken) in that both concepts represent the primordial mode of being preceding the subject-object split.

Thus, it is not difficult to find affinities between Frankl's insights and some modes of Eastern philosophy, despite the difference in the religious backgrounds. Frankl’s existential thought is consonant with searching for the “True Self” in Eastern thought. It is interesting to examine Frankl’s overcoming of nihilism in terms of “nothingness” in Eastern philosophy. Further comparative study—between Frankl, Eastern thought, and Whitehead, of course—will be quite challenging.
Bibliography


Notes

2 Griffin 1989, p. x.
4 Frankl 1951, p. 81.
6 Frankl 1984, p. 133.
7 Frankl 1949, p. 25.
8 Frankl 1984, p. 98.
9 Frankl 2000, p. 68.
12 *Process and Reality* p. 351.
13 Griffin 1989, p. 17.
14 May 1958, p. 15.
17 Yamada 1999, p. 11.
18 Frankl 2000, p. 38.
The Development of
Binswanger’s Daseinsanalysis
Shoji Muramoto

1. Daseinsanalysis as the Quest for the Identity of Psychiatry

Daseinsanalysis (Daseinsanalyse), also called existential analysis where English is spoken, has been said to owe its development to philosophical works by Martin Heidegger (1889–1976), especially his main work *Being and Time.* (1927/1967), despite its needing to be evaluated in the wider context of modern Western intellectual history. Dasein is Heidegger’s technical term for ontologically designating a human being, the only being that is by nature concerned with the meaning of Being in his existence. Daseinsanalysis must be distinguished from Daseinsanalytik, Heidegger’s fundamental, ontological analysis of human existence as a way of elaborating the question of Being. Based upon the latter, it claims to be an empirical discipline of psychiatry, psychopathology, psychology and psychotherapy. It was founded by a Swiss psychiatrist, Ludwig Binswanger (1881–1966) and later modified by another, Medard Boss (1903–1990), in a way more faithful to Heidegger.

Daseinsanalysis was introduced to English speaking countries first by Rollo May, Ernest Angel & Henri Ellenberger (1958), and then by Needleman (1963). Though both books include translations of Binswanger’s several important articles, most of his major works are still to be translated into English, unlike those of Boss. The main intention of this article, therefore, is to draw an outline of the development of Daseinsanalysis, mainly focusing on Binswanger’s ideas.

In today’s world, which is increasingly dominated by science and technology, as well as by commercialization and bureaucratization, Daseinsanalysis, known to be the most philosophical of all the schools in psychotherapy, may look like an object of merely historical curiosity. But it
is highly valuable thanks to the light it sheds on human existence, a concept that tends to be overlooked in today’s dominants trends in psychology and psychiatry.

Far from being a new approach in psychotherapy, Daseinsanalysis is intimately linked with the identity and development of both clinical psychiatry and psychoanalysis. Also important is the tradition of Binswanger’s family. Both his grandfather of the same name (1820–1880) and his father, Robert Binswanger (1850–1910) ran the internationally renowned mental hospital Bellevue near Boden Lake. The founder of Daseinsanalysis was born and raised there and spent most of his life as its director without becoming a university professor despite extensive scholarship. Just as Christianity, or religion in general, was a destiny for Carl Gustav Jung (1875–1961) as the son of a protestant pastor, so was psychiatry for Binswanger.

Psychiatry was struggling to establish itself as a natural science under the strong influence of the materialism and positivism featured in the Zeitgeist of the late 19th century. Mental diseases were nothing more than brain diseases according to the constitution of psychiatry by Wilhelm Griesinger (1817–1868), and were systematically classified in terms of etiology by Emil Kraepelin (1856–1926). Each mental function was localized somewhere in the brain by Wernicke (1845–1905) and others.

Still active since Philippe Pinel (1745–1826), however, was a humanitarian tradition of treating patients as fellow humans. It was practiced at the Bellevue as well as at the Burghoelzli hospital in Zurich, managed by Eugen Bleuler (1857–1939), a man whom Binswanger studied and worked with as a young psychiatrist. So Binswanger sensed in psychiatry two seemingly opposing strands not easily reconciled and later to be developed into Daseinsanalysis.

Decisive in the development of Binswanger’s ideas was a fortune offered by Jung, his senior colleague at Burghölzli, to accompany the latter on his 1907 visit to Sigmund Freud (1856–1939) in Vienna. Binswager was fascinated by both Freud’s personality and his discipline of psychoanalysis. It would be interesting to compare Binswanger and Jung in the stance toward Freud as well. Despite being more radically different from Freud in theoretical orientation than Jung, Binswanger maintained his academic and personal relationship with Freud until his death, while Jung broke both professional and personal relationship with him. Binswanger’s lifelong commitment to Freud is witnessed in My Memories of Freud (1956), “My way to Freud” (Binswanger 1957b), and and his correspondence with his teacher (Fichtner 1992/2003).
Being influenced early on by Kant and neo-Kantians, Binswanger’s primary concern was the philosophical foundation of his clinical experiences\(^1\), which necessitated the clarification of psychiatry in its proper object and methodology. The task then was how psychoanalysis was to be meaningfully integrated into clinical psychiatry. Psychoanalysis had been regarded as a suspicious discipline by prevalent clinical psychiatrists at the time because its object was the mind, especially the unconscious, and its method was psychological interpretation both of which had to be principally denied by them. But that is also just the reason why it was for Binswanger a promising discipline in humanizing his predestined science and profession.

2. Methodological Problems in Psychiatry: Jaspers or Binswanger?

In the phrase “phenomenological anthropology,” another designation of Daseinsanalysis by Binswanger, “phenomenological” refers to its methodology, and “anthropology” to its object, namely a human being. As is the case with every science, the object and the method in psychiatry are not separable from, but intimately connected with each other; the method must be adequate and coordinated to the object. Bearing this in mind, and only for convenience, we treat problems of methodology in psychiatry before those of its object.

As Binswanger himself acknowledges\(^2\), Karl Jaspers (1883–1969) was the first to have raised methodological questions in psychiatry in his major work, *General Psychopathology*, by introducing the distinction between meaningful and explanatory connections\(^3\). Both shared the dissatisfaction with the contemporary prevalent natural-scientific psychiatry as well as the aspiration for the epistemological foundation of their discipline.

Binswanger, however, sees in Jaspers some limitations determined by neo-Kantian philosophy, which he first shared with the Jaspers, but was later to leave in favor of Husserl (1859–1938) and Heidegger. Jaspers, on the one hand, remained in his own phenomenology content with describing patients’ subjective experiences. Drawing upon Dilthey’s distinction between understanding as the method of the humanities and explanation as that of natural sciences, he attributed unintelligible symptoms to some supposed pathological process in the body beyond the reach of phenomenology.
Binswanger, on the other hand, in a lecture\(^4\) as the fruit of his study of Husserl’s pure or eidetic phenomenology, suggested beyond the level of description the possibility of intuitively knowing essences, in his case, essential features of psychoses like schizophrenia. Characteristic in his presentation of phenomenology is his effective use of artistic works by van Gogh, Debussy and other artists as examples of essence intuition. The affinity of phenomenology with art in Binswanger is also revealed in his case studies of schizophrenia (1957), which Boss compared with Dürer’s paintings.\(^5\)

The distinction of Binswanger from Jaspers in the conception of phenomenology is also due to his practice of psychoanalysis. For Jaspers, Freud’s interpretive system was epistemologically suspicious along with brain mythology, and he criticized the procedure of interpretation in psychoanalysis as “pseudo-understanding.”\(^6\)

Contrastingly, Binswanger\(^7\) locates psychoanalysis in the tradition of hermeneutics, and also positively evaluates it as the first attempt to provide the act of understanding humans with empirical-scientific-systematic basis. Further, unlike the psychiatrist influenced by Max Weber, he finds it possible to know the other person not only as an example of an ideal type but directly as the individual. For him, therefore, understanding the other person, especially in the practice of psychoanalysis, is not a merely subjective construction on the therapist’s side but an existential-historical event of his interpersonal encounter with the patient.

However, the principal contradiction implicit in psychoanalysis between its scientific theoretical system and the interpersonal reality of therapeutic relationship was not radicalized until his later lectures.\(^8\) This problem in itself dates back to the opposition between Goethe and Newton, but in a lecture after the designation of his standpoint as Daseinsanalysis, Binswanger does not characterizes this tension as “either-or” but as “both-and.”\(^9\) That is the point where Boss later parts with Binswanger. While Binswanger somehow managed to maintain the validity of Freudian theory, Boss (1957), relying upon Heidegger, firmly believed that psychoanalysis as a therapy works not because of, but despite its theory, and insisted on the renunciation of its theoretical part.

Jaspers\(^10\) seems to share Binswanger’s attitude of “both-and,” but treats this relation more systematically. He locates psychology of meaning (verstehende Psychologie) between two extra-conscious poles beyond psychology.\(^11\) The one is physical processes studied by natural sciences seeking causal connections, and the other existential illumination and communication (existenzielle Erhellung und Kommunikation) focusing upon the meaning of life and absolute freedom which is in turn ultimately
comprised by some transcendental being. In Jaspers’ view, psychology of meaning, while claiming its relative autonomy, is an intermediary discipline between natural sciences, on the one hand, and existential philosophy and spirituality on the other. That is the main reason why he, being uncontented with remaining a psychiatrist, became a philosopher. Binswanger hardly addresses the existential aspect in Jaspers’ whole thought, but in his consistent effort to restore specifically human elements to psychiatry, he seems to have integrated it in his psychiatry. In fact, the expression of “existential illumination and communication” as one of two main forms of psychotherapy\(^\text{12}\) may derive from Jaspers.

3. From the Mind to the Person

Against the dominant trend in the contemporary scientific psychiatry, Binswanger at first did not consider the primary object of the discipline to be the brain, but the mind, and was convinced that it needed the development and elaboration of general psychology as its theoretical foundation. Written out of this academic concern in service of clinical practice was his first major work, *Introduction to Basic Problems of General Psychology* (1922/1965). It is a massive but preliminary work for establishing a non-natural-scientific psychology for psychiatry and psychoanalysis, as suggested in its dedication to his two teachers: Bleuler and Freud. The author counts unique features of mental phenomena and describes the mind as function, act or experience. Especially the last chapter, dedicated to the problem of the person, shows how his way of thinking was shifting from Neo-Kantian philosophy to phenomenology and similar lines of thought. While still being concerned with the epistemological question of how the other is perceived or constituted by the subject, he, quoting Max Scheler (1874–1928) and Henri Bergson (1859–1941), clearly points out the necessity to start with phenomena in which it does not make sense to distinguish the mind from the body, or the ego from the other.\(^\text{13}\) In sum, what is to be primarily studied is now not so much the mind but the person as a unity who finds himself or herself in relatedness to others.

The shift in the focus of psychiatry from the body to the mind and from the mind to the person is more clearly evidenced in Binswanger’s article on “Vital function and inner life history” (1927/1947). The mind is now, together with the body, subsumed under the category of vital function as the object of natural sciences like biology has been since Aristotle. And the concept of the organism as the bearer of these vital functions is contrasted
by that of the individual or spiritual person with its own inner life history as historical connections of the person’s unique unrepeatable experiences. In Binswanger’s view, the latter is the primary focus of psychological understanding that is only open to phenomenological approach. But he also stresses that both concepts are inseparable, and so he believes the one is impossible without the other, and vice versa.

In this paper, Binswanger criticizes Jaspers’ concept of meaningful connection as a merely auxiliary tool having nothing to do with psychology and lacking the person as the core element of psychiatry. Jaspers, however, would make a counterargument that what Binswanger characterizes this way is restricted to rational understanding, one of two modes of understanding, and that another, empathic understanding leads to psychology itself. For Jaspers, it is the person that is “metaphysically experienced” in the presence of the psychotic patient. In his view, however, it does not belong to psychopathology but to a philosophy ultimately concerned with the illumination of existence. This difference in the place of the person within the whole system of knowledge between Jaspers and Binswanger is perhaps due to those in the concept of phenomenology as well as the stance toward psychoanalysis between both, as mentioned earlier.

4. From the Subject to Dasein

The year of Binswanger’s paper, “Vital function and inner life history,” appeared also saw the publication of Heidegger’s groundbreaking work, Being and Time. The deep impact it had on the development of this psychiatrist’s thought resulted in “Dream and Existence” (1930/1947), Binswanger’s second work on dream following Transformations in the Conception and Interpretation of Dream (1928).

The goal of his paper was not a mere adoption of Heideggerian terminology but the Binswangers firm aspiration for unity in his way of thinking. He introduced a new concept and general direction of meaning (allgemeine Bedeutungsrichtung) to overcome duality or plurality in various terms: mind and body; form and content; joy and sorrow; subject and object; dream, event and cult; inner and outer; night and day; vital function and inner life history. But he is no monist because he maintains a primary polarity in this new concept: ascension and descension, which respectively correspond to states of being awake or communal, and being asleep or alone, as further elaborated in “Heraclitus’ View of Human being” (1935/1947).
The Development of Binswanger’s Daseanalysis

The subject is now no more called the person but existence (Dasein). Binswanger suggests that the meaning of life is always something super-subjective, in which today we would find some affinity with Viktor Frankl’s concept of super-meaning (Übersinn) as the metaphysical basis of each possible concrete meaning of one’s life.\(^\text{17}\) Denying the subject’s omnipotence as claimed by modern science and technology, Binswanger also places humans in the world or cosmos as interpreted by the Ancient Greek from which the most inner and secret decision, done in states of being either awake or dreaming, cannot escape.\(^\text{18}\)

5. Existential Conception of Psychotherapy

Binswanger’s article “Dream and Existence” is also important in being the first to give an existential interpretation of the nature of psychotherapy. The goal of psychoanalysis formulated so far as “making the unconscious conscious” was principally an event within the patient’s mind, and the therapeutic relationship with the analyst only served as the facilitation of the process in the patient. But, inspired by the new conception of human existence presented in Heidegger’s work, Binswanger suggests that in every psychoanalysis comes a point where the patient must decide either to remain within his private isolated world or to live anew or again in the communal world shared with others.\(^\text{19}\) Curiously enough, this point resembles the opposition of the private logic and the social interest (Gemeinschaftsgefühl) in Alfred Adler (1870–1937). But Binswanger stressed the spiritual aspect of interpersonal relation. In other words, the true goal of psychoanalysis is spiritualization in the sense of the change in patient’s general direction of meaning from falling to rising, or from dream to awakening.

In “Dream and Existence,” Binswanger also criticizes Jung’s ideas of individuation, the collective unconscious, the self, and compensation for obscuring the basic opposition of the private world and the communal world and enclosing the patient in the former. This negative evaluation of Jungian psychology was echoed in the criticism of it as a form of modern Gnosticism by Martin Buber (1875–1965), one of Binswanger’s friends.\(^\text{20}\)

In the lecture “On Psychotherapy,” psychotherapy is more clearly understood to be an existential communication, and it is emphasized that healing only takes place in the context of the patient’s trust as a gift and the therapist’s responsibility to it. So the patient must not be treated as an object but as a person.\(^\text{22}\)
Further, developing the line of thought in “Dream and Existence,” Binswanger believes that the patient is speaking not only in articulated words but also in images and body which all are equally based upon human existence.\textsuperscript{23}

The therapist is no more considered to be a mere mirror of the patient’s life history so far but a basically new person with whom the patient forms a new bond. Accordingly, therapeutic relationship is no more regarded as a mere repetition of the patient’s relationships in the past but as a chance for him to initiate a new way of living, or to change his general direction of meaning. The success or failure of a therapy is therefore understood to depend not so much upon the resolution of resistance and transference on the patient’s side, as in classical psychoanalysis, but upon the encounter with the historical unique person of the therapist. So, Binswanger further suggests that the failure in psychotherapy may be attributed to the therapist’s inability to kindle “the divine spark” in the patient’s mind.\textsuperscript{24}

Daseinsanalysis did not develop from practical but from theoretical concern, and in postwar papers, Binswanger counts its unique merits for psychotherapy. Because of its phenomenological approach, which needs distance from any particular theory as well as openness to any aspect of one’s life and its philosophical insight into the apriori structure of human existence, it can make the least intellectual and cultivated patient feel understood, often with the shocking experience of his being-in-the-world so far, and invited to overtake his existence as his own and to choose the authentic way of life.\textsuperscript{25}

6. Options in the Further Development of Daseinsanalysis: Binswanger or Boss?

An impetus for the turning point in the further development of Daseinsanalysis was given by Medard Boss, the Swiss psychoanalyst who was analyzed by Freud, studied with Bleuler, collaborated with Jung, and found an important clue in Binswanger for humanizing psychiatry and psychoanalysis. More decisive for his career, however, was his discovery of the unison of Heidegger’s thought with experiences in the practice of psychoanalysis, which resulted in the postwar initiation of his friendship with the philosopher.

We must be careful not to be one-sided in understanding Boss’ stances toward Binswanger. Boss acknowledges Binswanger as the first to clarify the anthropological foundation of and natural-scientific assumptions in
Freud’s system, and to see in Heidegger’s works the immense potential for the possible contributions to radical innovation of psychiatry, psychology, and psychotherapy. Interestingly enough, even after his harsh criticism of Binswanger, Boss does not fail to return to his admiration of him.

Which points in Binswanger did Boss find unacceptable? In Basic Forms and Knowledge of Human Existence (1942/1962), a voluminous book of more than seven-hundred pages, Binswanger points out the insufficiency and narrowness of Heidegger’s basic concepts, and proposes that “being-in-the-world (In-der-Welt-sein)” be complemented by “being-beyond-the-world (Über-die-Welt-hinaus-sein)” and care (Sorge) by love (Liebe).

Supported by Heidegger’s own review of Binswanger’s writings and even inviting the philosopher to seminars for his younger psychiatric colleagues, Boss points out that Binswanger, because of his remaining subjectivism, failed to understand that being-in-the-world, or care, is a formal ontological structure, or mode of human being that is true of any possible concrete existence, in other words, irrespective of being healthy or sick, so does not need any complementation as proposed by Binswanger. Consequently, it would not be correct to speak of deviations (Abwandlungen) of being-in-the-world in psychoses, as Binswanger believes. It is not that there are as many worlds as human beings, but that it is one and the same world in which they exist in their relation with one another. In Boss’ view, Dasein neither rises nor falls, and it is impossible for any therapist to draw the patient out of the private world into the communal world; materiality, illumination, consistency and other are no apriori-categories but only what corresponds to the patient’s being-in-the-world at a given time.

Boss’ prescription as a consequence of the critical confrontation with scientific and subjective psychologies, so far including Binswanger’s psychiatric Daseinsanalyis, is the strict practice of phenomenology in the Heideggerian sense. All that is expected of the therapist in psychotherapy today is repeated attempts to let the patient become aware what appears, or does not appear, and how it appears or does not appear in the patient’s life, including dream, and how the patient does or does not respond to it. We may also see in this apparently phenomenological approach to human experiences the existential deepening of resistance analysis advocated by Wilhelm Reich (1897–1957) before leaving Europe. Reich was an excommunicated psychoanalyst with whom Boss earlier studied in Berlin.

In the preface to the third and the fourth edition of Basic Forms and Knowledge of Human Existence, Binswanger acknowledges his misunderstanding of Heidegger’s ideas, but at the same time refers to its productive aspects. So, at least from Binswanger’s position, the real
problem would never be who more correctly understands Heidegger’s philosophy, Binswanger or Boss, but how productively it could be utilized for psychiatry. Further, Heidegger was for Binswanger only one of many important resources for his anthropological exploration, as is clear from the extensive discussions of other European thinkers such as Goethe, Hegel, and Dilthey.

Finally, unlike Binswanger, Boss was given, in the 1950s, the chance to directly touch Eastern philosophies of Hinduism and Buddhism in India, Indonesia and Sri Lanka through conversations with sages, and found some affinity in non-objectifying way of thinking between them and Heidegger.  

35 The Binswanger-Boss controversy continues beyond their death and the institutionalization of Daseinsanalysis on the international level. It would be interesting to ask how Whitehead’s process philosophy could unfold in a more dynamic and comprehensive way the conception of being-in-the-world in both Binswanger and Boss that still don’t seem to fully address the person’s relationship to nature and history.

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16 p. 74.
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26 Boss 1957, p. 88.
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KIMURA Bin (born in 1931) is a Japanese psychiatrist of the daseinsanalytical movement. His work encompasses a therapeutic aspect and a philosophical reflection whose anthropological and ontological dimensions are greatly inspired by German and Japanese phenomenology. Through the latter, dimensions of Shintoism and Zen Buddhism are present in his work.

Kimura became interested in the phenomenon of mental pathology after reading a book by the psychiatrist Murakami Masahashi on *Schizophrenia*, wherein the latter subject was being approached from the viewpoint of an interpretation strongly marked by the daseinsanalytical theory. Kimura then immediately decided to study the works of Binswanger and of the other main representatives of this movement. Quite rapidly, however, he became interested in the philosophical sources of the phenomenological anthropology that constitutes Daseinsanalysis together with its more strictly therapeutic dimension. It was basically Heidegger’s book *Being and Time*, in which the phenomenon of temporality threw a new light on different types of psychoses, that first attracted his attention. He meditated on this book for many years with the help of its distinguished translator: Tsujimura Kôichi. Since Tsujimura, incidentally, had been a disciple of the great Japanese philosopher Nishida Kitarô (1870–1945), founder of the Kyôto School, Kimura became initiated into the difficult thought of the latter. Nishida’s criticism of Western egological transcendantalism thus became, with the passing years, Kimura’s main philosophical source, notably in order to clarify the problematic notion of *jikaku* 自覚 (“self-awareness,” or rather “self-awakening”). Besides Heidegger and Nishida, there is a third philosopher that also had a great impact on his research: the contemporary of Nishida, Watsuji Tetsurô (1889-1966), whose reflections are mainly in regard to the very fruitful notion of *aida* 間 (“betweenness”), for which
Kimura was to propose some of his richest contributions to Daseinsanalysis.\(^2\)

This triple philosophical heritage (Heidegger, Nishida and Watsuji) clearly shows that we are, with Kimura, on a level of thinking that revolves around a hermeneutic approach to phenomena.

1. The Relation Between Humans

To evoke Kimura’s thought, I will limit myself to just one of his books, *Hito to hito to no aida* 人と人の間, a possible translation of which could be: “The relation between humans.”\(^3\) This book, which is not so much based on therapy or on philosophical anthropology, is much more of a cultural anthropological type, showing interesting perspectives on the intercultural dimension of Kimura’s daseinsanalytical approach.

In this book Kimura presents “togetherness” or “betweenness” (*aida* 間) as the locus that collectively binds the self-being of the Japanese. It is inter-relation that is the foundational identity of all human beings, but more characteristically so in Japan than in the individualistic West.

Within this context he shows, for example, that melancholia (with its existential feeling of irreparable loss) takes on a particular tonality, marked by the Japanese sense of *giri* 義理 (feeling of obligation). Indeed, melancholia, for which the Japanese appear to have a strong predisposition, is encountered among people who worry about social rules and conventions. It promotes a sense of obligation towards others proper to *giri*, a favorable ground: one acts towards others out of *giri* and not out of one’s own consent or out of real empathy (*ninjō* 人情). The feeling of irremediable wrong-doing of the melancholics, in Japan, does not so much find its origin in the sense of guilt (proper to the Western context of inner conscience) as in the sense of shame or of being indebted towards others (proper to a context marked by the more external “between” or “togetherness” of inter-personal links). For, instead of the verticality of divine commandment, we have the horizontality of inter-human relationships. Kimura adds that since the sense of being indebted, of existential failure, is felt as being too heavy, it cuts or holds back, by its burdensomeness, the existential surge towards the future. One can see how Kimura intricately links the Heideggerian analytic to his cultural considerations about the experience of melancholia.

Continuing his comparative reflection about Europe and Japan, Kimura extends it to the relationships each of these two cultures have with their
natural environment. Here it is the natural-climatic dimension of the “between” in Watsuji’s philosophy that sheds an interesting light on Kimura’s comments. Indeed the exteriority of the “between” goes beyond the social dimension of inter-human relations to encompass the dimension of nature: geographic and climatic dimensions, as well as the interaction between a social group and its natural environment. However, in Japanese thought inspired by Shintô and Buddhism, nature is not some reality in front of man, confronting him from the outside, it is a dimension that incorporates both his innermost being and the innermost being of all livings things: it is a cosmic and rhythmic dimension of which man is just an element. In Europe generally, man believes he can dominate rationally and master an objective nature whose rhythms are regular. In Japan, man has the feeling he is dependent on a nature that is beneficient, but also capricious, unpredictable—with changes that can be infinitely subtle and occasionally violent. As a result, European sociality is more distant and more rational; whereas Japanese sociality is altogether more fused and ambiguous. The extreme sensitivity of melancholia fits such a relationship to nature.

The dimension of the “between” can also be found in linguistic expressions. For example, personal pronouns in Europe indicate a more obvious autonomous identity of the individual (“I”, “thou”), whereas in Japan, there is a sort of diffraction of personality in a series of words indicating the social relationship; the social position the protagonists have toward one another depending on each particular situation. It is not the identity of the subject that determines the use of appropriate pronouns, but the particular and ever changing social relationship of each given situation. Confirming this, the notion of amae 甘え (fusion), expressing first the union of the child to its mother and then the union of the individual to the social group, indicates the extent to which the subject, in Japanese culture, is dependent on the larger unit of the group. The individual (jibun 自分) as a self (ji 自) is a portion (bun 分) of a larger whole. The notion of ki 気 (breath) also expresses the amalgamation of the individual to a larger reality, beyond social reality, but including it. It is the affective source of all conscious life. It takes its origin in a natural, cosmic atmosphere. Ki indicates the affective dependance of the self on an environmental atmosphere (both social and natural): the great breathing of nature.

In this context, Kimura mentions a few psychopathological symptoms that are stronger in Japan than in Europe: some social phobia in particular. In these, the patient suffers from the way others perceive him: afraid of blushing, afraid of being misshapen, afraid of having a bad smell, afraid of
being unmasked in one’s own interiority. Each time it is the fear that the weakness of one’s own \textit{ki} will be revealed to others.

In conclusion, this book underlines the dimension of human betweenness and social spatiality, extended as far as to include the natural-climatic environment. This latter dimension appears to be more apparent in the Orient than in the West. Such a conclusion necessitates the inclusion of a trans-cultural dimension in psychiatry.

2. Towards a Transcultural Psychiatry

To become psychologically ill is a possibility that results simple from being human. It is peculiar to man to be able to have a mental illness. And it exists in all civilizations and cultures. All of these, therefore, know one form or another of the art of “healing the soul.” Psychiatry is the form of soul healing taken in the context of Western scientific mentality. In this context, the human mind is an object of observation. It is the expansion of Western civilization that has brought about a situation in which everywhere on the planet, including Japan, people have started practicing psychiatry. But the Western psychiatric way of naming and interpreting mental illness doesn’t impose itself as the only possible one. It is in fact a rediscovery within the modern Western scientific manner and applied to Western populations, of phenomena that, to some extent, have always been present in humankind. But the awareness of the fact that mental illnesses may take on particular forms, following the cultural context where they appear, is a recent phenomenon.

Comparative psychiatry, barely understood by Kraepelin at the beginning of the 20th century, developed in the United States on the basis of cultural anthropology and cultural sociology. These influenced the development of a Freudian “progressive” movement that contributed to the appearance of a “cultural psychiatry” that was going to study the influence of cultural environment on the psychopathology of the individual. All this was favored by the multicultural dimension of American society and on the awareness of the cultural dimension of human personality.

This gave birth to “transcultural psychiatry” (mainly with Eric D.Wittkower) endeavouring to enlarge cultural psychiatry from one cultural entity to another, rather than simply comparing cultural diversity within one society (cross-cultural psychiatry). In this expression of “transculture,” the particle “trans” has the meaning of a passage, as in “transport”: to pass from one culture to another. However, Kimura sees in this passage two additional significations: first, exceeding of the level of
particular cultures to reach the human level common to all; and second, exceeding of scientific-biological or sociological psychiatry towards an inclusion of “climatic” phenomena.

Concerning the first fact, Japanese characteristics (for example amae or giri) are not limited to the Japanese. However they may clarify phenomena that are universal but are not noticed and interpreted as such in other cultures. The discovery of the “between” (aida) is done in the Japanese case because this phenomenon is more apparent there, but this doesn’t mean it plays no role elsewhere. It is simply human. It is a human possibility, present among all humans—even though it is more discreet in European cultures. And schizophrenia, for example, as Kimura has shown in numerous other writings, finds within the perspective of the “between” a new light.

The examination of non-European cultures thus enables us to catch sight of dimensions of humanity that the culturally limited perspective of Europe couldn’t see.

As for the second fact, it concerns the existential-ontological life of man in his relationship to the environment—something which neither anthropological nor sociological psychiatry take into account. It is a question of rediscovering nature, not in the sense of the science of nature, but in the sense of a “climatological” existential ontology. Culture finds its original source within fūdo (風土): “climate” (i.e. the environment in its wider spatio-temporal, natural-historical meaning). And human life, in its existential, not biological, meaning, belongs to nature in its climatic meaning. Climate is nature as it is existentially lived by man.

Man lives essentially in a climatic way. With the dimension of ki, such a climate is internalized by man. This ki is literally the most intimate nature of man.

In order to further illustrate the influence of the climatic dimension on the being of man and on his mental life, Kimura gives an additional example within the field of psychiatry. Taking schizophrenia in its two fundamental forms, the paranoid and the catatonic, he proposes to discover in which sense they can be linked to climate. Paranoia contains a greater content of delirium and is less apparent in outside behaviour; catatonia, on the other hand, has a more dismembered behaviour but the delirious respresentations remain fragmentary.

Paranoid schizophrenia is statistically more present among men and within Western countries. Catatonia is found mainly among women and in Third-World countries. But it is also to be found in Japan. It is thus not so much linked with underdevelopment as with a particular relationship to
nature. Comparing Japan and Europe once more, Kimura suggests that a people whose individuals, in a state of crisis, react in an emotional and disorderly way, creates a culture where self-control and politeness are expected; whereas a people who, in a state of crisis, react in a way that is rationally delirious, develops a culture wherein what is expected from individuals is a more rational attitude.

In the first case, the stress is on the emotional side, and, in the second case, is on the rational side. This is due to the climatic relationship of man with nature: it is a question of a difference of degree in the integration with nature. The emotional tonality of man is linked to the tonality of his relation to natural reality. And thus the *ki* of man is an expression of his relation to the *ki* of nature. This is less the case when relation to nature is marked by an objectifying, rationalizing, and dominating distance.

However, Kimura tends to stress that the further remote man is from his climatic or natural dimension, the more he tends to plunge into deep psychosis. These remarks are all suggestions going towards the inclusion of a dimension of “*ki*-healing” within the therapeutic dimension of psychiatry. With *ki*-healing we seem to be heading towards the reintegration of traditional pre-Western modes of cure (in this case: shintoistic and daoist practices). Is modern Western psychiatry ready for such a challenge?
Notes


A Certain Form of Psychotherapy
(Kenosis, Prajna, Jung, and Hillman)
David T. Bradford

This essay outlines in three sections a form of psychotherapy with both secular and religious dimensions. The first and second pertain to Christian and Buddhist contributions, respectively, and the third focuses on Analytical and Archetypal Psychology. The format for each is the same: A central premise is followed by its elaboration in a series of implications. The premises are not formal propositions, but texts and images that have stimulated the ideas and practices discussed in what follows.

The manner of advance is less rigid than the format may suggest. Guiding themes emerge across two or more sections. New topics are introduced, extrapolations that veer from common interpretations of the corresponding premise. Case illustrations are presented. Material of particular interest to process thinkers and neuropsychologists is saved mostly for the final section where archetypes are considered.

1. Christian Contributions (Kenosis)

Premise. In his letter to the church at Philippi, Paul inserted an ancient hymn whose initial verses describe the self-emptying (kenosis) of Christ in the Incarnation. The hymn is announced with this declaration: “Let this mind be in you which was in Christ.” And so it proceeds: “Though he was in the form of God, he did not deem equality with God something to be grasped at. Rather, he emptied himself and took the form of a slave, being born in the likeness of men.”

Implication. A primary task is to develop the mental capacity of emptying conscious awareness of the trivia that clutter and obscure a deeper awareness of the base forces and emotions over which ordinary awareness slips and floats. This capacity readies awareness for encounters with the
objective psyche, the bedrock phenomenon of depth psychotherapy. Absent this capacity, one is idly secular and dumb to psyche, and personal meaning is more easily dictated by forces outside one's control. Here is the usual irony, found in most every ascetical and mystical text whether East or West: the acquisition of personal freedom is contingent on self-abandonment.

Multiple secular and religious techniques are available to help in cultivating this capacity, to the extent of its becoming an ingrained mental disposition oriented toward a high quality of attention. The chief barrier to its cultivation is the psychopathology derived from deviant elements of personal history and aspects of biological temperament that inevitably bias the training in question.

Psychotherapy can effectively address some of these barriers and help a person to compensate for those which are most refractory. These are ordinary concerns of psychotherapy and preliminary to a psychotherapy of depth. Their pursuit is an ascesis, and the movement into depth is a theoria. This is an ancient distinction found at the roots of mystical traditions. The former is an ongoing passage through personal barriers on the basis of mental and physical disciplines; the latter pertains to sudden experiences and spontaneously acquired knowledge that transform the self. Psychotherapy is handmaiden to an ascesis that opens to a theoria of psyche.

Implication. The self-emptying of kenosis entails a moral perspective. In the Philippians hymn, “slave” is a metaphor, but some measure of self-sacrifice is required. Calls to action will test moral feeling and its extension in reasoning, and in this regard, seemingly insignificant events may prove especially demanding.

Near at hand are images of sexual comportment, of affection, love, or hatred, which constantly pose moral tests of kenosis. Psychotherapy, regardless of depth, is inevitably a reflection and a correction of personal relationships, and this devolves to consideration of the elements of personal history that generate psychopathology. The problem is to pass with savvy through the details of misery, and to rise with judgements of platinum gray fairness.

Personal relationships are multigenerational, encompassing both the living and the dead. Over generations a family develops a vector of influence, and an individual may have been wounded by an arrow shot in generations past. The ancestors prey on their innocent heirs, and not consistently in accordance with the rule of lex talionis. More innocent feelings and aspirations die than are merited by the faults of the living. The
beating wings of descending moods reconstitute the dismal emotional atmosphere of a childhood home. A father's success intimidates his well-meaning son. A mother's provocative fashions color what could have been her daughter's innocence. A grandfather's crime casts shame down the line. The woman molested by her father chooses a man who molests her daughter who chooses a man who molests her own daughter. A pair of recessive genes converge in a dire match. The couple who postponed mating because of business, profession, and social obligations order up a child through in vitro fertilization, to find that all the medical warnings have come true. Personal history traces the spoor of the ancestors' passage.

The ancestors' threat is also a mythological motif, a set-piece in the narrative of the up-and-coming, the new and precocious, the promised savior. The threat is often administered by a tyrannical father: Herod had the boys killed upon hearing of Jesus' birth; Pharaoh ordered the midwives to kill all Hebrew boys, just missing Moses; Krishna barely escaped the uncle who imprisoned his pregnant mother with the intent of murdering all her children. Not that females are spared. Here, it is often a descent, the dark arms of a beast, an unbidden sexual attraction, a bleak field awaiting Spring. And not all goddesses are kind to their daughters.

A psychotherapist could assume the worst, ignoring the motif of dangers overcome: “Nothing here to transmute, to change from lead into gold. It is to be touched lightly and retrieved periodically as sour but helpful reminders.” The risk otherwise may be considerable. But a different perspective also merits consideration: rather than a dead end, the ancestors' threat, once pursued, may encourage a degree of change that amounts to a renewal. Here is a critical decision point that shapes all that follows: to pursue depth or instead to hug the coastline.

Several questions are helpful guides: are there signals of this person's capacity to address with thoroughness the damages inflicted by the ancestors? Is there evidence of perseverance and psychological insight? Has personality disorder become too ingrained to hope for its change? Have specific emotional traumata disappeared into the body, absenting themselves from awareness? Is there evidence, perhaps from a dream, of a disposition toward beneficial change? The answers add to a qualitative judgment which may prove wrong and for which there is no clear test. Significantly, a person's diagnosis is not often decisive. Genuine mystery surrounds this matter.

Psychotherapy sweeps over generations, concentrating lengthy periods of historical time and seeking points of potential freedom. The criteria brought to bear will often be moral, and the task of attaining an impartial perspective is a struggle. This is a formula for anger and poignant sadness.
Implication. In rare instances, *kenosis* is a distinct experience characterized in mythological terms as an embodiment of the mind of Christ, the Logos through which forms come into existence. This is a mental aspect of *kenosis*, a correlate of the chiefly emotional dimension of its moral aspect.

The two aspects are much in tension during experiences of the type in question. Plotinus's elevation to the One was an ecstasy of mind, and thus biased. The same applies to Augustine's experience in Ostia while awaiting the boat that would take him to Carthage (P. Brown, 2000). In contrast, Symeon the New Theologian's (1972) ecstatic visions were devotional events, an outpouring of emotion, and thus biased. The same applies to Richard Rolle (1972) who would dance and sing under force of inspiration. The same applies to Richard Rolle (1972) who would dance and sing under force of inspiration. The same applies to Richard Rolle (1972) who would dance and sing under force of inspiration.

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In contrast with these examples, consider the Quakers, who received “gift songs” in the gentle breezes, versus the gale force, of emotion (Andrews, 1963). Both mental and emotional aspects converged in the diminutive form of songs: emotive power on the one hand, and conceptual (verbal) content on the other. Recall Copeland's symphony, “Appalachian Spring,” when its dense orchestral texture resolves to the clear line and beauty of the song's simple melody (“To turn, turn will be our delight,/ Till by turning, turning we come out right”). A gift of song is not very different than a personal insight whose spontaneous arrival is a minor inspiration of psychotherapy.

Implication. The Philippians hymn continues past the verses quoted earlier: Having been “born in the likeness of men [... and thus] known to be of human estate,” there followed an “acceptance of death.”

Psychotherapy, when driven spontaneously to depth, takes place under the sign of death. A near miss in traffic, bones shattered in a bicycle accident, a sick child, a friend's suicide, a mentor's passing. These are preliminary studies, bells heard faintly in the distance. A person deaf to such tones—“My life is so busy!”—could understandably find this form of psychotherapy an exercise in morbid fantasy.

Implication. Upon hearing bells in the distance, an individual may feel inclined to adopt his or her body as an organ of happiness or pain, thus counteracting cultural factors that would enforce its dissociation from immediate awareness. The adoption is not ownership, but more on the order of meeting a child who had been known before only through pictures.
It amounts to encouraging a convergence of the consciously monitored body-image and the physical body that sustains it. And so follows an interpenetration of levels that had been mostly discontinuous.

Adoption may be interpreted, in the terms of Whitehead, as an attenuation of the synthetic activity of symbolic reference, as effected by an attentional bias favoring the perceptual mode of causal efficacy. By means of the latter we “conform to our bodily organs and the vague world which lies beyond them.” In this manner, the “vague world” of the immediate environment enters the focus of presentational immediacy largely unencumbered by predictable and ill-fitting instances of symbolic reference. The body and its surround assume a fresh appearance.

Upon adopting the body one acquires a concrete place and a definite setting, which resist the acceleration and choppy editing elicited by the technologically induced passage of time. This is a silent (preverbal) phenomenon detected at the margins of consciousness that is aided by suitable forms of physical training, some as minor as simply taking a walk.

Certain events may follow from taking up the body. For example, the body may become a form of subjectivity, like a dull-witted younger brother or sister who seems always to block the sun or to tread in one's shadow. It nudges and pushes, drags and impedes, or may elevate, energize and excite. Goals of the dearest sort are abandoned because of the brother's or sister's recalcitrance, fatigue, excess of energy, or dumb disengagement. Other goals, previously felt as beyond reach, are now at hand due to training, or the proximity of other bodies, desirable bodies.

True athletes enter the silence of the body and become its subjectivity. Rather than adopting the body, the body envelops them. No wonder so few can begin to explain their mastery. Their form of teaching comes down to modeling. This, too, may enter psychotherapy. Consider the ballet dancer who stared dumbly until the psychotherapist realized that his own remarks, in order to acquire meaning, had to be informed with gross movements. Treatment began only after he became his words' marionette.

And finally, the nursing of the body, or its baptism in pain. How does one embrace a fading body? With pumps and medical artifice, or with the “black cocktail” of hoarded medicines? In contrast, imagine an ill peasant, attending to the monk's recitation of the Bardo Thodol, passing through the many heavens and hells to a final release.

Or is lightness of heart preferable, like a fedora tapped in greeting a friend? Duchamp sent his old friend Picabia a postcard when the latter was terminally ill, on which he wrote, “See you soon!” They were continents
apart, and telephone communication was not as it is today. A tip of the hat versus a tedious and melodramatic parting.

These matters of the body eventually come forward. All runs down, and this is most apparent in the case of organic systems. Perhaps the psychotherapy in question, with all its kenosis and ascesis and theoria, lends itself in some ways to meeting the end.

2. Buddhist Contributions (“The Great Spell”)

Premise. The “great spell” of the prajñaparamita represents the core of any Buddhist views embodied in this psychotherapy. And the spell is, “Form is emptiness, emptiness is form.” This is understood in a narrow sense. In question is the extent to which intellect, the conceptual apparatus of mind, is trustworthy in providing a rounded, whole image of one's personal circumstances and role in the greater cosmic circumstance. Intellect is the generator of conceptual forms, and conceptual forms are the world's access to focused self-awareness. Intellect is the provision of sense, granted and constrained by neural process. And its limitations are clear since “form is emptiness, emptiness is form.”

Implication. Intellect is not decisive in determining an existential truth, nor reliable in discerning emotional veracity, nor wholly effective in directing psychotherapy.

Implication. In lieu of intellect, a different kind of facility is required, a power of entrancement conducive to the great spell. This is intuition, granted the kenosis that sustains clear attention and readies the mind to abandon its customary preoccupations. Short of these prerequisites, intuition is a deceiver, an organ of paranoia and jealousy in which the ego sits supreme, a little king reigning over its own clutter. The risk is considerable since a principle medium of intuition is imaginal imagery, a primary and changeable process engorged with insubstantial forms, their meanings shifting often according to undisclosed patterns.

Intuition requires a mental alembic in which its imagery evolves, resting finally in a particular form proffered to intellect for consideration. Intellect is the monitor of intuitive process, also a late arrival whose humble status is apparent when imagery resists its facile interpretations.

A person who is taught the method has a resilient and not altogether reliable means of addressing the anxiety and loneliness associated with the everyday round of stimulation and business in urban settings: fluorescent lights and tweaking glitz; newsworthy violence rendered in cartoon
fashion; tinny voices emerging from tiny speakers attached to the ears of wandering zombies; disembodied voices to the left and the right; sparkling cravings driving crenellated minds deprived of unadvertised imagery. Who needs cocaine when entire societies are already high, when virtual bodies traverse vast distances as quickly as data in flow? Oh, we do have “globalization”: its name is dissociation, its temporal mode is an ejection and hurtling into air, and its weak trumpet call is clammy perspiration paired with anxiety, masked by the timbre of brittle excitement. This the “the dominion of chaos” held in check by illusions of speed and order.\footnote{11} 

A person who is taught the method has access to psyche since one of its favored mediums, apart from the body, is imagery. Here is a chance to recover human time, the lived time that abides by rhythms cycling over hours, days and months, buoying up embodied existence.\footnote{12} 

\textit{Implication}. The great spell pertaining to the emptiness of conceptual forms may take an esoteric course whose beneficiaries are persons of deft intelligence. The kind of experience in question has degrees of completeness, though each instance is a germ containing the whole. This is a transformative event, more or less remaining on call. A mentor is useful, and probably necessary, since it takes two to converse and words are the medium of conceptual forms.

To enter the stream of language: a silicon-smooth automaticity, spinning forms of silvery threads with each shimmering when any one point is touched with words. The corresponding Buddhist images are of moonlight, fields of ice, the nighttime dome of the clear sky. At times, these images pertain to perception.\footnote{13} The spell engages the dim, marginally lit fringes of consciousness whose imaginal expression is similarly dim or lunar, meanwhile awareness is a pale bystander, a net through which breezes pass without the least resistance. In this light, conceptual forms do not perdure. Forms are skeins, all from the same thread. The tacit belief in their subsistence collapses.

\textit{Implication}. A secular variation of the great spell is of clear benefit and more common. This would be “the interpersonal spell” during which the therapeutic alliance deepens to a level of entranced rapport, from which perspective the psychotherapist and the other person engage, in a hovering manner, the specific conflicts that led to treatment, meanwhile conversing in words coded with highly personal meanings. Both are elevated during these encounters, and thus close analysis can be brought to bear. Whole puzzles can be put together and understood in these states.

Much labor is prerequisite for the spontaneous onset of the interpersonal spell. Care is required since there is the possibility of damage inflicted by a mistimed metaphor, a trace of callousness, or a wandering fantasy. This
spell is a trance in the common sense and accompanied by the expected signs, which vary depending on its depth. For example: limbs that have grown dense and heavy; a darkening fringe to the visual field; rhythmically patterned breathing so light and deep; time warps and tunnel vision; also the alleviation of physical pain in persons who are medically ill.

Implication. A bleak variation of the great spell is somewhat common. This kind of leveling, rather than enlightening, flattens and dries. Its prerequisite is a certain perspective born of advancing age, and high intelligence is not required. This would be “the belittling spell,” which leads to thoughts such as: So little is new. All my friends turn out to be mere acquaintances. The second marriage turned out like the first. Women [men] are all the same. The children, grown older—Could I have done more? All those fresh ideas that once engaged new plans and feelings, now they are gone and feel like nothing special.

If this person—often a late middle-age man, perhaps fearful of divorce—grasps his situation, but has nothing to offer in response, his fate is mostly written. Antidepressant medicines can cushion his ride but fail to touch the ennui, the intimidation in face of calls to action, the barren imagination. So one hopes he encounters an “accident” that awakens what he spent years ignoring. Even then he may lack the words that sculpt bare emotion into feelings. His could become a sad, ongoing unraveling.

In some instances, accidents can be scripted as a feature of psychotherapy. Such gambles may take the form of instructions to go to a certain place, to behave in a certain way. This is to court fate, to invite its direct intervention. Consider the young computer engineer whose blunted affect and passivity, whose brisk intelligence encased in a monotone voice, seem endemic to this profession. He was chronically depressed but never melancholic. Medicines had been only marginally helpful, as was office-based psychotherapy. The need was for an accident, and “treatment planning” entailed imagining a public place whose qualities were the opposite of his own self-image. This was a certain club featuring reggae music, which he was told to visit at least once per week: “Go alone; watch from the side; one beer at the most; do nothing that feels uncomfortable.” In time, the tide turned: a girlfriend, visits to other music venues, lots of dancing, displays of humor and feeling, and the idea hatched of cycling through Central America.

Followers of Jung or Hillman might say his anima had returned in the form of the girl and thus he recovered from the syndrome indigenous peoples call “loss of soul.” But it could be said as well that he had subjected himself to fate in a difficult and concrete way, and the bet had turned out lucky. Let accident designate a scripted act of trust in fate,
recalling the Parisian Surrealists who took aimless walks, for hours or days, awaiting an encounter with “the marvellous.”

3. Psychological Contributions
(Analytical and Archetypal Psychology)

Premise. This psychotherapy differs in style and emphasis from Analytical and Archetypal Psychology. Its debt is evident from the following comparisons:

(1) The appeal to “fate” recalls Jung's references to a personal daemon, and Hillman's (1996) extended metaphor of personality as an acorn that grows according to plan. All pertain to individuation, a process of differentiation that occurs by “a natural necessity.”

(2) Objective psyche is derived from this tradition, as is psyche, the more general term. Their history and nuances would require pages to describe. For this psychotherapy, objective psyche pertains exclusively to factors of a collective nature, and psyche refers to any event considered in its subjective aspect.

(3) The emphasis given imaginal imagery is aligned with this tradition, and the manner of developing it recalls active imagination.

(4) The nurturing of imagery in a “mental alembic,” and “transforming lead into gold,” allude to the alchemical opus, a timeworn interest of Jungians.

(5) The “ancestors” are to be understood as historical persons, whose pathologies constellate archetypal patterns in their children, visiting the influence of the fathers and mothers across generations.

(6) The elucidation of the ancestors' threat in terms of the risks encountered by the figures of Jesus, Moses, Krishna: this is an illustration of the technique of amplification as applied to the mythological figure of the puer.

(7) In deciding the direction of psychotherapy, a certain question was advised: “Is there evidence, perhaps from a dream, of a disposition toward beneficial change?” This is to seek evidence of the transcendent function, which bridges opposing tendencies in shaping new forms of adaptation.

(8) The therapeutic intervention of advising the computer engineer to visit the music venue that embodied qualities the opposite of his self-image. This is to seek a compensation of his deadened self-image to the end of eliciting an enantiodromia of personality that would alleviate his symptoms
and instill a desire for living more vividly.\textsuperscript{22} These principles, present in the tradition since Jung, are based on the presupposition that an archetype is structured as a dynamic polarity inclined to “run opposite” to whichever pole has become unduly weighted.

(9) “The sign of death” has been read both metaphorically and in a literal way. Jung’s\textsuperscript{23} first major book traced a patient’s “night sea journey” into a mythological land beyond the living, and Hillman\textsuperscript{24} has described the denizens of “the underworld.” These imaginal factors are taken for granted, with offerings made only as required, and simplified and concentrated in a prototypically dark image of “accepting even death […] having been born in the likeness of men.”

(10) The body-image imagined as a dull-witted younger brother or sister. This is a concrete image and thus a relatively vivid and therapeutically engaging way to speak of certain emotional and psychosomatic aspects of the \textit{shadow complex} and \textit{anima/animus}.\textsuperscript{25} But in matters of the body, the significant debt is to the existential-phenomenological tradition, with Straus\textsuperscript{26} as a foremost example.

Analytical and Archetypal Psychology have shaped the present psychotherapy, and ride comfortably above its religious dimensions, whose capsule formulations are \textit{kenosis} and “the great spell.”

\textit{Implication.} In iconoclastic fashion, Hillman unseated Jung's archetypal Self from its monotheistic reign. This can be appreciated and also misses a point of interest. In a relatively late publication, Jung\textsuperscript{27} wrote that the Self is not a single, distinct archetype but rather the full collection of archetypes, the great banquet known as the objective psyche. The point should be considered in light of another: at base, archetypes are “mutually contaminated” and indistinguishable.\textsuperscript{28} It would seem the Self is a vast wide sea, an aggregate of factors so vaguely defined as to be indistinguishable. Where is a person who can swallow the sea? The great dictum of the \textit{Chandogya Upanisad}—“thou are That”—identifies the experience in question. But this is counter-therapeutic; and if encouraged, iatrogenic illness will surely follow. Mystagogy is not the intent of this psychotherapy, no matter its religious dimensions. It thus differs from Jung in his Gnostic and later prophetic personae, also from Hillman's earlier writings, which initiate readers into a swarm of archetypal gods.

Theory is one thing; words with evocative power or concrete referents may be another. “They” is a suitable term for the objective psyche in its most basic aspect. The third-person-plural form of address sets the correct tone, recalls analogous mundane experiences, and attends to the theoretical point about the mutual contamination of archetypes. Another is “God,”
granted, the word retains a sense of the impersonal and the unnamable, the autonomous, the exceedingly flexible in its showings.

Implication. Jung tested several explanations in accounting for archetypes. Briefly, an early explanation was Kantian (archetypes as “categories”). Another was Platonic (archetypes likened to “eternal forms”). He appealed to cultural rituals marking important passages, as might a cultural anthropologist. In this context, he proposed a Lamarckian explanation, abandoned shortly in favor of interpretations that anticipate those of evolutionary psychology. He was interested in the psychological implications of quantum mechanics, particularly the effect of the mental action of observation on the appearance of matter. By then, he had come to a middle course, speaking of archetypes as “psychoid” and having the potential to affect both matter and psyche.

A process-oriented neuropsychological explanation of archetypes would hold special interest. Here is a beginning, which adapts microgenetic concepts to archetypal theory. Consider the observation that an archetype, though indistinguishable at base, assumes distinct forms in a particular individual. In this way, an archetype slides across levels, from the generally applicable and rigidly enforced to nuanced expressions that correspond with an individual's immediate circumstances. In the case of romance, for example, the drive-like quality of an archetypal attraction evolves toward set courtship patterns. The significant point is that one or more processes mediate an archetype's levels of expression, guiding its maturation.

Consider next that human brain development has been patterned like the archetypal slide across levels. Newer structures evolved from older with the newer allowing greater flexibility of action and opportunity for psychological change. The analogy allows for this formulation: an archetype rises from an indeterminate base to define a pattern of activity which is initiated in old structures, passes through those of more recent origin, and rests in a marginally stable network that constitutes the substrate of an individual's personal memories.

The archetypal aggregate of the objective psyche is a macroprocess encompassing an indeterminate number of incipient subprocesses. The latter mature into distinct archetypes specific to worldly contingencies that select for one or another course of action. This is the fine-grained modeling of the aggregate in terms of daily life.

The base process is the mind-brain state, or cognitive epoch, an iterative pattern of neural activity that passes from the brainstem forward, moment by moment. The epoch defines the general course of differentiation by which the aggregate begins to fission, cleaving along the lines of its incipient sub-processes.
The base process is modeled in two successive phases of differentiation. The first, aligned with structures forward of their primitive antecedents in the brainstem, is species-specific, having evolved by merit of selection pressures active over long periods. This phase renders the base process into loosely configured groups of subprocesses pertaining to one or another important human passage (birth, death, romance, etc.). Each group defines an archetype, whose psychological expression is reflected, for example, in overlapping narratives that provide impetus and a compelling sense of meaning to the passage in question.

An archetype reaches maturity in the second phase of differentiation when its subprocesses, now tightly configured, converge with a corresponding set of personal memories engaged by immediate circumstances. In this way, an archetype comes to an empirical focus, at which point the cycle closes, to repeat itself time and again, allowing for practice, for mastery in the moment.

It would seem that the boat is decorated with personal mementos and stocked with maps and compasses scrounged as best possible, while mostly the prevailing winds and currents determine the ride.

Implication. Jung emphasized individuation, the path of personal change and integration that was his goal for psychotherapy. Hillman, in setting his theoretical foundation, described a Renaissance parade of archetypal figures celebrating in their respective fashions. For Jung, individuation is a tightening spiral turning around an archetypal center he usually identified as the Self. The parade, in comparison, is a somewhat disorganized display. At their respective extremes, these positions form a polarity that pairs disorder with a lockstep march around a rigidly enforced center.

Implication. A middle course would seem a safe passage, a tidy walk between disorder and a rigid center. But safety is an idle hope, a vanity akin to ripe peaches. The goal is not a middle course, nor the extremes it cuts between. Three options, each a link in a chain, and the escapist alternative of seeking danger is a Dionysian rout that leaves the body unclaimed.

Oscillation is the natural course, a veridical sign of actually living. But flux is hardly firm footing; a place to stand would be welcome. Such a place is the body, and here hope collides with necessity, the downward course.

Acute resilience, paired with readiness for depth: the boat rides lightly, its passengers alert. Would the storm pass, allowing for safety, if additional cargo were abandoned? The body establishes the terms of engagement; its abandonment is inhuman, another prescription for dissociation issued by a
culture of exquisite plastics. The great spell that rolls out skeins of meaning resolves as a boat riding lightly, whose alert passengers are scavengers and jewelers seeking booty in disorder, lingering coals whose hearths establish homes amid disorder.

The goal of psychotherapy is to become a unique center whose hold is constantly slipping, whose home is concrete places and special persons within emotional reach. Another home is its body, a tent set and folded. Its self-mirroring in conscious awareness, also a home, as amazing as a bee’s arrival, as encompassing as the globe-circling albatross. Any glories here are fleeting, and open to horizons that simply flicker. Constant reminders, and none rejected; newly appearing horizons, unexpected. And yet another person, the same one always expected, arms extended.

Bibliography


Notes

1 Phil. 2, 5-7.
2 For an early Christian example, Bamberger, 1978.
3 Hadot, 1986.
5 Phil. 2, 7-8.
8 Tompkins, 1996.
12 For lived time, as anticipated by Bergson, see Minkowski, 1970; for biorhythms, Broughton, 1975.
13 Austin, 2006.
14 Gershman, 1974.
15 1970b.
16 Jung, 1971, par. 758.
18 Jung, 1969b, pars. 166-175; 1970a, pars. 752-755.
19 Ibid., 1969a, pars. 19-21.
21 Jung, 1969b.
22 Jung, 1971, pars. 693ff., 708f.
23 1956.
24 1979.
26 1966.
27 1971, pars. 789f., 797.
32 1971, pars. 757-762.
33 1975.
1. Vedanta

From 500 B.C.E. to 200 B.C.E. there arose a systematic effort to interpret in a coherent manner the truths contained in the *Upanishads*. This school has come to be called Vedanta (“Truth” and “Wisdom”). Its major representative is Sankara (c. 800 C.E.) who insisted on the unity of reality. This effort continues to this very day.

When the people of the West think of Hindu philosophy and religion, it is more often than not the doctrine of Vedanta that comes to mind.¹ This is largely because during the last two centuries the religious, social, and practical works of Vedanta have become quite well known in Western culture. There is, however, much more to Hindu philosophy and religion than Vedanta and I shall try to weave those dimensions into this essay. My topic is the relation between Vedanta, process thought, and contemporary psychotherapy. There are three schools of Vedanta (Advaita, Visistadvaita and Dvaita), each of which takes a different position on the question of the relation between absolute reality (*brahman*), and the human self (*atman*). Advaita (which means non-dual) Vedanta is the most well known of these schools. Because of its strict interpretation of the non-duality of reality, it is the most prominent school of Vedanta and the one best suited for this study. It expresses the most severe and astonishing doctrine in all of Hinduism. Advaita Vedanta maintains that there is only one reality, Brahman; all else is not real. Founded by Sankara in the 8th century CE, Advaita Vedanta astonishes all who first encounter it. Advaita Vedanta is the outcome of Sankara’s interpretation of the *Vedas* (15th-9th century BCE), which, together with the *Upanishads* (11-3rd Century BCE), make up the foundations of all Hindu philosophy and religion. *Brahman* is the ultimate. There is nothing beyond it.² Consideration of this “truth” must be taken with utmost seriousness; otherwise, what is to follow may very well sound like lunacy. Vedanta offers the most radical metaphysics possible. It inverts our world. There is but one reality and it is ultimate and
unconditioned by anything. Neither the material world, nor the human
person, nor anything else has the character of the real.

How are we to understand this? Heinrich Zimmer, the great Indologist
puts it this way:

In India the quest for the primal force reached, in soaring flight,
the plane of a reality whence everything proceeds as a merely
temporal, phenomenal manifestation. This ultimate power in the
universe, and in man, transcends both the sensual and the
conceptual spheres; it is therefore, neti neti, neither thus (neti)
nor thus (neti). It is that “wherefrom words turn back, together
with the mind, not having attained.”

There is no struggle between the worldly and the ultimate in this strict non-
dualistic metaphysics. The supreme reality and every manifestation that
appears are indivisible. This unity holds together throughout all changes.
The famous formula just cited—neti neti—expresses this accord exactly as
it is. No matter how exceptional are our discriminations, no matter how
powerful is our logic, no matter how infinitely subtle are our discernments,
in the end the human mind runs up against this ultimate beyond which there
is nothing. It is an ultimate simplicity. Every pluralistic metaphysics comes
to grief as it reaches this end point of the sensual, conceptual, and verbal
quest for this ultimate reality. It is called “brahman.”

Brahman is no dead presence, nor is it a dumb surd found at the end of the
line of life. It is indeed the primal force with three characteristics: the
Sanskrit formula for describing the nature of brahman is the legendary, sat-
cit-ananda which, when each phrase is taken separately, means
“existence,” “awareness,” “bliss.” As discussed above, brahman
is therefore that alone which can be said to exist. It is also awareness itself.
The material world is not the essence of reality but rather a phenomenal
appearance:

Brahman is awareness. Fundamentally, reality is not the material
world but a singular, universal consciousness, brahman.
Awareness is non-dual in two ways. First, the apparently separate
and limited consciousness of the individual self is not different
from limitless, universal consciousness. . . . Second, non-duality
holds between that universal consciousness and the world. . . .
Advaita says that the resulting world is not real in the same way
that brahman, its cause, is real. The material world of experience,
then, is reducible, to the universal consciousness out of which it
came.
What then of the third quality of brahman: “bliss.” The first hurdle such a characterization has to overcome is that “bliss” seems to apply to a person and that is precisely what brahman is not. Here are many subtle arguments and explanations of this apparent contradiction in the Vedanta literature. For my purposes the clearest explanation lies in the fact that happiness is not experienced by humans in a universal and unchanging manner. This lack of satisfaction is a sign of a restricted awareness. The ancient texts use “ananda” to mark out the absolute independence of brahman and to signify the vast gap between what is absolute reality and what is dependent upon it. In other words, the use of “bliss” is a teaching tool meant to make the student the difference between the human self and brahman.

But this is not the end of the story, for the human self (atman) is actually one with brahman itself. Again in a famous saying: “the difference between brahman and atman is the difference between the fire and the flame.” What keeps the human self from experiencing the full union with the ultimate is ignorance (avidya). It is this delusion that creates the world of maya that most human beings spend their lives dealing with. When maya is overcome, the human self experiences release (moksha) which is a transformation of the false self (anatman) and the birth of the true self (atman). This transformation is a change in outlook that allows the self to act in a way that is in true accordance with brahman and thereby attain full existence, awareness and bliss. What occurs is the empowerment of what the Upanishads call the ‘inner controller’ and this true self drives us to see and understand what is really going on in the situations of our lives. In a sense this is really nothing more than the return of an authentic “common sense” that informs atman of its ultimate connection with brahman.

Vedanta asserts the permanent reality of an ultimate domain of divine value, but at the same time explains the persistent presence of an unreal but apparent world. It does this in a number of ways. We have all dreamt and regarded our dreams as really taking place. So it is with the apparent world. What makes this changing world seem so real is the inadequate development of our awareness. We are like humans living in an unending dream. The first undertaking of the Vedantist is to grow in awareness. Spiritual progress is achieved through intense study of the Sacred Scriptures and austerity, which, taken together bring about an experiential expansion of consciousness. The sense of an individualistic self that attends most human functions must be disciplined. It is here that the value of the various yogas comes into play. As body awareness grows so does the presence of mindfulness. With the continuing reduction of the false ego, brahman, now understood and felt as ultimate reality, becomes more and more familiar to us. There is, however, no guarantee that such a
transformation will take place. All we can do is prepare ourselves and await the arrival of this ineffable, inconceivable experience. Once had, we are changed forever. By reducing our dependence on sense knowledge and disciplining our desires, the likelihood of such a grace is increased. There is at the end of the path the possibility of a direct unmediated experience that constitutes our liberation from the world of birth, death, and rebirth. Moksha is had. Until that liberation is attained we continue to dwell in the world of birth, death and rebirth. This human fate has a double face. On the one hand it tells us that karma (both good and bad) influences a future that is unknown to us. On the other hand it tells us that we will have as many chances as we need to “get off the stage of delusive egotism and experience real happiness.” The metaphor of actors on a stage is telling. It informs us of the delusive importance we attach to our conditions even as it enlightens us as to the means to end this false existence. There is as it were, a “Karmic Monitor” at work that keeps an impersonal tally of the effects we have had on the world of appearances.

Here are some words of the great Vedanta scholar, Sankara:

Since the root cause of this transmigratory existence is ignorance, its destruction is desired. Knowledge of Brahman therefore is entered upon. Final beatitude rests on this knowledge. […] I am unborn, deathless, free from old age, immortal, self-effulgent, all-pervading, non-dual; I am neither cause nor effect, altogether stainless, always satisfied and therefore constantly released. Om. […]

The teacher said: “Exactly so it is. It is ignorance (avidya) that is the cause of transmigratory existence, which is characterized by waking and dreaming states. The remover of this ignorance is knowledge. And so you have reached fearlessness. From now on you will not perceive any pain in the waking and dreaming states. You are released from the sufferings of transmigratory existence.”

The pupil said: “Om.”

Om (or Aum) is the great vibratory sound at the heart of the universe. It has compelling psychological powers. It summons into consciousness the fundamental unity of the cosmos and the human person. It is pronounced at the beginning of liturgical rites as well as personal meditation. It is therefore a fitting summation of Vedanta Philosophy.

It would be quite misleading to regard Vedanta as an exotic retreat from this world. In point of fact there is a decidedly practical side to Advaita Vedanta’s understanding of the human condition. In the West the tendency is to stress analysis and causal explanation. Vedanta seeks to synthesize
differing beliefs, customs, and concepts. Further, it encourages a long, steady look at life and invites the human being to evolve through different dimensions of human existence. It is not a life-denying religion but one that supports the human being at whatever stage they happen to find themselves. Traditionally, Vedanta and all Hindu philosophies identify four such stages of human life. First, there is the stage of student, which is followed by that of the householder. The last two stages are retirement, and if one is ready, that of the sannyasin who abandons the material world and seeks an entirely spiritual existence. In all these stages there is the very practical acknowledgment of a different time for different occupations. Our mind is a complex set of competencies that disposes us in various ways. We can only embark on these ways when we are ready.

The practical side of Vedanta can also be seen in the previous brief discussion of karma which is often erroneously looked upon as an entirely negative condition. There is good karma and bad karma. The former results from actions in accord with the cosmos and the latter from actions that break up the harmony of the cosmos. There is within Hindu culture a deep commitment to the unity of the cosmos and the person. Each affects the other in varying ways. Ethics, religion, philosophy, science, and technology are all to be understood in terms of their impact on the self, the world, and the social order. Hindu culture is entirely ecological. When it concerns itself with questions of metaphysics it is completely practical—for what could be more important than to know what is really real? The value of action is measured by the good balance it brings about within the concentric circles of self, others, and the cosmos. Causation has an entirely normative dimension, for it brings about the most important effects in our personal lives, our social connections, and our impact on the cosmos itself. Vedanta is but one example of the sense of obligation that is felt throughout the Hindu world. Vedanta is a serious philosophy that openly endorses transcendence and at the same time fully recognizes both the limits of the human condition and the human responsibility to change those barriers to goodness.

It has been said that there are 300,000 gods in India and another one is born every day. There is truth to this, but the presence of gods must be understood in light of what has already been said about scriptures and interpretations. These gods are physical representations of spiritual forces. They are meant to bring home to the human mind the very real fact that we live in a world of different forces and are obliged to respect their power. There is a right way and a wrong way of living. Most important in helping us see what is the right thing to do is the reduction of the desires that arise from our false ego. Throughout Asia there is a general cultural agreement
that the fanatical pursuit of individual happiness is not conducive to human well-being. We are much more likely to find our happiness by recognizing our roles in the cosmos and the human family.

2. Whitehead

Whitehead’s pluralistic metaphysics would seem to be at the opposite pole of Vedanta with its commitment to an uncompromising monism. But there are two places in *Process and Reality* that would seem to argue otherwise. First, there is Whitehead’s attention-grabbing remark in his very first chapter on the “Speculative Scheme” that “the philosophy of organism seems to approximate more to some strains of Indian, or Chinese thought, than to western Asiatic or European thought. One side makes process ultimate; the other side makes fact ultimate.”7 Without in any way suggesting that Whitehead’s God is identical to Vedanta’s *brahman*, it is to be noted that both the philosophy of organism and the demands of life long learning imposed by Vedanta are committed to viewing the human organism as always in the process of becoming. Furthermore, there is the ontological similarity between the “conditioning of possibility” carried out by the Primordial Nature of God and the limits set out by *brahman* that ultimately, through the creative actions of human beings, issue into the law of karma. Such a metaphysical agreement is not to be ignored, for it could prove to be the foundation for a fruitful comparative study of both speculative systems. In this age of globalization the human race needs all the help it can get in order to preserve peace and make possible a life of flourishing for all creatures on this planet.8

Much more intriguing is the possibility of a speculative re-reading of the famous “six antitheses” concerning the nature of the relation between God and the World that form a synopsis of Whitehead’s “Final Interpretation.”9 As he enters upon this final summation Whitehead says: “the temporal occasions are completed by their everlasting union with their transformed selves, purged into conformation with the eternal which is the final absolute ‘wisdom.’”10 He then lists the synoptic antitheses that reconcile the contradictions that have seemingly become evident in the course of his final interpretation. This reconciliation involves God and the World as both permanent and as in flux, as both one and many, as both eminently actual but in different ways, as both immanent and transcendent, and as both creator and creature.11 What is of interest (despite the many obvious differences between Vedanta and Whitehead) is how these reconciliations of Ultimacy are brought about. Again, to quote Whitehead: “In each
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antithesis there is a shift of meaning that converts the opposition into a contrast.” The important question is what brings this transformation about? First of all, the conflict is transmuted into a contrast. What is a contrast? It is the union of identity and difference whereby variants are granted their uniqueness even as the character unifying the experience is preserved. This is the secret of harmony as the creation of contrast out of conflict. Whitehead says it even more precisely: “All aesthetic experience is feeling arising out of the realization of contrast under identity.” The operative word here is (as it is throughout Whitehead’s work) feeling. My speculative reconstruction of the God of process and brahman involves an insistence upon the primacy of felt experience in both ways of viewing God and the World. If we put aside the obvious differences between these two systems of thought (such as reincarnation and a God that grows along with the struggles of its creatures), then in the end the results are not so different. Vedanta stresses the growth of the self until it becomes one with brahman. When the scriptures are truly understood, then atman is brahman and brahman is atman. Or as the Chandogya Upanishad says: That which is the finest essence—this whole world has that as itself. That is Reality [brahman]. That is Atman. That art thou. [Tat tvam asi]

The concluding phrase—“Tat tvam asi”—is the legendary summing up of the teachings of Advaita Vedanta. It has the same reverential prominence as the Judeo-Christian “Abba” (Father) or the Moslem “Allah Akbar” (God is Great). It expresses the inscrutability abiding in the experience of mystical consciousness. It is, I suggest, what brings Vedanta and Process philosophy together. It is what Whitehead meant when he said in the concluding pages of Process and Reality: “The concept of ‘God’ is the way in which we understand this incredible fact—that what cannot be, yet is.”

3. Psychotherapy

A person who enters the psychotherapeutic process does so because of intense psychic pain. What do Advaita Vedanta and Process philosophy have to do with healing such suffering? I offer the psychotherapeutic theory of the Neo-Freudian Karen Horney as a response. Horney saw neurosis not as solely the result of infantile psychosexual events. She did adopt the Freudian unconscious and most of its orthodox techniques—dream analysis, “the couch,” the analysis of the “psychopathologies of everyday life” and so forth—but she primarily saw neurosis as a failed attempt to grow into a real self. This failure was due to many factors, parenting, but equally important the social culture within which the neurotic grew up.
Somewhere along the line, she theorized, the patient realizes that something is radically wrong with his/her personal development. To compensate the neurotic began the “Search for Glory” as she entitled the first chapter of her remarkable systematic psychoanalytic analysis of the “Struggle toward Self-Realization.”

What unites Vedanta, Whitehead, and Horney is the conviction that at the bottom of human psychic ordeals is some type of very powerful delusion. As we say, the neurotic has acquired a false way of experiencing and interpreting the world. As a result, the birth and becoming of a real self is thwarted. The mark of the real self is “wholeheartedness.” Instead of building a real self, the sufferer creates (because of parental, cultural and personal practices) an ideal or set of ideals. The sufferer attaches the self to this unrealizable ideal and sets forth to actualize its neurotic patterns of living. This idealized self in turn becomes a vicious, unrelenting instrument of self-torture as the failure to live up to such ideals becomes more and more self-evident.

But these ideals have become the sufferer’s life support, in fact, even her life itself. The neurotic personality must cling to them or else, quite literally, feel the approach of death itself. The result of this struggle between the idealized self and the real self (still seeking to grow but without the nourishment needed to flourish), results in the development of self-defeating strategies which then come to define the neurotic personality and its self-sabotaging behavior patterns.

In her psychoanalytic practice, Horney observed three such consistent strategies. These ways served to protect the neurotic’s pride and keep away any threats to undo the idealizations by and through which life was being lived. The neurotic either moved toward others, away from others or against others. Each strategy had its costs and benefits, but each strategy only buried the real self deeper in its own failure to grow. In developing her theory, Horney was wise enough to see that neurotics had varying mixtures of all these strategies. They would show themselves at various times and in various ways as the analysis progressed. Whatever the attitude chosen, says Horney, “Neurotic pride in all its form is false pride.”

Those who insist on their own “specialness” are victims of an ideal that demands that they alone be recognized as great, excellent, good, perfect and so on. As a result, they move away from others. Similarly, those who move against others view any rival as someone to be treated with hostility and envy. The intensity of this habitual approach to life indicates its deep roots in the deluded unconscious of the sufferer. Evidence of its power is the great battle waged between the analyst and analysand as the neurotic pride system is uncovered and its roots exposed. Neurotics who move away
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from others and their own real selves develop a profound sense of isolation and are really playing on false interpretations of their specialness. They don’t care about others and do not need their affection and support. At the same time they display “the absence of any serious striving for achievement and the aversion to effort.” The last neurotic gambit is moving toward others. This results in a morbid dependency and often shows itself in neurotic forms of love. The utter despair that accompanies this form of neurosis makes impossible serious striving toward genuine independence where the real creative freedom of the real self could emerge. One allows one’s self to be smothered.

Horney’s system locates psychic suffering in a search for glory brought about by an earlier burial of the real self. This quest builds upon a profoundly unconscious pride system. It is this pride that must be understood, confronted, experienced and eventually changed. This is no easy task. The last chapter of Neurosis and Human Growth is called “The Road of Psychoanalytic Therapy.” It is required reading for all who wish to understand the hidden connections between Vedanta and Process philosophy. Horney recognizes that analysis is a process whereby the gathering strength derived from confronting false self-idealizations culminates in an acknowledgement by the sufferer of the vital need to grow.

Horney is well aware that this therapeutic road is a well-worn one:

[T]he road of analytic therapy is an old one, advocated time and again throughout human history. In terms of Socrates and the Hindu philosophy, among others, it is the road to reorientation through self-knowledge. What is new and specific about it is the method of gaining self-knowledge, which we owe to the genius of Freud. The analyst helps the patient to become aware of all the forces operating in him, the obstructive and the constructive ones; he helps to combat the former and to mobilize the former.

These three philosophical speculative systems—Vedanta, Whiteheadian Philosophy and Neo-Freudian psychoanalysis—share similar ways of interpreting the cause of the human person’s suffering. In essence, all three agree that neurosis arises from a fallacious understanding of the relation between the sufferer and the world. Each way of healing this delusion depends upon a reconstruction of the ultimates that form the foundations of that world (brahman-atman, the God of process, or the unconscious) containing the sources of recovery.

I conclude with Whitehead’s wise words about the limits of language and the unfathomable depths of the real:
The type of Truth required for the final stretch of beauty is a discovery and not a recapitulation. The Truth that for such extremity of beauty is wanted is that truth-relation whereby Appearance summons up resources of feeling from the depths of Reality. It is a truth of feeling, and not a truth of verbalization. The relata in Reality must lie below the stale presuppositions of verbal thought. The truth of supreme Beauty lies beyond the dictionary meaning of words.  

The Vedantist chants “OM.” Whitehead expresses the subterranean home of beauty which, when experienced through tragedy, gives the gift of peace. Horney moves her patients toward an authentic wholeness that can replace the false lure of the search for fame. Future sufferers and future wise healers will develop these three treasures in new ways.
Bibliography

Vedanta


Process Philosophy


Neo-Freudian Psychotherapy

Notes

1 For all practical purposes, Advaita Vedanta (as well as many other Hindu schools of thought and worship) regard philosophy and religion as interchangeable terms. I will use the term philosophy to cover both meanings for the immensely practical character of Indian thought and culture makes them functionally indistinguishable.


3 Taittiriya Upanishad 2.4.

4 The formula runs all through the Upanishads as a warning, a tool, a device, or an admonition to never take the part for the whole reality.

5 Chakravarthi Ram-Prasad, Eastern Philosophy (London: Weidenfeld and Nicolson, 2005) p. 37. This study is the most intelligible and trustworthy account of the various issues involved in all the schools and systems of Eastern Philosophy. It moves from India, through China to Japan in the most lucid and literate way.

6 Karma is the result of our actions. It can be either good or bad depending upon its constructive or destructive contribution to human existence.


10 See Process and Reality, op. cit. p. 348.

11 ibid, p. 348.


14 Chandogya Upanishad, vi.x. 1-3.


17 Neurosis and Human Growth, p. 94.

18 Ibid p. 261. Author’s emphases.

19 Ibid, p. 341.

On Zen Buddhism

Clive Sherlock

Although Buddhism does not deal directly with active psychosis or intoxication, the author of this paper, a certified psychiatrist, has chosen to orient his practice around Buddhist principles instead of the stricto sensu psychiatric ones. This paper explains how some of the relevant key elements of Zen Buddhist practice help to relieve suffering. Suffering includes the problems addressed by Western psychology and psychotherapy: depression, anxiety, grief, anger and stress.

Buddhism is fundamentally different than Western ways, and as such the two are incompatible. Buddhism is based on different tenets and different underlying mythologies from those of Judaism, Christianity and Islam, which have shaped our Western attitudes, the way we think, our mental concepts and models and our perception.

Buddha re-discovered, as he put it, an ancient way out of suffering that entails meditation, introspection and changes in behavior. It is to realize the true nature of self, to discover the life-function physically in the body as emotion and action and then to tame it, to make it civilized and truly human. Buddhism is not personal and does not allow opinion, theory or interpretation; nor, ultimately, does it allow belief in anything or anyone.

Essential to Buddhism is an understanding of cause and effect that describes how lack of insight leads from delusion to suffering and how changing our behavior and conscious awareness can release us from suffering. This is described below together with consciousness and the functional make up of human beings.

Western belief in a permanent self, in the reality of individual human selves or souls, in divine beings who are not subject to the laws of nature, in a creator, and in a first cause is denied in Buddhism and regarded as illusory.

According to Buddhism, we are responsible for our volitional actions and their effects and there is no possibility of atonement. Due to lack of awareness we often fail to realize that what we think, say, and do is
volitional and will have consequences for us. And so we fail to realize that how we are and how we react now is largely due to our previous volitional actions.

Buddhism maintains that there is no self in anyone or anything. The concept of self, ‘I’, soul, or ego is illusory. The Buddha made an analogy for this: a chariot is a composite of two wheels, an axle, and a platform, and as such is called a chariot. There is nothing apart from a particular arrangement of these parts that could be called a chariot. It has no self and when its parts are disassembled nothing remains that is a chariot. Words like chariot are only convenient ways of indicating such assemblages. So too with us human beings: there is no self, ‘I’, ‘me’, or ‘soul’ and when the causal conditions that give rise to us cease to exist, we cease to exist. Nothing remains, nothing continues. There is nothing that could reincarnate.¹

Everyone and everything is impermanent and in a state of flux: coming to be and ceasing to be. The universe is as it is because of its inherent nature without beginning and without end. Energy and matter are in ever-changing interdependent cycles of coming to be and ceasing to be.

Western theories hold that the fundamental cause of emotional problems such as depression, anxiety, anger and stress is genetic, psychological trauma in childhood, unreasonable thinking, social conditions or abnormalities in brain chemistry. Buddhism holds that the fundamental cause of such conditions is delusion and consequent attachment to desire. Whatever the physical, mental, and emotional conditions, past, present and future, we can reject them or accept them when they manifest. Rejecting them we suffer; accepting them we do not suffer.

Through Buddhist practice we can learn to let go of personal preferences, issues, opinions, theories and beliefs, and we can learn to accept what is actually here now. By letting go of thoughts and thinking, a shift occurs: the seat of consciousness moves out of the head and into the body; out of the realm of thinking and into the realm of physical reality. The Buddhist analogy is crossing over from this shore to the other shore. The other shore is beyond the grasp and understanding of ‘I’. It is without duality, has no cause, no beginning and no end. It is timeless and dimensionless. It is a shift from the world of thoughts to the world of emotions.

First we have to learn to let go. A Zen Buddhist text says of this: [Demons are] “… mental phenomena … that obstruct the potential for true understanding.”

[They include] “greed, hatred, conceit, opinionated views, … pride in knowledge, desire for personal liberation for one’s own
sake alone, sentimental compassion, anxious haste to attain enlightenment, idolizing teachers, rejecting the teaching because of finding fault with teachers’ external behavior, indulging in passions, and fearing passion. Demons may arise because of incorrect application of mind. ... a simple method of quelling demons is to refrain from clinging to anything mentally.”

[A demon appeared to a meditation master] “for ten years, and then it stopped. The meditation master told his disciples, ‘A ... demon had been coming here to bother me, but no matter what appearance it created, I dealt with it by not looking or listening. The demon’s manifestations had an end, but my not looking and not listening have no end.’”

Statements like this are easily misunderstood. It does not mean to close the eyes and ears. It means to see and hear clearly but neither to entertain nor to reject what is seen and heard. That is, not to engage with it either for or against. It is awareness and participation without interference.

Non-interference is a central theme in Buddhist practice. It should not be misunderstood as non-action, which can imply doing nothing, non-participation, inertia, and passivity. Zen Buddhist practice is very active and physical. Having ‘no end’ in the above text refers to causation: whatever has a cause also has an end. Not looking and not listening have no cause, no beginning and no end and do not interfere with anyone or anything. They leave no trace.

By and large Western lifestyles aim to satisfy desire to promote and confirm ‘I’, me, self. Buddhism aims to let go of desire and to diminish the sense of and attachment to the illusion of ‘I’, me, self. Buddhism does not try to shore up, strengthen or augment the illusory sense of self as Western ways do. On the contrary, Buddhist practice is designed to undermine ‘I’ until it is so weak and insignificant that it can be let go of altogether and allowed to drop off. What then remains is strength and compassion based on genuine insight (not opinion and theory). With the dropping off of ‘I’ there is no more fear because fear only arises when there is something to lose and only ‘I’ has anything to lose; only ‘I’ has attachments. ‘I’ is desire, ‘I’ is the wanting and so fear is the inexorable concomitant of ‘I’.

Consequently I am (‘I’ is) intimately involved in causing my own suffering. We want something: now this and now that; to have the one and to get rid of the other. We try to get what we want, to have our way, and we complain outwardly and/or inwardly when we cannot have it. We do not readily let go. Either we go on fighting to get it or we withdraw and give up—but still do not accept. This is our suffering.
The Buddha described suffering as not getting what we like and want, losing what we like and want, having what we dislike and do not want and not being able to get rid of what we dislike and do not want. Wanting and not wanting include everything we desire, not only excesses, indulgences and luxuries, but even the most basic and ordinary things in life: having enough food and water, feeling well without pain, not feeling depressed, anxious, angry or stressed, and living a reasonably quiet and enjoyable life.

The Buddha realized that the cause of suffering is attachment to desire: wanting and insisting on having our way. The Buddha’s remedy is to let go: not to insist and then complain or make a fuss when we cannot have what we want. Letting go and accepting cannot be done easily by an act of will. It requires changes in how we live day to day and in how we behave. The Buddha’s Teachings on this start with The Four Noble Truths: suffering, the cause of suffering (attachments), the ceasing of suffering (letting go of attachments) and the way that leads to the ceasing of suffering: The Noble Eightfold Path.

Normally, we are not willing to accept that we cannot have what we want and then, in addition to this, we will not accept the unpleasant emotion that flares up as a result of our not accepting. And so it gets worse and worse. We cause and compound our own suffering. Buddhist practice starts with accepting emotions as they flare up in us no matter what the cause. Anxiety is anxiety no matter what triggers it and the same goes for depression, anger, stress and all other emotions.

In Buddhism our lack of awareness and insight is called delusion. Specifically, delusion means not understanding The Four Noble Truths and not understanding that everything in life is impermanent, has no ‘I’ and entails suffering. Delusion is not understanding the principle of cause and effect and how it functions in us, in our life. This is the clue to the remedy. It means not aware and lacking insight. It has nothing to do with knowledge and learning. The focus is on the emotion, not the trigger.

When life goes well for us positive emotion flares up inside, and when life goes wrong negative emotion flares up inside. Positive and negative are defined by whether we like or dislike the emotion. Because we are unable to contain emotion, it drives us blindly in what we think, say, and do. Our state of consciousness therefore depends on the nature of the emotion and our reaction to it. The stronger the emotion, the more deluded we are and the weaker we are, the more easily and forcibly we are driven. Buddhist training develops the necessary insight and strength in us to be able to restrain ourselves and contain the emotion.
Our changing states of consciousness are depicted graphically in *The Wheel of Birth and Death*. The Wheel is held in the grip of impermanence. There are six states: heavenly beings, fighting demons, animals, hell, hungry ghosts, and the human state. We are driven from state to state by the *Three Fires* in us: desire/greed, aversion/anger and delusion. These are represented at the hub of the wheel as a cockerel, a hog and a serpent.

All six states are impermanent, and as long as we are bound to the wheel by our own blind (because deluded) attachment we are anything but free: we will be carried from one state to another. When happy and contented, we are heavenly beings. When arguing and fighting, we are fighting demons. When miserable and depressed, we are in hell. When wanting and dissatisfied, we are hungry-ghosts. When driven wildly by passions and unable to change our lot, we are as animals. When civilized and behaving properly—usually because we are not overly excited or upset—we find ourselves in the human state.

Release from the wheel is possible only from the human state because it is the only state in which we are not blindly driven by the Three Fires. Awareness and proper behavior *in the presence of emotion* are only possible in the human state. This possibility, this potential, is the main difference between us and other animals. However, although we have a human body, we are not always truly human. Realization of this requires hard, long training. Seeing into the true nature of ‘I’ and self is like realizing that someone is a conman and therefore being deceived by him no longer.

In Buddhism, consciousness is regarded as an aspect of living beings inseparable from the physical form. Consciousness arises when the senses make contact with their respective sense objects. In Buddhism, consciousness does not depend on our being aware. It includes what Western psychology calls “unconscious.”

Consciousness is a flowing stream of a series of elements, or *dhatus*, that together compose each moment of consciousness. The Sanskrit *dhatu* is derived from the same root as the English datum (from Latin meaning *give*) and in Buddhism it means “that which enters into the formation of the human being.” Each moment depends on the previous moment and on the mix of *dhatus* as they influence each other. For example, something we see (visual consciousness) causes a pre-existing series of *dhatus* to manifest now (memory consciousness), and these together evoke a series of emotions and feelings (tactile consciousness) which cause corresponding thoughts (mental consciousness) and so on. Each moment of consciousness arises and ceases as the next moment arises. The flow, development and evolution of the stream is like a family line in as much as parents give rise
to children who develop depending on all the influences acting on them and then become parents themselves. Each generation is affected by the family genetic structure, changes in the environment and each individual’s own volitional actions. A family only exists as long as children keep coming: there cannot be a break and then it starts up again. Similarly, series of dhatus continue until their causal conditions cease.

Our reactions to present circumstances, including to emotions, are volitional acts and so their effects will manifest in the future. This is the basis of the theory of karma (Sanskrit for the action itself and its consequences). It is how prolonged and recurrent anxiety, fear, anger, depression, and stress arise. Of special relevance to this paper is that when we willingly bear and endure the effects of past actions, when we suffer them through, they are thereby resolved and will not arise again. Our lack of reaction leaves no trace. When we reject, refuse or fight against them, our reactions will have their own consequences, which will manifest when the necessary circumstances arise. This keeps us bound to The Wheel of Life and Death. When they manifest we will again have the choice either to bear them or to reject them. The way to deal with emotional problems is to willingly bear and endure the impact, the force and the pain of them physically, in full conscious awareness in the body—not by thinking or talking about them. When everything in us is screaming out and feels as if it is about to explode, nevertheless we contain ourselves. If we genuinely and unconditionally accept what we dislike as well as what we like, then we will not suffer. This is the difference: we might not like it but we can accept it willingly and unconditionally. We can genuinely not mind.

Human beings are composed of five physical and mental elements known as The Five Clusters or Bundles. We are the temporary result of a particular arrangement of these just as chariots are the temporary results of their components. And as with chariots, there is no ‘I’ or self to us. The Five Clusters are: form, feeling, perception, mental formations, and consciousness. When The Five Clusters are disassembled, as at death, nothing remains of that individual.

Form is the physical world including the body with its sense organs and what enters through them: the physical world in and around us.

Feeling is the immediate effect of what comes in through the six senses. It is knowing in the body that what is sensed is needed (pleasant), dangerous (unpleasant, painful) or neutral (neither needed nor dangerous). Feeling is immediate and in the body before a thought has arisen.

Perception is the recognition and identification of what comes in through the senses. What has come in can now be named.
Mental formations are mental activities including will, preferences, desires, fears, aversions, opinions and beliefs. These are our idiosyncrasies which react with and distort what is felt and perceived and thereby give rise to volitional actions based on the illusion of ‘I’, self.

Consciousness arises in relation to the other four clusters. It is not a snapshot final result but an ever-evolving dynamic tapestry continually subject to the senses, feeling, perception and mental formations. What is in consciousness is sensed and so in turn is a continuing source for form, feeling, perception and mental formations. It is a reverberatory vicious cycle upon cycle in dynamic interdependence.

Insight and understanding of The Five Clusters arise when The Three Fires of desire/greed, anger/aversion and delusion are extinguished in each of them.

The seat of consciousness is called the heart mirror (“heart” as in “I feel it from the bottom of my heart” and “heartfelt”—not the physical organ). It is pure—that is, empty of ‘I’, of self—and therefore devoid of the distorting influences of the mental formations. Consequently, it reflects exactly what comes into it. From an early age a second mirror develops which, because it is associated with the newly developing ‘I’, ‘me’, reflects the reflection of the heart mirror and distorts it. Being deluded, we believe that these reflections are reality.

The contents of consciousness differ from person to person, and from moment to moment in each person because what enters through the six senses changes and is reacted to differently. Individual interpretations differ because the mix of mental formations differs.

Buddhist practice brings all this into awareness and so brings the realization that our opinions, theories and beliefs are just what they are and are not how things really are. This helps us let go of our attachments and of ‘I’—of our selves. We are not so easily deceived by them. The Five Clusters function naturally without hindrance when there is no illusion of ‘I’, of self.

As ‘I’ become less significant, the inherent pure heart mirror is uncovered like the sun shining forth when the clouds disperse. The sun was always there, it was only obscured by the clouds. On his Awakening the Buddha said “How wonderful, how marvellous, all beings, all beings, are fully endowed with the wisdom and virtue of the Tathagata, but sadly owing to sticky attachments, human beings are not aware of it.” Tathagata is a Sanskrit term the Buddha used to refer to himself meaning thus come, thus gone. The Buddha said “Who looks for me in form, who seeks me in sound, his footsteps go astray: he will not find the Tathagata.” The true
nature is not the form or the sound, or any other sense object, and yet it is not other than them either. Centuries later a Chinese Zen Master said “That which is before you is it. Begin to reason about it and you will at once fall into error. Only when you have understood this will you perceive your oneness with the original Buddha-nature.” “It is like the boundless void which cannot be fathomed or measured.”

There is no distinction between the Buddha and sentient things, but that sentient beings are attached to forms and so seek externally for Buddhahood. By their very seeking they lose it, for that is using Buddha to seek for the Buddha and using mind to grasp mind. The Heart Mirror is not the less for being manifested in ordinary beings, not is it greater for being manifested in the Buddhas.²

And the same Master said of followers of the Buddha’s Path

“you … who are attached to appearances or who seek for something objective outside your own minds [hearts], have all turned your backs on the Way [Path]. The sands of the Ganges²! The Buddha said of these sands: ‘If all the Buddhas and Bodhisattvas with Indra and all the gods walk across them, the sands do not rejoice; and, if oxen, sheep, reptiles and insects tread upon them, the sands are not angered. For jewels and perfumes they have no longing, and for the stinking filth of manure and urine they have no loathing.’”

Around the perimeter of the Wheel of Birth and Death is depicted the Twelve-linked Chain of Dependant Origination which exemplifies the Buddhist theory of causation. It is a detailed description of how the process of cause and effect leads from delusion to suffering. The formula is outlined as “because of the existence of this, that arises; in the absence of this, that does not arise.” The Buddha saw this with regard to the question, On what does suffering depend? It, together with old age, sickness and death depends on birth, becoming, clinging-attachment, desire and craving, feeling, contact, the six senses, name and form, consciousness, mental formations and delusion. That is, delusion leads to suffering.

The 12 links of the chain are:

1. Delusion—not aware. Lacking insight into the true nature of life, not seeing that everything is impermanent, without self and entails suffering. Not understanding The Four Noble Truths. Dependent on delusion, mental formations arise.

2. Mental formations—life moves to live, survive, grow and develop, but is as yet blind. Dependent on mental formations consciousness arises.
(3) **Consciousness**—innate awareness arising in the mind and body. Dependent on consciousness, *name and form* arise.

(4) **Name and form**, mind and body—this is the beginning of an individual life form. Dependent on name and form, the *six senses* arise.

(5) **Six senses**—eyes, ears, tongue, nose, skin and mind. Dependent on the six senses, *contact* arises.

(6) **Contact**—sense organs and sense objects bring awareness of the world inside and outside the body. Initially touch is the predominant sense. Dependent on contact, *feeling* arises.

(7) **Feeling**—(as in *The Five Clusters*) feeling of what is needed or wanted is pleasant, of what is dangerous or not wanted is unpleasant and painful. Dependent on feeling, *desire and craving* arise.

(8) **Desire and craving**—pleasant feeling gives rise to desire and craving to have while unpleasant feeling and pain give rise to desire and craving to get rid of. Dependent on desire for and aversion against, *grasping and clinging-attachment* arise.

(9) **Grasping and clinging-attachment**—depending on desire we reach out and grasp, seeking satisfaction of the senses for pleasure, safety and security. Dependent on grasping and clinging-attachment, *becoming* arises.

(10) **Becoming**—the streams of moments of consciousness, *dhatus*, are the inexorable effects of grasping and clinging. Dependent on becoming, *birth* arises.

(11) **Birth**—depending on conditions we will once again be born (find ourselves) in this or that state. Dependent on birth, *suffering, old age, sickness and death* arise.

(12) **Suffering, old age, sickness and death**—our sojourn in any one state will not last and we will remain insecure, tied to the Wheel and a slave to passions and instincts. Eventually we will go through the process of decline, old age, sickness and death still deluded, lacking awareness and insight. The chain will continue as cause and effect continue. Dependent on suffering, old age, sickness and death, *delusion* again arises—that is, continues to arise.

*Delusion* and *desire and craving* are the past causes of the present. We can do nothing about them—they are gone but their influences remain. Nor can we do anything to prevent the effects of our actions once we have done them—that is, from *grasping and clinging* to *suffering, old age, sickness and death* and so on to *delusion* again. These are the effects of the present in the future. The only link in The Chain of cause and effect that can be
changed, where there is choice, is grasping and clinging. These are voluntary actions.

Buddhist practice develops in us the strength to withstand the urges and compulsions of the emotions: not to get rid of or avoid them but to bear and endure them—which is to suffer them. Normally we behave like fish in a stream: seeing a juicy worm we rise to the bait and bite (engage). In that instant we are hooked and our destiny is out of our hands for another cycle—that is, until desire and craving arise in awareness again. When not reaching out to grasp and cling, not rising to the bait, there is no cause for becoming and so the chain is broken and there will be no more becoming, birth, suffering, old age and death, delusion and the rest.

In contrast with Buddhism, Western ways try to shore up individual selves, to make us feel better and to satisfy desire. Buddhism sees all this as deluded behaviour.

Before considering what we might learn from Buddhism we should first realize that ultimately Buddhist practice cannot be taken out of its religious context. Like other traditional religions, Buddhism requires submission and deference to something or someone we can trust, believe in and aspire to: something altogether greater than ‘I’, something without an ‘I’ or self, something to which we can humble ourselves and learn to be obedient to. In Buddhism this is presented in the being of the Buddha, as Buddha Nature, as a temporary and necessary measure which eventually must be let go. Irreligious, secular ways such as Western psychology, psychotherapy, social work and science do not have this feature, and so lack the all-important genuine and reliable belief and faith which is so necessary in the face of fear.

Nevertheless, training in basic Buddhist theory and practice without reference to the religion is possible up to a certain point and appears to be effective in dealing with emotional problems such as depression, grief, anxiety, anger and stress. Adaptation Practice is such a technique without specific reference to religion. It is the same preparatory training necessary before starting a traditional monastic religious training but without the religious aspects (cf. http://www.adaptationpractice.org/).
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1 This is discussed in relation to A N Whitehead, process philosophy and psychology in [The Universality of Impermanence (Sherlock C, 2003)].

2 Muso Kokushi.

3 Piyadassi Thera 1964.

4 Huang Po.

5 ibid.
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