Awakening and Insight

Zen Buddhism and Psychotherapy

Edited by Polly Young-Eisendrath and Shoji Muramoto

Also available as a printed book
see title verso for ISBN details

AWAKENING AND INSIGHT

Buddhism first came to the West many centuries ago through the Greeks, who also influenced some of the culture and practices of Indian Buddhism. As Buddhism has spread beyond India it has always been affected by the indigenous traditions of its new homes. When Buddhism appeared in America and Europe in the 1950s and 1960s, it encountered contemporary psychology and psychotherapy, rather than religious traditions. Since the 1990s many efforts have been made by Westerners to analyse and integrate the similarities and differences between Buddhism and its therapeutic ancestors, particularly Jungian psychology.

Taking Japanese Zen Buddhism as its starting point, this volume is a collection of critiques, commentaries, and histories about a particular meeting of Buddhism and psychology. It is based on the Zen Buddhism and Psychotherapy conference that took place in Kyoto, Japan, in 1999, expanded by additional papers, and includes:

- New perspectives on Buddhism and psychology, East and West
- Cautions and insights about potential confusions
- Traditional ideas in a new light

It also features a new translation of the conversation between Shin'ichi Hisamatsu and Carl Jung, which took place in 1958.

Awakening and Insight expresses a meeting of minds, Japanese and Western, in a way that opens new questions about, and sheds new light on, our subjective lives. It will be of great interest to students, scholars and practitioners of psychotherapy, psychoanalysis, and analytical psychology, as well as anyone involved in Zen Buddhism.

Polly Young-Eisendrath is Clinical Associate Professor of Psychiatry at the University of Vermont Medical College and a psychologist and Jungian analyst practicing in central Vermont, USA.

Shoji Muramoto is Professor of Psychology at Kobe City University of Foreign Studies.

Contributors: Christa W.Anbeek, Peter A.De Groot, James W.Heisig, Enko Else Heynekamp, Katherine V.Masis, Dale Mathers, Jan Middeldorf, Melvin E.Miller, Shoji Muramoto, Akira Onda, Moriya Okano, Richard K.Payne, Jeff Shore, Haya Tatsuo, Adeline van Waning, Polly Young-Eisendrath.

Awakening and Insight

Zen Buddhism and Psychotherapy

Edited by

Polly Young-Eisendrath
and Shoji Muramoto

Brunner-Routledge
Taylor & Francis Group
HOVE AND NEW YORK

First published 2002 by Brunner-Routledge
27 Church Road, Hove, East Sussex BN3 2FA

Simultaneously published in the USA and Canada
by Taylor & Francis Inc
29 West 35th Street, New York, NY 10001

Brunner-Routledge is an imprint of the Taylor & Francis Group

This edition published in the Taylor & Francis e-Library, 2005.

"To purchase your own copy of this or any of Taylor & Francis or Routledge's collection of thousands of eBooks please go to www.eBookstore.tandf.co.uk."

© 2002 Selection and editorial matter, Polly Young-Eisendrath and Shoji Muramoto;
individual chapters, the contributors

All rights reserved. No part of this book may be reprinted or reproduced or utilized in any form or by any electronic, mechanical, or other means, now known or hereafter invented, including photocopying and recording, or in any information storage or retrieval system, without permission in writing from the publishers.

British Library Cataloguing in Publication Data
A catalogue record for this book is available from the British Library

Library of Congress Cataloging in Publication Data
Awakening and insight: Zen Buddhism and psychotherapy/edited by
Polly Young-Eisendrath and Shoji Muramoto.
p. cm.
Includes bibliographical references and index.
1. Psychotherapy—Religious aspects—Buddhism
2. Psychotherapy—Religious aspects—Zen Buddhism.
3. Buddhism—Psychology. I.Young-Eisendrath, Polly, 1947–II.
Muramoto, Shoji. BQ4570.P76 A98 2002 294.3′375–dc21 2001043332

ISBN 0-203-36105-9 Master e-book ISBN

ISBN 0-203-37361-8 (Adobe eReader Format)
ISBN 0-415-21793-8 (hbk)
ISBN 0-415-21794-6 (pbk)

CONTENTS

ACKNOWLEDGEMENTS

This book is mainly based on a Kyoto seminar on Zen Buddhism and Depth Psychology held in May 1999 and sponsored by the International Research Institute for Zen Buddhism, Hanazono University.

The following chapters have been published before and are reproduced here with permission from the publishers;

Chapter 1, 'Buddhism, religion and psychotherapy in the world today' by Shoji Muramoto was originally published in *Psychologia,* published by Kyoto University.

Chapter 2, 'A Buddhist model of the human self: working through the Jung-Hisamatsu discussion' by Jeff Shore—an earlier version of this paper, in Japanese, first appeared in *Kikan Bukkyou* [Quarterly Buddhism], volume 48, published by Hozokan Publishing Company.

Chapter 3, 'Jung, Christianity, and Buddhism' by James W.Heisig, from *Bulletin of the Nanzan Institute for Religion and Culture*.

Chapter 4, 'The transformation of human suffering: a perspective from psychotherapy and Buddhism' by Polly Young-Eisendrath—an earlier version of this paper appeared, in Japanese, in *Kikan Bukkyou* [Quarterly Buddhism], volume 48, published by Hozokan Publishing Company.

Chapter 7, 'The Jung-Hisamatsu conversation' translated from Aniela Jaffés's original German protocol by Shoji Muramoto in collaboration with Polly Young-Eisendrath and Jan Middeldorf from *C.G.Jung im Gespräch* edited by L.Fischli and Robert Hinshaw, first published by Daimon Verlag, Zürich, 1986.

Chapter 8, 'Jung and Buddhism' by Shoji Muramoto, from *Studies of the International Research Institute for Zen Buddhism,* volume 6, 1998, published by the International Research Institute for Zen Buddhism, Hanazono University.

Chapter 9, 'What is I?' by Hayao Kawai from *Buddhism and the Art of Psychotherapy,* published by Texas A & M University Press.

Chapter 12, 'Buddhism and psychotherapy in the West: Nishitani and dialectical behavior therapy' by Christa W.Anbeek and Peter A.De Groot from *Studies in Interreligious Dialogue*.

Chapter 14, 'The Consciouness-only School' by Moriya Okano originally appeared in *Toransu-pasonaru Shinrigaku Nyumon* [An Introduction to Transpersonal Psychology] edited by Yoshihiko Morotomi, published by Nippon Hyoron-sha.

Note

Our use of diacritical marks on non-English words varies from chapter to chapter. Largely, we have adopted a policy of not adding diacritical marks to non-English words or names because the text looks cleaner and this is not a technical book on Buddhism in which Sanskrit terms would be used precisely. Adding or eliminating diacritical marks in the process of editing can lead to error and misreading. For this reason we have also decided to let stand the uses of these marks among those authors who used them in the first place, but not to add them to other papers where the same terms were used.

CONTRIBUTORS

Christa W.Anbeek is Assistant Professor of Religious Studies at the Catholic Theological Faculty in Utrecht, the Netherlands. She also works as a chaplain at the Psychiatric Hospital 'Veldwijk' in Ermelo, the Netherlands.

Peter A.de Groot is a psychiatrist at the Psychiatric Hospital 'Veldwijk' in Ermelo, the Netherlands.

Tatsuo Haya is Professor at Aomori Public University, specializing in Indian philosophy and Buddhism, and is a member of the Japanese Association of Indian and Buddhist Studies.

James W.Heisig is a permanent research fellow of the Nanzan Institute for Religion and Culture in Nagoya, Japan, where he has been since 1978 and which he served as director of from 1991–2001. His most recent book is *Philosophers of Nothingness: An Essay on the Kyoto School*.

Enko Else Heynekamp is a psychotherapist, psychoanalyst and Buddhist nun who lives and practices in Amsterdam, the Netherlands.

Hayao Kawai, is a Professor Emeritus at Kyoto University, the president of the Japan Society of Certified Clinical Psychologists and the Director-General of the Agency of Cultural Affairs of Japan. He has written and edited more than fifty books, including five books in English, including *The Japanese Psyche: Major Motifs in the Fairy Tales of Japan* (1988), *The Buddhist Priest Myoe: A Life of Dreams* (1992) and *Buddhism and the Art of Psychotherapy* (1996).

Katherine V.Masis worked as a translator for twelve years and taught philosophy for six years at the Universidad de Costa Rica in San Jose, Costa Rica, after which she began a career in psychotherapy. After a thirteen-year Zen practice, she has recently turned to Vipassana meditation and lives in Portland, Oregon. Her current interests include research on Buddhism in Latin America and inquiries into Buddhist child-rearing practices.

Dale Mathers is a Jungian psychoanalyst and a psychiatrist in private practice in London. He is an Associate member of the Association of Jungian Analysts, formerly of the British Association of Psychotherapy. He trained at St George's Hospital, London, and is a member of the Buddhist Society of London. His book, *Meaning and Purpose in Analytical Psychology,* was published by Routledge in 2000.

Jan Middeldorf is an instructor and training and supervising analyst at the Colorado Center for Modern Psychoanalytic Studies. He also maintains a private practice in Albuquerque, New Mexico. Among his interests are the study of narcissism and the formulation of an integrative psychoanalytic viewpoint.

Melvin Miller is a psychologist and relational psychoanalyst. He is Professor of Psychology, Director of Psychological Services, and Director of Doctoral training at Norwich University in central Vermont. He has a private practice, is on the editorial board of several journals, the author of many professional papers and chapters, and the editor of several books, including most recently, *The Psychology of Mature Spirituality,* with Polly Young-Eisendrath (Routledge, 2000). He has a long-time interest in Buddhism and philosophy.

Shoji Muramoto is Professor of Foreign Studies at Kobe City University. He has written widely on Jungian, Reichian and existential psychologies. http://www5d.biglobe.ne.jp/~shojimur/

Moriya Okano is Director of the Samgraha Institute for Psychological and Spiritual Studies, and is also a part-time lecturer at three universities.

Akira Onda is Professor Emeritus of Tokyo University and Honorary President of the Japan Creativity Society. He has written many books on the psychology of creativity, and the relationship between Enlightenment in Zen and creativity.

Richard K.Payne is Dean of the Institute of Buddhist Studies at the Graduate Theological Union, Berkeley. He specializes in the ritual practices of the Japanese Esoteric Buddhist tradition, Shingon, particularly the fire ritual (goma). In addition to studying the historical transmission of the goma from pre-Buddhist India to Japan, he is working on developing a cognitive theory of ritual.

Jeff Shore is a Professor of Zen Buddhism at Hanazono University in Kyoto, Japan. Originally from Philadelphia, he moved to Kyoto in 1981 where he has since lived and trained in Rinzai Zen monasteries. He has translated, written and lectured extensively on Zen thought and recently completed an anthology in English of works by Shin'ichi Hisamatsu.

Adeline van Waning is a psychiatrist and Freudian psychoanalyst. She is on the staff of Netherlands Psychoanalytic Institute and is a consultant for Health Services for Refugees, both in Amsterdam. She is also has a private practice and is the author of many papers and chapters. She is also a practitioner of Zen Buddhism.

Polly Young-Eisdendrath is Clinical Associate Professor of Psychiatry at the University of Vermont Medical College in Burlington, Vermont. A psychologist and Jungian psychoanalyst, she practices in central Vermont. She is the author and editor of many articles, chapters, and books. The most recent are *Women and Desire* and *The Cambridge Companion to Jung.* She is also a long-time student of Zen Buddhism and a recent student of Vipassana.

x

INTRODUCTION
CONTINUING A CONVERSATION FROM EAST TO WEST
Buddhism and Psychotherapy

Polly Young-Eisendrath and Shoji Muramoto

This collection of papers came into being largely as a beginning attempt to engage in a dialogue between a group of Western psychotherapists—mostly psychoanalysts (the majority Jungian)—and teachers and scholars of Japanese Zen Buddhism. The Westerners made the trip to Japan because of their gratitude for, and informed curiosity about, Zen Buddhism. The Japanese participants were interested in hearing from Western psychotherapists about their involvement with Zen because the Japanese were impressed with the fact of such an involvement. The Western participants were largely long-time practitioners of Buddhism (mostly Zen)—familiar with both psychotherapy and meditation—whereas the Japanese participants practiced *either* Zen *or* psychotherapy. This hidden and sometimes provocative difference between Western and Japanese participants was unknown until the conference was underway, but it became obvious in many group discussions in which Westerners were eager to ask questions about Zen practice and meaning, but the Japanese respondents could not relate their answers to any aspect of psychotherapy because they were not familiar with it. Nor did they seem curious about it.

When the conference was originally conceived, as we say below, we envisioned it as a highly select group of friends and colleagues from America and Japan coming together in Kyoto, to discuss Zen and psychotherapy. We thought that our psychotherapeutic focus would be on Carl Jung's psychology because we, the conference planners, both have considerable expertise in analytical psychology (Young-Eisendrath is a Jungian analyst and both of us are authors of books on Jung and his psychology) and Jung's depth psychology is better known in Japan than Freud's.

As things evolved, however, the conference grew by word of mouth until it included more than ninety participants from six countries: Japan, America, England, Belgium, Holland and Germany. Represented among the Western participants were both Jungian and Freudian analysts, as well as other kinds of therapists and a few non-therapists. Among the Japanese were psychologists and academics with a variety of approaches to psychology and psychotherapy, as well as Zen monks and scholars of Buddhism. There were also a number of American Zen monks and teachers participating in various ways, even in the unenviable role of translator (Japanese to

English). Most of these people were Americans who now live in Japan because of their connection to Zen.

The formal conference was preceded by a four-day silent retreat (in the manner of a Zen sesshin). The retreat was held at a 530-year-old Zen monastery in the coastal mountains of central Japan and was attended by eighteen of the Western participants, led by Paul Haller, an American Zen teacher from San Francisco Zen Center.

As we say below, the focus of our conference and of the papers was opening a conversation about some of the insights, methods, and biases that emerge from Westerners and Japanese in relation to the subjects of Buddhism and psychotherapy. We hoped for true dialogue, but it was difficult to achieve. Partly this was due to language and cultural differences, but partly it was due to the foreignness of this type of conference for Japan.

Originally we thought that our scope of cultural interest would be Japan and America in relation to Zen and psychotherapy. Because our Western presenters and participants included people from Europe and England, and because the Buddhist topics went well beyond the confines of Zen, our focus expanded, but did not deepen. The papers show that our presenters varied greatly in their acquaintance with Buddhism (some practice it as a religion; others are scholars of it; others use aspects of Buddhist practice—for example, meditation—without practicing it as a religion). Similarly, there is a lot of variance of acquaintance with psychotherapy, psychoanalysis, and psychology.

This diversity, as well as the uniqueness of the conference, meant finally that the presenters did not share much common ground, with the exception of the American presenters who tended to know each other through their professional contacts. Even this similarity among the Americans lent nothing helpful to the dialogue because we Americans had come with the distinct desire to learn from our Japanese colleagues, not to huddle among ourselves. The difficulties of trying to understand each other, through translators and confusion and lack of common ground, was frustrating, but not undermining. Instead, good will, enthusiasm, shared warmth—even feelings of intimacy in being together in such a ground-breaking conference—were palpable at every moment. There was enormous excitement in feeling the respect we had for one another, while acknowledging the shadows of World War II still hanging over such meetings.

The nature of this extraordinary conference has both positive and negative effects on this volume of papers. On the positive side, it is an opportunity for readers to become acquainted with Japanese authors, and Americans living in Japan, who have a perspective that is deeply influenced by Japanese views. On the negative side, the papers do not appear to be responding to each other or deepening a dialogue. Rather, each paper stands somewhat alone in its perspective. This is especially true of the papers coming from Japan.

With all of this in mind, we would caution our readers not to judge too quickly what is being expressed here. Westerners now have access to many books about Buddhism and psychotherapy. Some readers may feel that nothing said here is 'new' or 'original,' but that would be a very narrow judgment. We recommend that you

think of yourself meeting our Japanese and Dutch authors, and those Americans who live in Japan, as though you were listening to someone speaking in a foreign country, a context different from your own. Read carefully, try to see what is implied between the lines (so to speak), and then think about your own perspective on the issues. In Japan it would be considered extremely impolite to have even an academic conflict in a public conference. People do not engage in open conflicts, even about ideas. Ideas are offered with respect and are considered on their own merit. Respondents ask questions that expand or apply the ideas presented.

In the West, we tend to believe that only new or original thinking brings us forward in our understanding. We tend to look for such insights in reading. But we may then overlook how we can deepen by seeing things from a new angle, in a new light, although at first it seems that what is said is known to us, or at least that we have read it before. Please try to join us then in feeling the spirit of the conference and the challenge of the presenters—the authors here—of treading new ground together for the first time.

In the following remarks, we two editors speak individually and then join together to say something about how the conference was planned and evolved. These comments are meant to situate this book in the context of our experiences at the conference. We make no claims that these papers are comprehensive, in terms of a dialogue between Zen and psychotherapy. Rather, we believe that they are a good example of a first attempt to meet on Japanese soil to discuss some of the important ideas Western psychotherapists may have borrowed from Japanese Zen, as well as the perspective of our Japanese colleagues on the influences coming their way from the West.

YOUNG-EISENDRATH

Buddhism was introduced to the West many centuries ago, as early as the fifth century BCE, even before Alexander the Great came to India, where his followers remained after his death. As Buddhism traveled from India to other countries and cultures, as is well known, it blended with the indigenous religious practices of its new homes. When it came to Europe and America in the 1950s and 1960s, the fertile soil in which its roots were planted had been nourished largely by psychology and psychotherapy, rather than religion. Especially since the beginning of the 1990s, many efforts have been made to advance the differentiation and integration of Buddhism and its therapeutic ancestors in the West, especially in America (e.g. Meckel and Moore 1992; Epstein 1995; Rubin 1996; Molino 1998; Welwood 2000). Most of these efforts have been led by the therapeutic endeavor, that is, by the ways in which psychotherapists think and act from a therapeutic stance towards the ideas of Buddhism.

In some ways, this collection continues the same conversation. In some important ways, though, it has its own distinctive features, as we have said. In 1958, Professor Shin'ichi Hisamatsu of the famous Kyoto School of Philosophy at Kyoto University made a journey from Japan to the West in his own attempt to understand how

contemporary Zen Buddhism might apply to certain Western disciplines, psychoanalysis being one of those. Among his various destinations was Zurich, Switzerland. In May of 1958, Professor Hisamatsu met with psychiatrist and psychoanalyst Carl Jung to speak with him directly about Jung's theory of an archetypal Self and to explore the similarities and differences between psychoanalysis and Zen, especially in regard to the alleviation of human suffering. In many ways, Hisamatsu was a radical and revisionist thinker—as well as a long-time Zen teacher—and he wanted to find out whether or not psychotherapy, as practiced in the West, had as its goal something akin to the extinction of suffering held out as an ideal for Zen practitioners.

In this volume, we present a new and revised translation (Muramoto, pp. 109–121) of this notorious meeting. Dr Hisamatsu and Dr Jung attempted to have a conversation about the matters at hand, but in fact the differences in their languages (neither spoke the other's native language) and their cultures have left us with a great deal of confusion and guessing about their access to each other's ideas. In fact, we know that they did not have a 'dialogue' because dialogue requires give and take, an attempt to understand the other's perspective, and a willingness to ask questions with an open mind. These conditions were not present in their conversation. All the same, their meeting opens up some important issues for those of us now wrestling with the fertile, but confusing, entanglement of Buddhism and psychotherapy in the twenty-first century. Several papers here (e.g. Shore, Heisig, Muramoto, and Payne) address themselves to various themes in the Hisamatsu-Jung meeting.

MEETING IN JAPAN: YOUNG-EISENDRATH AND MURAMOTO

On 24 May 1999, more than fifty people from America, Europe and Japan—psychotherapists, scholars, American and Japanese Zen monks and nuns, Jungian and Freudian psychoanalysts, and students of psychology and Zen—gathered for an opening ceremony of a unique five-day conference on Zen Buddhism and psychotherapy at a famous Rinzai Zen monastery, Myoshin-ji in Kyoto. Eighteen participants had earlier attended a four-day retreat held at Rinsoin, a Soto Zen temple in the mountains of central Japan. Rinsoin is headed by Abbot Hoitsu Suzuki-roshi, son of the late Shunryu Suzuki-roshi who was the founder of San Francisco Zen Center. Bringing together both Rinzai and Soto influences, kept apart as different Zen sects (much as various Protestant sects are kept apart in the West) in Japan, this conference was treading new ground.

In Kyoto at Reiun-in Temple in Myoshin-ji Temple, our special opening ceremony included a tour of Shunko-in Temple, where Hisamatsu had lived. We heard many stories and memories of his wonderful influence on countless people, including large numbers of Westerners (Americans especially) who were taught by Professor Masao Abe, a major disciple of Hisamatsu.

When the entire conference finally gathered to hear and discuss the presentations by our speakers, we had more than ninety people attending various events from case

conferences to formal papers. At each session, there were two presenters, one from Japan and the other from a Western country, followed by impassioned discussion. It was our honor that Professor Abe was among our speakers, offering his paper on the self in Jung and Zen which is not included here because it is easily available elsewhere (e.g. Meckel and Moore 1992; Molino 1998). In all, we had about seventy Japanese participants and twenty-five from the US, Great Britain, and various parts of Europe. English was the language of the conference that included tours of several Rinzai monasteries, zazen at Ryosen-an Temple in Daitoku-ji Temple, a meeting with Professor Kawai at the International Research Center for Japanese Studies, and a visit to Hanazono University which offers basic studies for those who want to be Rinzai Zen priests, and was the main sponsor of the conference. Our daily conference meetings were held at a hall run by an Anglican church in Kyoto. Even with our team of about four very competent translators, we had many funny, frustrating, and complicated moments of not-knowing. For example, what is the Japanese word for 'deconstruction'?

For Japanese participants, this conference was perhaps the first occasion at which they encountered a context in which Buddhism and psychology had been combined by Westerners, a challenge to both psychology and Buddhism in Japan. In this regard, a comment by Zen priest Taiun Matsunami (from Ryosen-an) was illuminating. He said that modern Japanese Zen monks, unlike earlier ones, have generally spent so many years and so much energy getting *inka,* the certification for becoming a roshi, that they have little contact with the outside world and are often poorly equipped to face their own and their students' problems. In other words, in Zen training there is today a distinct absence of psychological knowledge.

This volume includes most of the papers given at the Kyoto conference. Unfortunately, a stimulating presentation on nirvanic substance by Kiyoshi Kato, a psychiatrist who is also a disciple of Hisamatsu, was not able to be included here. Three papers (Masís, Payne, and Heynekamp) have been added from people who wished they could have attended, but were unable. One paper (Anbeek and de Groot) was not able to be included in the conference program, although the authors were participants. Nevertheless, the intent of this volume is to reproduce the excitement (without the confusion and frustration) of a conference that was meant to be a continuation of a conversation that began in 1958.

YOUNG-EISENDRATH

Perhaps more important, this was an occasion of the West coming to the East. Those of us from America and Europe were looking to our Japanese colleagues for guidance. We came as questioners and seekers. We came in uncertainty and concern about whether we (many of us long-time practitioners of Buddhism) had been correct in making the assumptions that we had been making in comparing and contrasting Buddhism and psychotherapy.

And yet, surprisingly or perhaps not, Taitsu Kono-roshi—President of Hanazono University and Director of its International Research Institute for Zen Buddhism

(IRIZ)—welcomed us with the statement that Japanese Zen Buddhism had become 'devitalized' and added that it was his hope that 'psychoanalysts coming from America and Europe' might revitalize it. He hoped that we could open new ways of thinking and speaking that might interest Japanese lay people anew in the practice of Zen. We Western practitioners of depth psychologies were keen to hear from Japanese Zen teachers, especially from those monks and nuns who might be interested in the conversation between psychology and Buddhism.

The Conference on Zen Buddhism and Psychotherapy was initially just a glint in the eyes of the two editors of this volume. When we first became acquainted in 1984 (Dr Muramoto translated from English into Japanese a book on Jung's psychology for couples written by Dr Young-Eisendrath), we were startled, even amazed, at the similarities in our interests: Jung's psychology, feminism, Buddhism, hermeneutic philosophy, and the confluence of East–West. Although we did not meet in person until 1996, we became very good friends through reading each other's work and corresponding. In 1996, Young-Eisendrath traveled to Kyoto for a visit and presentations that were hosted by Muramoto. At that time, we began to think about a special conference for our own friends and colleagues. That vision expanded to a formal program with many events. Our hopes and expectations for the conference also expanded. This volume is the final product of those hopes and expectations.

The assumptions that Japanese writers and practitioners of Zen bring to their essays are often quite different from the assumptions of our Western contributors, whether or not the latter practice some form of Buddhism. Asian philosophy and culture never endured an intellectual upheaval like the Cartesian split of mind and body that brought the so-called Enlightenment to the West. The consequent achievements of scientific method and the less fortunate by-products of secular self-interest together laid the groundwork, in Europe and America, for the personal psychology of psychoanalysis and psychotherapy.

Our Japanese colleagues take for granted a different perspective, whether or not they embrace it, in which mind and body, self and family, individual and group, life and death are fused or blurred or integrated in a way that is unknown among contemporary educated people in Europe and America. Our Japanese colleagues do not experience these dualities as split apart, rent asunder. Many of the concepts offered to any serious student of Buddhism, such as the teachings of karma and rebirth, stir consternation and discomfort in an educated Westerner, but seem familiar and comfortable (even if one disagrees with them) for an educated Japanese. The Westerner has to stretch her or his perspective on self-world and life-death to appreciate, much less practice, many fundamental Buddhist teachings. Consequently, the Westerner may find it useful, even comforting, to recast them somewhat in terms that are familiar from the personal psychology of psychotherapy which also deals with levels of subjective life and suffering.

On the other hand, the Japanese person has to stretch her or his perspective on self-world and life-death to appreciate, much less practice, many psychotherapeutic teachings about the importance of personal knowledge and insight without self-condemnation or shame. These differences are deep and difficult. They should

not be quickly pushed aside in any desire to achieve a premature consensus about Buddhism and psychotherapy, even for the sake of trying to make sense of a particular moment—or a paper published here.

These are the differences that we encountered in our meetings in Japan in which we tried to speak together, through complicated translations of often technical terms, about the nature of human suffering and its alleviation. Whether we were discussing case material (e.g. transference and counter-transference), personality theory (e.g. *yogacara* or the psychology of complexes or ego), we often were uncertain about our 'understanding' each other. And yet, we tried hard to reach that common ground from which a true dialogue can be launched. Still, it is uncertain whether a Japanese psychotherapist 'works with the transference' in the way an American psychoanalytic therapist might be trained to do. It is uncertain whether an American Zen teacher means the same thing by 'karma,' in casting it as intentional action and personal responsibility, as a Japanese Zen teacher would. It is even uncertain whether any of us at the conference could speak fully to people of a different language and background about the term 'unconscious' or 'unconsciousness.' We tried. But we may not have meant the same thing by the words we used. At times, these kinds of obvious and hidden differences seemed more than a little daunting.

On the other hand, the good will and strong positive intentions, as well as the times we spent meditating together, embraced us all throughout our time together. On one level, we did not seem to care whether or not we understood our words because we were so happy to meet, and to share our common concerns in an atmosphere of great respect for each other, true intellectual discipline, and genuine open-mindedness. We did not bring with us the fear and prejudice that Jung and Hisamatsu must have had to endure in their meeting with each other. At least, it seemed this way to this participant-observer. Overall, there was an atmosphere of pervading love for the practices that we shared, and ultimately for ourselves in our willingness to encounter the difficulties of trying to understand what had not previously been explored between Japanese and Westerners, especially concerning the more complex concepts of Buddhism and depth psychology.

There is one final bit of information that needs to be noted. For a variety of cultural reasons, some of which were alluded to in Professor Kawai's presentation (an informal talk that is not reproduced here), Jung's psychology takes precedence over Freud's psychology in the national character of Japan and its people. As Professor Kawai explained it, when Japanese psychologists and psychiatrists began to become acquainted with the depth psychologies that were coming from Europe, they quickly felt more at home with Jung's work. Jung gave primacy to the mother-child relationship and central focus to the 'mother complex' in the adult, especially the adult male. This immediately resonated for Japanese men and women. The Japanese mother tends to be a dominant force in the family system, although she has had little power in decision-making and status in the culture at large. Freud's concept of an Oedipus complex did not immediately make sense to Japanese men, who generally did not know their fathers well and respected them from a distance. The idea of a young son competing with the father to possess the mother just didn't make sense.

A young son simply felt that he *possessed* his mother! No problem. The problems that might develop from this psychological situation as the son reached adolescence and adulthood, wanting to develop a family and place in the world of his own, seemed better mapped through the Jungian ideas of Mother and Child complexes, than through the Freudian notions of unresolved Oedipal conflicts. There were many other ways that Jung's psychology seemed a better fit than Freud's, not the least of which was Jung's theory of the archetypal Self or a universal organizing principle of subjectivity. This idea fits well with various aspects of Buddhism, especially as it has been shaped and practiced in Rinzai and Soto sects of Zen.

As we mentioned above, the conference was originally planned as a Jung-Buddhism event, but expanded over the course of its development as various Freudian and object-relational and interpersonal psychoanalysts heard about the event, and asked if they could attend. Both Young-Eisendrath and Muramoto have strong interests in object relations and interpersonal theories and practices of psychoanalysis. Young-Eisendrath's commitment to using the 'developmental approach' (see Young-Eisendrath and Dawson 1998 for a comprehensive review of the three Jungian schools or approaches) means that she practices a form of object-relational or intersubjective analytical psychology. Muramoto has also taken a keen interest in these aspects of analytical psychology as they also connect with his interest in constructivism and hermeneutical philosophy. These have much in common with contemporary Zen Buddhism, especially regarding perception and reality.

Thus, the reader might notice that, in addition to Zen Buddhism 'taking the lead' in the papers presented here, Jung's analytical psychology also takes the lead. And yet, one will also see that our contributors include Freudian and interpersonal psychoanalysts, as well as practitioners of object-relational approaches. And one paper deals with a contemporary cognitive-behavioral method, Dialectical Behavior Therapy, that was designed to incorporate various Buddhist ideas and methods. Overall, a reader interested in almost any aspect of the conversation between Zen Buddhism and psychotherapy will find something here that will bring new insights and raise new questions. Naturally, those readers who may be approaching this volume from religious studies will also find that many questions have been opened, and critiques offered, concerning the ongoing conversation between Zen Buddhism and Western religions, especially Christianity, because that encounter reflects, and is reflected by, many of the interests of psychotherapists.

We believe that we have achieved the basic groundwork for developing a true dialogue in future conferences. Although this volume and the Kyoto conference represent perhaps only the 'toe in the water' of true dialogue, they have been marked by a true open-mindedness. Our desire to understand each other and our deep love for our practices have joined us in a common effort. We have attempted to examine aspects of psychology and psychotherapy that concern the unconscious and its manifestations in light of the practices of Zen Buddhism. We have attempted to reveal and refine what we know about the transformation of human suffering through the formal relationship of therapist and client, as well as the formal relationship of Zen

teacher and student. What we offer here is offered in this spirit and with the desire to carry the dialogue forward.

MURAMOTO

There is a saying that Buddhism is transmitted eastward. Apart from some historical evidence that it has also travelled westward, the history of Buddhism largely testifies to the saying. This is not only to say that the religion that originated in India was finally transmitted, via China and Korea, to Japan—the farthest eastern country in Asia, but that Buddhism crossed over the Pacific Ocean and reached further and further into America. As a world religion, Buddhism has no national boundaries, no formal center (like Rome, Jerusalem or Mecca), and pursues its inherent and universal logic of enlightenment.

On the other hand, no religion is more able than Buddhism to adjust to, and assimilate, the prevailing ideologies of its adopted cultures. The Buddhism of each country where it is practiced is characteristic of that society and culture: Indian Buddhism was speculative and logical through its interactions with Hindu philosophy; Chinese Buddhism was practical under the influence of Taoism and Confucianism; and Japanese Buddhism is aesthetic and merged with nature worship under the influence of Shintoism. American (and, to some extent, European) Buddhism seems to have developed against the background of psychology, as William James predicted a century ago. So it is misleading to have a monolithic conception of Buddhism. Buddhism in any society and culture expresses a very local character without necessarily having an interest in, or knowledge of, Buddhism in another place.

America is a country where Buddhism travelled westward across the Atlantic Ocean, as well as eastward across the Pacific. These two may be merging with one another, although there is still a gulf between the form of Buddhism practiced by immigrants from Asian countries (who largely came to the West Coast of America) and American converts (see Seager 1999: 233). And now, partly as a result of so many Americans coming to Japan to study and practice Buddhism, the Japanese may be about to experience American Buddhism imbued with psychology, psychoanalysis, feminism, and democracy. The Japanese also need to know how their ancestors, mostly practitioners of Shin Buddhism, have struggled to adapt their religion to the values and lifestyle of America since the 1870s.

I was born, raised, and have mostly been living and working in Japan. Buddhism here has for a long time been spiritually devitalized. People often take it for granted that it is only concerned with tourism and funeral ceremonies, both of which allow the Buddhist temples to secure a stable income. So the Japanese often consider Buddhism to be a business that has nothing to do with spirituality although this assessment also needs critical examination.

And as Gross (1993:12) points out, unlike other Asian Buddhist countries, Japan has never adopted the ordination of nuns, and the male priests usually get married, are permitted to drink alcohol, and may have a more secularized lifestyle than Buddhist nuns would be permitted to have. Feminist theology in the West is unlikely

to find in Japanese Buddhism a counterpart that could be called feminist or to be able to pursue a feminist approach to Buddhist studies, with a few exceptions.

It is interesting to see how many everyday Japanese words derive from Buddhism. For example, the word *ishiki,* a term that is currently translated as 'consciousness' in psychology, is a transliteration of a Chinese word that refers to *mano-vijnana,* a Buddhist term for a thought-conciousness, the sixth of eight conciousnesses. Without a cultural heritage of an accumulated fourteen centuries of Buddhist influences, Japan would have found it very difficult to interpret terms from psychology and philosophy that were imported into Japan from Western civilization in the late nineteenth century.

Many Japanese words of Buddhist origin are nowadays used in a completely secular, and sometimes opposite, meaning. For example, *hotoke,* a Japanese translation of 'Buddha,' also refers to 'the dead' or 'a corpse.' *Mushin,* a transliteration of the Chinese word *wu-hsin,* referring to the state in which the mind has stopped functioning so as not to be attached to anything, often translated as 'no-mind' in English, is sometimes now used to describe one's behavior of begging or asking for money or something precious. In other words, it is the manifestation of greed. *Gaman,* usually translated as 'patience'—a favorite virtue of Japan—originally carried the Buddhist meaning of arrogance or boasting. The dramatic mask from Noh Theatre called *hannya,* after a transliteration of *prajna* or wisdom in Buddhism, expresses the rage and fury of an extremely hurt woman. So while Buddhism has long been self-evident for us Japanese, something that is in the air, we are very likely to have misunderstood and misinterpreted large parts of it.

In this and other ways, Buddhism in Japan may be similar to Christianity in the West. Christianity has long failed to meet the spiritual needs of many of the people it serves by being reduced to a social institution. Despite the emergence of several Japanese religious geniuses such as Kukai (774–835 CE), Shinran (1173–1262) and Dogen (1200–53), Japanese Buddhism has also failed to remain vitally connected to a spiritual path. Japanese people would rarely look to Buddhism when they feel spiritually frustrated. But that does not mean that they would look to psychology or psychotherapy to find an answer either.

There have been some Japanese psychologists such as Enryo Inoue (1858–1919 mentioned by Onda in this volume), and some philosophers such as the philosophers of the Kyoto School, especially Kitaro Nishida, who expected Buddhism to rescue the Japanese people from their predicaments. Buddhism has largely failed to meet such expectations, and we must inquire into this failure. There is a wide gap between the traditional Buddhism of social institutions and customs in Japan and the practice and study of Buddhism as initiated under the influence of Western scholarship. Such scholarship has proceeded independent of Japanese customs and is rarely accessible to the ordinary people of Japan. In the 1930s, Buddhism was mobilized into a national ideology in a nationwide campaign to justify the war of Japan with the West, as well as the invasion into other Asian countries. The Buddhist doctrine of no-self then degenerated into selflessness and self-annihilation in service of the emperor as a deity who would insure the victory of Japan. At that time, Kiyoshi Miki (1897–1945)—

one of Nishida's students—warned against the political abuse of Buddhism, and pointed out the necessity to develop disciplines such as Buddhist philosophy, Buddhist psychology, and Buddhist economics so that Buddhism might legitimately address diverse social needs.

Defeat in World War II forced Japan to rid itself of nationalist and militaristic elements, and to be exposed, especially in scholarship and educational influences, to the massive and overwhelming influence of American culture. As a result, the development of Buddhist studies in Japan, as advocated by Miki, has yet to be accomplished. Unlike the influence of Christianity in Germany, Buddhism in Japan has yet to examine itself critically, especially in regard to its involvement in nationalism and militarism.

Philosophy, especially religious philosophy of the Kyoto School, represented particularly by Keiji Nishitani—a student of Nishida—has been the main entry of post-war Japanese Buddhism, especially Zen, in a dialogue with the West. The main partners in this dialogue have been theologians and philosophers, not psychologists and psychotherapists. But, as King (quoted in Molino 1998:xii) points out, Nishitani, in *Religion and Nothingness,* fails to appreciate how the psychological tradition of Westerners would contribute to a strong interest of Western people in Buddhism. Contemporary Western depth psychology has already been incorporated into the social systems of the West, and now may offer some help in spiritual crises such as boredom, meaninglessness, and obsessions with relationships when they emerge in the lives of ordinary people. In general, Japanese religious philosophers have paid little attention to psychology, humanities, and social sciences.

To make matters worse, Japanese psychologists are rarely interested in philosophy or religion because the curriculum in Japan has so far not required university students to study philosophy or religion. There is no conception of 'Buddhist psychology' in a contemporary Japanese university.

The conference that was the basis of this book was perhaps the first occasion for many Japanese Zen practitioners and mental health professionals to be exposed to the flourishing tree that has developed in the West from the seeds sown about forty years ago by two Japanese philosophers and practitioners of Zen. D.T.Suzuki and Shin'ichi Hisamatsu began a dialogue with various psychoanalysts—most especially Erich Fromm and C.G.Jung—that has continued and born fruit. Now it is no exaggeration to say that Zen Buddhism, affected by and affecting psychotherapy, is also transmitted westward across the Pacific Ocean, revealing more and more of its global character, a key to spirituality in the twenty-first century.

References

Epstein, M. (1995) *Thoughts Without a Thinker: Psychotherapy from a Buddhist Perspective,* New York: Basic Books.

Gross, R. (1993) *Buddhism after Patriarchy: A Feminist History, Analysis and Reconstruction of Buddhism,* New York: SUNY Press.

Meckel, D. and Moore, R. (eds) (1992) *Self and Liberation: The Jung-Buddhism Dialogue,* New York: Paulist Press.

Molino, A. (ed.) (1998) *The Couch and the Tree: Dialogues in Psychoanalysis and Buddhism,* New York: North Point Press.

Rubin, J. (1996) *Psychotherapy and Buddhism: Toward an Integration,* New York: Plenum Press.

Seager, R.H. (1999) *Buddhism in America,* New York: Columbia University Press.

Welwood, J. (2000) *The Psychology of Awakening: Buddhism, Psychotherapy and the Path of Personal and Spiritual Transformation,* Boston: Shambala.

Young-Eisendrath, P. (1984) *Hags and Heroes: A Feminist Approach to Jungian Psychotherapy with Couples,* Toronto: Inner City.

Young-Eisendrath, P. and Dawson T. (1998) *The Cambridge Companion to Jung,* Cambridge: Cambridge University Press.

Part I

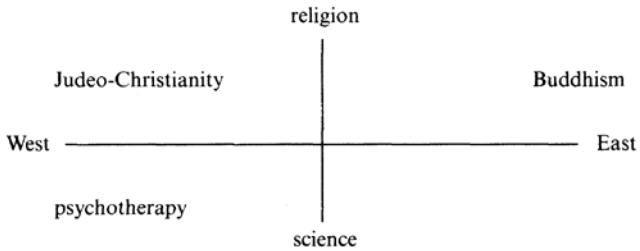
NEW PERSPECTIVES ON BUDDHISM AND PSYCHOLOGY EAST AND WEST

1
BUDDHISM, RELIGION AND PSYCHOTHERAPY IN THE WORLD TODAY

Shoji Muramoto

Buddhism and psychotherapy

When we speak of Buddhism and psychotherapy, it is usually taken for granted that Buddhism is one of the representative religions of the East, while psychotherapy is a technique for healing mental diseases based upon modern psychology as one of the sciences developed in the West. Most discussions about Buddhism and psychotherapy therefore presuppose, implicitly or explicitly, the following diagram:



The axes of the East and the West and of religion and science intersect with each other. Judeo-Christianity and Buddhism are located respectively in the position of Western and Eastern religion, while psychotherapy is found in that of Western science. According to this diagram, both Judeo-Christianity and Buddhism are in the upper half, classified as religions, while both Judeo-Christianity and psychotherapy are in the left half belonging to the West. Because for Western people monotheism has been a historical factor without which they cannot conceive of Western culture, their discussions about Buddhism and psychotherapy refer, though not always overtly, to the connections that each has with Western religion. Westerners don't connect Buddhism and psychotherapy simply with each other. When they speak of psychotherapy, of Buddhism, or of their mutual relationship, one can usually assume that some attitude toward Western religions is an underlying presupposition. In other words, their perspective on Buddhism and psychotherapy is more or less related to Western monotheism. On the one hand, this doubtless implies a limitation.

Statements on Buddhism made by Westerners often are a mixture of knowledge gained through translations and general introductory works and their own projections on the basis of their religious experience. Buddhism then turns out to be merely the other side of Western religion as experienced by them. On the other hand, this also makes Westerners sensitive to the historical and socio-cultural limits of their statements about Buddhism. It causes a critical attitude, which is duly applied to the thinking of those living in cultures different from their own. That has nothing to do with whether they believe in their own religions or not. In my opinion, this is one of the factors historically responsible for the vigorous energy shown by Western culture.

The situation changes considerably when Japanese say something on the topic in question. Their context is different. Though it is a historical fact that Buddhism was transmitted from India by way of China and Korea, Japanese usually take it to be their traditional religion deeply connected to their native mind. Buddhism therefore, though to a lesser degree, corresponds to the function of Christianity in the West. Like the latter, Buddhism in the course of history has developed its own institutions, has itself been institutionalized. Many Japanese still experience Buddhism not so much as a way of authentic living taught by the Buddha, but as one of many institutions, part of the sociological processes of bureaucracy and functional rationality observed by Max Weber. In any case it seems remote from anything alive. This aspect does not seem to be fully appreciated by Westerners interested in Buddhism. Small wonder that they often feel disappointed when they finally come to Japan in order to experience Buddhism and find, very often, remnants of old-fashioned authoritarianism or, on the contrary, symptoms of modernization in Zen monasteries.

In Japan, psychotherapy is usually introduced without any reference to its historical and socio-cultural context as observed in the West. For the original psychotherapists, the relationship of their thinking to Western religion has always been of great concern. The question of how psychotherapy is related to traditional religion, for Japanese psychotherapists, refers to Buddhism more than to a Western creed. However, they hardly show any interest in traditional religions, be it of criticism or defense. Such an apparent indifference to Buddhism should not, however, be taken at face value. The interest in it may be latent and manifest itself only in the course of time. As a matter of fact, in recent years there has been a growing concern with traditional religion such as Buddhism and Shintoism among Japanese psychotherapists. This special issue is only one of many signs. Whereas Westerners, as pointed out above, develop a critical attitude towards their own religions, I wonder if the same thing can be said about statements on religion and psychotherapy by Japanese psychotherapists. They consider Christianity and psychotherapy to be of Western origin, and what they say about them consists of their own projections upon them on the basis of an involvement in their own culture. But when they become aware of the historical and socio-cultural limits of their thoughts, their way of thinking may gradually become more critical.

Our discussion has so far been concerned with the horizontal axis of the East and the West crossing the vertical axis of religion and science in the diagram. We have

taken its validity for granted. To be sure, the two lines and the four positions help us clarify some aspects of 'Buddhism and psychotherapy'. But does the diagram really express our concern to see the relationships among psychotherapy, and religions in the East and the West? Does it in fact help us unfold a train of thought? What is meant by each of the two axes and by their intersection? Using the diagram as a convenient scheme for explaining something is one thing. Trying to understand the meaning of the diagram is quite another. The latter is never self-evident. It turns out to be open to interpretations. The poles of each axis, the East and the West on the one hand, and religion and science on the other, can be thought of as opposite to and identical with each other. So are the two axes themselves. Let us reflect a bit upon the diagram. First we must say that it is in no way self-evident that Buddhism is an Eastern religion and psychotherapy a Western science. Such a statement has only been presupposed. The more deeply and widely one thinks, the more problematic is the character both of Buddhism and of psychotherapy.

Japanization of modern Western psychotherapy

Is psychotherapy really of the West? Indeed, almost all founders of modern psychotherapy such as Freud, Adler, Jung, Reich, and Rogers were born and brought up in the West. It is deeply rooted in Western culture. Something corresponding to psychotherapy can, however, be found everywhere in the world, so also in the East. To alleviate the suffering of the human soul and to search for its salvation lies in the nature of humanity. Could not Buddhism be called an Eastern form of psychotherapy? In Buddhist sutras and Zen texts, there are many passages with deep implications for Western psychotherapists. The dialogues recorded in them have evidently a psychotherapeutic significance. They could be examples of an Eastern version of psychotherapy. It is certainly interesting to compare them with conversations known from psychotherapeutic sessions today with regard to both form and contents. This leads beyond the concern of the present study. What I would like to propose here is that psychotherapy, as generally considered, is not necessarily of the West. In other words, I contend that Buddhism also has by nature psychotherapeutic elements.

Furthermore, modern Western psychotherapy, whether Freudian, Jungian, or other, is becoming more and more popular in Japan. Though there are still only a very few Japanese psychotherapists in private practice, the knowledge of clinical or depth psychology is widespread through the mass media. The number of those interested in psychotherapy and having experiences as therapists or as patients is definitely on the increase. We witness the emergence of a certain image of the human person intrinsically connected with the popularization of psychotherapy which American scholars have described as the 'other-directed person' (Riesman 1950), 'psychological man' (Rieff 1959), or 'protean man' (Lifton 1968). This phenomenon reflects to some extent the modernization of Japanese society in the sense of its Westernization. And as Berger has clearly shown (Berger, Berger and Kellner 1973),

the modernization of a society is transferred to the consciousness of those who live in it. The consciousness of the Japanese is also in a process of modernization.

Yet, this aspect should be neither underestimated nor overestimated. On the one hand, there are only a few Japanese today, whether intellectuals or not, who follow the traditional way of life and are well versed in their own traditional culture. On the other hand, it cannot be simply said that the consciousness of the Japanese including psychotherapists has undergone modernization. Though various perspectives and forms of Western psychotherapy have been and are still being introduced to the Japanese one after another, it appears that there simultaneously is what may be called the Japanization of modern Western psychotherapy. This seems to me to be the fate of any foreign thought imported to Japan. In a sense, it is inevitable and even necessary that it unfold itself in a way adequate to the historically determined climate of Japan. The problem is that this Japanization is either simply ignored or justified without any serious confrontation with the original Western context from which modern psychotherapy emerged and developed. The Japanization of modern Western psychotherapy, irrespective of any differences of schools, shows, for example, in the lack of open discussions between a therapist and his client as well as between colleagues, be it in academic congresses or in therapeutic sessions, and in the relatively low appraisal of individualism leading to self-realization not only among clients but also among therapists. Bowing to social 'harmony,' the nature of which is seldom examined, Japanese often, consciously or unconsciously, give up what Freud recommends us to observe and respect as the basic rule of psychoanalysis: to put into words without any recourse to moral or social calculation whatever occurs to the mind. I often wonder whether psychoanalysis and Christianity were really brought to Japan despite their popularity.

Buddhism

Is Buddhism really of the West? Historically speaking, for us Japanese it is a religion that in the seventh century came not from the East but from the West. Buddhism originated in India, and was therefore transmitted from the West to Japan. Pali and Sanskrit, the original languages of Buddhist sutras and commentaries, are cognate with most Western languages. Nowadays there is a development of Buddhism in the West due in large measure to the efforts of Japanese Zen Buddhists such as Daisetsu T.Suzuki, Shin'ichi Hisamatsu and others. It is true enough that the understanding of most Westerners remains on a rather primitive level and is full of prejudices and misconceptions. At the same time, the phase of intensive introduction of Zen Buddhism to the West is gradually coming to an end. The so-called 'Zen boom' is certainly passing away. There is less and less 'Beat Zen' as one of the phenomena of the counter-culture, and instead there are more and more Western scholars who are no longer satisfied with translations or with introductions written in English, but find it very important to read Buddhist texts in their original languages. In addition, they strive to experience Buddhism directly in the Eastern countries where it has long been a central element of cultural tradition. They must be clearly distinguished from