

The Psychodynamics of Buddhist Meditation:

A Jungian Perspective

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BOTH JUNGIAN analysis and Buddhist meditation are concerned with the man who experiences a feeling of disorientation. Their aim is to help the man in suffering restore his balance, and in this sense they are both related to personal experience. Therefore, I feel that it is vitally necessary to discuss my own limited experience if I am to communicate in any depth.

In this age of dehumanization, restoration of the alienated part of ourselves, which is both highly personal and unique, is extremely important for our well-being. We tend to consider personal experience as subjective, in the sense that it is idiosyncratic; thus, we surmise that no one is able to thoroughly understand another's experience. It seems to me, however, that the most personal of experiences are also those which are most universal. Imagine you are walking down a path on a very dark night. Suddenly you see a snake crawling toward you. You are so frightened that you feel you may have a heart attack. Careful observation reveals, however, that it is a rope in front of you, not a snake. We could regard this kind of experience as both idiosyncratic and pathological, the result of a personal illusion; yet many people have experiences of this nature, which we can understand psychologically as a projection¹ of inner

¹ "Projection means the expulsion of a subjective content into an object. . . . Accordingly it is a process of dissimilation by which a subjective content becomes alienated from the subject and is, so to speak, embodied in the object. . . . We may distinguish passive and active projection. The passive form is the customary form of all pathological and many normal projections; they are not intentional and are purely automatic occurrences." C. G. Jung, *The Collected Works of C. G. Jung* (hereafter referred to as *Collected Works*), vol. 6 (Princeton, N.J.: Princeton University Press, 1971), pp. 457-458.

fear onto an external reality. In this sense what takes place in such a situation is part of the common human experience.

Also, in this connection, consider the love stories in world literature; each is culturally conditioned besides being individually different, and yet, they all have a very universal quality to them. This may sound superfluous, but each of us who loves someone feels that there is only one such occurrence of this particular kind in the past, present, or future. However, this feeling of love, as well as what we do about it, is very personal and at the same time universal.

To repeat, I consider personal experiences very unique to the particular person and, at the same time, very universal. Consequently, I hope that my discussion, which aims at communicating what I consider to be the essentials of my experience in Jungian analysis and Buddhist meditation will have a universal dimension.

From time to time I have been placed in a position of giving analysis in conjunction with *zazen*. One such case involved a friend of mine, a professional man, who was, then, forty-eight years old. A few years ago he got into trouble in his marriage. However, his trouble with his wife began in a serious way several years before that. At the time he came to me he was very depressed and had suicidal tendencies. This man was born into a prestigious family in Japan and received a good education. His wife was several years older than he and they had no children. I asked him to come anytime he wanted to and for the first ten days he came every other day to speak with me. Since he was a Judo expert I suggested to him that we Sit together.² Sometimes he stayed more than three hours, and he related to me his past experiences and also his understanding and feelings about his life. He said he felt very much relieved in Sitting with me.

Ten days later he brought a dream to discuss. He said he took a nap the day before and had a dream. Since he had no dreams for many years, he was really surprised to have had such a clear dream. The dream goes as follows: "I was walking along in an unknown desert. There were around me many big horse-like animals, all dead. I felt sick but I also felt that I must go my way."

In contrast to Freud, who considered dreams as distorted fulfillment of

² The principle of Judo is non-resistance which is based on the Buddhist teaching of *andaman* (Japanese *muga*), or being free from ego-calculation or ego-attachment. For a further discussion of Judo see the article "Judo and Psycho-physical Unity" by Robert Linsen in *The World of Zen*, edited by Nancy Wilson Ross (New York: Vintage Books, 1960), pp. 291-292.

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repressed wishes, both sexual and moral, Jung regards dreams as spontaneous portrayals of the actual situation of the unconscious in symbolic language; that is, they are a natural occurrence as the spontaneous expression of the unconscious process.³ Unlike Freud, who tried to interpret dreams to get at the latent content of the manifested material, Jung accepted the dream context as presented; in other words, he regarded the dream as an experience, not unlike an experience in daily life. Hence, he maintains that the dream is meaningful on its own; it should not be tied to judgement and evaluation by the ego-centered consciousness.

What, then, is the significance of dreams to the individual according to Jung? For Jung, life is a process that flows between the two poles of the consciousness and the unconscious. Thus, he maintains the hypothesis that dreams, or other materials from the unconscious, e.g., visions, fantasies, are to be understood, or appreciated, in conjunction with the conscious situation. This image of the psyche, as consisting of the two poles of consciousness and the unconscious, can best be visualized by using the Chinese symbolism of T'ai Chi, or the Great Ultimate, as the dynamic totality of the interplay of the opposites of yin-yang, with yin as the unconscious and yang as the consciousness. This technically implies, in the case of dream analysis, that we must ask what kind of associations the dreamer has regarding the images and symbolism of the dream.

I asked my friend what associations he had regarding his dream. The only association he gave me was that the dead animals, perhaps horses, reminded him of his wife because she was born in the year of the horse. He was unable to say anything else as he was so very depressed. However, he told me that he strongly felt, in his dream, the importance of the act of going on his own way. I also stressed the importance of his decision to choose his own way although the destination was unknown: his way might be the way to destruction and he should be prepared to accept this possibility.

Since this man's most urgent problem was concerned with getting a divorce, besides recovering his lost life energy, he pessimistically regarded himself as condemned by the entire Japanese community because the Japanese of his age generally regard marriage as an almost sacred institution. Marriage is not between two loving hearts but between two families; so, to want to divorce his wife was related to his perception of himself as hopeless and self-deprecating.

³ For Jung's interpretation of dreams, see the following two articles: "The Nature of Dreams" and "General Aspects of Dream Psychology" in *Collected Works*, vol. 8.

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Obviously he was unable to accept himself as a divorcee in his consciousness.

If you look at the dream from this man's conscious situation, the dream is obviously compensating the conscious attitude. It says: you must realize you have chosen your own way even though you feel lost to the extent that you cannot decide to do anything; everything else is barren and dead, and yet you are ready to go your own way. Jung maintains that the dream can function as a compensation to the conscious situation of the dreamer. Consequently, without having the associations of the dreamer we cannot make an interpretation of the dream. This Jung calls interpretation on the subjective level because you need the dreamer's subjective and personal associations. These associations are often confessional and very painful; in the case of my friend, even to say that he wanted to divorce his wife was very hard. Compared to his "ideal" self-image, the image of himself as a divorcee was for him hopelessly devastating and too painful to accept.

The part of our being which appears neglected and inferior to our conscious values and which, accordingly, appears meaningless is designated by Jung as the shadow. Nevertheless, unless we accept the shadow part of ourselves, we cannot be ourselves or a total being. By being aware of one's shadow, one can enlarge the content of consciousness which results in strengthening the consciousness. This confrontation of the consciousness and the unconscious in order to bring up the unconscious content and integrate it into consciousness is called by Jung the transcendent function. What is brought out in this way is, thus, transcendent to the contents of both the consciousness and the unconscious. Jung defines the transcendent function as "the way of obtaining liberation by one's own effort and by finding the courage to be oneself."⁴

Since my friend had no other associations regarding this dream, I asked him to use his dream as a way to experience himself, or as a *kōan*, in conjunction with his Sitting. A *kōan* is enigmatic for the rational intellect and mostly consists of the experiences of Zen personalities. What is expressed in the *kōan* is the *satori* experience—an experience of the numinous. The individual who has experienced *satori* has experienced a change of attitude towards life, and the *kōan* conveys this highly personal and original experience: "What is your original face and eye" is a famous *kōan* revealing the *satori* experience.⁵ The Zen

⁴ *Ibid.*, p. 91.

⁵ This famous Zen expression is traditionally ascribed to the Sixth Patriarch Hui-neng (638–713). See D. T. Suzuki, *Essays in Zen Buddhism: First Series* (London: Rider & Company, 1948), p. 211.

master Lin-chi (Japanese, Rinzai Gigen, d. 866) also expressed his *satori* as the realization of the "True man of no rank" appearing within and without through one's breathing in and out.⁶ Unmistakably, both the "original face and eye" and the "true man of no rank" refer to the unique ground of our being, or our genuine personal identity, which is both personal and at the same time universal.

Zen often speaks metaphorically of the experience of this real self as "getting through the bottom of one's being." The water in a bucket which is placed in the ocean merges into the vast body of water when the bottom of the bucket is removed. One and the same water is then found both inside and outside of the bucket; thus, the reality of the water is one, be it within or without the bucket. The Buddhist teaching of *anātman*, or non-substantiality, is based on this experience of the unity of life, or the oneness of water within and without the bucket. *Anātman* is not a metaphysical but a psychological statement in the sense that it is an expression of the awareness and the feeling of this bottomless ground of one's existence or the unity of life. Zen, therefore, has an optimistic as well as a stubborn faith in one's real self as being both personal and universal.

This fundamental faith in oneself found in Zen is articulated by Lin-chi as faith not in supernatural beings but in one's own being.⁷ Based on this act of sheer faith, the practice of Zen Sitting is carried out. The real self thusly fulfills itself, the forgetting of one's own boundaries of individual existence takes place, and the cosmic reality of the Buddha as *dharma-kāya* (the body of truth) manifests itself. To quote Dōgen (1200-1253) the founder of the Sōtō school of Zen in Japan, "To learn Buddha Dharma is to learn oneself. To learn oneself is to forget oneself. To forget oneself is to be experienced in the myriad of things."⁸ Elsewhere Dōgen also appreciates his experience of the bottomless self as the activity of the Buddha:

Being single-minded, you throw your body and mind into the house
of the Buddha and forget them. Being thusly carried on by the hand of

⁶ *Chen-chou Lin-chi Hui-chao Ch'an-shih Yü-hsi* (The Dialogues of the Zen Master Lin-chi Hui-chao of Chen-chou), edited by Hui-jan. *Taishō Shinshū Dai zokyo* (Taisho Edition of the Tripitaka in Chinese), edited by J. Takakusu, et al. (Tokyo: 1924-1934), vol. 47, no. 1984, p. 496c.

⁷ *Ibid.*, pp. 496b-c, 497b, 498a, 499a, 499b, 501a, 501b, 502c, etc.

⁸ *Shōbōgenzō*, edited by Etō Sokuō, 3 vols. (Tokyo: Iwanami Shoten, 15th printing, 1964), vol. 1, pp. 83-84.

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the Buddha, you follow the activity of the Buddha and you are free from the life and death (of *samsāra*) to become the Buddha, without effort and without exerting your mind.⁹

It is important to point out that the term "Buddha" simply means "the awakened one." Awareness of oneself has been very much stressed in Buddhist tradition. However, gaining self-knowledge never ceases as long as we are living. In this sense, we can say that the "self" can only be defined by the act of walking the path of our life, or, is "to be experienced in the myriad of things." Since no human being lives in a vacuum, the act of walking is understood in relation to one's environment, just as the water in the bucket forms a continuum with the water outside of it. The action of one is that of the other and the existence of the two is a continuous process which is interdependent, reciprocal, and transactive. It forms a field of patterns of countless relationships consisting of numerous sequences of connected events. As discussed above, Zen has a fundamental faith in the inner man as being original, spontaneous, creative, free, and unique. Therefore, this field of functional relationships of the individual and his environment is to be understood as a creative process of the entire universe.

Psychologically speaking, by focussing on a *kōan* one can create a vacuity in the consciousness,¹⁰ thus the consciousness is wide open to the emergence of the contents of the unconscious, and this results in the activation of what can be called an altered state of consciousness. This experience of the contents of the unconscious is, in my opinion, referred to in Buddhist tradition as Interdependent Origination. The simplest formulation of this teaching, which is found in many canons, is as follows:

When this is, that is;
This arising, that arises;
When this is not, that is not;
This ceasing, that ceases.¹¹

⁹ *Ibid.*, vol. 3, p. 240.

¹⁰ The Chinese term "Ch'an," or Zen in Japanese, is a transliteration of the Pali "jhāna," or Sanskrit "dhyāna", which is often used synonymously with "samādhi" in the Buddhist tradition. The state of *samādhi* is, psychologically viewed, considered as "a mental condition in which the ego is practically dissolved," or a state in which "a withdrawal of the centre of psychic gravity from ego-consciousness" is taking place. *Collected Works*, vol. 11, p. 485.

¹¹ Walpola Rahula, *What The Buddha Taught* (New York: Grove Press, 1959), p. 59.

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Since "this" and "that" symbolize all possible opposites, to experience both "this" and "that" as they are is to experience them as part of the dynamic whole of Interdependent Origination and psychologically speaking can be considered as the transcendent function. Zen Sitting can, therefore, be understood as a form of the transcendent function as it facilitates the transition from one psychological condition to another by the mutual confrontation of opposites, namely "this" as the consciousness and "that" as the unconscious.

I asked my friend to take out whatever feelings, images, or ideas that occurred to him during Sitting so that he could integrate "that," or the unconscious part of his being, into "this" or his conscious sphere. In this way I expected him to become aware of that other half of himself which he despised so much, namely his shadow, as a part of his total psychological situation. I hoped that the growing awareness of "that," would gradually compensate the menacing power of "this," or his conscious perception of himself as so hopelessly lost and suicidal.

My friend seems to me to have thus been able to activate his insight, or gain a new perspective of his life. Clearly, his existence, or life, cannot be separated from the way he takes. The question, where am I going, or why am I going, is not mentioned in his dream at all. Why is simply going his way emphasized? What conscious situation, then, is compensated for by this act of going? I had a feeling that he did not want to go on with his life; he was afraid that he was ready to commit suicide and this was also very much feared by his wife. In this sense, for him, where to and what for, were not the issues, but simply going on was the point. Life is an on-going process here and now. Pursuit of what should be makes us blind to what is, or to the here and now. We should be aware of the value of our own existence in terms of simply being. This creative receptiveness and responsiveness to what-is, is the message from the dream to compensate this man's suicidal impulse.

The dead horses which my friend associated with his wife were also a major symbol in this dream. This man seems to be a sensualist and thus his wife was represented as an animal, indicating that he related himself to her instinctively. In other words, his image of femininity, or women, was on the level of instinct, not on the level of human subtlety. It is vitally necessary for this person to develop his image of women; to differentiate it, to appreciate it, and to articulate the feeling of life contained therein. Obviously he does not need a dead animal, and yet it is part of him. What is dead in this dream is not outside of him but inside; namely, the feeling of life connected to his wife to whom he related instinctively.

According to Jung, the image of woman in man is termed as the *anima*. The *anima* is personified normally as a contra-sexual figure in the dreams. On the other hand, the *animus* is the masculine nature of women and is also usually personified in dreams as a member of the opposite sex. It is generally maintained by Jung that one has to deal with his shadow before he can deal with the *anima* or the *animus*, simply because the latter two are more archaic, in the sense of being less differentiated than the shadow, and would thus appear very dangerous, nonsensical, and unpredictable. This man's dream indicates that his shadow is projected to the image of himself as walking alone, whereas his *anima* is projected to the dead horse and is not up to the level of a human being, showing that human awareness is lacking.

Dreams are also related to collective or objective ideas and, in this vein, I would like to take up the symbol of the horse in this dream. According to Japanese astrology, the woman born in the fire-horse year (*huouma*) is sometimes considered as a man-eater. Often that kind of woman has a difficult time finding a husband, even today. Interestingly enough, my friend mentioned that his wife, being several years older than he, was speaking of her life with him after retirement. He felt, however, that he could not accept that kind of feeling and attitude to life, and he really felt that his future was dead as far as his life with her was concerned. One could say that he did not want to be eaten up by his "horse wife." With this consideration of the collective Japanese image regarding "horse women," we are amplifying the dream image of horses not only on a subjective level but also on the collective level. This is a method which employs collective images and symbols found in world literature, myths, fairy tales, religions, astrology, etc., to amplify the dream symbolism. Thus, we can interpret dream symbols on the objective level and it indicates that dreams have not only a personal, or subjective dimension, but also a collective, or objective dimension.¹²

¹² The method of amplification is employed by C. G. Jung in order to elaborate and clarify a dream-image by means of directed association and parallels from mythology, folklore, religions, art or literature. According to Jung, "The *amplificatio* is always appropriate when dealing with some dark experience which is so vaguely adumbrated that it must be enlarged and expanded by being set in a psychological context in order to be understood at all. That is why, in analytical psychology, we resort to amplification in the interpretation of dreams, for a dream is too slender a hint to be understood until it is enriched by the stuff of association and analogy and thus amplified to the point of intelligibility." *Collected Works*, vol. 12, p. 277. Hence, Jung's method of amplification

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Dreams also have a universal dimension. When we focus on the act of going, besides its function of compensating this man's feeling of being so lost as to consider suicide, then, we get a universal image of human existence. One's own way is clearly personal, belonging to each and every individual, and yet, the act of going on one's way is quite universal. One cannot go anywhere except by finding where one is in the here and now; going is being here, and becoming is being oneself. This paradoxical image that becoming is being is understood as an expression of what Jung calls the Self. The Self has a very paradoxical nature, being simultaneously the center and the circumference of the psyche, as well as the core of one's existence. If you ask who is the author of this dream, which is a very pertinent question for this man's critical situation, the answer given by Jung would be that it is the Self. The Self is, thus, not only the author of the dream but also the entire dream itself. If we consider my friend's dream from such a perspective, the dream appears neither subjective nor objective, but micro-macro cosmic. This is analysis on the level of the Self, or individuation.

In my understanding, many *Zen kōan* can be understood as the expression of the psychological process termed "individuation" by Jung. My friend's dream shows many levels of consideration, and which level is most needed or important for his awareness cannot be decided unless he relates to it with his meaningful associations. However, on the level of the Self, or the individuation process, it can function as a *Zen kōan*. The meaning of a *kōan* is never explicit, simply because our awareness is limited by many personal factors such as our interests, education, background, or our suffering and sorrow. Furthermore, *Zen kōans* are very individualistic and related to the personal events in the life of *Zen* masters or *Zen* practitioners in their critical moment of *satori* and the only way in which they can be "understood" is through serious involvement in *Zen* practice.

Jung uses the term individuation "to denote the process by which a person becomes a psychological 'in-dividual' that is, a separate, indivisible unity or whole."¹³ Jung discovered in his many years of clinical experience and practice that this process of becoming oneself is unique to the individual and depends on one's psychological condition at any given time. The individuation process,

allows materials that are obscure and confusing to become clearer and more understandable by permitting them to "speak for themselves."

¹³ *Collected Works*, vol. 9, part 1, p. 275.

which involves integration of the conscious and unconscious, gives a sense of purpose, or meaning, to life which makes the individual a unique person. In connection with my friend's case, walking the path alone does not refer to any concrete or objective end, and yet he himself cannot experience himself as an individual unless he walks that path. Herein one finds a very important idea in Jungian psychology which is termed finality; this term finality refers to the "immanent psychological striving for a goal," or for "a sense of purpose."¹⁴ With this concept of finality Jung differentiates analytical psychology from Freudian psychoanalysis and Adlerian individual psychology. As is well known, Freud introduced the idea of causality in understanding neurosis as being determined by past traumas, while Adler stressed another perspective of neurosis which was the product of the will to power as developed through one's inferiority complex.

Both Freud and Adler consider the human psyche as determined by either past experiences of traumas or future purposes, or *telos*, aimed at by the will to power, and in this sense their views can be termed deterministic. In contrast to this psychological determinism, the Jungian viewpoint is characterized as finalistic in that it focuses on the phenomena observed as an "immanent psychological striving for a goal," thus respecting the spontaneity, creativity, and freedom of the individual psyche.

In order to be an individual my friend had to walk alone the way that was his own. Here we need to ask the question again, but this time in a different context: i.e., what is dead in this dream? We pointed out that if we regard this man's dream from a subjective level of interpretation his relationship and feeling towards his wife was dead. However, I was curious about the intensity of his anger and his strong condemnation of his wife. As I discussed above, he insisted that his wife was depriving him of the possibility of realizing himself by always talking about their retirement. A protest of such strength, and the fact that he repeated it so often, made me suspicious. He gradually came to realize that the other side of this anger and condemnation was connected with his childish reliance on his wife. I also felt his anger was directed towards himself because he felt seriously dependent on his mother-wife to the extent that he was incapable of going his way alone. Viewed in this way, the dream-death of the "horse wife" also represents the death of this man's dependence on his wife. As a matter of fact, later on his anger against his wife turned into an appreciation for their past twenty years of life together and the nourishment and

¹⁴ *Collected Works*, vol. 8, p. 241.

care he received from her. Unless he could accept himself as dying to his old self, or to his dependence on his wife, he could never be himself, or the in-divisible one. Paradoxically stated, dying is living for this man.

The theme of dying to one's old relationships and perceptions is often found in *Zen kōans*. The one that comes to mind in this connection is Hyakujo's Fox.¹³ I would like to paraphrase it: Whenever the Zen master Hyakujo (in Chinese Po-chang, 720-814) delivered a sermon, a certain old man was always there listening to it with the other monks. However, one day the old man did not leave with the other monks but remained in the lecture hall so Hyakujo became curious and asked him who he was. The old man answered, "I am not a human being. In the past, namely in the time of the Kashō Buddha, I was a head monk, like you, here in this very same temple. One time a monk came to me and asked whether an enlightened one could fall into the *samsāric*, *karmic* existence. I answered no. In this way I fell into the state of being a fox and have gone through five hundred lives as a fox. Now, I beg you to give me one word that will release me from this fox state." Thereupon he asked Hyakujo, "Does an enlightened man fall into the *samsāric*, *karmic* existence?" Hyakujo answered, "No, *karmic* law is evident." With that very utterance the old man was thoroughly enlightened and he made a vow and said, "I am now released from the state of being a fox. My body will be found in the backyard of the temple. I dare make a request of you: please bury me according to the funeral customs for a monk." Hyakujo thus ordered the monk in charge to beat the clapper and inform the other monks to hold a funeral service after the midday meal. The monks thought this very strange because all of them were in good health and no one was in the infirmary. After the meal Hyakujo led them to the base of a rock in the backyard, and with his stick dug out the body of the fox and had it cremated. In the evening Hyakujo went to the rostrum in the lecture hall and told the monks the whole story. Ōbaku (in Chinese Huang-po, d. 850?), a disciple of Hyakujo, thereupon asked, "This old man made a mistake in his answer and fell into the state of a fox for five hundred lives, you say? But what would have happened to him if he made no mistake?" Hyakujo replied, "Just come up here near me and I'll tell you what would have happened." Then Ōbaku went up to Hyakujo and boxed his ears. Hyakujo, clapping his hands

¹³ The second case of the *Wu Men Kuan*. For an English translation see R. H. Blyth, *Zen and Zen Classics, Volume Four: Mumonkan* (Tokyo: The Hokuseido Press, 1966), pp. 39-55.

and laughing, exclaimed, "I should say that the barbarian has a red beard, but here I should also say that there is a barbarian with a red beard."

This *kōan* may sound extremely strange. In a relationship between master and disciple, how could the disciple box the ears of the master? Some scholars maintain that Zen is iconoclastic; not only beating the masters but even burning the sacred statue of the Buddha, an incredibly blasphemous act for the religious consciousness, has been noted in Zen history. However, when we ask, for instance, who is this old man who lived in the same place as a Zen master, like Hyakujō himself, then, we have a strong feeling that this old man, who was condemned to the fox state, must have been connected to Hyakujō. In Buddhist tradition reincarnation of enlightened individuals is not an alien motif. As a matter of fact, in the *Jātaka* the Buddha himself is said to have reincarnated into countless beings before he became enlightened, and during these lives he took many forms, both animal and human, in which he practiced his teaching of compassion. In this *kōan*, Hyakujō is obviously referred to as the one who is ready to get into the *samsāric* existence of *karma* by his act of compassion. In this spirit of compassion he must have "died to himself" numerous times, say five hundred or more. There is no end of compassion for Hyakujō in going or living his own way as a compassionate and enlightened master.

Karma refers to one's existence. The term *karma* is derived from the verb *ky* which means to do, or to act. Thus *karma* means action of the individual. However, as I discussed before, the individual never lives in a vacuum and his action invites the reaction of other individuals, and this is then countered by his reaction to this reaction and other people's reactions, *ad infinitum*. Hence, *karma* not only refers to the personal dimension of the individual in terms of the process of action/reaction, but also refers to the collective dimension of the individual life in the process of action/reaction involving the entire chain of life. Thus *karma* is also regarded as Interdependent Origination in the Buddhist tradition. In this sense, *karma* is one's own existence which can never be separated from the process of action/reaction in the entire universe. No one can be free from his own *karma*. In Buddhism, however, the enlightened one is characterized as the one who transcends his *karmic* bondage. Hence, nothing is wrong with the fox-master's answer.

In this *kōan*, the point, in my understanding, is the attitude towards one's own *karmic* existence. Conceiving of enlightenment as being free from *karma* is based on the perception of *karma* as something external, or an external condition whereby one is controlled by something outside of oneself. In this sense

there is no appreciation or acceptance of one's own being as spontaneous and creative: he is simply not himself. However, the monk Hyakujō's answer clearly shows his acceptance of his *karmic* existence. He accepts his own *karma*, and by accepting it he becomes a free and creative individual. The difference lies in one's attitude towards one's own *karma*. One is in *karma* and yet not bound by it if one accepts it. We often think that freedom is realized only when we can make ourselves free from bondage, and bondage is often conceived of as external constraint. We must realize, though, that bondage is also one's own perception or understanding of reality. Just like my friend, who died to his own perception of his wife, the Zen master Hyakujō must have experienced the death of his own perception of himself as a free man as many as five hundred times. Transcending one's own *karma* and being enlightened is the unceasing process of becoming oneself. In this sense, being oneself can never be separated from the way itself, and this is expressed in Buddhism quite often. For instance, in the Chinese version of the Buddha's last sermon we read that Buddha is a ferryman. By himself he crossed over to the far shore as well as taking other people to the far shore. Buddha is the *dharma* bridge. He is the great path or way which enables man to cross over the river of *samsāra*.¹⁶

As Jung says, a *lāna* is a means to create "an almost perfect lack of conscious assumptions."¹⁷ This means that the withdrawal of the center of psychic gravity

¹⁶ *Yu Hsing Ching, Taishō Shinshū Daizōkyō*, vols. 1, 11. The Buddha went to the river Ganges and saw people crossing it with boats and rafts. But both the Buddha and his disciples are said to have vanished and stood on the further bank. Then the Buddha preached in the form of these stanzas:

The Buddha is the master of a ship on the ocean.

He is a *dharma* bridge to carry people over to the further port.

He is a palanquin of Tao or a great carrier to carry over all devas and men.

Also he releases himself from bondage, being able to cross over to the further shore to ascend to the realm of immortality.

He makes his disciples free from their bondage to enable them to attain *nirvāna*.

The Pāli *Mahā-parinibbāna-sutta*, however, has a different verse:

They who cross the ocean dream

Making a solid path across the pools—

Whilst the vain world ties the basket rafts—

These are the wise, these are the saved indeed!

T. W. Rhys Davids, translator, *Buddhist Suttas* (London: Oxford University Press, 1881), pp. 21-22.

¹⁷ *Collected Works*, vol. 11, p. 549.

centered around the ego takes place and is followed by the creation of a new psychic condition that is not ego-centric but ex-centric, meaning that the center of the consciousness is in a state of flux. In the ex-centric state of mind one can experience a spontaneous interplay of images, visions, feelings and ideas which are partially related to past experience. Therefore, one can experience his present condition in various ways by integrating these psychic contents; in this way man can expand or enlarge his awareness. In *zazen* (with a *kōan*) what takes place is the rearrangement of psychic conditions which can result in the creation of a new identity or personality.

In the case of my friend, many associations regarding his past experiences which centered around the "dead horse" were activated and related to me. In this manner his psychic contents were rearranged and he was able to strengthen his consciousness. Thus, he activated a new perception and feeling of life. This new personality of his, so to speak, was no more defensive and rigid with fear and anxiety, fighting for its existence in terms of its own values. In this way he was able to decide for himself to confront his wife. In reality, he confronted her, as I said before, not with the feeling of fear and condemnation, but with the feeling of appreciation and hope for the emergence of the new life thus activated.

In speaking of the application of Buddhist meditation to Jungian analysis we must have a common ground. This common ground, in my experience and appreciation, is one's attitude to life. In the case of Zen meditation nothing external, even the dogmas or creeds of Buddhism, are dealt with. In the case of analysis the issue is not theories of the human psyche but the attitude of honest commitment to oneself or accepting one's worst self. If any change takes place one must die to the previous self, and to do this presupposes an awareness of oneself and a reintegration of one's alienated self. This has traditionally been spoken of in the famous Zen dictum as whatever comes from without is not the genuine treasure of yourself. Or, another famous statement that I mentioned before expresses this as "to realize one's original face and eye." To be an individual in the Jungian sense of the individuation process shares, in my opinion, many of the same underlying processes as found in Zen, as I discussed by using my friend's case and Hyakujō's Fox. So, psychologically speaking, I fully agree with Jung when he says that Zen "can be understood as an Eastern method of psychic healing, i.e. making whole."¹⁰

¹⁰ *Ibid.*, p. 554