

以無住爲本。

這段文字的意思是：人類自發自動的本性及其適應力經常受到吾人可以稱之爲「個人強迫性」及「文化強迫性」的阻撓或破壞。所謂個人強迫性，我們指的是：個人以往經驗強加於其對當前生活情境之知覺與反應的效果。而文化強迫性則指：社會上無數的民俗與規範在個人不知不覺中所塑造出的固定思想模式和價值系統。結果與習俗不符之事務即經常受到忽視。雖然參予於社會及文化中，對於個人人格的發展是必不可缺的，然而，這種個人和文化的強迫性却經常造成目光短淺，胸襟窄狹，執迷不悟，無忍耐心，野心勃勃，憂思焦慮，以及非理性的敵意，甚至是各種不同程度的病態行爲。所有的心理醫師對這種現象都知之甚稔，我們也無需多加贅述。

在此特別值得一提的是：禪宗和心理治療發現人類苦難最重要的來源是人類過度的自私自利之心。受到自私之心矇蔽的人，很少能看到這個世界的真貌，他們祇會以自己的私慾來度量它。同時，他們的觀點也經常充滿了諸如羨慕、嫉妬、挫折、及憤怒等等的強烈情感。因此，爲了要恢復人類天生的直覺能力及其富於適應性的變通能力，禪特別強調必須從自私自利的活動中脫離出來，以不斷地追求日本禪師佐藤幸治稱之爲「無我的自我」所擁有的新自由與創造性。

同樣地，心理治療也發現納爾西斯症（對自己病態的愛）是神經性焦慮的最重要來源，而其反面的愛別人的能力，則是情緒健全的必要基礎。

（下期待續）

向均衡的傾向（洛克），實現真正自我的驅迫力（賀爾妮），「有機的估評過程」（羅吉斯），或趨向於最廣義的健康（蘇利文）。

現代心理治療的創始人佛洛伊德，雖然在我們的心目中通常都不把他當做是性善論者，可是他却始終奉行這一個假設；他認為：如果我們能夠幫助病人除去橫塞於其心中之罣礙，讓他毫無拘束地說出他所想到之事物（包括他的夢），那麼他的天賦潛能便可能為其生活中令其困擾的問題尋出正確的答案。無論他如何稱呼這種能力——潛意識或下意識——他總不否認：瞭解自己的一切並且能將之告訴心理醫師者，祇有病人的心靈或病人自身，雖然他經常不知道自己擁有此種能力。事實上，佛洛伊德對於人之科學最偉大的貢獻，便是以自由聯想和夢之解釋等方法來探索此種天賦之領悟力，以供心理治療之用。

綜上所述，如果我們說：禪和心理治療在關於人性理論方面，有超乎吾人尋常意料之共同點，這應該不是牽強附會之言。

2、人類苦難的來源。對於人類苦難的來源，壇經曾有如下的說法：

我此法門……先立無念為宗，無相為體，無住為本。無相者，於相而離相。無念者，於念而無念。無住者，人之本性。

於世間善惡美醜……並將為空，不思酬害。念不思前境。若前念、今念、後念，念念相續不斷，名為繫縛。於諸法上，念念不住，即無縛也。此是

一、人性的本質。關於人類本性的禪宗理論，最簡潔而又最具權威性的敘述可能是惠能（西元六三八年至七一三年）所作的著名偈文。在傳說中，他因此偈而贏得了六祖的尊號：

菩提本無樹，  
明鏡亦非臺；  
本來無一物，  
何處染塵埃。

根據我的了解，這首偈的意思是：人性是善的，人類的本心是生而自發自動、富有彈性、並且有洞察力的；祇要它不沉迷於情慾、妄想、以及利己的欲望，也不受它們的影響，那麼它對環境中各種刺激的內在或外部反應，必然是合宜而具有適應性的。在佛家術語中，這種人類的本心即稱為佛性。

值得注意的是，這種人性的觀點雖說是來自印度，其實也是中國所固有的。最先倡導它的是易經（這是在大約三千年前編纂的討論變異之道的書），在孔子和老子的訓誡中也充滿了這種思想。事實上，印度佛教之所以會變成中國禪，而其中心思想也從解脫來世輪迴之苦轉移至追求現世生活的寧靜與愉悅，主要還是由於對中國哲學（尤其是道教）懷有深遠修養的中國僧侶努力不懈所致。

對於某些心理醫師而言，這種人性的理論可能是相當不可思議的。可是在實際工作之時，我們之中却很少有人不假設：人類「內環境」所遵循的平衡原則，也同樣地可應用於其心理環境。這種傾向曾被冠以許多種不同的名稱；例如趨

capacity to love, the most essential source of emotional health and strength. (To Be Continued)

□□□ 戴秉衡教授著  
臺大黃光國譯

戴秉衡博士一八九九年生於福建古田，一九二五年畢業於上海聖約翰大學，一九三七年獲社會學博士學位於芝加哥大學。旅居紐約、華盛頓時，接受心理分析訓練於莎利文門下。他曾執教並行醫心理分析治療於北平協和醫學院（一九三五年至一九三九年）及敦克大學醫學院（一九四三年至一九六九年）。他有兩項特別興趣，其一為給予精神科醫生及住院醫師短期的個人分析，作為職業訓練的一部份；另一為研究心理分析和宗教的關係。

雖然中國佛教宗派之一的禪宗經常被視為宗教神秘主義的一種形式，不過我們也可以把它當做是心理治療的一套體系。因為禪和心理治療的共同目的都是要使人類享受社會和文化的福澤，而不失其真純之本性，使生活健全、富創造性，而不受憂思焦慮之困擾。因此之故，我們將對於下列的幾個主要論點來比較禪和心理治療：

culture is absolutely essential for the development of the individual personality, these personal and cultural compulsives, nevertheless, do often breed shortsightedness, narrowmindedness, bigotry, intolerance, unhealth inhibitions, unfounded fears and irrational hostilities, and, in unfortunate cases, pathological behaviors of various kinds and of varying degrees of severity. This phenomenon is so familiar to all psychotherapists that there is no need for further elaboration.

What perhaps should be specifically mentioned is the fact that in both Zen and psychotherapy the most important source of human suffering has been found to be man's excessive ego-preoccupation. For people who are so preoccupied seldom see the world as it is; they can see it only in terms of their own needs. And their vision is often clouded by strong feelings, such as envy and jealousy, frustration and anger. For this reason, in order to restore man's original intuitive capacity and his adaptive flexibility, Zen emphasizes strongly the need for liberation from the compulsive cravings of the ego and constantly points to the regenerating freedom and creativity of what a Japanese Zennist, Koji Sato, has aptly called the "egoless ego".

Similarly, psychotherapy has found narcissism, the morbid love of self, to be the most important source of neurotic anxiety and its opposite, the capacity to love, the most essential source of emotional health and strength. (To Be Continued)

“non-form” as the substance, and non-attachment as the foundation. What is meant by “non-form?” “Non-form” means to be detached from form even when associated with it. “No-thought” means not to be carried away by thought in the process of thinking. Non-attachment is the original nature of man.

This state of non-attachment should characterize...At no time should a single instant of thought be attached to anything. If one single instant of thought is attached to something, the successive thoughts will be similarly attached; the result is bondage. On the other hand, if no thought is attached to anything, there is freedom. Hence, nonattachment is the foundation of this teaching.

This passage can be best understood to mean that man's original spontaneity and adaptability is often stunted or ruined by what we may call his personal and cultural compulsives. By personal compulsives, we mean the compelling effects of one's previous personal experiences on one's perception of, and response to, a current life situation. By cultural compulsives, we mean the myriad ways in which the folk ways and mores of one's society tend to mold one's thought patterns and value systems without one's awareness. As a result, what is not customary is often depreciated. While participation in society and

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Even the founder of modern psychotherapy, Freud, who is not usually associated in our mind with people who believe in the goodness of human nature, worked most consistently on this very assumption; namely, if we can help remove the obstacles standing in the patient's way so that he can say freely what comes to his mind, including dreams, the chances are that something in him will come up with the right answers to the perplexing problems of his life. Whatever one may choose to call this something—the unconscious or the subconscious—there is no denying the fact that it is the patient's mind or the patient himself who knows and who informs the therapist, even though he often does not know that he knows. In fact, to have tapped this innate source of insight for psychotherapy by the methods of free association and dream analysis may be considered as Freud's greatest contribution to the science of man.

In the light of these considerations, perhaps it is not farfetched to say that in regard to the theory of human nature, Zen and psychotherapy have surprisingly more in common than we would ordinarily expect.

2. The Genesis of Human Suffering. In regard to the genesis of human suffering, the Platform Sūtra has this to say:

In this teaching of mine...“no-thought” has been instituted as the main doctrine,

its immediate response to stimuli from the environment, within or without, is usually appropriate and adaptive, provided it is not "attached" to, and thereby influenced by, egotistic cravings, passions and delusions. In Buddhist terminology, this original mind of man is called Buddha nature.

This view of human nature, it should be noted in passing, is as typically Chinese as it is Indian. It was first stated in the I-Ching (the Book of Changes compiled some 3000 years ago), and runs through all the teachings of Confucius and Laotze. In fact, it was mainly through the efforts of Chinese monks who were thoroughly versed in the Chinese philosophies, especially Taoism, that Indian Buddhism was transformed into Chinese Zen and its central focus was shifted from deliverance from the cycle of rebirths in the next world to the cultivation of an unfettered and joyous life here and now.

This theory of human nature may sound strange to some psychotherapists. But actually very few of us do not practice with the assumption that the homeostatic principle operating in the "inner environmet" of man will somehow function equally well in his psychological environment. This tendency has been called by various names, such as the tendency toward consistency (Lecky), the urge toward the realization of the real self (Horney), the "organismic valuating process" (Rogers), or simply the tendency toward health in the broadest sense of the word (Sulli-



One has been giving short-term personal analyses to psychiatric and medical residents as a part of their professional training. The other is to study the relatedness of psychotherapy and religion.

Although Zen, the teaching of a Chinese Buddhist sect, is generally thought of as a form of religious mysticism, it may also be considered as a system of psychotherapy. For Zen and psychotherapy share a common objective, and that is to enable man to enjoy the benefits of society and culture without losing his innate spontaneity and to live a full and creative life without being hampered by undue anxiety. It is on this basis that we will compare Zen with psychotherapy in regard to some major issues to be mentioned in the following.

1. The Nature of Human Nature. Perhaps the most authoritative and the most concise statement of the Zen theory of human nature is the following famous verse of Hui-neng (638-713 A.D.), which, according to legend, won him the recognition as the Sixth Patriarch:

The mind is the Bodhi tree,  
The body is the mirror stand.  
The mirror is originally clean and pure,  
Where can it be stained by dust?

My understanding of this verse is that human nature is good and that the original mind of man is naturally perceptive, spontaneous and flexible;

# Bilingual Buddhist Digest

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## Zen And Psychotherapy

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Dr. Dai was born in Ku-tien, Fu Kieng in 1899. He graduated from St. John's University, Shanghai in 1925 and received his Ph. D. in sociology from the University of Chicago in 1937. He had psychoanalytic training under Harry Stack Sullivan in New York and in Washington. He taught and practiced psychoanalytic therapy in Peking Union Medical College from 1935 to 1939, and in the Duke University School of Medicine from 1943 to 1969. He has two special interests.