用的，尤其是對於控制衝動有所困難，及把自己或自我擴張看得太重的人；因爲它能使人們不再依戀於物慾之上，而擁有自由心靈之特徵。

最後，心理治療能從禪中習得的最重要一課，乃是它對於人類本性的教誨。爲了治療的目的，我們不妨認爲人類的心靈本來擁有直覺式領悟及適當行爲的巨大潛能，然而，它却很容易受到習得之恐懼與禁制之阻撓。探討病人的這種直覺潛能，並將之解放出來而加以利用，應當是心理治療的主要目標。欲達成這一點，必須時時注意病人的直覺領悟，而不必對治療者自身的理論依据多作關心。病人的直覺式領悟常以下列形式表現出來：(1)他以往對於某一生活情境之最初反應。這一點，他常因焦慮而將之忽略或壓抑掉；(2)他現在對於某一生活情境之立卽反應。這一點，他也常因焦慮而猶疑不決，不敢將之表現出來；(3)他對於治療情境中某一刺激作反應時，進入其心中的第一個思想或感覺。這一點，他也常常無法說出；(4)他對於自己對某一生活情境之態度或感覺，突如其來的新看法；(5)其他各種較爲人所了解之自我表現的形式，例如病人在治療情境中的非語言行爲、他的幻想，最重要的是，他的夢。完整而有系統地利用此種病人之直覺領悟之指標，可以稱之爲直覺式的心理治療。

由於篇幅所限，對於直覺式心理治療的方法，我們也無法再作詳述。值得一提的是：它最少有三個明顯的好處：(1)它能減少病人對治療的抗拒，因爲病人主要是藉由自我發現的過程而習得新事物。(2)由於抗拒力極低，它能縮短治療的時間。(3)它能增加病人的自尊及獨立自主的能力。這是因爲此種方法能不斷地提醒他：他在治療的過程中是處於領導者的地位，而他的種種進步也是由於自己努力所獲致的結果。

人之文化及自我的束縛中解脫出來，對於成人人格之完整性是不可或缺的。

5、禪與心理治療彼此相長之道。　在本文前部，我曾經指出：心理治療的分析方法在許多方面都可以有助於禪之訓練。此處，我們還須表明：禪有許多東西也是值得心理治療效法的。

首先，從我在這個社會作爲一名心理醫師的經驗中，我深深體會到：使病人無法發揮其天賦潛能及創造力的最大障碍，是病人過度的關心自己及其病態的爭强好勝心。這一事實使我想起禪的無我概念——其意爲全心全意地投入一件進行中的工作或一樁人際關係中，而不受到强迫性自我關心的干擾——這不僅祇是一種宗教或哲學的理想，它還可以作爲心理治療之實際目標。試想對於下述古代禪師之偈能够衷心奉行的人，該是多麼的悠遊自然：

雖生猶死，
去來自由；
應用隨作，
不離自性。

從强迫性的關心自我解脫出來的結果，並不會像西方人所想像的變成脆弱、被動、或退化的自我。它反倒會變得更强壯、更有創造力，正如壇經所言，解脫了的人會「來去自由」，而不受憂思焦慮之困擾。

其次，經過修正過的冥思方法亦可用以補助心理治療之不足。依据我自己的經驗，病人如能每天從事十五分鐘的冥思或自省，必能獲益良多。這是讓病人把他在治療中所習得之事物固定下來，並在治療後繼續從事自我發現的一種好方法。禪的「無念行」如果能適當的加以實踐，應當是更爲有

實踐）之間，作了清楚的分野。後一概念相當於心理治療中的「身體力行」。這種區分是非常重要的，因爲我們知道：個人以往的社會和文化經驗所留下來的不愉快效果，是不可能在一夜之間消失淨盡的。因此，開悟經驗對於習禪者日常行爲的影響，將是一個非常值得研究的題材。

4、禪和心理治療的目標。習禪的最後目標，是要使一個人能够客觀、自然，而富於同情心地思想、感覺、與工作，要達到這個目標必須先超越吾人所謂的個人和文化强迫性，並眞正地覺得與自然及有情萬物合而爲一。處於這種狀態的人，曾經被多方加以描述。有一位禪師稱自己爲「無位眞人」，意思是不迷戀於外界的任何東西。另一位則單純地說自己是一個餓時卽吃、渴時卽飲的人；他心胸坦蕩，毫無焦慮可以妨害其自由自在的生活。更令人嚮往的是，鈴木大拙稱之爲眞正的生活藝術家，「他的一擧一動都表現出獨特性與創造性」，他對於任何情境的反應都顯示出他能像任何眞正藝術家運用其材料及工具般地控制自己。研究禪及世界文學的學者波里斯所作的描述，可能是最簡單而又最通俗的。他祗說：覺者是一個「自我的質和量都降至最低，而其他東西的價值及重要性則相對地增加」的人。

有趣的是，波里斯所言也同樣地可應用於心理治療所獲致的效果。此時，對於自我的關心會減低，而對於他人的興趣却隨之增高。曾經對東方哲學及心理治療作過比較研究的許多學者也有類似的看法。哲學家芳加黎特繼費丁之後，他認爲：心理治療所造成的改變，能使人由自我中心進入「忘我」之境界，而後者正是健全人格之特徵。對於遠東及近東之神秘主義有深刻研究的心理醫師阿拉斯第，也認爲：從個

方法來加速覺悟之時，在眞正的覺悟與由催眠或剝奪感官刺激所造成的結果之間，即很難以作明確的劃分。

然而，吾人必須指出：利用此種人爲方法，作爲求取覺悟之捷徑，這並不是禪的必要部份。禪在中國興起的最初四百年間，它完全未爲人所知。即使是公案的運用，直到十一世紀的宋朝末年仍未十分盛行。甚至到了現在，有許多習禪者仍然偏好較不富於戲劇性的「靜觀自省」方法。

眞正覺悟的獲得，通常都是一長期歷程的結果。霍欽蓀在前幾年曾經指出：它和科學或宗教的發現一樣，都要經過衆所皆知的幾個階段。這些階段是：第一、長期而持續不斷的苦苦思索——對習禪者而言，這經常是成年累月的追尋和冥思；然後是一段時期的鬆弛，此時，持續不斷的思索暫時停止，而個人的注意力則轉移至某些完全不同的事物上——對習禪者而言，例如聆聽寺院的鐘聲，或受到禪師突如其來的棒喝；最後，才在出其不意之時，獲得領悟或覺悟。在科學和宗教的發現過程中，都有此種直覺式的飛躍，對局外人而言，這似乎是相當神秘的，然而從威斯攷特最近的研究上看來，這很可能祇是把以往所作的許多觀察現在以有意義的關係聯結起來，所獲得的結果而已。

雖然心理治療未曾提及任何類似開悟經驗的戲劇性事物，但是它對於突然的領悟並非完全不知。當他們治療病人時，他們也遵循着上述的幾個發現階段。

在禪和心理治療之間，還有另一令人驚訝之相似處。這就是關於開悟經驗之效力或效果。有許多中國的禪師們曾再三告誡：祇憑開悟經驗或突然的領悟是不够的：它們必須拿到日常生活中去身體力行。因此，他們在知（領悟）與行（

由於公案常常令人感到迷惑不解，在此頗值得舉一兩個常用之例，來看看研究禪的中國學者張澄基如何解釋它們。有一位習禪者問道：「如何是達摩西來意？」禪師回答：「庭前柏樹子。」另外一位禪師對同一問題的回答則是：「板齒生毛。」張先生認爲這些禪師們所要告知習禪者的是：

> 禪師門根本無意回答這些問題；問題提出之時，他祇是把他當時所看到與所感覺到之事物直截了當地說出來而已。處於此種原始、純眞、而自然狀態中的俗世「平常心」，便蘊藏了禪的整個秘密。這種平凡而又不可思議的感覺正是禪最珍貴之物——它有時被稱之爲「當下一念」或瞬間的思想……由於不離此種永恒的「瞬間」，禪師們在由柏樹子到乾屎橛的每一件東西中，都能看出大道。因此，禪師無須苦苦尋求有關之回答，他祇消把他當時所見所聞說出卽可。

「當下一念」在文字上的意思是進入心中的第一件思想，令人驚奇的是：所謂的自由聯想也正是這個意思，換句話說，禪和心理治療所用的方法雖然不同，它們的目標却是一致的，這就是培養習禪者或病人對任何情境都能不受過度焦慮的干擾而立卽作自然反應的能力。

禪之訓練所用的方法中，最引人注意的是訂下五天至七天不等的期限以求取覺悟，以及單調地反復一種語音（如「無」）以進入一種恍惚失神或近乎失神的狀態。這兩種方法所產生的心理狀態都會使個人喪失掉自我意識，而使自己對包括聲音在內的週圍環境認同，其結果爲與自然及萬物合而爲一的暫時性愉悅感。恩斯特•巴克曾經指出：當運用此種

棄了印度禪那的重要成份之後，惠能遂定下了全然非禪的中國禪之根基。

然而，中國早期的禪師門實際上並未完全捨棄冥思。他們所摒棄的祇是把冥思限於刻板儀式以及把冥思和領悟過程劃分爲二的印度傳統。他們主張：習禪者必須學會隨時隨地接受其心中想到的各種思想，同時又不沉迷於其中，以使其天性和率眞能發揮無遺。這就是所謂「無念」的實踐。對這一點，壇經說道：

何名無念，知見一切法，心不染着，但淨本心。
使六識，出六名，於六塵中無染無雜。來去自由，
通用無滯，卽是般若三昧，自在解脫，名無念行。

堪與冥思相比擬的心理治療方法是自由聯想。這兩種方法其實有許多共同之處。如果冥思不是一種沒有分析學家在場的連續不斷的自由聯想，那麼它又是什麼呢？當然，它們之間還是有所不同的。禪師們在冥思時通常都是獨自面對其問題，而接受治療的病人在考慮其問題並將之說出時，總是與心理醫師有某種形式的溝通。除此之外，禪與心理治療處理某些生理需要與自我掙扎的方法也有許多基本上的差異。例如，習禪者在受到性慾或侵犯衝動的困擾時，他通常被教以將之壓抑或置之不理。然而，治療時則多鼓勵病人以語言將之完全說出，並尋出適當的方法來滿足它們。應付這一類的衝動究竟何種方法較爲健康、有效，這是一個值得比較研究的有趣題材。

此外，禪師們還用了某些和心理治療技術截然不同的方法，諸如戒律、個人之範例、以及異乎尋常的問答，包括公案之運用。

療治理心和禪

□□□續上期

戴秉衡教授著
臺大黃光國譯

3、解除人類苦難與恢復人類本性的方法。禪宗用以使人類心靈脫離各種迷戀及個人和文化的强迫性，以恢復其原有之創造力與變通力的方法是冥思。其實，「禪」這個字在梵文中的意思便是冥思。然而，我們必須注意，冥思有許多不同種類，中國禪宗創始人傳授下來的一種，和其他佛教宗派所用的也截然不同。事實上，和後者相較之下，它幾乎可以說是全然無思。著名的中國歷史家、哲學家胡適曾經對這一點作如下的解釋：

> 在中國佛教史上，惠能首先對「禪那」本身作了重大的改革。他說：「我此法門，定（冥思）慧（領悟）一體，不是二。定猶如燈，慧猶如光。一行三昧，於一切處行住坐臥，常行一直心是也。一切處所，一切時中，念念不愚，常行智慧，卽是般若行。靜坐不動，看心觀靜，俱非禪那。」這樣捨

the patient's intuitive insight and the least on the therapist's own theoretical preoccupations. The patient's intuitive insights often show themselves in the following forms: (1) his initial immediate reaction to a given life situation in the past, which he has ignored or suppressed because of anxiety; (2) his initial immediate reaction to a given life situation at present, which he hesitates to utilize or to carry through because of anxiety; (3) the first thought or feeling that comes to his awareness in response to a given stimulus in the therapeutic situation, which he has failed to mention; (4) his sudden rock-bottom realizations regarding his attitudes and feeling toward a given life situation; and (5) other relatively better known forms of self-revelation, such as the patient's non-verbal behavior in the therapeutic setting, his fantasies and, most important of all, his dreams. To make full and consistent use of such indices of the patient's intuitive insight may be called the intuitional approach to psychotherapy.

Space does not permit a detailed discussion of the methods of the intuitional approach to psychotherapy. Suffice it to mention briefly that it has at least three distinct advantages: (1) It will reduce resistance, for the patient learns mainly by the process of self-discovery. (2) Because of minimal resistance, it will shorten the time for therapy. (3) And it will assuredly enhance the patient's self-esteem as well as his capacity for genuine independence. For he is constantly reminded by this approach that he is the leading partner in the therapeutic endeavor and that whatever progress he is making is largely due to his own effort. (The end)

The result of liberation from compulsive egotistic concerns is not a weak, passive or regressive ego as it may appear to a Western mind, but a much stronger and more creative one, for the liberated man, as the Platform Sūtra puts it, "come and go freely" without being hampered by undue anxiety.

Secondly, meditation in a modified form can be used to supplement psychotherapy. My own experience indicates that a patient can definitely profit from spending 15 minutes a day on meditation or self-examination. It seems a good way for him to consolidate the gains he has made during therapy and to continue the process of self-discovery after therapy. The Zen practice of "no-thought," if carried out properly, should be even more useful, especially to those who have the problem of impulse control and who take themselves and their ego-extensions too seriously; the result could be a degree of detachment in the very midst of involvement that is the characteristic of a free spirit.

Finally, the most important lesson psychotherapy can learn from Zen is its teaching about the original nature of man. For our purpose, we may think of man's original mind as his immense capacity for intuitive insight and for appropriate action, which, alas! is too often stunted by learned fears and inhibitions. To tap, to release and to utilize this intuitive potentiality of the patient should also be the main objective of our therapeutic endeavor. This can be accomplished by placing the greatest emphasis, at all times, on

egocentricity to the "self-forgetfulness" that is characteristic of a nomal healthy personality. Arasteh, a psychotherapist, well versed in the mysticisms of the Far East and the Near East, maintains that liberation from the bondage of one's ego and culture is essential for the final integration of the adult personality.

5. Ways in Which Zen and psychotherapy Can Learn from Each Other. Earlier in this paper I have pointed out several areas in which the analytic methods of psychotherapy can be of help to Zen training. It remains to be shown that psychotherapy, too, has a few things to learn from Zen.

First, in the course of my experience as a psychotherapist in this culture, I have come to the conclusion that the greatest obstacle to a patient's functioning freely and creatively as a person is his excessive ego-preoccupation and morbid competitiveness. This observation has led me to think that Zen's concept of selflessness—in the sense of being able to be totally and wholeheartedly involved in an on-going task or an interpersonal relationship without being fettered by compulsive egotistic concerns—is not just a religious or philosophical ideal, but also a practical goal for psychotherapy. Just imagine how free and spontaneous a man would be, if he could fully appreciate and apply the message of the following famous verse of an ancient Zen master:

While alive,
Be a deadman.
Thoroughly dead,
And act as you will,
And all is good.

from feeling truly at one with all sentient beings and with Nature. Such a Zen man has been described in various ways. One Zen master calls him "the man of no rank," meaning not being attached to anything external. Another simply describes him as a man who eats when he is hungry and drinks when he is thirsty; no anxiety interferes with his functioning freely as a biosocial being. More picturesquely, Suzuki refers to him as a true artist of life, "whose every deed expresses originality and creativity." and whose response to any given situation in life manifests his full mastery of himself, just as any true artist has of his material and his instruments. Perhaps the simplest and the most down-to-earth description is given by Blyth, a student of Zen as well as world literature. He says simply that the enlightened man is one in whom the "self has decreased in quantity and importance, and other things correspondingly and inevitably increase in value and significance."

Interestingly enough, what Blyth says applies equally well to the results of effective psychotherapy; inevitably there is a decrease of ego-preoccupation, accompanied by a corresponding increase of genuine interest in other people. Similar observations have been made by writers who have made comparative studies of Oriental philosophies and psychotherapy. Fingarette, a philosopher, follows Federn and thinks of the transformation resulting from psychotherapy as a movement from

may be a natural inference from observations that were previously made but that are now linked together in a meaningful relationship.

Although psychotherapy does not claim anything quite as dramatic as the satori experience, yet it is not entirely unfamiliar with the phenomenon of sudden insights. And when they come to a patient, they also follow the same stages of discovery as mentioned above.

There is another surprising similarity between Zen and psychotherapy. This has to do with the effectiveness or validity of the satori experience. Many Chinese Zen masters have taught that the satori experience or sudden insight alone is not sufficient: it has to be translated into everyday living. Hence, they make a clear distinction between chien or insight and hsing or practice. The latter concept is equivalent to what is known as "working through" in psychotherapy. The distinction is important, for we know that the undesirable effects of a man's previous social and cultural experiences just do not disappear overnight. For this reason, the effects of the satori experience on the everyday behavior of the Zen pupils can be a fascinating area of study.

4. The Goal of Zen and Psychotherapy. The ultimate goal of the Zen discipline is a man who thinks, feels and acts with the degree of objectivity, spontaneity, freedom and compassion that can come only from having transcended what we call his personal and cultural compulsives and

draw the line between genuine enlightenment and the results of hypnotic experience or sensory deprivation.

It must be pointed out, however, that the use of such artificial means as a shortcut to enlightenment is not an essential part of Zen. It was not known in the first four hundred years of the Zen movement in China. Even the use of the koan did not become prevalent until the latter Sung Dynasty in the eleventh century. Many Zen devotees even now still prefer the less dramatic method of "serene reflection."

When genuine enlightenment comes, it is usually the end result of a long process, which follows the well-known stages of discovery either in science or religion, as pointed out by Hutchinson some years back. They are: First, an initial period of prolonged and sustained intellectual activity—in the case of the monks, often many years of searching and meditation; then a period of relaxation in which the sustained activity is suspended and the individual's attention is drawn to something entirely different—in the case of the Zen monks, listening to the temple bell, for example, or receiving a surprise blow from the Zen master; and finally, the sudden emergence of insight or enlightenment, when it is least expected. And in both scientific and religious discoveries, there is the intuitive leap, which may appear mystical to the uninitiated but which, as suggested by the more recent studies of Westcott,

"instantaneousness," the Zen master sees everything as the great Tao—from the cypress tree to a stick of dry dung. Thus, the master made no effort to give a relevant answer; he just plainly stated what he saw and felt at that moment.

It is interesting to note that tang hsia i nien literally means the first thought that comes to mind, which, surprisingly enough, is also exactly what free association means. In other words, their differences in method notwithstanding, Zen and psychotherapy actually share a common goal, and that is to cultivate in the pupil or the patient the ability to respond to any given situation immediately and spontaneously without the interference of undue anxiety.

Perhaps the most spectacular method used in Zen training is the systematic induction of a trance-like state by the use of such devices as the setting of a time limit for the attainment of enlightenment—varying from five to seven days—and the monotonous repetition of a sound, such as Mu. Both devices can produce a psychological state, in which the individual loses his self-awareness and in which he completely identifies himself with his surroundings, including the sound, resulting in a momentary exhilarating feeling of oneness with Nature and with his fellow human beings. When such artificial means are used to speed up enlightenment, as Ernest Becker rightly pointed out, it becomes extremely difficult to

of dealing with such impulses is more effective and healthy can be an interesting subject for comparative study.

Some other methods used by the Zen masters that are different from the techniques of psychotherapy are the use of precepts and personal examples and the very unusual form of questions and answers, involving the use of koans.

Since koans are often puzzling, it may be worthwhile to mention one or two that are commonly used and see how a Chinese Zen scholar, C. C. Chang, makes sense out of them. A monk asked, "What is the meaning of Bodhidharma's coming from the West?" The master replied, "The cypress tree in the courtyard." The same question put before another master was answered, "The teeth of the board grew hair." What the masters tried to convey to, or to awaken in, the pupil is described by Chang as follows:

> ... the Zen Master had no intention of answering the questions; he was merely making a plain and straightforward statement of what he saw and felt at the moment the question was put. In this down-to-earth "plain feeling" in its primordial, genuine, and natural state lies the whole secret of Zen. Plain, yet marvelous, this feeling is the most cherished keystone of Zen—sometimes described as the tang hsia i nien or instantaneous thought.···Never departing from this eternal

neity and straightforwardness may function freely. This is known as the practice of "no-thought." On this point the Platform Sūtra says:

> What is "no-thought?" It means even though you see all things, you do not attach to them, but, always, keeping your original nature, you come and go freely in the very midst of responding to stimuli from objects in the environment and from your own sense organs. This is wisdom or insight (prajñā samādhi), and to learn to be free and emancipated in this manner is called the practice of "no-thought."

The psychotherapeutic method that is comparable to meditation is free association. In fact, these two methods have a great deal in common. For what is meditation, if it is not a kind of marathon free association minus the presence of an analyst? But there are differences, of course. In addition to the fact that the Zen monk during meditation usually faces his problems alone, while the patient thinking aloud is always engaged in some form of communication with his therapist, Zen and psychotherapy differ fundamentally in their approach to certain biologic needs and ego strivings. Thus, when a Zen monk is troubled by sexual or aggressive impulses, he is generally taught either to suppress or to renounce them, whereas the patient in therapy is often encouraged to express them fully in words and to find the appropriate ways to satisfy them. Which way

This was explained by the well-known Chinese philosopher-historian, Hu Shih, as follows:

> For the first time in the history of Chinese Buddhism, Hui-neng revolted against Dhyāna itself. He said, "In my teaching, Ting (Samādhi, meditation) and Hui (Vipassanā, insight) are one and not two. Calm (Ting) is the lamp and insight is the light. In all actions, talking or resting, sitting or sleeping, always act with a straightforward heart; that is the samādhi of one-mindedness. And in all places and all times, always act with intelligence; that is the prajñā pāramitās. Sitting actionless is no dhyāna; introspection of your own mind is no dhyāna; and looking inward at your own calmness is no "dhyāna." In thus overthrowing the principal element in the Indian dhyāna, Hui-neng was laying the foundation of Chinese Zen which was no Zen at all.

In practice, however, the early Chinese Zennists did not do away with meditation altogether. What was discarded was the traditional Indian way of restricting meditation by rigid ritualistic procedures and its conceiving of meditation and insight as two separate processes. What was advocated was that the Zen student should at all times and in all places learn to accept all thoughts that come to his mind but to be detached from them at the same time, so that his sponta-

Bilingual Buddhist Digest

中・英・文・摘

Zen And Psychotherapy

By Bingham Dai, Ph. D.

Translated by Huang Kuangkuo

(Continued from last issue)

3. Methods Used to Alleviate Human Suffering and to Restore Spontaneity. The principal method used by Zen to free man's mind from "attachments" or from his personal and cultural compulsives and to restore its pristine spontaneity and flexibility is meditation. In fact, the word Zen means meditation in Sanskrit (dhyāna). It must be noted, however, that there are different kinds of meditation and that what was originally taught by the founders of the Zen sect in China was very different from those practiced by the other Buddhist sects. In fact, compared with the latter, it can almost be said to be not meditation at all.