THERAVADA TREATMENT AND PSYCHOTHERAPY: An Ecological Integration of Buddhist Tripartite Practice and Western Rational Analysis

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Declaration

I declare that this thesis is my own account of my research and contains as its main content work that has not previously been submitted for a degree at any tertiary education institution.

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Abstract

An assertion that psychotherapy is an independent science and a self-authority on human mind and behaviour has uprooted its connection with philosophy and religion. In practice, the scientist-practitioner model of psychotherapy, a seemingly dualistic model, prefers determinism of science to free will of choice in humans.

In particular, the model does not see reason and emotion as co-conditioning causes of human behaviour and suffering within the interdependent aggregates of self, other, and environment. Instead, it argues for wrong reasoning as the cause of emotional suffering.

In Western thought, such narrative began at the arrival of scripted language and abstract thought in Greek antiquity that has led psychotherapy to think ignorantly that emotions are *un-reasonable* therefore they are *irrational*. Only *rational thinking* can effectively remove *un-reasonable* emotions.

This belief creates confusion between rational *theory* and rational *method* of studying change in emotion because of the belief that science cannot objectively measure emotions. As a result, rational epistemologies that are *ignorant* of moral and metaphysical issues in human experience have multiplied. These epistemologies not only construct an unchanging rational identity, but also uphold the status of permanent self-authority.

Fortunately, recent developmental psychology and cognitive neuroscience research have quashed such ideas of permanent self-identity and authority.

Buddhist theory of Interdependent Arising and Conditional Relations sees such identity and authority as arisen together with deluded emotional desires of greed and hatred.

These desires co-condition interdependent states of personal feeling and perception (metaphysics), conceptual thinking and consciousness (epistemology) and formation of (moral) emotion and action within the context of self-other-environment matrix. Moral choices particularly highlight the intentional or the Aristotelian *final cause* of action derived from healthy desires by valued meaning makings and interpretations.

Theravada formulation aims to end unhealthy desires and develop the healthy ones within the matrix including the client-clinician-therapeutic environment contexts.

Theravada treatment guides a tripartite approach of practicing empathic ethics, penetrating focus and reflective understanding, which integrates ecologically with Western rational analysis. It also allows scientific method of studying change in emotion by applying the theory of defective desires.

In addition, interdependent dimensions of thinking and feeling understood from Theravada perspective present a framework for developing theory and treatment of self disorders.

Thus, Theravada treatment not only allows scientific *method* of studying change in emotion and provides an interdependent *theory* and treatment but also ecologically integrates with Western rational analysis. Moreover, Theravada *approach* offers an *open framework* for further development of theoretical and treatment models of psychopathology classified under Western nomenclature.

The madman is not the man who has lost reason. The madman is the man who has lost everything except his reason.

Gilbert K Chesterton

The marvelous logic of the mad which seems to mock that of the logicians because it is exactly the same… The ultimate language of madness is that of reason.

Michel Foucault

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Chapter 1

Introduction - The Quest

Client: I've been through all sorts of treatment, but nothing has helped me.

Clinician: So, tell me what kind of treatment you have been through?

Client: All kinds – tranquilizers, mood stabilisers, anti-depressants, anti-psychotic, drugs for ADHD (Attention Deficit and Hyperactivity Disorder), Relaxation, CBT (Cognitive Behaviour Therapy), Jungian analysis, Hypnosis, Anger Management, Relationship Counselling, Rebirthing, you name it, I've done it.

Clinician: Which aspects of these treatments help you, and which aspects don't?

Client: Each of them seemed to help a little in the beginning, but none of them gave me a lasting effect.

Clinician: How come?

Client: I don't know, I followed them thoroughly, but I get the impression that they think I am either genetically vulnerable or in denial and resistant, or a combination of the lot. When I complained about it I was accused of blaming. I don't know who's blaming whom, but the psychologist keeps telling me that I am responsible for my behaviour and I have a choice. They give me the impression that I choose to be like that and that I don't want to get out of my own self-deception.

Clinician: What do you think?

Client: I know in theory about interaction between your genes and the environment, your upbringing and current situation and all that psychological jargon, but I think they are stuck, and I'm stuck as well.

(Condensed reconstruction of a conversation between a client and a psychotherapist, following the guidelines to keep the anonymity of the client)

The above conversation represents discontent and suffering by both client and clinician who try to restore and maintain their self-identity and independent authority but to no avail. The failure of such construction comes from modern and postmodern man trying to *individuate* himself from collective entities, to *objectify* and detach his daily experience into abstraction and to control his *future*. Berger (1966) calls such phenomena as the dilemmas of modern life that expand human power and enhance the uniqueness of an individual to cut away social ties and shared meaning that support them. The claim of an independent authority of the self-identity uproots his connection with language, culture, philosophy, and religion that teaches the individual how to relate to external powers of others and the environment. Having split away from religion, especially of all-powerful theistic practices and siding with physical science, psychotherapy sits awkwardly between determinism of science and free will of choice in humans. In philosophical terms, an over-emphasis on an epistemology of a rational self severs the metaphysics of emotional relationship with others and the environment in morally responsible ways that leads to suffering. Discontent and suffering of clients and clinicians echo Hillman's (1992) cry: "We've a hundred years of psychotherapy but the world's getting worse". This cry also challenges the core of my thirty-year work with children, psychiatric patients, the handicapped, adolescents, alcoholics, drug addicts and the full range of criminal offenders. My current practice with offenders who do not fit in with a biopsychosocial model (Engel, 1980) has motivated my continued search for alternative ways to help clients live a harmonious community life.

My interpretation is that psychotherapy endeavours to alleviate human suffering resulting from disharmony between the self, the other, and the environment. Psychology's emphasis on abstract conceptual analysis, without a pre-conceptual observation as in Buddhist practices, of experiential feelings has split the self-understanding away from an integrated connection with the other and the environment in context. In search of identity and authority, 'immaterial' psychology exclusively emulated *the efficient causation* of 'material' science and thus, split itself from the integrated whole of the self-other-environment matrix. This is the fundamental framework of my thesis highlighting how being *ignorant*, in the Buddhist sense, to understand the truth of transient duality between individual identity and the integrated whole has led psychotherapy to its own suffering.

Two other related conditions that contributed to the project are my Buddhist cultural background and practice of psychotherapy in Western culture. The former was

paradoxically enriched by my pious father, who imposed his beliefs on the rest of his family. In reaction to this, I read critiques on Buddhist practices to separate folklore from the Buddhist teachings. My psychotherapy practice in the West originated from clinical psychology training at the University of Western Australia during the early to mid-1970s under Colombo Plan fellowship award. Clinical psychology bases professional training on the scientist-practitioner model, which is supposed to equip me for practice at any human service agency in the world. However, although the model seemingly interface science and practice together, it sides with the science and ignores the dual existence of science and religion in human life. As a result, the model applies scientific knowledge gained from laboratory psychology to clinical practice instead of combining this with the wisdom of lived human experience - emotion and reason in making meaning and values that are integral parts or the moral ethics of our lives. I have since realized that the model ignores the significance of moral ethics and choice guided by the essence of religion for living a content and harmonious life. The model merely puts side-by-side two opposing notions of deterministic science and the free will of humans with an ambiguous belief in dualism. Such a belief points to a history of unreconciled dualities between mind and matter, body and mind, free will of man and determinism of science and authority of the divine; in short, science and religion. To provide an overview of the present study, I shall outline the origins and status of the scientist-practitioner model in theory and practice to clarify the issue of free will and determinism in psychotherapy.

Origin and Current Status of the Scientist-Practitioner Model

The origin of the scientist-practitioner model goes back to the Boulder conference on graduate education in clinical psychology in 1949 (Committee on training in clinical psychology, 1949; Raimy, 1950; see also Benjamin & Baker, 2000). However, the development of the model relates to education and training rather than the model of professional practice. It called for clinical psychologists to become both

scientists and practitioners. It gave relatively little consideration to integrate science and practice in everyday clinical work.

The scientist-practitioner model and notion of biological or psychological determinism versus the existence of free will generated rigorous debate at the recent 4th International Conference on Philosophy and Psychiatry in 2000 (Callender, 2000; Gozzini, 2000; Greenspan, 2000; Heinz, 2000; Mordini, 2000; Sullivan, 2000; Vizioli, 2000), as the model emphasises being "scientific" while recognising the inevitable practice of free will in psychotherapy.

Some practitioners (e.g. Pilgrim & Tratcher, 1992; Smail, 1996) have also questioned the validity of the scientist-practitioner model. Shapiro (1985) has been critical of insufficiently validated methods of assessment of treatment for all mental health domains. Although his emphasis was on thinking and acting scientifically, Shapiro put priority of strategy over procedure. Debate about the scientific background of the discipline has continued. There has been a dispute between academic and clinical psychology regarding quantitative versus qualitative methodology (Reicher, 2000). Such debate continues between the applied and academic poles of psychology on whether the applied discipline could call itself 'scientific'. Corrie & Callaghan (2000) have warned there is a need to reformulate the model to incorporate complex understandings of the practice of science that goes beyond mere positivism. The suggestion emphasises practice-based research whereby the 'scientist' considers a critical realist perspective. A survey conducted by Kennedy & Llewellyn (2001) of clinical psychology trainers, trainees and practitioners in the UK, still widely supports the scientist-practitioner model with a high degree of responsiveness to the cultural and institutional context.

In everyday practice, however, the model focuses on a 3rd person (the detached observer-clinician) conceptualisation to understand the direct embodied experience of the 1st person (client) suffering. It misses how the client instigates his own suffering. The client's suffering originates from not understanding the changing nature of all pleasant and unpleasant experiences. He desires to change from a current experience to an unchanging pleasant state, which only exists in concept. Thus, he splits away from his embodied experience in the preference for an idealised concept. Failure to learn from the direct experience leaves him *"stuck"* in a conceptual quagmire without leading him to any clue to experiential freedom. Similarly, the scientist-practitioner model fails to stay with and observe the client's experience to the fullest extent while suspending

conceptualisation. Therefore, it explains away the client experience and uses strategies to manipulate the experience conceptually. This causes misunderstanding of interdependent development between direct experience and the linguistic expression of the first person client. As Jaynes (1976) argues, inventing written language has created mediating linguistic concepts including the concept of "Self". The Self evaluates feelings with concepts to form a layered network of emotions and thoughts about emotions. Emotions and thoughts may be in conflict with each other in experiencing the world. In the end, psychotherapy is not only a dialogue between clinician and client about these thoughts and emotions, but experiencing them and reflecting upon them to gain a wise perspective for resolution.

It became apparent that the model I was trained in did not give me a better understanding of clients' heightened emotional experiences or altered states of consciousness. I learned to use hypnosis in treating clients including alcoholics, and drug addicts to help overcome their *"stuckness"* in drug-induced altered states of conscious experience. Nevertheless, I was still *"stuck"* with my methods including dominant behavioural and cognitive-behavioural therapies as well as hypnosis. Such frustration created in me a desire to learn the various forms of psychotherapy that come under the four major schools of psychoanalytic, behavioural, humanistic-existential and transpersonal psychotherapy. Mahrer (2000) identified the impasse I faced as akin to the shackles of *"foundational beliefs"* (ideas and propositions), which these therapies assume as fundamental givens or truths.

Mahrer lists these foundational beliefs as being:

- Implicit and unspecified, e.g. there is no available authoritative list of formally stated foundational beliefs.
- Hidden in accepted phrases, common practices and inadvertent validation, e.g. common phrases as conditioned response, borderline disorders, or an anal stage of development.
- Embedded within an entrenched folk psychology, e.g. infantile experiences influence a person's entire life, abstract psychological processes such as your learning and memory exist as entities on their own.
- In the mindset of a single basic truth, e.g. human behaviour is entirely based on increasing pleasure and decreasing pain.
- Exceedingly well defended against critical analysis, e.g. Researchers demonstrate the truth of what they already belief is true, it is unfashionable and unwelcome to attack one's own foundational beliefs.
- Immunised by collectively accepting definitional truths, e.g. seeing the failure of the reinforcement principle as evidence of the absence of reinforcement rather than a disconfirmation of the law of the effect.

A typical example of the foundational beliefs is the tendency of our mind to generalise and think of those conditioned in other disciplines as cultures. Jerome Kagan (1998b) provides the evidence that the Western mind has a passion to abstract processes that are free of all constraints. He suggests the first sign of erosion of belief in the unity of unconstrained processes came during the early 18th century from the students of the more inductive science of medicine. By comparison with the more formal disciplines of mechanics and astronomy, the student of medicine realised that all statements are probabilistic. Therefore, the relationship between observed signs and invisible events was of primary interest. By the middle of the 19th century, each method of observation yielded a different set of probabilities. Therefore, probabilistic methods weakened the passion for abstraction. This belief has not completely permeated the philosophy of the behavioural sciences today.

He gives the famous controversy between Albert Einstein and Niels Bohr on the nature of reality as an example for psychologists to follow. Einstein believed that reality consisted of substances whose properties were unaffected by their relationship with either observers. For Bohr, however, nature consisted of relationships between

substances. Therefore, no measurement could reveal an autonomous aspect of an event because every measurement was a relationship between substances.

Kagan suspects that many psychologists, especially those who study human personality and emotions like psychotherapists, are friendly to Einstein's position. The mind takes delight in inventing a name that implies that the family of events shares a core set of features that is preserved across diverse instantiations. Scientific theories must assume constructs that stand for presumed commonalities among related events. He warns, scholars must not assume, unless the evidence is strong, that these invented or interpreted constructs, most of which are impermanent, apply to agents and contexts that were not part of the original empirical foundation for the idea.

He points out that psychologists have a habit of theorising about abstract processes that they think are unrelated to human languages by permitting many predicates to use with a variety of agents and objects. Most verbs can occur in syntactically correct sentences that contain animals, people, or inanimate objects in various situations. For instance, "Many students of emotion write about "fear" as if it were a single psychological-cum-physiological state, knowable through measurement of brain activity, peripheral physiological responses, self-report, facial expressions, or overt behaviours (Ekman, 1993a, Ekman, 1993b, Izard, 1997, LeDoux, 1994). An infant monkey's distress calls following separation from its mother, a chick's immobility to restriction of its movement, a rat's increased heart rate to a conditioned stimulus that has been paired with shock, a nine-year-old child's retreat from a stranger, and an adult's reluctance to cross bridges are often treated as equivalent indices of the same fear state (see Ekman & Davidson 1994; Kagan, 1998b). The mind finds it difficult to reject a word that does not refer to something real in the world. Therefore, it accepts the assumption that a named process generalises broadly rather than narrowly. Perhaps, human mind strains toward generality that coincides with the dominant function of the left hemisphere in a human brain (Metcalf, Funnell & Gazzaniga, 1995).

The next attachment I was *"stuck"* with is the dilemma of free will and determinism. Psychotherapy relies on an unresolved belief in the exercise of free will, but the theories that guide the exercise are primarily deterministic. While psychoanalysis follows psychic determinism, biological and behavioural therapies adhere to genetic or environmental determinism. On the other hand, humanistic and transpersonal psychologies take an extreme position of free will as the determining factor in psychotherapy. Rychlak (2000) argues that the major issue in psychology is to

treat humanity as mechanical rather than teleological or intentional. He suggests that teleology needs further study in psychotherapy because it is a genuinely accurate portrayal of human beings. In addition, there is a pressing need for improvement in the ethico-moral realms of behaviour that the mechanical mode fails to capture.

The call for teleologic psychotherapy challenges the "nothing but" reductionist ideology in biology, psychology, sociobiology and neuroscience. Between the two World Wars, psychology went through a phase of asserting that the only thing about people that can be studied properly was their behaviour, and therefore theories about people must be theories of behaviour. In Dawkins' (1976) sociobiology, the genes are described as "selfish" to such an extent that they will even lead some gene carriers to engage in life-sacrificing "altruistic" behaviour. According to Dawkins, Genes act "selfishly" to increase the number of copies of themselves. A crude analogy draws attention in the old joke: "A chicken is just an egg's way of making more eggs". Dawkins is quick to point out that although our genes may influence us, we are not controlled by them. These words are used in a context where they do not properly belong, argues Midgley (1985). Even if one can be persuaded that the genes, by some chance, can make moral decisions before they act, this will be very different from *conscious decisions* (assuming that genes do not have diverse language, culture and decision-making processes) built on the history of human life that is built on the interdependence matrix of self, other and environment.

Disturbing simplifications found in sociobiology (Bowker, 1995) include the lack of interest in how the phenotype develops from the genotype to imply that genetic survival constitutes the whole explanation of particular human qualities. Similar reductionist approaches are to be found in the fields of neuroscience and artificial intelligence. In neuroscience, Francis Crick's (1994) *The Astonishing Hypothesis* made the assumption of how the brain processes that support visual perception led to our being aware of something to actually seeing it. This happens without being able to localise in the brain the processes that underpin conscious awareness. Such a grafting of the mind on to neuronal processes reduces everyone to "nothing but a pack of neurons". It ignores the fact of how the brain shapes experience while experience also shapes our physical brains. The best neuroscientists and information theorists can offer is *parallelism* i.e. physical and mental phenomena co-exist or *identity theory* i.e. mental and physical phenomena are the same. Their hope is that one day they will be able to understand the human mind and consciousness by the discovery of neural pathways and

cognitive schemata. Yet this hope is unlikely to be realised. For instance, neuronal imaging techniques can only provide structural abnormalities or a cerebral blood flow of the brain, which may accompany disparate states of mind. So, the doctrine of parallelism continues. Similarly, 'identical' neurophysiological conditions cannot reproduce identical states of mind or the other way around. Thus, there is a remaining twofold problem of hypothesising:

- The immaterial mind emerging from material neuronal constellations and
- The near impossibility of verifying the existence of the mind without a neuronal circuit.

Similarly, the idea that the human mind is nothing but a computer is another reductionist metaphysical assumption about people (Newell & Simon, 1972; Neisser, 1967). In computers, software programs run on silicon chips. In humans, the mind runs on neurones or vice versa is impossible to prove. This is due to a desperate search for simple, elegant, and powerful theories in the human sciences. Searching for simple, elegant theories in the human sciences, though tempting, is usually a mistake.

Finally, I face the characterisation of psychotherapy as an attempt to alter clients' meanings. Psychotherapy is said to be a process between two or more people leading to the reconstruction of old meanings and the creation of new ones (Rosen, 1996). In rebuilding a new meaning, psychotherapists typically referred to interpretations that clients placed on significant events of their lives. Clients weave these interpretations together to form what therapists call a "narrative" or "story." Many who characterise their positions as constructivists, narrativists, social constructionists or postmodernists (Neimeyer, 1995; Rosen, 1996) favour this way of conceptualising psychotherapy. However, they are not talking about interpretation in general. What they have in mind is e*valu*ative interpretations. After all, clients do not make only causal interpretations of what triggered their experience, but also interpret *some life experiences as good and others as bad*. Such *value* judgments and moral dilemmas give birth to suffering. This situation leads to what religions do best, that is, moral training.

After returning from teaching graduate clinical psychology course at the Loughborough University of Technology in England in 1981, I began to value the principles of spiritually based approaches like Alcoholics Anonymous, Narcotics Anonymous and the Grow Group for psychiatrically affected individuals. I started to translate their principles into my clinical practice. In addition, the experience of overcoming both physical and mental pain during a ten-day meditation retreat consolidated my interest in integrating the principles of meditation to psychotherapy. What struck me was the *"stuckness"* previously came from not seeing the interconnection and *transitoriness* of things in nature, and is the major cause of all suffering where human action is invariably involved.

This gives me a clue for an integration of scientific method and religious practice on the grounds of their commonality and complementarity. Obviously, both methods deal with an interface between emotion and cognition in helping the client live a valued and meaningful life.

The Need for an Integration of Psychotherapy and Religious Practice

Before I outline the need for an integration of science and religious practices, it is relevant to examine briefly how the alleged conflict between science (to which the model is linked) and Christianity have issues of common.

The legendary stories revolved around two key figures like Galileo Galilei and Charles Darwin. They challenged the religious authorities by asserting that the earth moves round the sun and that *Homo sapiens* have evolved from other species, respectively. Neither of these ideas is central to Biblical theology nor to Christian doctrine (Watts, 1997, 126). Watts believes that it was not so much to challenge primarily the religion but to question humanity's view of placing human beings as central to the scheme of things.

Regardless of the extent of power play between religion and science, they have much more in common than is often recognized. Science does not just collect data but interprets within a particular context or paradigm. In the words of Hanson (1958a,

1958b), "all data is theory-laden". All scientific knowledge is, therefore, provisional and open to reinterpretation. Similarly, religious knowing is validated within a culturally dependent paradigm of intersubjectivity that is also subject to reinterpretation. The search for universal, permanent knowledge is no longer appropriate in a post-modern intellectual culture that recognizes that all knowledge is dependent on the subjectivity of the knower and on the cultural context. "Objectivity can just as well be based on a subjectivity that has trained itself to be disciplined and faithful to what it is studying (Watts, 1996, 18)". There are various models of disciplined subjectivity, including psychoanalysis, phenomenology, introspection, and the qualitative research methods of the social sciences such as participant observation.

There is a complementary and interconnected relationship between psychotherapy and religion. They both deal with the centrality of emotion and issues surrounding a variety of emotions. For instance, religions teach that moral decisions cannot be derived without emotion, while psychology sees emotion as functional and even rational, rather than disruptive. First, I shall outline the psychology of emotion, followed by the connection between emotion and religion. Secondly, the adaptive function of emotion will be discussed. Finally, I will discuss how methods employed in religious practices help manage and develop a variety of emotions creatively.

The Psychology of Emotion

As with other disciplines, psychology has a tendency to claim "primacy" for one area of psychology or another. This is the case with William James' claim that feelings arise from perceiving biological changes because of their fundamental association with emotions. Averill (1980a, 1980b) argues that emotions arise within the context of social assumption and convention and public language descriptions shape them. Although such a stance is less reductionistic, it still claims that emotion as "nothing but" social construction. Cognitive approaches take emotions such as anxiety or depression as related to processes of attention, memory (Williams *et al.*, 1988) or thought processes and devise cognitive therapies (Beck *et al.*, 1979). While others may emphasise the systematic study of the emotional lexicon (Ortony, Clore, and Collins 1988) or computational model of emotion (Oatley, 1987), emotional reaction in general has

multiple components. These include appraisal processes, physiological reactions, subject in experience, thought processes and behaviour (Leventhal & Scherer, 1987).

Emotion and Religion

Schleiermacher (1821), a philosopher and theologian, saw feeling as the essence of religion. William James (1902) put forward a similar position in a psychological form in his *The Variety of Religious Experience,* emphasising the centrality of feeling in religion. He also advanced an argument concentrating on the feeling component that allows one to abstract out what is constant and culturally invariant in religion. Nevertheless, it has been argued that the public world reflects the private experience of individuals just as a private experience reflects the public world (Watts, 1997b, 248). Nothing stands as wholly public or private. Feelings may be private in a limited sense and emotions may have an important social ingredient. If religion is a social and cultural phenomenon and feelings are private and individual then there will be a gulf between them. Moreover, James' notion of feelings as wholly non-cognitive as opposed to thoughts has been criticised (Lash, 1988, 46). For James, emotions are merely interpretative consequences of bodily states.

However, feelings can also be associated with cognitions that have "intentionality" in the sense of being about something in the world. In addition, emotions are heterogeneous aside the difference between basic and secondary emotions (Stein & Oatley, 1992). Emotions are often transitory whereas religious faith is generally stable and enduring. Stable emotional states are often referred to as moods rather than the emotions. Long-term moods are often associated with a good deal of cognitive reflection. For instance, depression seems to be maintained by rumination (Nolen-Hoeksema, 1991). However, this is not to be mistaken for the reductionist thesis that religion is nothing but emotion.

Emotion and Reason in Adaptation

Culturally, we see a dichotomy between emotion and rationality, leading us to believe that emotions are irrational and disruptive. On the contrary, emotions are often functional and adaptive (De Sousa, 1987; Oatley, 1992; Watts, 1992). Emotions allow

people to evaluate situations very rapidly and to switch to more adaptive modes of responding. Generally, in non-behavioural psychotherapy, the client is assisted to get in touch with his feelings to understand the value of emotional experience in producing psychological change. However, emotions are not always rational and become an important feature of psychopathology. One reason for this is that the appraisal of a situation is too distorted by maladaptive conceptual assumptions and excessive sensitivities. Another factor that contributes to the rationality of emotion in psychological disorder is that the irrational emotions are often so prolonged. In fact, what distinguishes abnormal depression from simple unhappiness is the length of time that depression lasts. The situation which triggered the depression may have long past and lost its authenticity but subsequently becomes a response not to the situation itself but to a maintaining stream of ruminations (Greenberg & Safran, 1987), that is, feeling response continues to reinforce the ruminating thoughts.

There are two main schools of thought about the role of strong emotions in religious practices (Watts & Williams, 1988). One views strong emotion as a landmark of a strong religious life. Emotional power is a theme that runs throughout the Hebrew Bible. Ceremonial music, dance, and oratory have been important in contributing to collective religious experience. The charismatic movement in contemporary Christianity similarly provides emotional excitement and religious inspiration.

An alternative view puts an emphasis on calming the passions. This approach can also be seen throughout the Hebrew Bible. As the voice of Yahweh gradually becomes less easy to hear, it becomes necessary to be still and quiet to hear it (Jaynes, 1976). This emotionally required approach to religious experience is characteristic of Theravada Buddhist practice. Emotional quietness can also be found in the Christian contemplative tradition (Augustine Baker [1657] 1964, 334).

The third view, a mild asceticism, suggests refining the emotions and with greater emotional sensitivity rather than with the control of emotion. Averill and Nunely (1992) argue against a policy of either unbridled expression of emotions or consistent expression of them. Instead, they propose the possibility of using the emotions creatively and learning from them, cultivating what is currently known as "emotional intelligence" (Goleman, 1995). However, the prevailing counselling culture of our time often does not distinguish sufficiently clearly between awareness of the emotion and expression of emotion.

An example of a sensitive insight of emotion without expression is the stance of the psychotherapist who uses emotional sensitivity cultivated through countertransference to help a client with awareness. Strong expression of emotion may actually interfere with the subtleties of emotional awareness. In fact, an epistemological analogue to religious knowing would be self-understanding or the empathic understanding of other people. Watt (1997) argues that the role of emotion in religious practices has a good deal in common with recent psychological views on emotion that underline their adaptive value rather than seeing them as a nuisance to be controlled.

My arguments do not take an extreme stance of exciting or calming of strong feelings or creative refinement of passions, as a single method to adaptation. Neither do I take the position of combining the three. It is a methodology of the Middle Path, which observes the emotion *'as it is'* in order to understand its nature and its roots in the production of suffering. In the world of concepts where linguistic reasoning dominates everything including management and control of individual, organization and international relations, splits within the discipline of psychology as well as the split between psychology and science require a new theory of knowledge. In addition, psychology needs a methodology that belongs to neither material science nor the humanities but to a third culture, that embraces both. "The Middle Path" practice taught by the Buddha, whether taken literally or metaphorically, inspires a reconciliation of such splits.

Accordingly, arguments in chapter 2 examine the breakdown of the bicameral mind which is dominated by the linguistic brain and conceptually rational individual who labels the irrationality of emotions as madness. It also discusses the postmodern deconstruction of text, rationality and madness.

Chapter 3 criticizes psychotherapy as a schizoid self that critically ignores metaphysical, epistemological and moral issues facing psychotherapy today. Problems with popular therapies and a Buddhist alternative are also discussed.

Chapter 4 examines how suffering of the self arises from the Buddhist perspective of interdependent conditions, which co-condition each other simultaneously and successively. The theory of Interdependent Arising discusses how the structure and functions of the twelve human conditions interact and the theory of Conditional Relations explains the motivating principles behind the conditioning between these conditions.

Chapter 5 deals with the problems of self as a split subject and an eternal ego that diversifies itself into many selves. It also discusses the failure of psychotherapy to recognize an innate dual and ecological awareness of the feeling self.

Chapter 6 addresses how the cognitive-affective split on understanding of self-desire, and how Theravada treatment integrates both aspects with the emphasis on ethics. It also discusses how Postmodern and Feminist deal with the issue.

Chapter 7 discusses desire as the cause of suffering, and how mental factors co-condition the meaning of the desire.

Chapter 8 examines the issues related to the cessation of suffering and an integrated formulation of Theravada treatment.

Chapter 9 shows how the Buddhist Middle Path approach integrates with Western rational analysis in liberating the self from conditionality.

Chapter 10 elaborates on implications for understanding and treatment of self disorders classified under Western nomenclature and suggests a two dimensional framework for the development of treatment models.

Chapter 11 summarizes each chapter and draws conclusions to validate the main argument of the thesis.

Chapter 2

From Bicameral Consciousness and Linguistic Rationality to Madness

> *Physicist:*   ... and so we conclude an electron is a particle.
> *Philosopher:* But you also claim an electron is a wave
> *Physicist:*   Yes, it's also a wave.
> *Philosopher:* But surely, not if it's a particle.
> *Physicist:*   We say it's both wave *and* particle.
> *Philosopher:* But that's a contradiction, obviously.
> *Physicist:*   Are you saying it's neither wave nor particle?
> *Philosopher:* No, I'm asking what you mean by "it."
>   (Hagen, 1995)

      This chapter reviews splitting of consciousness from primitive to postmodern times to show the reasons why the scientist-practitioner model does not see dual responsibility of reason and emotion as the cause of human suffering within the interdependent aggregates of self, other and environment as the above argument between philosopher and physicist illustrates. Philosophically speaking, the model does not see both reasoning that leads to theory of knowledge (epistemology) and emotions, which involves metaphysics of feelings and moral action. Instead, the model argues that wrong information processing of the individual including conceptual reasoning causes emotional suffering. It fails to see conscious emotional desire for certainty, stability, and unchanging truth, as a cause of, as well as a clue for, all our concerns. The question may arise as to how we come to be conscious. In Western thought, the story began at the arrival of language and abstract thought in Greek antiquity. Jayne's (1976) argues that consciousness arises because of the evolutionary splitting of the bicameral mind. Thus, the dominant function of the right hemisphere of the brain that processes visual and auditory stimuli broke down as the speech function of the left hemisphere became more dominant. This dominant function has shifted human ability from speaking to writing. As societies have shifted from oral to literal tradition, we have moved away from

organic hearing to the visual representation of communication with others. We individuated through the construction of self in relation to the other. The concept of self also changes the way we act, from the feelings of connection with others to how we differentiate ourselves against the desire and values of others through reasoning with words. Thus, the power of abstract rationality becomes the criterion to judge individual responsibility, irrationality, and madness. The following themes describe the split described above:

- The breakdown of the bicameral mind – the arising of consciousness
- The shift from morality to literacy - the development of language from oral tradition of sequential narratives to written text as representation of timeless factual truth.
- Text, rationality and madness: modern interpretations
- Deconstruction of text, rational truth and madness

Breakdown of the Bicameral Mind

The search for a 'rational' meaning in life, which psychotherapy espouses, was thought to have begun with the discovery of consciousness and the breakdown of the bicameral mind a little less than 3000 years ago in Greece. According to Julian Jaynes (1976), the dominant function of the right hemisphere of the brain, which processes visual and auditory stimuli, broke down, as the speech function of the left-hemisphere became more dominant. Jaynes started as a comparative psychobiologist, charted evolving consciousness by studying learning and the brain function of various species, from protozoa to worms, reptiles, and cats. Nevertheless, he found the approach unsatisfactory and began examining consciousness through archaeological evidence, the earliest texts of human history, language, metaphor, and introspection. Jaynes proposed that ancient people from Mesopotamia and Peru could not "think" as we do today, and were therefore not self-conscious. They depended mainly on external sources of reference and acted according to their sense perception rather than from an articulated sense of self. Likewise, the ancient Greeks, unable to think for themselves, experienced auditory hallucinations – voices of gods. The voices they heard as in the Old Testament

or the Iliad – which, coming from the brain's right hemisphere, told a person what to do in circumstances of novelty or stress. This ancient mentality has been called the "bicameral mind" (Jaynes, 1976). Jaynes hypothesizes the breakdown of this mind as the beginning of consciousness.

Nevertheless, numerous arguments have been put forward to refute Jaynes' assertion (Assad & Shapiro, 1987; Block, 1981). For instance, Block (1981) contends that Jaynes confuses the phenomenon and the name or concept of the phenomenon. People were conscious before the concept of consciousness arrived in 1400 BC. Dennett (1986) has answered the "concepts do not equal phenomenon" argument. For instance, Hobbes' concept of right and wrong as a moral phenomenon did not exist before the social contract among people, although right and wrong did. The arrival of certain concepts in part created the phenomenon including the concepts of right and wrong. It is not that animals have not noticed that they are doing things like cruel killing but that they lack the concepts of right and wrong. Only when a particular conceptual environment exists, do the phenomena of right and wrong and morality exist. Jaynes further states that the discipline of "history" arrived a few years before Herodotus, which does not mean that history did not exist before. Having history is a function of recognizing that fact. Lions and antelopes do not have history as humans do.

Dennett argues:

"consciousness predates the arrival of a certain set of concepts, then of course you have to have in your conceptual armamentarium the idea that concepts themselves can be preconscious, that they do not require consciousness…Jaynes' account of the origin of consciousness depends on the claim that an elaboration of a conceptual scheme under certain social and environmental pressures was the precondition for the emergence of consciousness as we know it…as he [Jaynes] puts it, "the bee has a concept of the flower," but not a conscious concept…we might as well call [them] concepts, but if you don't like it we can call them schmoncepts, concept-like things that you don't have to be conscious to have (Dennett, 1986, 6) ".

What Consciousness Is Not

Jaynes states succinctly that consciousness is, firstly, *not* all of mentality. We perform various perceptual constancies and activities such as sitting, walking or moving without full awareness unless we decide to be conscious of them in meditation. For instance, size, brightness, colour and shape are preserved by our nervous system under varying conditions of light, distance, angle or even our own moving about in which objects retain their same position. Such location constancy is done without introspective consciousness. Even in speaking, the role of consciousness is more of interpolative than a constant companion to words. The speaker does not consciously enter the lexical storehouse and consciously select items to string on syntactical structures. Instead, linguistic habit patterns take over intentions of certain meanings without further input from consciousness.

First, Jaynes contends that consciousness is an analogue of external perception and so easily mistaken for perception. It maps onto sense perception almost as its template. Historically, Fechner (1860), a German psychophysicist studied Just-Noticeable-Difference (JND) in stimulus intensity, pitch or brightness. Fechner mistakenly thought that he was studying the elements of consciousness and related the universe of mind and the universe of matter in the famous Weber-Fechner Law. Jaynes argues that if one concludes that all animals are conscious because they have sense perception, one has to go through the evolutionary tree to one-celled protozoa because they react to external stimuli. Even a one-celled plant like the alga chlamydomonas with its visual system can be regarded as analogous to humans and amoeboid white cells of the blood, since they sense bacteria and devour them. However, few would wish to defend what are ten thousand conscious beings per cubic millimetre of blood circulating around the vascular system.

Second, consciousness is not a copy of experience. Jaynes (1976) demonstrates this simply by examining the absence of memories that one should have if consciousness did copy experience, as, for example, knowing what letters go with what numbers on the telephone. Although we have stared at them thousands of times, most of us cannot remember.

Third, consciousness is not necessary for learning through classical conditioning as well as operant conditioning in both animals and humans. Nevertheless, this is not to

mean that consciousness does not play a crucial role in deciding what to learn, making rules about something, and how to learn better, or consciously verbalizing a task.

Fourth, consciousness is not necessary in thinking or reasoning. Jaynes (1976) cited an experiment conducted in 1901 by the Wurzburg School of Imageless Thought. In this experiment, each trained subject in introspection made a simple judgment between two identical-looking weights as to which was the heavier. There was no conscious content for the actual judgment itself, except a mental set and determining preconscious tendency.

Fifth, the location of consciousness is arbitrary. Descartes locates consciousness in the pineal gland in the brain (as did Locke and Hume) as a space inside the head. Jaynes (1976) calls it mind-space, a functional space that has no specific location. He says we use brains in riding bicycles, but no one thinks that the location of bicycle riding is inside our heads.

In summary, consciousness is *not* all mentality, *not* necessary for sensation and perception. It is *not* a copy of experience or necessary for learning or even necessary for thinking and reasoning and has only an arbitrary and functional location.

What Consciousness Is

Consciousness is an analogue of the real world built up with a vocabulary or lexical field whose terms are all metaphors or analogues of behaviour in the physical world. Consciousness, like metaphor, uses a term for one thing to describe another, because of their relationship to each other and to other things (Jaynes, 1976). A consciousness involves at least two components: the metaphier and metaphrend (known in linguistics as the signifier and the signified). Consciousness is the known signifier operating on the less well known signified. For example, a person trying to solve a problem might say 'I see the solution.' 'See' is the signifier, drawn from the physical behaviour from the physical world that is applied to this otherwise inexpressible mental occurrence (solution), the signified. This physical behaviour in real space, which has been analogically taken over to describe mental behaviour in mind-space, is the primary feature of consciousness. The mind-space is where the individual preconsciously introspects on.

The question of who does the introspecting (seeing) relates to the second feature of consciousness. As the body with sense organs is to 'physical seeing', there develops

automatically an analogue 'I' to relate to this 'mental seeing' in mind-space. The analogue 'I' is not to be confused with the self, which is the object of consciousness in later development. The analogue 'I' is contentless, which Jaynes likens to Kant's (1781, 1929) transcendental ego. As the bodily 'I' can move about in its environment looking at this or that, so the analogue 'I' learns to 'move about' in mind-space concentrating on one thing or another.

A third feature of consciousness is narratization. This feature is an analogue of our physical selves moving about through a physical world with its spatial successiveness, which becomes the successiveness of time in mind-space in which we locate events of our lives.

Other features of consciousness include concentration, the inner analogue of external perceptual attention; the analogue 'Me', seeing oneself from outside as a stranger; suppression, by which we stop being conscious of annoying thoughts, the analogue of turning away from annoyances in the physical world; the analogue of how we sense only one aspect of a thing at a time and the analogue of perceptual assimilation; and others. (Jaynes, 1986) concludes:

> …consciousness […] developed out of language means that everybody from Darwin on, including myself in earlier years, was wrong in trying to trace out the origin of consciousness biologically or neurophysiologically. It means we have to look at human history after language has evolved and ask when in history did an analog 'I' narratizing in a mind-space begin. (6)

Jaynes argues that language is less than 5000 years old, which means that consciousness developed sometime between that date and the present. By 3000 BC, human beings learned to write. Hence, early writings should be looked at to see if there is evidence of an analogue 'I' narratizing in a mind-space. Hieroglyphics and cuneiform are difficult to translate when they refer to anything psychological. Jaynes recommends that a language with which we have some continuity is Greek (Jaynes, 1976).

The Shift from Orality to Literacy

The evolution of written language may be viewed from philosophical, historical, anthropological, literary and linguistic perspectives for all cultures. Nevertheless, my discussion in general will be limited to Western culture because psychotherapy as a technology is the production of Western thought that highlights the dualistic splits. The most important shift was the development of a true alphabet, which allowed the ancient Greeks to record a full range of spoken language (Havelock, 1963). While writing existed prior to the alphabet, its existence in the set of syllables is not transposable. The Mycenaean Linear B language appears to have recorded supplies and possessions successfully but was not used to represent human thought or experience until the Greek developed alphabets by modifying Phoenician letters at the end of the 8th century BC. The earliest Greek text of sufficient size is the Iliad and the philosophic explorations of Socrates and Plato during that period. Historically, linguistic tradition was inaugurated in ancient Greece by Plato (427-347 BC). His teacher Socrates (469-399 BC) refused to write down any of his thoughts on the grounds that thorough philosophy had to be living, between two people. Plato argued in favour of his teacher's views by writing in dialogue - the Phaedra - recording Socrates' attack on writing. According to Plato, words name concepts, ideas which themselves are abstractions, designating essences which a number of individuals have in common by virtue of which they are identified. For Plato, ideas are real and have eternal, unchanging truth. Plato's student, Aristotle (384-322 BC) while rejecting Socrates' horror of the written word, agreed that the spoken word has priority over the written. They serve as historical proof of how the Western tradition prioritizes narration with the analogue 'I' in the mind-space which leads to how people in the West perceive themselves in the world today. The introduction to the book, *"The Discovery of the Mind"*, states that European thinking begins with the Greeks by referring to early Greek poetry to philosophy. The availability of written language in and of itself creates a tremendous split or shift in the ability to conceptualise, while the ability to conceptualise has played a central role in opening the necessary cultural possibilities (Snell, 1953, 1960). Thus, the shift from oral tradition to linguistic transformation that took place between the 8th and 4th century BC in ancient Greece has pushed Western thought towards a high level of abstract rationality. Nevertheless, Damasio (1994), a neuroscientist, contends that the evolution

of consciousness may have extended even later than Jaynes has suggested. He maintains that Plato and Aristotle did not have a concept of consciousness in the same way as we do today (Damasio, 1999). Damasio believes that consciousness as we call it is only three and a half centuries old and has only come to the fore in the 20th century. Even if Jaynes' hypotheses of auditory hallucination by the Homeric man were refuted, the gradual development of the left-brained speech centres (generally for a right-handed person) has dominated. The linear speech has eradicated the inner "voices" of gods heard from the right-hemisphere of the brain. Jaynes claims that ancient people were not as fully conscious and self-aware as modern humans. Being unable to introspect, they experienced their own higher cognitive functioning as auditory hallucinations, the voices of gods, actually heard as in the Old Testament or the Iliad which told the person what to do in circumstances of novelty or stress. Thus, the possible impact of language in mental processes within sociocultural contexts of human experience seems great. Again, the main thesis of Jaynes still holds strong, even if the Homeric man's auditory hallucination hypothesis is rejected. Dennett (1986) maintains that if Jaynes' thesis is to be recast using the computer analogy, it makes a lot of sense. The hardware of the human brain may be the same today as it was thousands of years ago, but a change in the organisation of our information processing which he calls a software revolution has to have come after language. This software characterisation of the mind does not leave a fossil record, but like the computer "printouts," the evidence can be seen in ancient texts and artefacts (Dennett, 1986, 149-154).

Thus, Jaynes' hypotheses summarize four points. The first concerns the nature of consciousness that has arisen from the power of language to make metaphors and analogies. The second is the hypothesis of the bicameral mind as an early type of mentality. The third idea is that consciousness followed the bicameral mind. The fourth idea is the neurological model of the left hemisphere articulated in language the experience of the right hemisphere.

From Identification with Others to Self Identity

The shift from oral (the ear) to literal (the eye) preference appears to have silenced hearing the voices of heroes and gods. The epic poem, the Iliad[1] (believed to have been written or dictated by Homer between 750 and 700 BC shortly after the development of alphabets), is considered a transitional document. It uses story telling by

travelling bards in chronological sequence rather than timeless concepts (Parry, 1971). It tells the story of [moral] conflict in an event-oriented form and in chronologically order. Like modern day movie directors, poets of the oral tradition demanded, though not consciously asked, their audience to identify fully with the character rather than separating themselves as an individual.

Nevertheless, a different approach to the oral poets began to arise by the end of the 5th century BC. For instance, Plato, in *The Republic*, opposes this mimicking of orality. Plato's ideal rids the society of the type of thinking that identifies with the performer and the poem. His ideas forewarn personality politics and polished speeches. He offers an independent soul[2] *[see endnotes]*, which is capable of thinking about timeless objects instead of time-conditioned objects of the epic. The emergence of the autonomous and rational personality and the rejection of the "spell" of oral memorization appear to have taken place as Greek society was becoming literate.

The Homeric men are so open to outside influences that the antithesis between self and not self does not exist in Homeric consciousness. They view their personal achievements as gifts from gods who help the worthy ones because they believed the gods control their behaviour. The heroes do not challenge the natural order of life and death, as individuals without differentiated selfhood, but give themselves fully to action and speech. Robbins argues that the evolution of a death-denying and death-resisting society came into being in the process of evolution from group consciousness to individual consciousness. The ancient Greeks believed that consciousness of the dead turns into individuation from the clan. These men do not see themselves as having separate personalities (Havelock, 1963), an articulated concept of self (Simon, 1987) or recognize the notion or experience of "character" (Snell, 1953, 1960). According to the hypotheses of Jaynes and others presented above, linguistic skills have advanced the Homeric man to an individual[3].

By the beginning of the 4th century, some Greeks were talking about their souls in a way that was abstract and individualized. They reflected on themselves as knowers of abstract principles, and this reflection seems to have its origins in part in the presence of some "thing" to reflect upon, namely, the written word on papyrus. This object of reflection appears to have led to the discovery of other objects of thought and other conceptualizations, and that they not only discover themselves as rational beings but also create an irrational side of themselves as object. Heraclitus speaks of man as his own demon and regards the ordinary people in society as victims of that dark side of

themselves (Snell, 1960). Thus, the duality of the rational and irrational self comes about as an artefact of our sense of individuality.

Rational Individual versus Irrational Madness

Before the sense of individuality was articulated as 'the self,' there appeared to be no labelling of madness regardless of strong emotional suffering. It is not to be found in the Iliad. Despite the intensity of experienced emotions, the heroes do not "go mad" (Jaynes, 1976). The gods are alter egos instructing their favourites at crucial moments. A person hearing and seeing the gods in this manner might lead a modern psychiatrist to diagnose the perceiver as schizophrenic. However, talking to gods was common for Homeric men. They received divine guidance this way. Such act assumes part of responsible group consciousness comparable to the code of expressing great anger at threats to one's honour.

Similarly, the notion of "madness" does not appear in the Odyssey except fleetingly on one occasion. Hesiod's works also lack a concern with madness. For Hesiod, madness is caused by possession by a nymph and thus evil forces are seen as controlling man's destiny (Simon, 1978). Even the lyric poets' tremendous concern with personal emotion of love and their depiction of extreme cases of "love-sickness" does not qualify as madness per se. For instance, in the throes of jealousy, Sappho the lyrical poet experiences the profoundest of emotions:

> My silent tongue is broken,
> And a quick and subtle flame
> Runs up beneath my skin.
> I lose my sense of sight,
> hear only drumming in my ears.
> I drip old sweat,
> And a trembling chases all through me.
> I am greener than the pale grass
> And it seems to me that I am close to death.
> Still I must endure this.

There is little concern for the issue of sanity and madness in ancient writings. The notion of madness only comes into being when Plato begins to define the irrational in contrast to the purely rational. Plato vigorously objects to the hypnotic process of mimesis in which the hearer takes on the characteristics of the poet and the poem. As a

forerunner of a new era in Greek thought in which men were considered to have both psyche and soul (Strathern, 1996), Plato's writings express his lifelong concern with the irrational in man. Plato distinguishes four types of "divine madness": prophetic, ritual, poetic and erotic. The modern notion of madness belongs to the category of ritual madness as demonstrated by possession as in Ajax, Heracles, and Agave. Towards the end of his life, Plato tried to promote legislation against the irrational while at the same time attempting to solidify further the rational as master of the psyche, thereby reinforcing the split between the two. At this time, the sickness aspect of madness becomes salient, and he writes of men who believe they are gods, or that they can fly, that they should be kept at home under penalty of a fine. His idealism encouraged the labelling of madness and the insane who were to be shunned (Jaynes, 1976). Paradoxically, the transformation of consciousness in which Plato participated may have produced madness as one of its artefacts.

It appears that these early philosophers endeavoured to legislate against the irrational as the politicians and prose-writers adopted this view, which organized Greek society and culture (Robbins, 1988, 917). This situation set the stage for the Greek language to foster the emergence of science and philosophy (Snell, 1953, 1960). The old Greek culture crumbled in the face of the tremendous power of new rationality. "Group" or "forced-field" consciousness was suppressed and irrationality was considered madness (Dodds, 1960). In this excessively rational worldview of Plato, irrationality becomes the responsibility of an individual. The shared culture of heroes and the comforting and guiding voices of the gods are no longer available. Men no longer shared their consciousness; they had to make it on their own.

Individuality, Rationality and Madness in Greek Literature

As the individual emerged from the group or clan, individual madness in literature began to appear. Individualism becomes so prominent in Greek literature that, for the tragedians, many of whose great tragic figures are portrayed as mad[4]. Sophocles' *Oedipus Rex* is most familiar to psychologists.

These plays demonstrate the difference between rationality and madness, which would have been impossible for Homer. In these post-Homeric tragedies, the painful conflict between rationality and madness are lived out by men and women who think of themselves as responsible individuals.

In the 19th and the 20th centuries, many modern thinkers including Freud, Jung, and numerous modern psychotherapists have a fascination with Greek antiquity including its mythology and search for the root of human problems. These thinkers and therapists were concerned with the Western heritage of irrationality from the Greeks. The search for connection with our group consciousness through mythology is a search for the group we left behind as we have become literate.

Text, Rationality and Madness: Modern Interpretations

As language became an integral part of the rationality, the art of interpreting its meaning took on an important role for the ancient Greeks in the study of literature and ancient Biblical exegesis. The art of interpreting the text is known as hermeneutics[5]. Nevertheless, hermeneutics as it developed historically from the classical to postmodern period comes with a mixed blessing. According to Paul Ricoeur (1974), one of the primary 20th century hermeneuts, the art of interpreting language can be traced back to Aristotle's *Peri hermeneias*. In this classical work, hermeneutics is a general theory of human understanding. In post-classical Europe, after the disruption, which separated European thought from classical thought, pre-modern hermeneutics became a much narrower discipline. It was an exegetical, expository, interpretive process applied to written texts and in particular sacred texts. Medieval hermeneutics ascribed to the Bible four levels of meaning: literal, allegorical, tropological (moral), and anagogical (eschatological). Although hermeneutics included theories of symbols, analogies, and signification, it was bound to exegetical praxis and remained so until the rise of modernity. The works of Friedrich Schleiermacher (1768-1834) and Wilhelm Dilthey (1833-1911) have expanded beyond exegesis.

Schleiermacher, a theologian and philosopher, adapted hermeneutics as a distinctive humanistic and historical discipline, which, in effect, becomes a philosophical anthropology and a distinctive 'psychology.' Nevertheless, Dilthey contrasted various human science disciplines that dealt with *Geisteswissenschaft*, the science of *"understanding"* from the natural sciences, *Naturwissenschaften*, which are sciences of *"explanation"*. Hence, hermeneutics becomes the modernist's 'humanities' methodology, broader than exegesis, though not a truly 'general' method and it remains distinct from the natural sciences.

The blurring of boundaries between natural sciences and human sciences increased due to what Ihde (1998, 2006) calls "technologically constructed" products (of 'Nature'). The newly constructed elements in the expanded table of elements now include entries that may or may not exist in nature. Similarly, the creation of 'artificial' molecules (polymers and plastics) which does not again, exist in nature. In addition, in the latest biotechnological sciences, the technique of inter-species DNA manipulation places human DNA into rats in a distinctly 'unnatural' construction. Latour (1993), in specifically challenging the nature/culture distinction which characterizes so much of modern thought, argues further that even a phenomenon as the ozone hole is precisely a "hybrid" which is simultaneously both cultural and natural.

Ihde (1998, 2006) suggests that the postmodern hermeneutics of science can be a hermeneutics of the "thingly" which does not presuppose the nature/culture modern distinction. Instead, "thingly hermeneutics" focuses on the 'construction' of things which includes the things of science and not merely its history, cultural context or its sociology as they are retained in the modernist distinction of the social and natural sciences. Ihde is implicitly suggesting that if there is to be a hermeneutics of (natural) sciences, it must be a hermeneutics, which reverberates with the actual state of those sciences and not to what they have been at some earlier time. The mid-to-late 20th century application of the social or human sciences to the practices of the natural sciences is at its beginning. This set of disciplines, Ihde argues, is not yet fully hermeneutical. He sees an extended postmodern hermeneutics as swapping metaphors from modernists' mechanical metaphors to linguistic or language metaphors. For example, the scientific tribal languages of the genetic and biotechnological sciences are full of metaphor. DNA is a 'code' that has a 'communicative' aspect between gene strands; genes 'express' themselves in various ways.

Postmodern hermeneutics replaces reductionistic simplicity with 'systems' and 'complexity' factors. The death of hard determinism gives birth to 'chaos' and 'fractals' contexted within complex probabilistic calculations called probabilistic determinism. Computers and computer modelling allows investigators to deal with complexity and multifactorial aspects of a phenomenon.

The contemporary philosophies of science will have inclusion, rather than a reduction of history, sociology, culture and gender factors. These factors will not be rhetoric but be inbuilt perspectives, which can only be expanded by multiperspectival inclusiveness (Ihde, 1998; 2006).

In the philosophy of science, the positivistic pre-Kuhnian view of hypothetico-deductive and propositional processes began to breakdown in the late 1950s. Kuhn's (1962) introduction of historical development and concept of "paradigm shift" have instigated a whole series of interpretations of science. This re-interpretation of science informed the activities in the 1970s and 1980s of social scientists who were trained in phenomenologically oriented "social constructionist" theories. Richardson *et al.* (1999), for instance, state that the current state of psychotherapy requires re-envisioning from a dialogical/hermeneutical perspective, a position taken by most constructivists and cultural theorists. For these theorists, all there is to know about oneself and reality is socially constructed.

In the middle of the 20th century, however, Husserlian phenomenology expanded hermeneutics from its traditional modernist position of viewing the hermeneutics of science as a cultural and historical phenomenon, to the so-called postmodern view developed by Martin Heidegger, Hans Georg Gadamer and Paul Ricoeur. Hermeneutics for these three European thinkers becomes ontological. Since ontology precedes epistemology, this development overturns the modernist epistemology. Nevertheless, there remain epistemological implications of a hermeneutic ontology. The blurring of the understanding/explanation distinction has been derived from (human) ontology, as Husserl argues that any special science must refer back to the Life world. In Heidegger, it is argued that scientific knowledge is the derivative of practical knowledge although Gadamer and Ricoeur make more indirect ontological claims than the previous thinkers do. The need for re-introducing hermeneutic ontology into the natural sciences was latent in relativistic sciences, which realized that the relative position of the observer must be taken into account in all measurements. Experiencing *what* of an object *(noema),* (Husserl, 1929, 1931a, 1931b, 1948 quoted in

Ihde (1998, 2006) has the *how* of experiencing it *(noesis),* known as 'correlational poles' (Ihde, 2006, 43) in phenomenological hermeneutics.

Nonetheless, there is a tendency in Western psychology as a human science to split, obscure or minimize the significance of this correlation by focusing exclusively on the noematic focus or by minimizing the unique experiential variable that adds to any individual's noetic focus. Put another way, the movement of the mind is what Husserl called intentionality, meaning 'to stretch forth', from its Latin origin *(intendere),* to interpret the world. In Husserlian psychology, the mind reaches out to the raw material reality and translates or defines it in some chosen way, as in the case of Jaynes' (1976) Homeric man. As we cannot step out or "bracket" ourselves from the outside reality, phenomenologists believe that we can never have direct access to ultimate reality or see the "reality as it is"; therefore, conscious experience has to be bracketed. However, the Buddhists claim that "reality as it is" is witnessed in Vipassana meditation, which will be discussed later.

Meanwhile, structuralism and poststructuralism, which address how human intention and desire manifest themselves through the structure of language search for absolute reality. Evolved from Plato's deterministic views, Structuralism claims to discover a permanent structure beneath or behind things. For structuralists, reality is composed not of things but of relationships not to the eternal essence but to others (or words) in contrast. Hence, it is an underlying structure that determines the reality, and that must be grasped if social realities are to be understood. Freud was strongly influenced by structuralism. In psychoanalysis, what appears in consciousness is often different from the truth, which those appearances mask. The truth can only be understood from the study of the structural organization of the unconscious mind. For instance, the underlying structure of the conscious mind (ego) is unaware of the tension between natural animal forces (id) and the forces of civilization (superego). Nevertheless, psychoanalysis is incompatible with structuralism because psychoanalysis is historically oriented whereas structuralism is ahistorical. However, what is lacking in Freudian language is the structuralists' vocabulary.

Agreeing with Plato that words name ideas, but not their relation to eternal essence, the most influential Swiss structural linguist Ferdinand de Saussure (1857-1913) claimed that language is made up of "signs". A sign is the combination of a "signifier" (a sound or a sound-image, like 'kat' in contrast to "fat") and a "signified" (an idea or a concept, like any of several members of the family of "cat"). In language,

phonic differences distinguish one word from the other. He declared the arbitrariness of the sign to mean that there is no natural connection between the signifier and the signified. What the mind knows is the system of concepts generated by the arbitrary structures of language. The mind is, unlike what empiricists believe, a receptacle for sense input from which it constructs a picture of the world bit by bit. Nor is the mind merely a system of innate ideas, as the rationalists thought, that are activated by sense data. The mind, as a system of operations, generates structures of similarities and differences in terms of associative categories and temporal contiguity rules, and their relationships. Saussure replaces the reality out there with the system of concepts generated by the arbitrary structure of language.

Drawing parallels between cultures and Saussure's system of linguistics Claude Levi-Strauss (1908-), an anthropologist, set out to study the universal human truth at the level of structure by challenging the Western myth of *"The Savage Mind"* of so-called primitive people. Consequently, *"The Savage Mind"* presumes the unity of the human race by studying the universal human logic in its purest unpolluted form. He demonstrates how indigenous people use logical types for classifications better than Westerners do on the same tasks, and how kinship and mutual obligations are like linguistic systems. Levi-Strauss also shows how totemism works as a social extension of the universal human capacity for thinking in terms of metaphor by allowing animals to stand for humans. Totemic animals are chosen not because they are good to eat, but they are "good to think". For Levi-Strauss, it is not resemblances but the differences, which resemble each other. Mind has to mediate the opposing characteristics of animals. This explains the commonality of tricksters and jokers in "primitive" mythical systems. Myth, he explains, functions like linguistics. It reveals the structure of the mind. Therefore, the basic units of myths, their unique characteristics and rule must be studied. The structural study of the artefacts of the mind reveals a relatively faithful reflection of the structure of reality. Like Freud, Levi-Strauss holds that behind the manifest content of the myth there must be a hidden, latent message that contains an unconscious contradictory wish, like opposing itself to nature as well as the desire to be one with it. He attempted to solve an unsolvable contradiction between nature and culture in the Greek myth of *Oedipus of Rex* by overlaying messages, concluding that dilemmas are real contradictions of human existence and myths are inevitable human tragedy. Levi-Strauss maintains that cultural phenomena should be treated as "signs".

Deconstruction of Text, Rationality and Madness

Moving away from the stable, unitary form of Plato, Roland Barthes (1915-1980), sees only pluralities. He attacks the voice of the dominant social forces and institutions that generate the myth of rules, mores, and moral codes as nature's way or God's way. To him, a myth is a form of discourse that tries to make cultural norms appear as facts of nature. His notion of myth is closely related to the Marxist concept of 'ideology', a form of (unconscious) political propaganda that is presented as fact. Barthes radicalizes Saussurean linguistics by declaring that there is no essence, no human nature, not even facts, but only signs and systems of encoding and decoding signs. In myths, the sign itself becomes a signifier in a new system of meaning, creating a second-order semiological system. For instance, the original sign of 'passionified' roses (from the result of signifier – roses, and signified – passion) becomes a signifier and empties its meaning. The new sign in mythical semiological systems says something like product consumption and expenditure of money as romantic obligation (from the result of signifier – passionified roses, and signified – Valentine's Day). Therefore, the original sign has been expropriated and alienated from its user. The true meaning of the original sign is distorted by being emptied of its history. Barthes' semiological analyses of wrestling matches, advertisement for soap powder and detergents, toys, strip tease and plastic and so forth, demonstrates that no cultural phenomenon is too small to escape ideological contamination. For instance, wrestling matches give the audience not the passion they want, but the image of passion. He separates the "authors" who like producing signifying words and leaving signified meanings to the readers, from the "writers" who drive a single meaning to achieve a single moral, political, and practical goal. This dichotomy shows the intention of the "author" to act as a catalyst as opposed to a prescriptive "writer" who wants the reader to move from a fixed position of meaning. Barthes' preference for plurality in meaning shows that literature is not the bearer of any fixed or final meaning but a critique of meaning which can be seen as anti-theological and anti-God. His talk about "the death of the author" which encourages "the birth of the reader" to make meaning(s) for himself, is most relevant to psychotherapy.

Nevertheless, a slippage of plurality of all meaning or no meaning at all means becoming psychotic for psychoanalyst Jacques Lacan (1901-1981) who also challenges

the stability of Saussurean linguistic structure. Saussure sees a stable relationship between the signifier (sound image) and the signified (concept). Lacan views the meaning of signifiers in the relation to other signifiers. For him, a signifier not only signifies another signifier like in a linguistic chain, one meaning leads to others. Contextualization transforms signifiers by putting them in a new relationship with other signifiers. For instance, the last word or two in a sentence changes the meaning of other words retrospectively, like in most jokes. Nevertheless, signifiers 'slide', they refuse to remain stable. Relative to the signifier, the signified also slides. What makes the chains of signifiers alienate the subject is what Lacan calls the three registers of subjectivity: the "real", the" imaginary" and the "symbolic". The "real" is the experience of the thing rather than the unknowable thing-in-itself. It is before we attempt to represent with signs. The "imagery" register is not just full of images or fantasy though it is associated with illusion. It is a rough equivalent of everyday experience. The illusion is that of treating the symbolic register, whose function is to order everyday experience, as if it were real and natural.

Lacan also extended two other terms - "Metaphor" and "Metonymy", to explain unconscious defense mechanisms. Metaphor is the replacement of one idea or image with another or the collapsing of two images or ideas together, e.g., all the world is a stage; and all the men and women are merely players. Metonymy is association by contiguity, i.e. the whole standing for the part or the part standing for the whole, e.g. a thousand sails (associate with ships) set out to sea. Lacan also means the connection by rhyme, sound, or even free association. He sees metaphor and metonymy as two main poles of language structured like the unconscious.

Freud had claimed that the two main processes of unconscious thought were "condensation" (e.g. in dreams a numbers of wished images are collapsed into one image and are thereby unrecognizable to the dreamer) and "displacement" (e.g. a wish is displaced from its original forbidden object onto another whose relation to the first is unrecognized by the subject). Freud gave an example of the woman who burns her lunch on the stove while reading a "Dear Jane" letter from her fiancé, and thereafter the smell of burnt food causes her a neurotic panic. Like Freud's belief that symptoms and actions are literally trapped in the body, Lacan explains the psychotic symptom as a metaphor in which flesh or function is taken as a signifying element. A part of one's body is misrecognised as a part of one's language and vice-versa, e.g. my body is made of glass. His goal in psychoanalysis is to restore the sovereign freedom displayed by

Humpty-Dumpty when he reminds Alice that after all he is the master of the signifier, even if he is not the master of the signified.

For Lacan, madness is an extreme exaggeration of the dual process of being overwhelmed by the total control of the linguistic regime and resistance to gain one's freedom. Hence, his most famous statement: the *"unconscious is structured like a language"*. He sees language as the site of the unconscious, as biological need is alienated into language as desire, which by its linguistic nature is repressed and moves along metonymical and metaphorical chains. The signifier generates a whole symbolic world of prohibition, repression, alienation, and impossible desire.

What we have seen so far is Lacan's *"stuckness"* to Saussurean and Freudian dualistic rational schemes (conscious versus unconscious; signifier versus signified), though he does diverge from them in challenging and re-interpreting their concepts with linguistic dualities. For instance, Lacan shows that unconscious "wishes" (*wunsch;* German), derived from Freud's biology of innate sexual and aggressive drives, are different from his separation of biological needs (though he does not deny the biological grounding of human mind) and more complex linguistic involvement of insatiable desires (*desir*, French) that are in a state of eternal lack. Needs are represented in language as demand which in semiology becomes desire through the symbolic registry. Demand is a demand for love, which is an insatiable desire. Another well-known phrase of Lacan is that "Desire is the desire of the other", meaning that to desire is to desire to be desired. It is contagious and we desire what others desire and become rivals to the other because of the unachievable object of desire. It also means that because desire gets caught up in metonymical and metaphorical chains of language, it becomes public even though we do not always understand it. Although Lacan puts his finger on the pulse of human intention by pointing at the emotional origins of human suffering, he is *"stuck"* on his metaphoric or otherwise interpretation.

This interpretation seems to be relevant only to: (a) the Victorian era of sexuality (b) the nuclear family relationship (c) the rigid binary systems of Saussure and Freudian mythological frameworks. For instance, Lacan re-interprets the penis as "the phallus" which is the sign of distinction between sexes and the wholeness and the power wholeness would bestow. Therefore, the mother's desire for the phallus is no longer due to "penis envy". The infant desires the phallus and desires to be the phallus. The infant desires a perfect but impossible union with the mother. However, the father or his/His law (The Law of the Father is a signifier but not a person) prevents this. Thus, enters the

mythical "Oedipus". Although his attempt to de-sex the "primal father" with the Name of the Father may relieve some feminists from the "anatomy is destiny" predicament, the constrictive and unchanging patriarchal symbolic order – the Law of the Father – still persists (Dor, 1998).

Such power and control wielded by linguistic structure and interpretive reason is only to be exposed by Michel Foucault (1926-1984), a French cultural historian and philosopher who was suspicious of all encompassing essential theories that explain everything in terms of one all-consuming model. Foucault calls the whole set of Saussurean phonic and conventional relations constitutive of language and individual speech acts that activates as communicative discourse. For Foucault, discourse is not just meaningful noises. It is always linked with desire and power, but these links are masked like "wolves in sheep's clothing", if they are to manifest in language. He refutes Karl Marx's assertion of language as ideology by arguing that discourse is not reducible to a power base independent of language; it is desire and power in action. He exposes the deceptive and wicked side of discourse in the history of each society that declares its regime of truth and that separates reason and unreason. This is done by using what he called the same (A) and the difference (not-A) to define "We" and to exclude "Others" binary oppositions (Fillingham, 1993).

In the preface to his book, *Madness and Civilization: a History of Insanity in the Age of Reason* (1995), Foucault tells the story of no contraction (p. xiii) among the ancient Greeks. Before the separation between reason and unreason, the Greeks were still experiencing an undifferentiated unity. *Logos* is the Greek term for "reason" and for "word", as in the first sentence of the book of John in the Bible: "In the beginning was the Logos, and the Logos was with God, and the Logos was God". As stated earlier in Jaynes' (1976) argument, Homeric men listened to the words of their gods as a guide to life. The Homeric men communed with the madness in their soul by listening to its murmur in themselves and to its voice in others (to the sometimes unintelligible babbling of the oracles, and to the wailing and the shrieking of the chorus in the tragedies). Socrates had a daemon within which he always yielded. He used the phrase "divine madness" to signify both the inspiration of the poets and that of the oracles of the gods in the temple. Reason and unreason were not isolated from each other because there was a "stammered" discourse between them. Unreason, madness, or unconscious was organized by development of "the other".

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Foucault illustrates how "the other" works according to what it signifies. In the middle Ages, the leper had been excluded as "the other", but his physical exclusion was a form of 'sacred' inclusion because he was a religious signifier who signified a divine meaning. Jesus had talked to them, cured them, and made their presence part of a religious morality. This situation provided a "We" relationship. When the leper disappeared, this exclusionary/inclusionary structure was filled in by "the ship of fools" (chapter 1 of *Madness and Civilization*). The mad were placed on boats that sailed up and down the rivers of Europe. Food would be taken to the piers by the citizens when the boats passed through. The madman's exclusion was also an inclusion because he also signified a religious meaning (knowledge) until people no longer understood the old Gothic symbolism. In the early 17th century, a new knowledge stopped "the ship of fools" and hospitalized them together with the poor, unemployed, the criminal and young men who squandered their fortunes. This was due to a moral judgment derived from a new knowledge regime (episteme) related to the work ethic. The cure for madness and all these disabilities was work. This was nothing to do with medicine but a moral and juridical imposition of "order" and "reason". In fact, the 17th and 18th centuries saw madness as a return to animality. During this period in European history, animals were not seen as part of nature, but as anti-nature. The mad were seen behind bars like animals and even put on shows like animals. In this Age of Reason, madness was not only associated with animality but passion as well, though passion was not thought of directly as causing madness but the possibility of madness. The passions discharged themselves in images. Madness is not only giving up to images but is using the language and logic surrounding the image and acting on it. For instance, someone imagines that he is made of glass, and therefore he is fragile and he should not make any contact with any other person. He must remain motionless. The mad person makes logical deductions. The logic of madness is the same as the logic of the logicians. Foucault proves that the ultimate language of madness is that of reason.

Therapy for madness was also based on logic in the 18th century. Madness was a form of logical error like dreams that are considered as being of the same substance as madness. Dreams represent nothingness (madness) as opposed to being (reason). One of the treatments for madness is immersion in water, which also represents both a religious conversion and a return to nature (the universal objective of a moral order). It was feared that the asylum was a tainted place where evil was confined. These fearful thoughts were halfway between medicine and morality that were created by symbolic

registry based on the split between reason and unreason. At the end of the 18th century, fear and desire merged to create dread as a fear of what one desires, and desire of what one fears from moral sanction. Foucault contends that unreason is timeless recurrence and madness is historical artefact. He borrowed the term "Dionysian" from Nietzsche to describe unreason or the unconscious as the frenzied ecstatic chaos to be found in the human heart. This is something ancient Greeks knew how to absorb and express for the sake of a healthy soul, because it comes from fear and desire. According to Foucault, the French Revolution created a dialogue between the desire of 'love' to hurt others (sadism) and the 'death' wish of hurting oneself (masochism). He claims that Samuel Tuke in England and Philippe Pinel in France who liberated the mad from their chains with compassion and scientific rigour were false Messiahs. The new asylums set up by Tuke and Pinel freed the mad from the moral guilt but they were obliged to respect patriarchal authority. Tuke believed the mad had a need for self-esteem. The new order in psychology was the 'bourgeois' nuclear family and work ethic. It is no surprise that Freud restored dialogue with unreason by analyzing madness in terms of family values and the Victorian obsession with sexuality, namely Oedipus, incest, and patricide. Throughout Western history, the fear of unreason has resulted in military-like operations designed to isolate, keep watch over, and manage the antisocial nature of unreason. Foucault considers art and madness as profoundly entwined although he sees art as not "madness" but unreason. Since the end of the 18th century, unreason no longer manifests itself except in the work of Artaud (whose personal account of psychotic illness will be discussed in chapter 6). Thus, madness according to Foucault is a socio-historical product created by each episteme as an inverted image of reason.

Moreover, discursive practices need to be understood within the context of institutions and discourses both of which create power and are created by power. New kinds of desires and subjects that wield the power are no longer individuals but institutions where everybody is involved. In fact, no one is a victim of power, because every act is power that gives no more freedom than the Saussurean model. According to Foucault, contrary to the view that power represses sexuality, it actually produces sexuality. The Victorians' obsession with sex parallels the current myth that is a true human nature, which needs to be expressed, and sexuality is part of that nature. The discussion of sexuality creates (reinforces) sexuality. In the Middle Ages, sex was about the body and people confessed in the confessional what they did with their bodies. However, in the 16th and 17th centuries, sexuality became psychological intention and

we needed more than confession but experts to put our sexuality into speech for self-fulfillment. Thus, the discourses and practices that meant to liberate generated the discourse of power that produces not only self-scrutiny, but also invented the human service professionals who produced a discourse of power that was meant to liberate sexuality. For Foucault, sexuality is a new historical product of a system of surveillance, control, and self-expression.

Such a divisive power of reason constructed by language is only to be "deconstructed" by Jacques Derrida (1930-2004). Derrida deconstructs binary opposites that are dominant in Western thought, particularly the prejudice among linguists, anthropologists, and philosophers against writing as opposed to speech. As stated earlier, Plato noted Socrates' dislike of writing. Aristotle, the star pupil of Plato, also wrote in his book, *On Interpretation,* that thoughts in the mind are those with which we are in *direct contact*. The spoken word is a *sign* of those ideas and the written word is merely a *sign* of a *sign.* Therefore, the written word is at the greatest distance from the immediate truth. Derrida argues that the bias is not just "Phonocentrism" – the privileging of spoken sound over script, but "Logocentrism" (meaning the 'spoken word' as well as 'logic') – prioritizing the spoken word over the written word. This means privileging an *original* meaning over its supposed repetition, just as a *present* meaning over an abstract one – an origin over a copy. This is Platonic metaphysics in transcending the physical world, which is merely a world of copies, to return to and grasp an original world of eternal truth, which is always present. Derrida's attack is not on the split in priority but on logic. He demonstrates that there is no concept of writing that essentially distinguishes it from speaking. Both are signs, repeatable and relational in the Saussurean sense; there is no original essence, but there is in both cases a partial presence and a partial absence whether a word is thought, spoken, or written.

Levi-Strauss' guilt about introducing writing to the Nambikwara culture of the Amazon basin is unfounded because in Derrida's view they already have signs and the Saussurean implication of hierarchy and its manipulation of power.

Derrida argues that the system of cultural signs called "arche-writing" will always pre-exist both speech and writing in their normal "narrow" definitions. He further deconstructs an attempt to depict the human mind as busy constructing categories of binary opposites like nature and culture, presence and absence, metaphysical and physical, mind and body, male and female, black and white, left and right, and life and death. According to Derrida Western philosophy has depended on

metaphor and rhetoric to construct 'origin' and 'derivations' from 'nothing.' The 'nothing' that preceded 'creation' is a conjurer's trick, argues Derrida. These constructs are not only categories, but a "Logocentric" (Logocentrism privileges reason) discourse as well. Reason-centred reasoning privileges one of the two poles of necessary primary opposites. Derrida demonstrates that in all cases the prioritizing of one over the other displays mere cultural manipulations of power. Two major binary opposites dispensed with by Derrida are those of presence and absence and origin and supplement. They take us back to the idea of the 'metaphysics of presence' and the search for absolute origin. Plato started with an attempt to trace language and meaning back to some absolute form, essence, and certain and unchanging truth to the medieval search for God. God's absolute existence would have grounded all uncertainties of existence. Another would-be Cartesian search for the self – "I think therefore I am" – as the absolute foundation for all thought, or another would-be Rousseauian attempt to return to nature (immersion in water for treating madness). Yet another popular idea of the phenomenologists and existentialists is the belief in the absolute existence of the present moment as opposed to the lost past and the yet-to-come future. All these notions assume that language can arrive at something fully present, a fullness of being or absolute origin.

In fact, nothing is anywhere ever simply present or absent. Every moment is loaded with a no longer living past and at the same time pregnant with a future. Experience itself is a combination of a presence and absence. Non-being is experienced as a part of being. Language also is temporal. Every act of speech in the present takes place through time and refers to past and present. As Saussure points out, each sign has traces of all other signs, and they cannot be kept out even though they are not really there. Meaning cannot be found at anyone place in language. It is diffused throughout the whole system of signs. The *difference* among the signs makes meaning possible. Derrida says meaning is never present but is always *deferred*, hence his coining of a word – *differance.* The logic of d*ifferance* is that no theory of language including Derrida's own "Archie-writing" can work as a science, because it cannot step out of language and look back on it objectively. Phenomenologists have been aware of this predicament for a long time. In addition, the nature of language, even a word, generates infinite possibilities of meaning and interpretation exceeding the intention of the speaker. Moreover, metaphorical meaning cannot be kept out of the true meaning even if the speaker declares his intention of keeping it out. Once language enters the public

arena, the speaker or writer loses control of it as it opens up new understandings or misunderstandings. This is due to the nature of built-in instability in language that shows how rational, romantic, or postmodern philosophical first principles dismantle or deconstruct themselves. Thus, deconstruction is not just the method of analysis or a way of reading texts; it is already working within texts. Derrida has gone so far as to say that from the moment there is meaning there are nothing but signs and we only think in signs i.e. there are no signifiers in texts that can relate to any sort of 'reality.' When language (spoken or written) tries to deal with society or some other externality, signifiers slide into other signifiers without reaching a signified; they only reach meaning when working on some immediate, limited level. Nevertheless, there is no ultimate truth that can be arrived at through language.

However, Deleuze and Guattari totally reject the notions of signifier and signified. They are opposed to Oedipal theory, structuralism, and hermeneutics. Moreover, the psychoanalyst's attempt to interpret or "reproduce" the client's unconscious by making certain links between signifiers to trace the existing structure (Oedipal triangle) or a Lacanian "transcendental signified" (phallus) is in opposition with their anti-oedipal, anti-structuralist and anti-hermeneutic writing. Nevertheless, Deleuze and Guattari use totalizing or signifying systems in order to deconstruct them. They show how Oedipus can be "deoedipalised" by using psychoanalysis as a foothold. Deleuze and Guattari use the metaphor of the tree (vertical) which dominates Western religious, social, and cultural life, in contrast with the rhizome (horizontal) to show how knowledge operates in the Western world. In this model, the vertical refers to a small idea – a seed or acorn – that takes root and sends up shoots. These shoots become a sturdy trunk, supported by the invisible but powerful root system, which feeds the tree; from this unified strong trunk come many branches and leaves. Everything that is tree is traceable back to a single point origin. Everything that is the tree is part of a coherent organic system, which has grown vertically, progressively and steadily. This is how all Western thought has worked and art, literature and culture has worked. On the other hand, a rhizome is a type of stem that expands underground horizontally, sending down roots, and pushing up shoots that arise and multiply not from a single core or trunk, but from a network that expands endlessly from any of its points. It has no definite structure, no formative unity, and is much harder to uproot. For instance, Australian couch grass continues to survive no matter how much of it is pulled out, since no part is the governing part of the organism. Another example of a rhizomatic structure is the

Internet, the World Wide Web. Unlike a spider's web, the World Wide Web has no centre; no place that starts it, controls it, monitors it, or ends it. The web is the interconnection of billions of websites all over the world that exist only in *hyperreality* – in digital form, as images on a computer screen, and not in any material form. If any website was forced to close, the web would still exist and would still work the same way. "Becoming" is a crucial theme in the definition of the rhizome. Nothing or no meaning is in a state of permanence, but instead of transformation, constantly producing new modes of interpenetration and cross mapping that change in turn into something else.

Deleuze and Guattari also use the language of desire, but their use of language radically differs from the psychoanalytic notion of desire, which is based on the acquisition of an object the mind lacks. Instead, they claim that desire is not lacking anything; it does not lack its object. It is, rather like the Buddhists, the subject that is missing in desire or desire that lacks a fixed subject. There is no fixed subject unless there is repression (Deleuze 1983, 26). For Deleuze and Guattari, desire is a flow, a process, a constant becoming, and an opening to infinite possibilities. They maintain that certain orders or structures block the free flow of desire by artificially resurrecting all the old meanings of "States, nations and families" (Deleuze and Guattari 1972, 34). This is conditioned by the flow of two inevitable processes. One process sweeps away all fixed, fast-frozen relations and meanings, the stripping of halos, and a constant revolutionizing of production in a psychotic fashion called deterritorialization. In addition, the other describes a movement in which capitalism, to hold its relations of production and private property called reterritorialization. Lacan underlines the split between "conscious" and "unconscious" that occurs with the child's entry into the "symbolic order". By pointing out that repression takes place not only in the conscious but also in the unconscious, Lacan testifies to the "dictatorial" concept of the unconscious against which Deleuze and Guattari react. Deleuze and Guattari promote the 'schizo' person whom they describe as, "a free man, irresponsible, solitary, and joyous. He can say and do something simple in his own name, without asking permission. His desire lacks nothing, a flux that overcomes barriers and codes, and a name that no longer designates any ego whatever. The schizo person "has simply ceased being afraid of becoming mad. He experiences and lives himself as the sublime sickness that will no longer affect him" (Deleuze, 1983, 131). Lacan's client is a split subject. The analyst's concern is with a stable and unified self that distinguishes the

client from others, and, also places him above others. The client goes parallel with the analyst's method of tracing meanings in the depths of his unconscious by establishing links between "floating signifiers". The analyst is in the business of *supplying* the scarce *commodity* in demand. Lacan's term and structure for *manqué* means lack and shortage, a *scarcity* of a certain commodity, which gives rise to desire and demand. Thus, the analyst becomes a representative of the dominant power structure. Deleuze and Guattari call this 'arborescent systems (tree system) – "hierarchical systems with centers of significance and subjectification, central automata like organized memories…(in which) an element only receives information from a higher unit, and only receives a subjective affection along pre-established paths (Deleuze, 1987, 16). Their liberation of desire from a subject and a lacking object amounts to their liberation of the literary text from a subject and an object, in short, from authorial sovereignty as well as from meaning or closure. The text, like a rhizome, contains lines that are interrelated but decentred and made of plateaus, and is "a continuous, self-vibrating region of intensities whose development avoids any orientation towards a culmination point or external end" (Delueze, 1987, 11).

Their thinking is in line with Barthes' notion of the "Text" as an activity of production. According to Barthes, the Text cannot stop; its constitutive movement is that of cutting across (in particular, it can cut across the Work, several works)" (Barthes, 1996, 162). The distinction Barthes makes between the Work and the Text corresponds to the distinction Deleuze and Guattari make between the root-tree (root-book) and the rhizome (rhizomorphic book). The former refers to the signifying and subjectifying book with organic unity and binary structure, and the latter to the book that is characterized by asignification, astructure, and multiplicities. The central important feature in Barthes' theory is that it stands mid-way between the work of Lacan and Deleuze and Guattari. His signifier is definitely not the "transcendental signifier" of Lacan but he does not deny the existence of signifiers as Deleuze and Guattari do. Deleuze and Guattari's theory of schizoanalysis rejects all kinds of overcoding systems and any idea of pre-traced destiny. They also emphasize the way in which psychoanalysis and linguistics strengthen their position in the universe and in people's minds by dominating people's conscious and unconscious from the early stages of their lives.

Deleuze and Guattari use their theory of the *map* as a reaction to *tracing* in their attack on psychoanalysis and linguistics. Tracing constructs an unconscious and a

language closed upon itself. The map is open and connectible in all of its dimensions. It is detachable, reversible, and susceptible to constant modification. The tracing, however, organizes, stabilizes, and neutralizes the multiplicities according to the axes of significance and subjectification. It generates and structuralizes the rhizome, although the rhizome always has multiple entryways as opposed to the tracing, which always comes back "to the same" (Deleuze, 1987, 12). Deleuze and Guattari maintain that a language is never closed up upon itself, but decentred into other dimensions and other registers, not only linguistic but also perceptive, mimetic, gestural, and cognitive acts. Again, this ties in with Barthes' notion of the Text as "a social space which leaves no language safe, outside, nor any subject of enunciation in position as judge, master, analyst, confessor, decoder" (Barthes 1996,164). Deleuze and Guattari's conception of "Minor Literature"[6] as "the revolutionary conditions for every literature within the heart of great (or established) literature" is also in line with Barthes' notion of the "Text" that does not stop at (good) Literature. The minor literature cannot contain within a hierarchy because it has a subversive force for the old classifications (Barthes, 1996, 157).

Conclusion

It seems clear that consciousness as the Western tradition recognizes it today has evolved from the split between embodied experiential feelings and the cognitive rational thinking of the mind-body, whether we argue with evidence from archaeology, historical artefact, literature, or from a linguistic or cognitive neuroscience perspective. The development of written language in ancient Greece instigated heroes or the group (other) oriented people of the time to conceptualize emotions, thoughts and behaviour with a special reference to personal identity (self) and responsibility certainly enhanced the evolution of consciousness. The development of mental space to think with concepts has created rationality, which has become the main tool in interpreting written text about human experience. Such a linguistic shift has important implications for 21st century psychologists who hold diverse views on basic mental phenomena as consciousness, mental illness, self-esteem, virtues, personality, and many other matters. Although not all practitioners have the same theories of personality or of mental illness,

they share a deeper set of underlying assumptions called foundational beliefs. Our shared systems of construct (Kelly, 1955) constrain our abilities to theorize as availability of assumptive concepts limits theory production. The linguistic shift from oral to fully literate thought and language reveals the psychological restraints within which we operate.

Misgivings of linguistic thinking even after the methods of deconstruction in postmodern theory are about the binary labelling of perception and experience. Rational concepts to define the irrational and mad cannot explain direct experience, thus creating the conflict between rationally transcended values, judgment, and experiential knowledge gained from embodied intuition and reflection. Thus, psychotherapy needs to address the conflict between linguistically derived notions of existence (ontology), knowledge (epistemology) and moral values (morality). As psychotherapy has not addressed these issues in an integrated manner (like the Buddhist approach has dealt with in chapter 8 and 9), it splits itself into schizoid states while featuring multiple personality or dissociated identity disorders with visible obsessions. The next chapter elaborates on how these metaphysical, epistemological, and moral issues of clinical realities have split psychotherapy into many schools of thought and how the Buddhist approach provides an alternative to this.

Chapter 3

Psychotherapy as a "Schizoid Self"

Kalamas[7]: "…some monks and Brahmins, Venerable Sir, come to Kesaputta. They also expound and explain only their own doctrines; the doctrines of others they despise, revile, and pull to pieces. When we listen to them, Sir, we have doubt and wavering as to which of these worthy ones are speaking truth and which speak falsehood."

Buddha: "It is proper for you, Kalamas, to doubt, to be uncertain; In a doubtful matter, wavering does arise. Come, Kalamas. Do not go by revelation; do not go by tradition; do not go by hearsay; do not go on authority of sacred texts; do not go on the grounds of *pure logics*; do not go by a view that *seems rational*; do not go by reflecting on mere appearances; do not go along with a considered view because you agree with it; do not go along on the ground that the person is competent; do not go along because (thinking) the recluse is our teacher. Kalamas, when you know yourselves: these things are unwholesome, these things are blameworthy; these things are censured by the wise; and when undertaken and observed, these things lead to harm and ill, abandon them."

(AN 3:65)

The above scenario illustrates how the disciples of the Buddha became confused as various Brahmins persuaded them with their epistemologies in the absence of integrated ontology and morality. The Buddha encouraged the disciples to hold a healthy scepticism of everything including his own teaching. However, he gives them a simple tool to validate these theories with, that is, "when undertaken and observed, these things lead to harm and ill, abandon them." He integrates rational knowledge with the outcome of moral ethical behaviours to human suffering. This chapter demonstrates how splitting of epistemology from moral and ontological issues sets up static identity and authority of the self, thus causing a schizoid state in psychotherapy.

Philosophical Issues of Clinical Realities in Psychotherapy

As linguistic concept of self dominates the role of authority in explaining human experience and behaviour rationally, various theories begin to conflict with each other. Consequently, clients experience psychological distress from value conflicts and collisions of divergent worldviews, which they have encountered at both personal and interpersonal levels. The client turns for help from psychotherapy, but the whole field of 'mental health' is not in the best state of health. Although there are many postmodern and constructivist explorers, the psychotherapy profession as a whole still presents the world as a somewhat deceptive mask of scientific certainty. San Diego psychotherapists (O'Hara & Anderson, 1995) paint the following portrait of a client:

> Jerry feels overwhelmed, anxious, fragmented, and confused. He disagrees with people he used to agree with and aligns himself with people he used to argue with. He questions his sense of reality and frequently asks himself what it all means.
>
> He has had all kinds of therapeutic and growth experiences: gestalt, rebirthing, Jungian analysis, holotropic breathwork, bioenergetics, the Course in Miracles, twelve-step recovery groups, Zen meditation, and Ericksonian hypnosis. He has been to sweat lodges, to the Rajneesh ashram in Poona, to the Wicca festival in Devon. He is in analysis again, this time with a self-psychologist. Although he is endlessly on the lookout for new ideas and experiences, he keeps saying that he wishes he could simplify his life. He talks about buying land in Oregon. He loves "Dances With Wolves."
>
> Jerry is like so many educated professionals who come in for psychotherapy these days. But he is not quite the typical client: He is a well-established psychotherapist. He conducts stress-reduction workshops nationwide; his current foray into self-psychology analysis is another attempt to find some conceptual coherence for his own work - and, of course, for his life. (170-176)

Jerry seems to be torn between the three worlds of the premodern, modern and the postmodern. O'Hara and Anderson comment that most of us slip back and forth like bilingual children between postmodern, constructivist modes of thought that regard reality as socially constructed, and modern, objective modes of thought. We cling to the hope that reality is nonhuman and it will be revealed with certainty by science, religion,

history or psychotherapy, while we hanker for imagined joys of the premodern. Jerry's professional life has been spent pursuing the therapist's equivalent of the Holy Grail: a universally true psychological theory and practice in which he can find his true self mirrored. All these approaches are so different and each of them claims to be true, yet the plurality of choices becomes a problem as serious as the problem that caused him to enter therapy in the first place. As indicated in chapter 2, postmodern deconstructions of text lead any client to a state of despair because there are too many realities, ideologies, identities, religions and so on to choose from the postmodern or poststructural supermarket. What is needed is to examine what the philosophical problems of psychotherapy are and how they might be addressed. Miller (1992) writes of this as:

> … a serious malady that afflicts the mental health professions themselves but that remains largely undiagnosed. The disorder requiring urgent treatment is the splitting of clinical theory from its historical and logical foundation in Western philosophy, the resulting inability to speak effectively about theoretical differences, and the fragmentation into rival professions and theoretically isolated "schools" of treatment. What is required as an antidote to this tendency toward a dogmatic, schismatic, and often cultist approach to clinical theory is the recognition of the philosophical nature of these theoretical disputes and the restoration of philosophical methods of analysis and dialogue to a central role in the development of clinical theory. This is what will be required to make genuine headway in understanding that particular form of human misery and suffering that is variously called behavior disorders, emotional disturbance, problems in living, or mental illness. (xvii)

In fact, psychotherapy as a whole with its own conflicting theories and treatment methods both within and without suffer from a hyper-sensitive "schizoid split" (see Figure 10.1) with obsessive features and accompanying paradoxes, dilemmas and confusion. Psychotherapy does not like such a demoralizing diagnosis. Instead it builds a defence mechanism by setting up professional guilds that represent an objective body of knowledge and serve as gatekeepers in inventing, refining and enforcing licensing laws, a national register, standardized testing and treatment procedures approved by insurance companies, promotion of psychologists and psychiatrists as expert witnesses and profession-wide agreement to use categories described in the Diagnosis and Statistical Manual (DSM IV current) of Mental Disorders. These activities, while presumably making room for multiple approaches and keeping the other out, lend credibility to the practitioner and enable the profession to delineate what is inside and

what is outside the boundaries of psychological truth. Thomas Szasz (1960) and other critics have accused this system of being a power structure privileging the elite which maintains it. Others argue that the system, however flawed, is needed to protect the client against unscrupulous or incompetent practitioners. Therapists within the system are likely to believe this, although their competencies are challenged and they find themselves in terror when they do not understand or know what to do with the client's situation. For some, when a therapeutic system happens to conflict with their own, they either live a life of lie, come to terms with it or adhere to a powerful system, at least to protect themselves from psychic chaos if not a bad reputation and livelihood. These run parallel within and between client, clinician and therapy make psychotherapy the very client who needs the treatment first.

The crux of the problem in scientific psychotherapy did not come from the threat of poststructuralism and deconstructionists. It originates in psychology's failure to reflect upon its own practices philosophically in both academic and clinical arenas. For instance, clinical psychology always experiences strain in balancing between the demands of a pure science and an applied profession. The problem of not seeing how basic science fails to meet the need of an applied profession and how the applied area of interest contributes to the basic knowledge of a science such as psychology widens the gap between experimental and professional psychology. Philosophical differences between these two psychologies, not merely caused by the influence of economic, social and political realities, cause the growing gap. Most therapists and clinicians tend to believe that philosophy has little to offer to clinical psychology and psychotherapy. The tendency of the practitioners is to avoid serious discussion of the fundamental assumptions related to their clinical practice. Even when they say that they are discussing philosophy, it is rarely philosophy but rather their biases and prejudices. One can see such a position with the positivist, for example, who would consider logical positivism as the only legitimate philosophy and belittle the philosophy found in humanistic psychology.

Miller (1992) identifies three ways in which clinical psychology avoids philosophical discourse, by practicing: (1) Theoretical preciousness, (2) Terminal philosophical ambivalence, and (3) Philosophy by fiat.

Firstly, theoretical preciousness is the explicit and implicit belief that only one's own theoretical approach to psychotherapy (e.g. psychoanalytic, cognitive-behavioural, person-centred, medical model, family systems and so on) is rational, coherent, and

true. Such theoretical preciousness is thought to be associated with the "cult of empiricism" (Toulmin, 1979) and "methodolatory" (Bakan, 1969). Such practices maintain that all crucial questions are empirical questions and that any method of arriving at the truth other than quantitatively controlled research is unacceptable. The split within the American Psychological Association in 1988 resulting in the formation of the American Psychological Society originated, for example, from the question concerning the nature of science and its relationship to practical knowledge.

Secondly, the terminal philosophical ambivalence towards building a philosophical discourse makes psychology look like a teenager who has left home to prove his independence but not sure, whether he has resources to survive. Psychology recognizes inherent philosophical problems within the discipline but goes on to focus on technical problems of research or practice as if they can be addressed independently of philosophical issues.

Thirdly, philosophy by fiat avoids philosophical dialogue in psychotherapy by importing a line of philosophical argument for each school of psychology to build a theory of therapy. Thus, the Behaviourists imported logical positivism and the Rogerians fostered Husserlian Phenomenology and Sartrean Existentialism, while the social systems, humanistic and psychoanalytic theorists have adopted hermeneutics as their philosophy. Although the shift from mechanistic to linguistic metaphors is currently popular, a philosophical position is put forward as an ideology; it is far from a philosophical dialogue. In fact, it implies that philosophy does not require a dialogue. For instance, Wolman (1965) argues as if the mid-20th century clinical psychology marches on without needing a philosophical dialogue. He writes as such in his classic textbook, *The Handbook of Clinical Psychology,* from a neopositivist tradition on the topic of "Clinical Psychology and the Philosophy of Science". Wolman defends that theories always must go beyond the facts and that the facts of psychology must include introspective reports, individual behaviour, and social fields. Theories must be checked against the facts as determined by experimental methods, but clinical practice can only be learned or captured well by case study methods. He conceded that theories of personality and psychotherapy do represent different ethical values, but these differences cannot be resolved. Ethical positions are merely expressions of emotional reactions that cannot be justified through rational argument.

However, his argument falls short of an invitation to a psychologist to enter philosophical discourse. One might be tempted to argue that because academic

psychology has begun to re-embrace philosophy, clinical psychology must do the same. However, if the problems of clinical psychology were treated as a subset of experimental psychology, it would be repeating the same mistake of making itself blind to clinical realities of the "basic stuff", such as subjective experiences like embodied knowledge, behaviour, social systems, unconscious forces, neuronal pathways and so on. Clinical psychology needs to ask what its philosophical problems are and how they might be addressed.

What is needed in psychotherapy is to establish *a science of understanding* as opposed to a *science of explanation* through which subjective meaning making that springs from emotional desire and values can be studied empirically in order that *intentional (final) causation* can be understood. In order to establish a science of understanding the intentional causation, psychology needs to examine in some detail the metaphysical, epistemological, and moral issues.

Metaphysical Problems of Psychotherapy

The first fundamental philosophical problem of clinical psychology is metaphysical – conflicting models or "philosophies" of the existence of psychological reality, which is sometimes referred to as the problem and nature of human personality. Various schools of psychotherapy have different models of worldview (of personality determinants), description (of personality structure), causal processes (of personality dynamics), growth (of personality development), psychopathology (of personality problems), and psychotherapy (of personality change process). However, the "basic stuff" clinicians work with is subjective experience and neuronal dysfunction. These bring out *metaphysical* questions of how those elements differ in reality, how they relate to each other in the mind-body problem, whether they obey the law of causation (or conflict with the notion of free will and determinism) or whether they can be studied using the same method and criteria (epistemological problems). Everyday clinicians find these issues difficult to resolve with different theories of psychopathology and their treatment philosophies.

Rationalist - Empiricist Dialectics: Plato to the Present

In order to understand fully the philosophical problems in clinical psychology it is necessary to sketch the historical development of Western thought within a particular framework. The Western tradition began with the ancient Greeks and it was built on the construction of binary opposites and dualistic dichotomies. The history of various theories follows a dialectic process of thesis-antithesis-synthesis cycle, which revolves around the rationalism of Plato and empiricism of Aristotle. The original sources of our ideas for modern psychology and psychotherapy are represented by Plato's notion that the mind resides within the brain, and the Aristotelian idea of the mind located within the heart. Their philosophies differ in the way they see the relationship between mind and body by emphasizing the introspection of abstract idea and the observation of physiological manifestation respectively.

For Plato, reality does not reside in concrete objects but in the abstract 'forms' these objects represent. His idea of pure 'forms' has been described as an idealist or subjective view of reality. Physical reality is considered a shadow of mental reality at the universal level of thought. One reaches the truth not through the senses but through thoughts[8].

In contrast, Aristotle believes that reality lies only in the concrete world of objects that our bodies sense. For Aristotle, reality is a unified whole existing in a single plane. The mind or soul does not exist in its own right but merely as an illusory by-product of anatomical and physiological activity. The study of the mind and the study of the body are the same. We can understand the mind only by understanding the body[9].

The Buddha (566-486 BC) who pre-existed approximately 139 and 182 years prior to Plato and Aristotle respectively views reality as an eternal concept expressed in neither abstract word nor empirical physical sensations manifested in physiological experience. He sees such notions as illusions. His view transcends both extremes of entangled linguistic narratives and ephemeral physical embodiment. The Middle Path view of the Buddha takes a non-attached stance from the neutral space-in-between and mindfully observes (emptied of words) embodied experience and linguistic meaning making, valuing, and interpretation. The emptied mind experiences the changing nature of sensations and words. In this state of awareness, the desire to make pleasant sensations last and eliminate unpleasant ones does not exist. Such a mind becomes equanimous and transcends beyond the disillusionment of adherence to physical

sensations and conceptual reasons.

Dialectics of empiricism versus rationalism, nevertheless, continued to recycle in Europe throughout the early Christian era (200-450 AD), the Middle Ages (400-1300 AD) and post Renaissance (1300-1600 AD) period. Descartes (1596-1656) found Plato's certainty in pure thought, but not in the sense data. His formulation of mind-body duality - the body consists of matter occupying space while the soul consists of a spiritual substance capable of thinking, divides clinicians into two camps, biological versus non-biological. Descartes gained support from continental rationalists, such as Leibniz (1646-1716) and Spinoza (1632-1677). With the growing success of natural sciences, however, empiricists such as Locke (1632-1704), Berkeley (1685-1753), and Hume (1711-1776) win back the Aristotelian position of knowledge that begins with the senses. On the other hand, Immanuel Kant (1724-1804) attempts to synthesize the two with his "critical [rationalist] philosophy". In late 18th century, romanticists G.W.F. Hegel (1770-1831), Arthur Schopenhauer (1788-1860), and Nietzsche (1844-1900) generally contended the good life as passionate and the life of reason as a life of pathetic impotence.

Between late 19th and early 20th centuries, structuralism (based on binary abstract thought) led the psychology of Wundt (1832-1920) and its opposite, functionalism (based on function of physical brain) led William James (1842-1910) to pragmatism (instrumentalism). Against structuralism and pragmatism, radical Behaviourists – J. B. Watson (1878 -1958) and B. F. Skinner (1904 -1990) – reject mental content and mechanism. On the other hand, Gestaltists Max Wertheimer (1880-1943), Kurt Koffka (1886-1941), and Wolfgang Kohler (1887-1967) argue for psychological phenomena as best understood by viewing them as organized wholes rather than breaking them down into pieces. Gestaltists arguments set the stage for cognitivists to synthesize analytic and holistic strategies. Computer simulation of cognitive processes, the structure and metabolic processes in the brain (Posner & Raichle, 1994) bears the reputation of cognitive revolution. Antithesis to computation model arrived in 1980s and 1990s in the name of "connectionism" which is to mimic thinking by computations in a network of neuron like elements. Nevertheless, social constructionists (of Platonic idea-driven position) like Gibson (1950; 1979), Greeno (1989), Leave (1988) and Scribner (1984) have presented a "situated action" model antithetical to cognitivist (of Aristotelian data-driven position) model of connectionism. However, the situationists do not allow room for the linguistic reasoning capacity of the

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brain. Hence, an ordinary language philosopher Ludwig Wittgenstein (1889-1951) argues that language traps people and makes them think that they have to answer philosophical questions. Nevertheless, the underlying problem is that they are mistaking one context for another. He solves this issue by bringing the level of consciousness to the underlying problem. However, I would argue that awareness alone does not solve the client's problem.

Meanwhile, a number of antithetical theories that share Platonic-Aristotelian synthesis developed independently of one another, using a common term called 'system'. The content of system philosophies includes dialectical materialism, French structuralism, American cybernetics, information theory, and general system theory (Bertalanffy, 1968). System philosophy regards the world as consisting of systems at different levels of development. A system incorporates the interplay or interaction between the elements as well as the interaction between the whole system and the super-system into which the system enters as an element. The system theory stands close to the Buddhist notion of Interdependent Arising and Conditional Relations discussed in chapter 4. However, the Buddhist notion does not view the system as a "homeostasis" maintaining static entity. Buddhists view the system as "homeorhesis" spirally evolving dynamic processes. *Homeorhesis*, derived from the Greek for "similar flow", is a concept encompassing dynamical systems that return to a trajectory, as opposed to systems that return to a particular state, which is termed homeostasis. Claude Bernard conceptualized homeostasis or maintenance of a stable state whereas homeorhesis is a counterpoint indicating a situation of stable flow. The term homeostasis accompanies the related term chreod, meaning path-dependence and evolution, which is the trajectory to which the system tends to return (C.H. Waddington, 1968).

In therapy practice, the nature of reality, mind and body, brain and consciousness and the nature and pathology of human personality still elude understanding. In clinical psychology and psychotherapy, the fundamental debate instigated by Szasz's (1960) charge in his book *The Myth of Mental Illness* remains, in part, a question of metaphysics. Among metaphysicians, there is a strong pull toward monism i.e. "everything is really mental" or "everything is really physical." Such statements are monistic and reductionistic, as all aspects of life reduce themselves to one kind of substance. Realists are those who reject both idealism and materialism. However, clinicians must conceptualize "the reality" they have to work with in their

daily practice. Faced with such dilemmas, they explore the truth directly as a form of knowledge without asking the question of whether the content of reality is an experience or an idea. This exploration leads unanswered metaphysical questions to epistemological issues.

Epistemological Problems in Psychotherapy

The second fundamental problem in clinical psychology, the question of philosophy of science, has already been raised (Wolman, 1965). The question for the clinician is what kind of conscious knowledge over and above the scientist-practitioner model does he need to understand in order to provide effective, efficient, and equitable services to the client? It also raises the issue of how applied knowledge differs from and relates to pure science and how can they be integrated. Similarly, the question for the client could be that what kind of knowledge does he[10] need to learn over and above what he already knows (believes) in order to overcome his problems? These are epistemological questions related to the practice-oriented discipline of psychotherapy. Apart from sharing problems of philosophy of science with other disciplines including natural sciences, psychotherapy needs to develop a body of scientific knowledge based on practice-oriented research in dealing with the "basic stuff" mentioned earlier.

Again, the search for criteria to distinguish between knowledge and truth from false beliefs brings about a Platonic versus Aristotelian (idealism versus materialism) split. Knowledge for Aristotle begins with sensory perception. There is a connection between the physical world of sensible objects and the mental world of abstract truths (Cornford, 1932). The mind depends upon the body for its existence and is an extension of the natural order of the universe. Aristotle believes that ideas are acquired through experience, and therefore theories without any connection to observations have little validity. Similarly, observational data without an organizing theoretical framework have little meaning and therefore are of little use.

Plato's views on knowledge lie at the opposite end of the dialectical continuum. He suggested a rational approach, using philosophical analysis, in order to understand the world and people's relationship to it. His rationalistic notion is consistent with a dualistic view of the nature of body and mind. Knowledge is acquired through reason

and speculation about the ideal world, not about the corporeal world of the body. Plato believed that ideas are innate. Plato's doctrine of forms suggests that knowledge be discovered through insight and self-examination. It is an ultimate form of reminiscence. People must discover what they know, but they do not know or remember that they know.

Thus, rationalists in general are much less drawn to inductive logic and usually tend to use deductive methods based on general principles. They believe that truth is discovered via the powers of human reason and insight and never simply via observing the facts of the case. What people know to be true is a product of their power of logical 'coherent thought'. Therefore, it is the coherence theory of truth.

By contrast, Aristotelian Empiricists believe that truth is derived from careful and systematic observation or experience of events taking place in the world. Truth is discovered when a person's picture of reality and reality itself matches up. This is called the 'correspondence theory' of truth (Miller, 1992).

The problem with the rationalist-empiricist dichotomy is that neither can give a very good account of each other's paradigmatic case of knowing. There is also a built-in circularity to both criteria of truth[11].

Frustration with the murkiness of such concepts and issues led 19th century philosophers[12], experimental physiologists, physicists, and neurologists to investigate just how the brain and senses operated. They hoped to show a direct, lawful link between physiological variables and psychological experience and therefore put an end to the cyclical empiricist-rationalist argument. The experimental psychology works of Fechner and Wundt were examples of such attempts to solve the mind-body problem to end the rationalism versus empiricism debate.

Thus, in psychology and psychotherapy, the knowledge schism between the bio-behaviouralists and the system-oriented practitioners on one side, and psychodynamic and humanistic views on the other, has widened. Research-based psychologists hold on to an empiricist or pragmatic epistemology whereas clinicians who rely on clinical experience, intuition, and empathy are more aligned with the existential-phenomenological position of the rationalists[13].

Confusion between Theory and Method

The problem clinical psychology has inherited, however, in dealing with the

"basic stuff" is not caused by adopting scientific method, because it contains the elements of both empiricism and rationalism. The scientific method is NOT the problem, but conceptualizing "causality" is the problem as it confuses epistemological issues. Rychlak (2000) argues that a theory unites meanings, which are framed as concepts or constructs that predicate each other to convey a certain point of view. A method, on the other hand, provides assurance that the theory is true or worth serious belief. He calls a cognitive or conceptual method that relies on commonsense plausibility, "procedural evidence", and a research or experimental method in which the standard of control and predication as "validating evidence" is used to support beliefs (Rychlak, 1968, 75, 77). The wrong assumption frequently causes flaw in procedural evidence, while the affirming-the-consequent causes error in validating evidence. For instance, if a theory (A) that claims that people are manipulable without intention is true, then the experimental prediction (B) that they will increase the emission of certain operant responses when contingently reinforced to do so, will be empirically supported. This theoretical claim may be true, but certainty is not guaranteed no matter how many times the finding is cross-validated. Alternative explanations of the empirical data can and always will be possible. This issue has direct relevance to psychotherapy in understanding how people change, that is, the nature of causation in human behaviour.

Aristotle (1952) identified and named four types of causes based on his survey of the theorizing of previous philosophers. According to Aristotle, there is a *material cause*, or substantial matter making up anything, (stone, flesh, liquid, etc.). There is the *efficient cause*, or the impetus that brings things or events about, forcing them to move, assemble, or otherwise take place (energy, gravity, power, etc.). There is the *formal cause*, which is a discernible pattern or shape that captures the meaningful essence of things or events (geometric patterns, physiognomies, logical progression, etc.). Last, there is the *final cause* or the reason (that for the sake of which) something exists or takes place (purposes, intention, etc.). Accounts relying on final causation are termed teleologies (from *telos*, the Greek word meaning, "end"), where a deity's ends were presumably created to direct events. The resulting clash between science and religion during the Roman Inquisition took such an explanation totally out of science. Newton followed this restriction, so when he traced reality it was exclusively efficiently caused. British empiricists such as Locke, Hume, the Mills, and others help solidify this view of science usually termed mechanistic in contrast to teleological formulations of Aristotle.

The Platonic pure form of rational objectivity has led psychology to emulate the

physical sciences' model of explanation previously considered as a value neutral approach. Psychology follows this approach and takes the position that values are subjective and thus cannot be measured objectively. In addition, psychology, in search of objectivity, has become *"stuck"* with Aristotle's *efficient causation,* a model of linear cause commonly known as the billiard ball model. What psychology needs is the teleological model *(final causation)* that is generated by human desire, values, meaning, intentions, goals, and purposes. The question of whether emotional values and moral reasoning (moral issues) that are the basis of 'human nature' (metaphysical issues) can be studied objectively (epistemological issues) has caused psychotherapy to suffer from an aforementioned "schizoid personality" disorder. The scientists did not see the practitioners paying sufficient attention to the development of the knowledge base of their work. In addition, the practitioners did not find the academics' work on that knowledge base of much use as they have little understanding of the philosophical differences in the meaning of 'knowledge'. Both sides turned this into a political power play.

Aristotle's four causations were acceptable until 17th century. Nevertheless, when in the late 19th and 20th centuries, psychology was fashioned as a science; it conformed to the Newtonian view promoted by the "Vienna Circle" to which Sigmund Freud belonged. However, Freud saw psychology as an interim level of explanation that could be systematically explored through self-observation. Thus, Freud's eloquent arguments were never considered by positivistic reductionists as scientific. Nonetheless, psychology viewed *material causation* as acceptable as the physical substance of mechanical body (nervous system, foodstuff, etc.). *Formal causation* was implied in the patterning of habitual behaviour through conditioning, but in truth all such shaping of motion was viewed as being pushed along by an underlying *efficient causation* that continued to be "the" basic cause of things such as maladaptive behaviour that was dealt with in psychotherapy.

The result of the Newtonian efficient-cause bias in psychology, as in stimulus-response (The S-R) concept, leads to the fusing together of theory and method, which in turn has adversely affected the objectivity of empirical research. In psychotherapy, the belief in the *efficient causation* creates the confusion between *rational theory* (of treatment, which considers that only rational reasoning can "pushed away" irrational or unreasonable emotions) and *rational* (scientific) *method* of studying change in emotions. Consequently, psychology uses standard scientific research design to validate

theories using an independent variable (IV) manipulation and a prediction of observed changes in the dependent variable (DV). A formal cause 'association' as well as a final cause 'intention' to put a theory to the test is totally obscured by this efficient cause 'manipulation'. Because the formal-final cause logic is forgotten, the S-R theoretical concept is understood as an efficient cause sequence of antecedent cause impelling a consequent effect. While researchers have been forced to accept the S-R concept in psychological research involving IV-DV sequence, the Newtonians are turning their method of proof into a metaphysical explanation of the universe (Burtt, 1955, 229, 243). Thus, the efficient cause bias represses humanistic theorizing in psychology.

However, the influence of affective factors in learning and retention of learnable items has been shown to be independent of associative mechanism. Rychlak (2000) demonstrates that learning and retention is better for "liked" items than "disliked" items among normal subjects who have positive learning tasks and self-evaluation. In contrast, a better learning and retention of "disliked" items than "liked" items is evident among patients diagnosed with alcoholism, depression, and schizophrenia who have negative task and self evaluation. His response to the question of what causes the person to like or dislike some items is that it does not come from the efficient causation's notion of the nature of task or self-evaluation, but from a *voluntary*, *intentional*, and *freely willed choice* and *preference* that influence learning behaviour. Slife *et al.* (1984) show the evidence that affective learning style move depressed patients from negative to positive over the course of successful psychotherapy. Such findings go against the Newtonian philosophy of science, and show the influence of affective assessment in learning and retention of learnable items independent of or in addition to associative mechanisms that have dominated psychology since the late 19th century. If a method is so wound up into a theory of one side that the opponent theory can no longer be tested by it, then the philosophy of science must be involved in adjusting such a method.

Fortunately, postmodern scientific explanations are replacing Newtonian efficient causation with formal causation. Patterns are what make the most sense at the greatly reduced subatomic levels, where events move about in fields rather than according to an antecedent propelling a consequent in efficient cause fashion. Postmodern science is accepting more than one theory accounting for the same empirical fact pattern. There is a growing recognition of the role played by the conceptualiser in the creation of knowledge. The reality studied by physics is also seen as a mental construct (Prigogine & Stenger, 1984, 225). The theoretical predication of

subject matter affirmed by a scientist from the very outset is a crucial ingredient of the findings eventually observed in the empirical research, that is, the researcher is a participator in, rather than an observer of, what is taking place in an experiment (Zukav, 1979, 29). Scientists participate by constructing their research findings rather than merely sitting and looking at events in an intellectually disinterested Newtonian manner.

This suggests a shift in the theoretical perspective taken by the scientist from a 3rd person perspective to a 1st person point of view, in contrast with psychology's Skinnerian and Pavlovian conditioners who are still pursuing the 3rd person perspective. Scientists are acknowledging their theoretical hypotheses as framed by an identity, an "I" or "self" whose point of view must be taken into consideration to fully understand a scientific investigation. It appears that postmodern science is modelling psychotherapy to let go of Newtonian 3rd person methodology.

Moreover, in psychotherapy, one has to 'step into someone else's shoes' to understand him teleologically. Once there, it is necessary to frame constructs in a formal and final causation fashion in order to understand why people do what they do and how they intentionally go about trying to fulfill their goals. This does not preclude the use of mechanistic behavioural therapies but the explanation for why they work does not have to be in terms of mechanistic efficient causation. Since an unsuccessful effort to salvage traditional conditioning theory, the definition of conditioning has been greatly broadened. For instance, Mackintosh, (1983) states: "the process whereby when an animal is exposed to certain relationships between events, representations of these events are formed, and associations established between them, with the consequence that the animal's behaviour changes in certain specifiable ways" (p.20). Such a statement implies that the relationship between events *(formal cause)* could be known by the animal, and the forming of representations could involve some kind of plan because of which behaviour is intended *(a final cause)*.

For psychotherapy to maintain a practice-oriented scientific discipline, it needs a combined use of approaches articulated by Thomas Kuhn (1962) and Karl Popper (1959). Kuhn (1962) speaks of paradigms (formal cause) used by scientists which are predicated assumptions (final causes) that organize their theoretical understanding as they engage in empirical research. In contrast, Popper (1959) contends that good science involve putting ones theories continually to the test by attempting to falsify them or prove them wrong. The actual scientific revolution as Kuhn calls it takes place

fundamentally on the grounds of formal causation that is a changing pattern of belief, and the role of validating evidence. In support of a revolutionary shift from a mechanistic model to a teleological model, Rychlak (1994) argues that human beings are and can be proven empirically or paradigmatically as teleological organisms:

> "When one works with people – seeing their lives through their conceptual eyes, struggling with them to help set things straight, looking for something better, including the spiritual – it is just plain silly to view them as being moved by meaningless impulsion of the billiard-ball (efficiently caused) variety. Life is fraught with hopeful aspirations, self-delusions, plans not carried out, achievements to be proud of, misunderstandings, and empathic insights…Another reason…is more practical but equally important…modern civilization is facing serious ethico-moral cultural problems. Whatever one traces this to – drugs, one-parent families, lack of rewarding jobs, ethnic prejudice, and so on – the fact is that there is…rapidly declining manners, morals, and character structures…because human beings are being pictured as machines, it is easy to assign fault to the efficient-cause forces that manipulate us into what we are. If psychologists are to help in rectifying this human degradation, they will first have to change their paradigmatic frame of reference. If people are machines…process does not render evaluation based on predicating value judgments and then behave for the sake of such commitments or lack of them. Teleological aspects of behaviour like this do not exist in the machine paradigm". (Rychlak, 2000, 1131)

Rychlak's (2000) argument reinforces the view that psychotherapy should not accept a palliative ideology in psychology that is based on a mechanistic model. People as individuals or participating in political collectives have a purpose to fulfill, and psychotherapy is the proper context in which to examine such uniquely human characteristics. Thus, unsuccessful attempts in the 20th century by pragmatism, existentialism, and Marxism, to integrate the dichotomy between empiricism and rationalism have not really caused the problem in dealing with the "basic stuff" in psychotherapy. Instead, these attempts have brought out the very important aspect of human action or moral dimension of human understanding. Nevertheless, the main epistemological problem is that of conceptualizing 'causality' and 'choice' when people face tough choices and moral dilemmas. They may see themselves as either free to decide their own actions or the products of forces beyond their control. These are morally related questions of free will and determinism. This is how epistemology questions moral philosophy, which is so central to the thought of Socrates, at the beginning of Western tradition.

Moral Problems in Psychotherapy

The third fundamental philosophical problem of clinical psychology concerns the moral character of clinical psychology. However, theoreticians and practitioners have questioned whether psychotherapy is a moral undertaking from start to finish (Halleck, 1971; London, 1964; Margolis, 1966; Szasz, 1964) – the question of whether there can be a morally neutral science of psychopathology and therapy. Theorists as diverse as Freud (1933/1965) and Skinner (1974) have argued the nature of morality itself and fact-value dichotomy. Differences in value systems of these models face the question of ethical relativism versus ethical absolutism and the nature of moral reasoning. Moral philosophy naturally leads to social and political philosophy and therapy. The moral character of clinical practice and the moral conception of mental illness relate to the political character of the practice as well. The question of whether the clinician is working for the client or society (personal liberty versus social responsibility) becomes an unavoidable issue. There are more challenging questions relating to civil commitment like the right to suicide and the use of clinical procedure to subdue political opposition. The tasks of moral philosophy is to determine the prescriptive principles that should guide human conduct (normative ethics) and explore the descriptive nature of moral concepts and judgements (meta-ethics) in relation to clinical situations such as rights, duties, responsibility, good and bad, right and wrong, just and unjust.

Immanuel Kant's moral philosophy has greatly influenced rational thinking in clinical psychology. His second book, *The Critique of Practical Reason*, discusses morality, human freedom, and the basic beliefs of any rational religion. In Kant's scheme of moral philosophy, rationality is of prime importance. For him, morality is essentially a product of practical reason and consists of universal laws, or categorical imperatives. Kant rejects both the idea that morality may base its principles securely based on human feelings or "sentiments" and the idea that morals may differ from one society or one time to another. Morality is rational and objective because it is disinterested. A moral rule applies regardless of the interests, power, or stature of people to whom it applies. It represents the classic image of Justice as wearing a

blindfold, thus being "blind" to individual interests and the identities of the people who stand before her.

Friedrich Nietzsche (1844-1895) rejects Kant's practical reason and insists, "Every passion has its own quantum of reason" (cited in Solomon, 1984). He distinguishes between the "Apollonian" (calm, rational) part of the person and the "Dionysian" (passionate) part and emphasizes that both passion and reason are necessary for a person. Similarly, Blaise Pascal, (1623-1662) who preceded Kant, de-emphasized reason and stressed the importance of emotion by saying, "The heart has its reasons," he wrote paradoxically, "which reason may not know" (cited in Solomon, 1984). Both thinkers acknowledge that emotion involves a kind of rationality. However, neither Pascal nor Nietzsche gave guidelines on how to use reasons and emotions in applied and clinical settings. Albert Ellis's (1994) Rational-Emotive therapy and Herbert and David Spiegel's (1978) Apollonian and Dionysian personality in hypnotherapy incorporated the idea of reason-and-emotion (only from a cognitive perspective) into contemporary formulations of psychotherapy.

In contemporary philosophy, it is argued that emotions are sometimes irrational. For example, a person may fall in love with an evil, malicious person, be angry with the wrong person, or fly into rage for very bad reasons. In addition, emotions are very often perfectly rational, as when one falls in love with the right person or gets angry with the right person at the right time for exactly the right reasons. However, if we can speak of "right" and "reasons" already indicates that emotions are be non-rational at all, but relatively intelligent human reactions in their own right. In addition, he states that there is the view of ethics and the good life as essentially calm and rational, careful and cautious calculation of the best means to the right ends, in a world in which things more or less "work out right" for most of us. On the other hand, there is the tragic view of ethics and the good life as sometimes reckless, passionate devotion to love, or God, or the future of society, or the conquest of injustice, which frequently ends in disappointment or disaster (Solomon, 1984, 50).

Once again, such application makes the dialectical cycle of Plato's 'principles' and Aristotle's 'empiricism' apparent. In keeping with his universal and absolute principles of conduct, Plato's deontological ethics attempt to preserve the conceptions of moral duty. These principles are justified through Kantian rational understanding of the 'good' or Moore's (1903) idea of moral intuition. Intrinsic goodness of things regardless of consequences supports Kantian categorical imperatives to build

deontological theories. Duty tied itself to the idea that people should will only those acts that they would be comfortable with other people willing.

In contrast, Aristotelian moral principles aim to maximize either individual or the social group's happiness or pleasure. Aristotelian approaches emphasize that something is good only if it leads to good consequences. Following the footsteps of social Darwinism of the 19th century Skinner's behaviourism defined good as behaviour, which promotes the survival of the species. Skinner argues that values could be determined by observing which behaviours get reinforcement. According to Skinner, psychologists and social planners should be changing the reinforcement contingencies in Western society.

This popular view in psychology was rejected by many on the grounds of what Moore (1873-1958) calls the 'naturalistic fallacy', the error of trying to derive an 'ought' from an 'is'. Moore claims that one cannot bridge the fact-value dichotomy. Should or ought to be the case will always be an open to question. Moore also talks about defining ethical principles before deciding about them from a meta-ethical perspective as well. For him, "good" refers to an irreducible quality of experience that people intuitively grasp but share with one another nonetheless. Stevenson (1950), an empirical-based ethical naturalist, strongly reacted against Moore by saying that ethical statements are not knowledge claims but the reports of what the person *feels* at a given time. This claim about the meaning of goodness and the nature of moral reasoning has led many philosophers to defend cognitive rationality as opposed to an emotive one in moral argument, although there is agreement about moral terms being not simply *descriptive* of reality (Hare 1963; Bair 1965; Toulmin 1958; and Rawls 1971). They see moral claims as *prescriptive* – prescribing ought to do or ought not to do actions. Central to moral reasoning is having 'good reason' for a decision and that there are criteria that people use to evaluate reasons for actions that go beyond simple subjective preferences. Miller (1992) gives an example that if beating children gives more pleasure to a group of parents than the amount of pain caused by the beatings to the children, one could still ask, "Is it right to beat children?"

Both the Platonic and Aristotelian traditions have their own objective and subjective (relativistic) versions. Utilitarian might lead to a calculus of pleasure and pain that would qualify certain action as good or bad independent of the assessor. This kind of objective assessment depends on physical or subjective states of all people affected by the moral decision. On the other hand, egoistic hedonism would produce a

different standard of good for each ego, e.g., 'If I don't find pleasure in doing something, then it is bad for me; but if you do, then it is good for you.' The 'good reason' cognitive rationalist also tends to deny that rational discourse alone can do moral reasoning. Hence, subjectivity enters the debate of universal moral reasoning.

Consequently, different moral philosophies lead clinicians to different orientations. Humanistic approaches tend to adopt an intuitive-subjective view of moral values such that the individual must decide what is right or good. For example, the introspection and self-knowledge process moves the individual towards self-actualization. Although subjective, self-actualization asserts a universal value; therefore, it is not relativistic. Hence, the humanistic view may run the risk of egoistic morality, which undermines social institutions. Nonetheless, other approaches risk encouraging extreme conformity and even political repression of independent thought or unorthodox behaviour in the guise of treatment e.g. the treatment of political dissidents as psychiatric cases in the former state of the Soviet Union.

Problems persist in the morality of each individual, as our unique histories of causation from genes and bodies to minds and behaviour will always vary. Secondly, when we think about something we interpret it from various points of view. Our habitual tendency to associate one idea with another is also unpredictable. Even if our beliefs and habits reflect high rationality, the predictability of our actions still depends on our abilities and opportunities. We change according to constantly changing environment that influences our open system. So long as our powers of observations are limited and our capacity for concentration is finite, what goes on in and around us in ways that are difficult to anticipate shall continue to affect us (Fetzer, 1991). Our fixated desire for predictability runs into trouble when probabilistic causation has the effect of probabilistic outcome in behaviour. In addition, our almost total and single reliance on rationality for moral criticism has led us to divisions, dilemmas, and confusion.

Dichotomies are aspects of consciousness, the task of which is to differentiate. Choices made by humans always involve moral judgment. Thus, a clinician or client may choose a particular theory and therapy but competing attractions from many theories and therapies distract them from making 'right' choices. Dilemma and confusion invariably occur when we have to make choices. Attraction to and rejection of therapies are responses to how much the chooser likes or dislikes certain features of the approach. The decision to follow through with a therapy depends on the emotional

desire of the person in a particular context. The strength of his desires may attract one approach and avoid another. These desires embody craving for and aversion against an idea, object, or action. Since perception and emotional desires depend on concept formation about the world and the way we develop knowledge, the moral concepts of good and bad or right and wrong evolves with the lived experience of the person. In attempting to process these issues, humans seek a foundation or standard to build on, to measure against, or to make judgment about the world they live in. This search for an eternal base of everything including existence itself that leads us to another cycle of dilemma and decision.

Another problem with the rational search for a standard is the issue of subjectivity in psychotherapy where both client and therapist construct meaning. The question arises whether the presence of their meanings inhibits the scientific study of psychotherapy process and its outcome measurement. As mentioned in chapter 1, it has become increasingly popular with postmodern therapists to characterize psychotherapy in terms of meaning. Some see meaning as an obstacle to scientific studies because the traditional methods of science are not suitable to deal with the meanings and values that constitute "the basic stuff" of psychotherapy (Frank, 1991). In addition, the truth-value of a client's interpretation is questioned (because the client's symptoms mean "irrational" to the therapist) while privileging therapist's interpretation as appropriate, correct and objective.

However, the truth or falsity of the causal belief is independent of what the client, therapist or anyone else believes, argues Erwin (2000). The client's meanings by themselves do not pose any serious problem or create a difficulty for studying psychotherapy processes and outcomes in an objective scientific manner (Erwin, 2000, 1134). One could that the correctness of the client's interpretation is not clinically important. However, it is necessary to distinguish between a *clinical point* and an *epistemological one*. The therapist may believe that insight is important for a cure. Whether the client needs insight to cure his condition is an empirical question. Whether encouraging the client to accept the therapist's unproven beliefs that will help or harm him, in the end, is also an empirical question, and scientific methods can investigate both questions. Postmodernist psychotherapy literature, however, objects to such objectivism which holds that the warranting of a proposition is logically independent of whether anyone believes it to be true or warranted (Gergen 1985; Polkinghorne, 1992). A softer view argues that the warrant comes down to intersubjective agreement or

"solidarity" (Rorty, 1991) in the community. In fact, both views do not concern themselves with meaning in psychotherapy. For instance, psychoanalysis exemplifies the common error of evidential standards, because the psychoanalytic community believes in outcome hypothesis without running controlled studies (Bachrach *et al.,* 1991, 873).

Postmodernist philosophical and psychotherapy literature suffers the critique of failure to undermine an objectivist type of epistemology (Erwin, 1997, 1999a; Held, 1995). Erwin (2000) holds that the client's meaning and interpretation do not cause problems for an objective study or lack a truth-value, but the postmodernists' notion of interpretation that poses the problem. The postmodernists are confused between *causal* interpretation and *evaluative* interpretations. Similar to the point stated earlier when discussing the confusion between theory and method in construing causation, the distinction here is that clients not only make *causal interpretations* of what happened to them, but they also interpret (e-*valu*-ate) some life experiences as good and others as bad. Such interpretation intricately interweaves with moral values, ethical feelings, and self-esteem. Moreover, the role values play in originating and maintaining the client's problem entangles with the therapist's causal theorizing that interferes with empirical investigations. Values are accessible to objective study of psychotherapy processes and outcome with solvable minor practical problems. For example, a problem-drinker may decide to become a moderate drinker, whereas the therapist may see this as an unrealistic goal.

Erwin (2000) offers a *'theory of defective desire'* for objective study of values as outcome. His model proposes a common value without having to appeal to various outcomes desired by schools of psychotherapy as intrinsically or extrinsically good. What the client desires takes the position of intrinsic desire, argues Erwin, while other desires represent instrumental desires. A desire becomes *defective* when its fulfillment provides no or little benefit to the client. By contrast, the outcome of a *non-defective desire* benefits the client. For example, if a client wants to be free from a severe depression and if no known reason exists to think the desire as defective, then one can believe that eliminating the depression will be beneficial to him. In contrast, if he wants to have a lower score on a test for depression out of the mistaken belief that such a result will coincide with a reduction in his depression, then that result will probably not benefit him. However, when these principles are applied they need to be judged by whether what the client desires is good or bad. Ultimately, says Erwin (2000), one must

appeal to the *intuition* of the client. He argues that if one were to strip ultimate appeals to people's intuitions about their own welfare of "proven value", and assuming there were no other way to warrant "evaluations of therapeutic outcomes", then organic medicine would also have a serious problem. For example, it is good for someone to be cured of cancer and to be freed from excruciating pain. If we reject our intuition to value, psychotherapy can never aspire to become an evidence-based discipline; neither can organic medicine for the same reason. Hence, neither the problem posed by clients' meanings nor the problem of evaluating therapeutic outcomes prevents the development of an evidence-based psychotherapy.

This is in line with Theravada emphasis on ethical behaviours *(sila)* as part of the Buddhist tripartite practice, namely, *sila, samadhi* (absorptive stillness) and *panna* (reflective analysis and understanding).

The following section briefly outlines how each school of psychotherapy deals with their metaphysical, epistemological, and moral problems in therapy. Although the narratives of each school reveal its own approach in dealing with these philosophical issues, none of them works with these problems in an integrated manner. The Buddhists see these issues as interdependent problems needing interdependent solution. Put simply in practical terms, these issues boil down to meaning making activities to uphold self-integrity (personal meaning) and social responsibility (shared meaning) within the context of self-other-environment matrix. However, Western therapies split away from external authority of religion by emulating *rational analysis* of physical science to develop *individualism,* which emphasizes the virtues of independence and self-authority, which seemingly free itself from government regulation in the pursuit of economic or social goals that take precedence over the interests of the state or social group. Obvious pitfalls of individualistic psychotherapies are that they ignore the needs of others and environment. Specifically, rational analytic therapies cannot produce formulas to treat unique e*valu*ative meaning of each individual unless shared meaning or ethic of social group is systematically inculcated within the treatment regimen. Current psychotherapies concentrate on an internally focused private individual or family who feels alienated, empty, and lonely. The individual or the family does not feel genuinely connected with others in the community or with the environment. Objectification of emotions by rational analysis turns *valu*ed feelings into commodities one can manipulate and exchange with others to gain short-term satisfaction, just like

"retail therapy" (shopping) to overcome depression. Such phenomena may be gleaned as we review various schools of psychotherapy below.

Problems with Behavioural and Cognitive-Behavioural Approaches

Most behavioural approaches fall within the scope of classical (Pavlov), operant (Skinner,) and cognitive learning principles (Bandura, 1969). Behavioural approaches to psychotherapy are guided by scientific conceptions of and research into human behaviour, commonly known as methodological behaviourism. However, Skinner's radical behaviourism differs from methodological behaviourism in the sense that it views mental terms such as choosing, deciding, thinking, perceiving, wishing, feeling, and wanting as either shorthand for complex behaviour-environment interactions or labels for physiological processes that go on under the skin. Behaviourism is an alternative language or objectifying system that permits the behaviourist to say what is really meant and thus avoid the traps set by ordinary talk about the mind. It assumes that all psychological phenomena are determined and can be explained by laws of behaviour.

Skinner believes mental events are epiphenomena that have no causal impact on behaviour. He denies that his position is a *metaphysical* one of reductive materialism that is he has never addressed the question whether mental events are distinct from physical ones. Skinner maintains that a scientific psychology must not and need not address mental events as long as it understands the contingencies of reinforcement. Skinner argues that what psychologists mean by mentalistic terms is really something about behaviour, and so the mental as separate realm of reality is unnecessary. Particularly when a psychologist tries to explain behaviour, that is, to give a causal explanation of behaviour, he must adhere to, Skinner believes, the conceptual framework of natural science and become fully integrated with biology.

Epistemology or philosophy of science of Skinnerian Behaviourism is a knowledge that permits the prediction and control of behaviour. Because it is more objectivist than modern physics, Mahoney (1989) labels radical behaviourism scientistic rather than scientific. He finds methodological behaviourists more tolerant and accepting of non-experimental quantitative (correlational) research than the Skinnerians.

Woolfolk and Richardson (1984) argue that behaviour therapy typifies what Habermas (1971) and Gadamer (1976) find most objectionable in modern culture. That is, a preference for technological solutions, overemphasis and dependence on rationality and *amoral* theorising. Values are not the business of science. Behavioural ideology is consistent with the ideology of individualism central to liberal Western democracies, which cannot confront the loss of community, meaning and purpose in life.

Moral implications of behaviour therapy, after Skinner, are of ethical relativism. To avoid such a situation, Skinner re-issued the definition of "good" as that which promotes survival of the species or culture. Kitchener (1980a, 1980b) argues that such an ethic still has to decide what kind of society one thinks ought to survive. Because therapists are authorised to direct and control the therapy process, behaviour therapy can become self-serving and bolster the social-political status quo (Halleck, 1971). Although behavioural therapy and cognitive-behavioural approaches have a salutary effect on intellectually handicapped persons and dispossessed mental patients, its ambiguous ethical values are likely to support the prevailing values of the therapist's culture, leaving the ethical dilemmas unresolved. Ellis' philosophy of cure promotes two distinctive elements of antireligious *hedonism* consistent with "*analytical attitude* of modern therapies and *detachment* from the lottery of love and fortune that resembles the Stoic ideal of freedom from destructive passions in a life lived in accordance with nature" (Richardson et al, 1999, 68). However, Ellis' version of detachment does not orient the person towards higher ethical realities.

In sum, behavioural therapies in general do not directly deal with the ontology of desires, nor do they consistently integrate such ontology with moral and epistemological theories. It is evident without the need for further elaboration that behavioural approaches centrally focus on the removal or management of maladaptive behaviours or irrational cognitions. Unlike Buddhism, behavioural therapies do not place desires as causal conditions or ethical choice and valued personal meaning as the knowledge for change and freedom that are central to survival of the species and the culture.

Problems with Humanistic-Existential Approaches

Humanistic approaches base their therapy on Husserlian phenomenology of human experience, which holds the status of ontological existence. Again, theory of

phenomenology has been misconstrued as a method of research instead of a method of discovering preconditions conducive to psychological analysis (Jennings, 1986). Rogers' analysis of the conditions of growth in therapy and the related work of Gendlin (1962) come closest to the Husserlian phenomenology. Roger's client-centred theory focuses on *individualism* and defends its master value of self-actualization as fostering expression of the naturalistic prompting of an "organismic valuing process" (Rogers, 1951).

The problem with existential-phenomenological or humanistic approaches is their extreme position of non-determinism – human behaviour is not determined by the forces beyond its control. Although these approaches come from diverse philosophical schools, they share the legitimacy of introspective, empathic and intuitive knowledge, a deep concern with dehumanising technology and science. Symptoms are seen as a result of the individual living an *inauthentic* life of avoidance in dealing with anxiety, death and the responsibilities of choice in life. Humanistic approaches view relationship itself as the curative factor (May, 1979). The problem with this approach lies in the difficulty of verifying the empathic knowing of other people to the knowledge of others through observation and experiment. This is the ultimate problem of clinical knowledge. Carl Rogers' solution was, like Michael Polanyi's tacit knowledge, to collapse subjective and objective forms of knowing into one category of experience. Although Rogers' attempt to reconcile phenomenological psychology with Skinner's behaviourism on personality and psychotherapy (Wann, 1964), such an attempt has been criticised as neither possible nor desirable (Day, 1969). Rychlak (1961, 1981) argues that they are founded on opposing Lockian versus Kantian epistemologies and therefore are supplementary, while making reference to Aristotle's four causations discussed earlier. Rychlack insists that psychologists cannot avoid the *metaphysical* and *epistemological* issues that divide psychology; otherwise, it will take away the psychological reality of human purpose and freedom.

Humanists also argue on ethical and *moral* grounds as well. In particular, existentialist like Yalom (1980) and social constructionist Gergen (1985) argue from moral relativism perspective. May, in opposition to Rogers' positive growth potential, prefers a dynamic bipolar conceptualisation called *daimonic* in human nature i.e. the urge to affirm, assert, perpetuate and increase oneself. May objects to assigning etiology of evil to cultural factors, because it is people who create their own cultures. May suggests that Rogers inhibits the healthy independent expression in his clients by not

attending sufficiently to their aggressive, hateful, evil, feelings. Rogers acknowledges May's suggestion. However, he insists that moral failure originates in social conditions. Unless people choose to eliminate evil, there is no solution. It seems apparent that there are internal tensions within and between Humanistic-Existential approaches. However, humanistic approaches gain more acceptances from public readership than from the scientific community.

Thus, Humanistic-Existential approaches, unlike Behavioural views, take on extreme positions of non-deterministic humanism. While this stance creates an appealing status of free will and moral choices, it overlooks the unavoidable influence of the law of nature. Such a stance leads us to an absolute power position of self-authority and control.

Problems with Psychoanalytic Approaches

The problem with psychoanalytic approaches began with Freud, who denied that psychoanalytic theory was value-laden. He insisted on psychic reality as being determined by causal forces and the laws of psychic functioning could be formulated and tested on the couch in much the same way as in a laboratory. Freud identified psychoanalysis with physical sciences and claimed it to be a value-neutral deterministic science, which was his major *metaphysical* problem. His dualistic theory of physical and psychic realities is linked by unconscious instincts, although how the physical becomes mental is still a mystery. The unconscious, which is the source of wishes, hopes and desires, is a purposeful force closely linked to the deterministic forces of natural sciences. However, the goal of psychoanalysis is to give freedom to people, to make choices rationally and to be free of irrational forces dominating their lives. Freud's message is the doctrine of maturity through analytical attitude. He rejects religion as being part of cosmic order. Ego is considered as the seat of reason maturing out of being hammered in by a higher authority. As the maturity grows, ego as a manager of psyche gains prudently rational control over emotions. Again, this is based on idea of autonomous self or *individualism*. His successors like Jung, Adler, Otto Rank, Fromm, Kohut and Schafer also based their writings on self psychology of the individual. Clinically, Freud and psychoanalytic approaches head towards free will while their metatheses or metapsychologies are clearly deterministic.

As for being a scientific method, psychoanalysis *epistemology* does not permit a

disconfirmation test of a scientific theory, because anything one says can be counted as supporting it. Popper (1959) argues that when one says, "I hate you", it proves the basic aggressive drive, but if one says, "I don't hate you"; it proves that the basic aggressive drive is so strong that one has to defend against or deny it. Moreover, Grunbaum (1984) critically examines Freud's epistemological and logical positions and concludes that although Freud's theories are testable by scientific hypotheses his research methods are systematically biased and unreliable (for a detailed, sustained and in-depth examination, see Grunbaum, 1984).

In making meaning and interpretation, Habermas and Ricoeur have both declared Freud's work to be consistent with, if not an exemplar of, hermeneutics. Ricoeur (1977) argues that Freud presented a mixed model of human motivation using both *material* and *final causation*, as in Aristotle's four causations, which are necessary to build a theory of neurosis where the person in the self-alienated state of neurosis is reduced to a thing. On the other hand, interpretation by the analyst in psychoanalysis significantly differs from client's meaning-making being advocated in the present study. Jean Laplanche (1996) argues that psychoanalysis is anti-hermeneutic. Laplanche succinctly defines hermeneutics as the reception, transposition or reading (of a text, a destiny, a *Dasein*), a process of reading clearly based on a prior pre-comprehension or proto-comprehension. Because psychoanalysis is based on replacing a missing link in the associative-dissociative chain, instead of a reconstructive synthesis, it is anti-hermeneutic (for a detailed argument, see Laplanche, 1996).

With regard to dealing with *moral* problems, self is considered as a moral agent. Chessick (1977) argues that an existential variant of psychoanalysis draws a parallel between Kant's theories of the self and Kohut's (1971) self-psychology. In the latter's development, the self becomes a moral agent capable of initiating action, free from the determining forces alluded to by Freud. For Kohut, the self is a source of freedom, choice and responsibility. Kohut confirms the notion of individuation and independence through maturity and analytical rationality. In addition, Erickson (1963; 1976) reinforces the view of the liberal Western moral tradition emphasising that the power of human rationality increases the respect for the individual, lessens human suffering and encourages human freedom. This was the reason why psychoanalysis was not allowed in Nazi Germany, Communist Russia or the Eastern European bloc.

Margolis (1966), who declares psychotherapy is a moral enterprise, argues that although psychoanalytic procedure may prohibit the therapist from moralising or giving

moral direction to the client, it does not distract itself from the moral context or impact of its theory.

This is true with Fromm (1941) who considered interpersonal psychoanalysis to be promoting human freedom and relatedness. He does not see psychoanalysis not only as a technical set of procedures but committed to values as well. In addition, Alfred Adler's notion of "social interest" as a transcendent goal and felt sense of the unity of all humanity is a self-conscious attempt to transcend aspects of modern individualism and reconnect with elements of a traditional sense of life. Similarly, Jung's "individuation" endeavours to reach a condition of balance between ego and shadow within a larger Self grounded in timeless archetypes.

However, Lacanian analysts usually hold the opposite view; that one should aim to increase one's capacity to withstand the ambiguity, contradiction, and discontinuity. Thus, psychoanalysis approaches in general do not have a consistent view on dealing with metaphysical, epistemological and moral problems in an integrated manner.

Problems with Systems Approaches

General system theory is an attempt to unify the sciences by showing their interactions and finding a common language or set of concepts to describe disparate phenomena, a goal that is not very different from the early Vienna Circle. Adherents to systems theory approaches are, amongst others, the practitioners of social psychology, social psychiatry, social work, community psychology, clinical psychology and family therapy.

Bateson's (1972) work represents therapeutic application of systems theory. He collapses the issues of *ontology* and *epistemology*. Bateson argues that the way people construe reality becomes their reality. What people believe to be true and what is true are identical for humans. Bateson believes that incorrect ways of construing reality (epistemological error) lead to personal problems such as alcoholism and schizophrenia. However, this is problematic, as Bateson seems to be saying that reality is subjective, but his theory permits him to distinguish correct from incorrect views of that reality. Thus, epistemology is not only a basis for the discipline to define itself but also for each individual to define oneself. Although he rejects dualistic thinking on the mind-body question, systems theory is clearly deterministic in assuming that specific explanatory principles will be found that make the behaviour completely predictable. Bateson uses

the metaphor of the toilet flushing system to explain his theory, which works on the homeostasis of re-balance. However, human mind, unlike material imbalance, does not re-store itself to the previous state once affected by conflict or trauma. Instead, it moves on to another level that may spiral upward or downward in time depending on conditions. As state earlier, this is identified by British Biologist Waddington (1968) as "homeorhesis".

From a hermeneutics perspective, the *moral* implications of Bateson's family systems theory lead to an extreme conformist or authoritarian form of clinical intervention. Erickson (1988) argues that Bateson's system does not sufficiently address the clinical problems of domestic violence, child abuse and social inequality by avoiding assigning responsibility for these problems to individuals in the society, meaning that it is a conservative political ideology. Erickson believes that the moral consequences of the theory are more important than metaphysical speculation on the nature of ultimate reality.

By insisting that all members of a social group be defined as part of a problem rather than blaming the weaker members or the victim, systems theory seems to endorse a social justice agenda for psychology. However, it seeks a mechanistic explanation of human behaviour and quantitative methodology; hence, it is likely to be identified with more conservative, repressive, moral and political agendas, which parallels with cognitive-behavioural approaches. Thus, the moral responsibility of the therapy based on the fact-value dichotomy will fall entirely upon the shoulder of the individual clinicians.

Problems with Biological Approaches

Increasingly, biological approaches have become popular in clinical practice since the advent of cognitive neuroscience and the split-brain research (Gazzaniga, 1988). However, the scientific biological approach to clinical research and practice does not consider philosophical discourse as a useful exercise. Rudnick (1990) concludes that the biological psychiatry that has simplistically adopted a mechanistic conception from biology, which in turn borrowed it from the physico-chemical sciences, is not relevant to the psychobiological domain. Hence, biological psychiatry commits the fallacy of uncovering the necessary but not sufficient conditions of psychological disturbances i.e. biochemical disturbances. Thus, biological psychiatry follows the goals of biochemistry

and physiology, not its own true goals of psychobiology.

Szasz (1960) argued that behaviour that is problematic for the clinician or client is labelled mental illness, which is an expression of conflicting moral values. Socially inappropriate or disturbing behaviour is a moral condition. A word's use is its meaning, therefore "mental illness" means a "problem with living", not a biological disorder or disease. To reduce this into a physiological disorder or illness is a logical error of turning "ought" into "is", thus violating Moore's (1903) fact-value distinction. By medicalizing the problem, psychiatry and clinical psychology not only avoid philosophical discourse, but also respond amorally to a moral dilemma that has the net effect of preserving the status quo. The biological approaches accumulate biological correlates as a philosophical argument for its own interpretation.

In contrast, Kety (1974) identifies the antipsychiatry movement with prescientific thinking. In the 19th century, the general paresis of insanity caused by syphilitic infection was thought of as a moral condition and the search for a physical cause was considered misguided by many intellectuals. Kety sidesteps Szasz's point that the primary meaning of most psychiatric terms is a moral one.

In 1985, Schacht and Spitzer engaged in a spirited debate as to whether the 3rd edition of the *Diagnosis and Statistical Manual of Mental Disorder (DSM-III)* was a diagnostic manual or a moral legislation with significant political content and implications. Spitzer, as a chairperson of the American Psychiatric Association committee responsible for the DSM-III, maintained that it was both a scientific and a political document. As a clinical psychologist, Schacht argued that the political and scientific use of the DSM-III was inseparable. Therefore, political and moral elements must be admitted to clinical theory in practice and issues discussed openly.

Although a neutral monist like Karl Pribram (1971) argues that mental versus physical dichotomy breaks down at the subatomic level of quantum physics, the biological position suggests a neopositivist position of identical thesis (Feigl, 1967), i.e. that the mind and brain are really identical. Critics of the biological position depend on the hermeneutical view that facts and values are inseparably fused. Some biological schools define that the goals of therapy or mental health in terms of average biological functioning such as blood levels of norepinephrine and dopamine. Paradoxically, this invites a fusion of fact and values, paralleling naturalization (value-neutral) of ethics of behavioural psychologists and biological psychiatrists whose epistemology and metaphysics lean toward materialism, determinism, and empiricism.

A Buddhist Alternative – Theravada Treatment

The Buddhist approach offers an alternative to extreme positions of liberal individualism and ego as the seat of reason that establishes moral authority as it matures and drives out irrational desires from one's psyche. In fact, the Buddha dealt with the "basic stuff" of experience and suffering. He did not construct foundational theories on metaphysics. He remained silent on certain metaphysical questions on the grounds of not being conducive to liberation and responded to other questions with explicit explanations and with Socratic style questioning. He, however, did answer later in other *suttas* in response to questions by his attendant Ananda. In the *Sangarava sutta* there is a reference to three groups of thinkers: the traditionalists *(anussavaka),* the rationalists and metaphysicians *(takki vimamsi)* and the experientialists *(dhammam abhinnaya)* who have personal experience of higher knowledge and the Buddha says that he belongs to the third group (MN 100).

Like existentialists, he was only interested in how one should live instead of how one can know. His approach is pragmatic, contextual, and experiential. His well-known statement is that he teaches only one thing and one thing alone, that is, suffering and the cessation of suffering. He taught only discourses and conditional codes of conduct to enhance the spiritual practice for the community of monks, nuns and lay practitioners. Only after his death, his disciples who are referred to as the "Theravadins" or "Early Buddhists", systematized his teachings into a third collection called *Abhidhamma* (Pali, lit. Higher Doctrine), which is a unique synthesis of Buddha's philosophy, psychology and ethics.

The Buddha teaches the *metaphysical* problems of mind-body, consciousness, and reality as interdependently arisen transitory phenomena. When conditions come together a phenomenon exists and when they do not it does not. When the body (*rupa*) experiences sensations or feelings (*vedana*) from within or without, perceptual discrimination (*sanna*) occurs through which concepts (*sankhara*) are formed and conscious *(vinnana)* mind is established. These conditions are known as the Five Groups of Grasping *(Pancakhandhas)*. When one condition is present 'other conditions' are also present; if one condition is missing consciousness 'as we know it' is absent;

they arise simultaneously as well as successively in an interdependent fashion by reinforcing back and forth to give birth to a conscious phenomenon. They are not based on physical or psychological entities or substances, but are constantly changing networks of "rhizomes" (to borrow Deleuze and Guattari's metaphor) that proliferates phenomena after phenomena. Hence, they are not an enduring essence, pure form, or abstract reality, neither are they static concrete, inert material without life. The continuing flow of consciousness gives us the illusion of a permanent agency. Buddha as a 'psychotherapist' never developed a personality theory or classification of psychopathology, although people he had helped fit into Western psychiatric nomenclature (Poi, 1988). This lack of fixed developmental theories and classification of symptoms may be interpreted as part of cultural practice of the time. On the other hand, it may be viewed that the Buddha has the wisdom to know the uniqueness and complexity of how each human being creates his own psychology of suffering.

As regards *epistemology*, Buddha embraced both styles of what the Western tradition would regard as Aristotelian sense perception (feeling) as well as the Platonic reflection (thinking) as factors leading to the interdependent arising of wise understanding as opposed to explanatory knowledge. In fact, Buddhist meditation is the focused watchfulness on the *specious present* (Abe, 1985) moment by 'bracketing' (Husserl, 1931) the experience of becoming *(bhava)* – the relationship between the mind and physical world until the limit of logic is understood. As his method of meditation enables him to see [Heidegger's notion of] "being, nothingness, dread, death, etc. as they are", Buddha is not avoidant of conceptualising their causality. He sees suffering as the result of the final (intentional) causation, but not caused by the confusion of being caught up in language games (Wittgenstein, 1965) of asking the wrong question or conceptual error alone, but by the proliferation of morally unwholesome emotions. Suffering can only be overcome by practicing wholesome *moral* behaviour together with meditation to release the *metaphysic*al illusion of eternal existence and the skilful exercise of *epistemological* understanding. Thus, the Buddhist approach, unlike psychoanalysis for example, takes a clue from suffering as a turning point to change the tragic plot of a confused life into a romantic plot of freedom to life.

Conclusion

In conclusion, through an overwhelming desire to be rational and scientific, psychotherapy's emulation of Newtonian mechanics and efficient causation embedded in the scientist-practitioner model of psychotherapy has turned the discipline into a state with a psychotic split. Psychotherapy has become confused in thinking that the theory *(conceptual rationality)* and the rational method *(*through *empirical data)* of experiment to prove the theory are the same. Believing that philosophy has nothing to contribute to practice-oriented psychology, psychotherapy withdraws itself from philosophical dialogue. Consequently, it violates its own cherished value of helping clients choose according to their own free will. Instead, determinism has dominated the practice of psychotherapy through a strategic manipulation of clients' thoughts and feelings believing that they are predictable mechanisms and it is the right and proper thing to do for the client's own good.

These 'desires' and 'confusions' have driven psychotherapy further away from dealing with *metaphysical issues* of reality in human perception. The desires and confusions also blind *epistemological issues* of how the knowledge of existence and concepts like the self, including psychotherapy as an agency, which always involves the other and the environment (both natural and contextual) may be understood. Moreover, they reject how to study empirically the *moral issues* of emotional values and moral reasoning.

These delusions and withdrawal originate from an over-dependence on linguistic rationality that the physical sciences can afford to use in describing and explaining from a third person perspective. However, in psychotherapy, both therapist and client are interpretive beings (Taylor, 1964, 1985a; 1985b) and they need to know "where each of them is coming from", in order to appreciate the first person perspective of experience.

In addition, dialectic thinking in Western tradition leads to a binary theorizing. Most psychotherapists, even the like of Carl Rogers, are inclined to think that 'tension' between binary opposites is necessary for a creative solution. In reality, when multiple tensions arise simultaneously, clients are no longer creative, but become distraught because tension does not serve as a sufficient condition for creative solution. Similarly, psychotherapy cannot resolve its own tension between free will and determinism and yet it pretends to be value-free. Margolis (1989) who examines the issues of whether or

not psychotherapy is value-neutral finds that *psychotherapy is a moral enterprise* in two senses: as a professional practice, like any practice, it can be held up to moral review; as a moral enterprise, psychotherapy brings one potentially into conflict with community standards of morality. The problems that psychotherapy addresses are of a moral nature e.g. intra and interpersonal conflict, parental and marital responsibilities, sexual conduct, and so on. Psychotherapy's "ivory tower" stance splits itself from being in touch with "market place" peoples' desires and values. Thus, psychotherapy loses its groundedness by thinking that it can treat human suffering without having to deal with the metaphysical existence of man who faces problems in dealing with his conceptual knowledge and moral emotions. In the next chapter, I shall use the Buddhist theory of Interdependent Arising and Theory of Conditional Relations to argue that every phenomenon is interdependently arisen from relevant conditions or relationships. When those causes and conditions do not come together, the phenomenon no longer exists.

Chapter 4

The Buddhist Theory of Interdependent Arising and Conditional Relations

This chapter argues that believing in independence of any phenomenon and enduring self-authority is an illusion that splits us away from the existence of interdependent ecology of the self-other-environment matrix. Self-consciousness for the Buddhists is only one of the five groups of grasping or the five aggregates *(pancakhandhas)* that come together and emerge into conscious thinking self though it is a transient psychophysical personality. When any of the other four conditions are absent, the self as we know it is no longer present. When all five conditions co-arise, the phenomenon of personality re-emerges. In other words, when these conditions do not come together there is no self. However, this does not mean that there is nobody. The Buddha explains how the self forms, how it functions, and how it ends in what he calls "Interdependent Arising" or "Dependent Origination" *(paticcasamuppada)*[14]. For him, "conditioned states" or phenomena *(dhamma)* arise dependent on other conditions. These conditions are the states that are efficacious in causing other states; they mutually co-condition one another, thus the conditioned states also represent or relate to the category of conditioning states. Bohm (1971) states that in order to deal with the problems raised by our inability to know all of the significant causal factors a distinction between immediate causes and conditions or background causes has evolved. For example, one might say that fertile soil and plenty of rainfall provide the general conditions or background needed for the growth of good of good crops. However, the immediate cause would be the planting of the appropriate seeds. The distinction between background and immediate causes and conditions, is, however, an abstraction useful for analyses but not strictly correct.

For the Buddha, the conditioning states and the conditioned states link one another through the conditional energy or motivators in psychological terms or in Buddhist vocabulary "Forces of Conditional Relations" *(paccaya)*[15].

For the sake of clarity, this chapter presents the principle of Interdependent Arising and the Forces of Conditional Relations as two theories of viewing co-conditionality. The former sets down a series of cause-effect relationship of twelve conditions[16] as links in mutual dependence to form a circle – the wheel of life. It describes the simple explanation of a certain state as being dependent on some other state. The Theory of Conditional Relations examines all relevant conditions or relationships or precise circumstances and forces that to produce the final phenomenon. This is a many-to-one relation. It discusses the specific causal efficacy of the conditions. Here, a combined exposition of both methods is necessary to demonstrate the Aristotelian notion of *final causation* of reciprocal conditions as opposed to *efficient causation* of a sequential nature, like the sinking of billiard balls. To illustrate the linkage between Buddhist psychology and its psychotherapeutic counterpart, this chapter outlines the Buddhist doctrines of Interdependent Arising and Conditional Relations and discusses its implication for psychotherapy with examples and interpretations.

The Theory of Interdependent Arising
(paticcasamuppada)

The term "interdependent arising" is a Pali compound of *paticca*, meaning dependent on, and *samuppada*, arising, origination. However, there are other renderings such as "conditioned co-genesis" and "dependent co-arising". The prefix 'inter' often conjures up the idea of 'in between' things or dynamic states, which is a more fitting concept. Therefore, I have chosen the term "interdependent arising". The Principle of Interdependent Arising is central to Buddhist teachings. In numerous passages of the whole Pali Canon, the Buddha describes it as a natural law, a fundamental truth that exists independently of the arising of enlightened beings. The Buddha highlights that someone who understands "interdependent arising" has understood his teaching, and vice versa.

Shortly after his enlightenment, the Buddha reflected and was reluctant to teach the principle of interdependent arising because of its complexity. The Scriptures state:

Monks, the thought arose in me thus: 'This truth which I have realized is profound, difficult to see, abstruse, calming, subtle, and not attainable through mere sophisticated logic. However, beings revel in attachment, take pleasure in attachment, and delight in attachment. For beings who thus revel, take pleasure, and delight in attachment, this is an extremely difficult thing to see: that is, law of conditionality, the principle of Interdependent Arising. Moreover, this also is an extremely difficult thing to see: the calming of all conditioning, the casting off all clinging, the abandoning of desire, dispassion, cessation, *nibbana*. If I were to give this teaching and my words were not understood, that would simply make for weariness and difficulty. (MN 26)

This passage contains two teachings, the principle of Interdependent Arising and its cessation, *Nibbana*, stressing both their profundity and their importance within the Buddha's concepts of enlightenment and teaching. Buddha states clearly that this is beyond words, 'logos', or rationality. This goes against the causation and cessation of suffering in the Western philosophical tradition based on conceptual reasoning (Hagberg, 2003).

The principle of Interdependent Arising explains the causation and cessation of suffering at two levels. The first level describes the general principle, and the second specifies constituent conditions linked together in a chain.

The Buddha exemplifies causation as a forward process of arising and cessation as backwards process of extinction. The forward process represents the second of The Four Noble Truths - the cause of suffering *(dukkha samudaya)* and the backwards process represents The Third Noble Truth - the cessation of suffering *(dukkha nirodha)*.

In the *Samyutta Nikaya,* the general principle of Interdependent Arising is explained thus:

When this exists, that comes to be;
With the arising of this, that arises;
When this does not exist, that does not come to be;
With the cessation of this, that ceases. (SN III 21; IV 37)

This verse summarizes the conditional existence, arising, and cessation of all phenomena. The Buddha's usage of demonstrative pronouns like "this" and "that"

avoids absolutism and represents transitoriness that refers to a present or a just happened event, action or time. Kalupahana (1999) has elaborately compared such usage by the Buddha and modern philosophers of language and science (67-71). The principle of Interdependent Arising is a complex subject that can be discussed from various perspectives and interpretations. As there are, exegeses and commentaries devoted exclusively to the subject, e.g. Nanavira, (1987); Sumana, (1998); Daing, (1996).

The present discussion will focus only on certain aspects relevant to psychotherapy. Govinda (1969) explains the principle of Interdependent Arising with clarity: "… our desire is in conflict with the laws of existence, and as we are not able to change these laws, the only thing that remains is to change our desire (53)". He alludes to centripetal (contraction) and centrifugal (expansion) tendencies in life and nature. The former means unification or centralization and the latter differentiation or growth. If differential growth prevails over central unity, it results in disorganization, disintegration, chaos, and decay. In organic life, over-growth or hypertrophy leads to the final destruction of the organism such as cancer. In mental life, differential growth without unity toward the centre will lead to mental disorganization and insanity. However, physical or psychological over-centralization without expansion or differentiation also leads to stagnation and degeneration. Growth depends on the assimilation of material and mental nutriments. The faculty of centralization is the organizing force, which prevents the dissolution of the individual structure by a chaotic inundation of un-assimilable elements. It is the tendency to create a common centre of relations.

When the common centre 'I' or 'I' tag (Lancaster, 1997), (will be elaborated in chapter 5), is in balance with the assimilable elements there is harmony. As soon as the 'I' out grows its function and develops a hypertrophic 'I' consciousness which constructs an unchangeable entity, in contrast to the rest of the world, the inner balance is destroyed. The hypertrophied 'I-dentity' of the permanent ego 'self' distorts reality and creates disharmony. This disharmony is referred to as 'ignorance' or self-delusion. However, ignorance is not the primary cause of suffering, but a condition under which our present life develops, a condition that is responsible for our present state of consciousness. All other supporting conditions must be present for the phenomenon of suffering to emerge (see Figure 4.1).
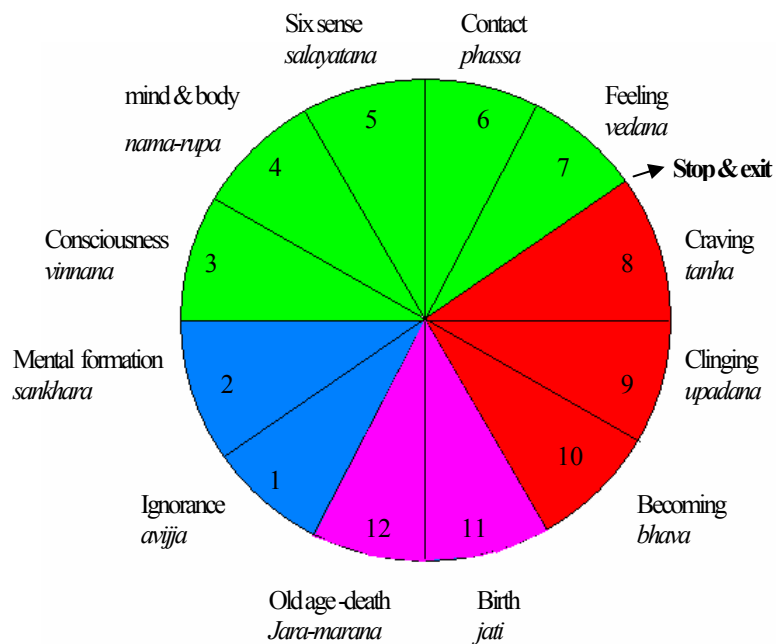
Figure 4.1 The Buddhist Theory of Interdependent Arising

Interpreted in temporal terms, the cycle of Interdependent Arising covers three 'lifetimes' – ignorance and volitional formations are in the initial lifetime; consciousness to becoming are in the middle lifetime; while birth and aging and death with sorrow, lamentation and so on are in the final lifetime. Taking the middle lifetime as the present one, the standard interpretation divides the whole cycle into two sets of causes and results: Ignorance and Volitional Formations as the past cause (blue 1-2); Consciousness, Body and Mind, Six Senses, Contact and Feeling as the present result (green); craving, clinging and becoming as the present cause (red), and birth, ageing and death, and sorrow, lamentation (purple 11-12), etc. as the future result.

Because the relationship between the twelve links is interdependent, it is sometimes divided into three rounds to explain the whole cycle of Interdependent Arising. Thus, the Defilement Round *(kilesa vatta)* includes ignorance, craving, and clinging; the Action Round *(kamma vatta)* consists of Volitional Formations and becoming (rebirth conditioning action – *kamma-bhava*) and the Result Round *(vipaka vatta)* comprises body and mind, the six senses, contact, feeling, and consciousness.

Interpretations of Interdependent Arising

Within the Buddhist canon, however, there are alternative interpretations to the theory of Interdependent Arising. In the *Abhidhamma*, for example, the principle of Interdependent Arising occurs in its entirety in one mind moment. The principle can be interpreted in a different light, giving a very different picture of the principle that is supported by scriptural and other sources. For instance, the sorrowless life of the Worthy One *(arahat)* arises in this present life. It is not necessary for him to die before realizing the cessation of birth, aging, and death, and thus sorrow, lamentation, pain, grief, and despair. These things can be overcome in this very lifetime (de Silva, 1996; Pandita, 1993). If the cycle can be clearly understood as, it operates in the present, it follows that as the time moves on, the past, and the future will be clearly understood, because they are all part of the one cycle. Linear linkages between the twelve conditions with examples are elaborated in the endnotes[17]. However, the arising of these linkages occurs not only in one direction. Each condition is linked to the rest in interconnected and interdependent ways.

Standard and alternative interpretations of the theory of Interdependent Arising usually portray the picture of a linear and cumulative process. Macy (1991) uses the system theory to interpret Interdependent Arising as a mutually co-conditioning system of *homeostasis*. However, spirally evolving nature of Interdependent Arising resembles a *homeorhetic* (Waddington, 1968) development. Verdue (1985) also attempts to explain the twelve links using the metaphor of a clock in which each hour tolls with, and because of, the still resounding echo of all the others. Nonetheless, it is not a cumulatively linear and unidirectional cause. Ignorance does not 'cause' Volitional Formations and Consciousness. Feeling is not the cause of Craving and still less is Craving the necessary result of Feeling. Hence, where there is Craving, there must also be Feeling. However, where there is Craving-producing Consciousness, there must also be ignorance. Every link can combine with another and whichever series of succession one chooses; only the emphasis changes but not the substance. Therefore, to say that 'Volitional Formations' condition 'Consciousness' is as correct as 'Consciousness' conditions 'Volitional Formations' or 'Craving' conditions 'Volitional Formations', and so on. It is not a purely temporal or a purely logical causality, but a living, organic relationship, a simultaneous correlation, juxtaposition, and succession of all the links.

Each link represents the crosswise summation of all the others, and bears in itself its whole past as well as all the possibilities of its future (Govinda, 1969).

Although the principle of Interdependent Arising appears like a linearly linked chain, the Buddha's simile of a wheel with the hub supporting twelve spokes also illustrates the interdependent arising of suffering as an all-in-one phenomenon. He unfolds the process of the abandoning of *ignorance* to the cessation of *suffering* in the reverse order as follows:

- With the complete abandoning of Ignorance, Volitional Formations cease;
- With the cessation of Volitional Formations, Consciousness ceases;
- With the cessation of Consciousness, Body and Mind cease;
- With the cessation of Body and Mind, the Six Senses cease;
- With cessation of the Six Senses, Contact ceases;
- With the cessation of Contact, Feeling ceases;
- With the cessation of Feeling, Craving ceases;
- With the cessation of Craving, Clinging ceases;
- With the cessation of Clinging, Becoming ceases;
- With the cessation of Becoming, Birth ceases;
- With the cessation of Birth;
- Ageing and Death, Sorrow, Lamentation, Pain, Grief and Despair cease.

Thus is there a cessation to this whole mass of suffering.

The causal development displayed by this progression is different from the pattern of Aristotelian *efficient causation*. Interdependent Arising involves the emergence of an effect out of its causal matrix. The relationship between the path and the goal belongs to a more complex order of causality. As stated, it is not an instance of simple, uni-directional causality moving forwards or backwards in a straight line. Rather, it is a species of teleological causes involving purpose, intelligence, and planned striving simultaneously projected towards and refracted from the aimed at effect in a reciprocal determination. In the workings of this relationship, not only does the path help the achievement of the goal, but the goal helps the path as well. From the outset as the envisaged aim of striving, the goal bends back to share in shaping the path. Starting from man's awareness of the painful inadequacies of his existence, and his intuitive feeling towards a condition where these are allayed, the formula continues to trace back

and constantly check against the goal. The series of changes he must induce in his cognitive and emotional makeup bring the goal within his reach.

The cessation process reveals a particular way of the path-to-goal relationship. The path leading to the attainment of the goal and the goal giving form and content, stand together in a reciprocal determination. Besides the forward thrust of the path, there is a basic feedback emanating from the goal, so that the goal generates the path, as in the relation between a guided missile and its mobile target. The missile does not reach its target merely through its own initial thrust and direction. It finds the target precisely because it is being controlled by signals the target is itself emitting.

Interdependent Arising in Self and Society

The principle of Interdependent Arising operates and applies to relationships within and between intrapersonal, interpersonal, societal, and natural environments. A simple example of interaction (adapted from Payutto, 1994) between two friends (person 'A' and person 'B') who have been pleasant to each other can demonstrate how the principle works. One day 'A' sees 'B' and approaches him with a friendly manner, but 'B' answers with silence and a sour expression. 'A' gets annoyed and stops talking to 'B'.

This scenario plays out within the framework of Interdependent Arising:

- 'A' is *ignorant* of the true reason for 'B's' grim face and sullenness. He fails to reflect on the matter wisely and discover the real reasons for 'B's' behaviour, which may have nothing at all to do with his feelings for 'A' *(Ignorance).*
- As a result, 'A' continues to think and *formulate theories* in his mind. These theories give rise to doubt, anger, and resentment dependent on his particular temperament *(Volitional Formations).*
- Under the influence of these defilements, 'A' broods. He takes note of and interprets 'B's' behaviour and actions by those previous impressions; the more he *thinks* about it, the surer he gets angry; 'B's' every gesture seems offensive *(Consciousness).*
- 'A's' feelings, thoughts, moods, facial expressions and gestures, that is, the *body and mind* together, begin to take on the overall features of an angry or offended person, and begin to work under that consciousness *(Body-Mind).*
- 'A's' body-mind state of anger or hurt primes his *sense organs* to receive information that relates to and is conditioned by such a state *(Six Senses).*
- The *impingement* on the sense organs will be of the activities or attributes of 'B' which seem particularly relative to the case, such as the frowning expressions, unfriendly gestures, and so on *(Contact).*
- Feelings, conditioned by sense contact, are of the unpleasant kind *(Feeling).*
- Craving for non-being *(vibhava tanha)* arises, the dislike or aversion for that offensive image, the desire for it to go away or to be destroyed *(Craving).*
- Clinging and obsessive thinking towards 'B's' behaviour follows. 'A' interprets 'B's' behaviour as a direct challenge; sees 'B' as a disputant, and such a crisis demands a remedial action *(Clinging).*
- 'A's' following behaviour falls under the influence of Clinging and his actions become those of an antagonist (*Becoming*).
- As the feeling of ill will becomes more obvious, it assumes an identity. The distinction between 'me' (self) and 'him' (other) becomes more distinct, the self emerges to respond to the situation (*Birth*).
- This 'self' or condition of polarity, evolves and flourishes, dependent on desires to appear tough, to preserve honour and pride, and to be the victor, all of which have their respective opposites, such as feelings of worthlessness, inferiority and failure. The absence of any guarantee of victory confronts the arisen sense of self. Even if he does win the victory he desires, there is no guarantee that 'A' will be able to preserve his supremacy for any length of time. He may not be the 'tough victor' he wants to be, but rather the loser, the weakling, the one who loses face. These possibilities of suffering play with 'A's' moods and produce stress, insecurity, and worry. They in turn feed ignorance, thus beginning a new round of the suffering cycle. Unhappiness of 'A' may cause more problems for himself and for others.

If he were to reverse this conditioning process, he would be advised to see his friend's sullenness at its causes and conditions *(yoniso-manasikara)*. For example, 'B' may have had a bad day, be in need of money or simply be depressed. If 'A' reflected this way, he might even move toward compassionate action and understanding. Even though the negative chain of events has been set in motion, mindfulness can still cut the chain at any point. For instance, if 'A's' sense contact leads him to see 'B's' action in a negative way, 'A' could still set up mindfulness and gain a fresh understanding so he would not cling to but let go of weighty negative feelings.

Before leaving this example, it is important to reiterate some main points. In real life, the complete cycle or chain of events occurs rapidly. Interdependence between the chains of events does not happen in sequential order. For instance, to make dijeridoo music, we need a dijeridoo, a player, vibration of his lips, making of sounds as he blows, and 'circular breathing' have to come together simultaneously and successively. These examples may not necessarily illustrate the subtlety of the principle. It may appear that the cycle only arises occasionally, that ignorance is a sporadic phenomenon, and the ordinary person may not spend a large amount of his life without the arising of ignorance at all. However, what needs to be said here is that for an unenlightened being, ignorance of varying degrees is behind every thought, action, and word. The basis of this ignorance is simply the perception that there is an existence of a separate (hypertrophied) self besides interdependent arising.

The principle of Interdependent Arising describes the arising of social ills and their related effects on the natural environment together with personal suffering. From craving onwards, it diverges into a description of external events.

To illustrate this point the Buddha says in *Mahanidana Sutta* to his disciple and attendant, Ananda, thus:

> In this way, Ananda, conditioned by feeling is craving, conditioned by craving is seeking, conditioned by seeking is gain, conditioned by gain is valuation, conditioned by valuation is fondness, conditioned by fondness is possessiveness, conditioned by possessiveness is ownership, conditioned by ownership is avarice, conditioned by avarice is guarding, conditioned by guarding and resulting from guarding are the taking up of the stick, the knife, contention, dispute, arguments, abuse, slander, and lying. Evil and unskillful actions of many kinds thus appear in profusion. (DN 15)

This sketching of mental processes shows how the origin of social problems and suffering lies within human defilements. Our experience depends on sensory impingement, which, in addition to existing internal factors such as perception, responds to social and environmental factors. Dependent on Feeling, Craving arises, resulting in the variation of human behaviour towards both other people and the world around them, within the restrictions specified by social or environmental circumstances. Human beings are not the only determinants of social or environmental development, but the natural environment also influences human beings and the society. They all constitute an interdependent process of relationship. In other words, these phenomena are the result of an interaction between three levels of existence: human beings, human society, and the universe of the natural environment, or in a phrase - the 'self-other-nature matrix'. The Buddha explains in discourses the development of events in human society, such as the arising of class structures as the result of the interaction between people and the environment around them.

A section of the *Agganna Sutta* shows the sequence of social evolution in India at the time of Buddha:

> …people become lazy and begin to hoard rice which was previously plentiful and this becomes the preferred practice; people begin to hoard private supplies; unscrupulous people steal other's shares to enlarge their own; censure, lying, punishment, and contention result; responsible people seeing the need for authority, appoint a king; some of the people, being disillusioned with society, decide to do away with evil actions and cultivate meditation practice. (DN 27)

Some of these people live close to the city and study and write scriptures; they become the Brahmins. Those who have families continue to earn their living by various professions, they becoming the artisans. The remaining people being vulgar and inept become the commoners. From these groups a smaller group breaks off, renouncing tradition and household life and taking to the 'homeless life.' These become the *samanas*, mendicant monks.

The aim of this *sutta* is to explain the arising of the various classes as the result of natural causes rather than caused by God. It is also to show that all people are equally capable of good and evil behaviour, and all receive results according to natural law; it

follows that all beings are equally capable of attaining enlightenment if they practice *dhamma* correctly.

Similarly, the *Cakkavatti Sutta* shows the arising of crime and social ills within society according to the following cause and effect sequence:

> 'The ruler' does not share wealth among the poor; poverty abounds; theft abounds; the use of weapons abounds; killing and maiming abound; lying abounds; slander…sexual infidelity…abusive and frivolous speech…greed and hatred…wrong view; lust for what is wrong, greed, wrong teachings disrespect for parents, elders and religious persons, disrespect for position abound; longevity and appearance degenerate. (DN 26)

The discourse addresses the social origins of personal and societal problems. In determining the etiological cause-and-effect of human existence and suffering, the principle of interdependent arising provides eight axes or templates to view and understand the conditions that interdependently support the delusive construction of self:

- The first axis conceptualizes *ignorance* and *craving* as two original causes, which bring life into the existential phenomenon of an individual and his suffering.
- Second, this phenomenon is reinforced by the view that there is suffering or *discontent* and the cause of discontent is *craving*.
- The third view outlines *temporal circularity of cause and effect*. Past causes result in present effects, which turn into present causes, which lead to future results.
- The fourth view reiterates the *twelve, interdependent components* or 'conditions' and how each interdepends on the other in giving rise to cause and effect, while it is impossible to say which component is the dominant or driving force. Each is both cause and effect. Together, they perpetuate an unending cycle of repeated life, suffering, and 'rebirth.'
- The fifth view shows *three main linkages*: first, between Volitional Formations and Consciousness because Volitional or *karma* Formations give rise to Consciousness in the phenomenon of new birth; second, between Sensations and Craving because it is sensations that cause Craving due to the hedonic tone inherent in Sensations; third, between rebirth conditioning action *(karma-bhava)*

and *birth* because it is our deeds *(karma)* that bring about rebirth.

- The sixth view clarifies the *circle of defilement* (consisting of ignorance, craving and clinging) which interlocks with the *circle of volitional activities* (consisting of volitional formations and rebirth conditioning action) and the *circle of results* (consisting of consciousness, mind and body, six senses, contact, sensation, birth (rebirth process), old age (change) and death. The causal defilement circle and volitional circle give rise to the result circle. Using the components of the result circle, we create more causal defilement and volition. Just as one wave breaks on to the beach, countless others are forming out at sea; ready to follow one after another in an endless succession. So too is the circle of ignorance, action and result of existence and suffering.

- The seventh view shows that existence and suffering can be understood as comprising *past, present and future periods*. The past gives rise to present effects. Reaping what we sow, we are unable to meet the effect with equanimity. We react verbally or physically, or let our mind become lost in fantasies, by creating more causes. We allow present effects to become present causes that become a link to future effects.

- The eighth template expands the twelve links originally taught by the Buddha into twenty components. Thus, the five past causes are ignorance, craving, clinging, and rebirth conditioning action. They give rise to the five present effects, namely, consciousness, mind and body, six senses, contact and sensation. Again, we turn these five effects to create five present causes of craving, clinging, and rebirth conditioning action, ignorance, and volition. As a result, we reap in the future five effects, which are consciousness, mind and body, six senses, contact and sensation.

In brief, the method of interdependent arising can be understood as being composed of (1) two original *causes* of ignorance and craving; (2) two *truths* of discontent and alleviation of discontent; (3) four main *groups* of past causes, present results, present causes and future results; (4) twelve *components* as originally taught by the Buddha; (5) three main *links* between volition and consciousness, sensation and craving, and rebirth conditioning action and birth; (6) three *circles* of defilement, action and result; (7) three *periods* of past, present and future, and (8) twenty *components* in four groups of five.

The Theory of Conditional Relations *(Patthana)*

In contrast to the theory of Interdependent Arising, which deals only with the conditioning states, conditioned states, and the nature of their arising, the theory of "Conditional Relations" *(patthana)* elaborates on "conditioning forces". A force *(satti)* is that which has the power to bring about or carry out an effect. Just as the hotness of chillies is inherent in the chillies, which cannot exist without it, so too the conditioning forces are inherent in the conditioning states, and cannot exist without them. All conditioning states have their particular force, and this force enables them to cause the arising of the conditioned states. Psychologically speaking they are motivating forces (conditions), which affect the conditioned states. These forces are contained within the twelve links stated in the principle of Interdependent Arising. In the language of quantum physics, Interdependent Arising would represent Particle while Conditional Relations Wave the light.

The theory of Conditional Relation, expounded in the seventh book of the *Abhidhamma,* explains 24 motivational conditions that could be termed the Buddhist "relational theory" or "theory of conditioning":

1. Root Relation	*(hetupaccayo)*
2. Object Relation	*(arammanapaccayo)*
3. Predominance	*(adhipatipaccayo)*
4. Proximity	*(anantarapaccayo)*
5. Contiguity	*(samanantarapaccayo)*
6. Co-arising	*(sahajatipaccayo)*
7. Coexistence	*(annyamannyapaccayo)*
8. Dependence	*(nissayapaccayo)*
*9. Inducement	*(upanissayapaccayo)*
*10. Pre-existence	*(purejatapaccayo)*
*11. Post-existence	*(pacchajatapaccayo)*
*12. Habitual Recurrence	*(asevannapaccayo)*
13. Action	*(kammapaccayo)*
14. Effect	*(vipakapaccayo)*
15. Food Relation	*(aharapaccayo)*
16. Potentiality	*(indriyapaccayo)*
#17. Absorption	*(jahanapaccayo)*
#18. Path	*(maggapaccayo)*
19. Association	*(sampayuttapaccayo)*
20. Dissociation	*(vippayuttapaccayo)*
21. Presence	*(atthipaccayo)*
22. Absence	*(natthipaccayo)*

23. Disappearance   *(vigatapaccayo)*
24. Non-disappearance   *(avigatapaccayo)*

*and # indicate grouped explanation.

All schools of Buddhism regard 18 out of 24 conditions or relations in Theravada Buddhism as causal conditions. The next section defines, discusses, and elaborates some of these conditional relations by using examples to show their affinity with Western psychology.

Root Relations *(hetupaccayo)*

The theory of root relations refers to a condition where a conditioning state functions like a root by giving firmness and fixity to the conditioned states. The conditioned states of suffering *(dukkha)* can be traced back to three unwholesome (bitter) roots - greed, hatred, and delusion. Conversely, all wholesome states can be traced back to the three sweet roots, the opposite to the bitter ones (Brazier, 1995). They may be translated as generosity (non-greed), loving-kindness (non-hatred) and wisdom (non-delusion). However, the ordinary mind is obscured by defilements *(kilesa)* which result in the bitter roots, also known as 'the three poisons' of greed, hatred, and delusion. They are the roots of a thousand other defilements. The origins of these defilements may have survival value in the beginning where one needs to *avoid* a *pain*ful, unproductive environment, and to *approach* a *pleasant* productive context, and to have a *feeling self* in connection with others and environment. With the evolution of consciousness and language, human desires extend to the extreme degrees of binary opposites, where craving turns needs into wants, and wants into greed. Similarly, aversion turns annoyance into anger, and anger into hatred. Therefore, the disconnection between self-other-nature turns the self into a greedy, angry and selfish individual who in delusion clings to the 'subconscious' belief of a unified enduring self. These defilements block the individual from "insightful seeing of things as they really are" *(vipassana).* However, the dialectics of such unwholesome development guides some rare individuals to seek freedom from such imprisonment and see with clarity. The Buddha's exposition of the three "bitter roots" and their opposites, the three "sweet roots" sets the framework for psychotherapy. The sweet or wholesome roots allude to positive forces (*satti*) in our daily lives and in therapy. Primarily, all mental states arise

from one or another of these roots. They are the prime conditioning factors of the cycle of suffering, the 'perpetual wandering' *(samsara)*. The Buddha says the unfortunate outcomes of greed are mild but last a long time, those of hatred are severe but do not last so long, while those of the delusional self are both a severe and long-lasting experience.

The therapeutic implication of the root relation theory is that one needs to find ways to convert the bitter roots into sweet ones. Most psychological distress shows a tendency to spontaneous remission and to some extent age may provide wisdom, however slow it may be, as one grows older. A Zen master likened this process to the maturing of a persimmon tree (Uchiyama 1993, cited in Brazier, 1995). A persimmon tree growing naturally produces bitter fruit. It does not begin to produce sweet fruit until it is about a hundred years old. To produce sweet persimmons sooner, the grower has to graft branches of very old trees on to younger trees. So also in psychotherapy, one needs to graft unconditional regard, empathy, and congruence, which parallel Buddhist loving-kindness, compassion and wisdom in order to enhance the learning process.

Object Relation *(arammanapaccayo)*

The Buddhist theory of object relation describes a condition where a conditioning state (as object) causes the conditioned states to arise, taking it as their objects. The six classes of objects are the conditioning states in this relation, and the corresponding *cittas* and *cetasikas* (mind - synonymous with consciousness, and mental factors) are the conditioned states. In other words, all mental states are conditioned by the object, real or imagined, which holds their attention. Mind is that which recognizes objects. As the object is, so will be the mind, which clings to it. The Buddhist notion of object relation is concerned with all mental states that their objects define. For instance, when a magnet gets near iron, the magnet shakes as though desiring it; it moves itself forward and attaches to the iron firmly; in other cases, it attracts the iron. Therefore, the iron shakes itself, approaches the magnet, and attaches itself firmly to it. Similarly, mind and mental factors (*cittas* and *cetasikas)* not only attach themselves to objects, but also rise and cease every moment, while the objects remain present at the avenue of the six doors. This happens at the stage of mind and mental factors coming into existence within a personal identity. However, the mind of an enlightened person sees this clearly, whereas an unenlightened person's perception is obscured.

The Buddhist theory parallels the Western theory of Object Relations developed by the successors to Sigmund Freud. Husserl (1929) cited in Legrand & Iacoboni (n.d.) sees that objects define consciousness, but consciousness also defines or 'intends' objects. Every consciousness of even a single object tacitly intends ("Volitional Formations" in Buddhist terms) a whole world through which perception becomes meaningful. We shape the objects we perceive with our personal agenda or intention. Thus, we condition the object. This personal agenda makes up our attachment to self. In Buddhist psychology, we hold this self as a pivotal object, which distorts the way we perceive all other objects. It may seem strange to think of ourselves as an object. We like to think that the self is the subject who perceives, rather than the object perceived. Buddhism asserts, however, that the self as perceiver is not something we can ever directly perceive, even though we hold many images of ourselves in mind. They are imaginary objects, not present. Our lives are full of images of objects, which are not present, and these influence us in most of our activities and distort our relation to the world. In a conversation with his attendant, Ananda, the Buddha points out the first step toward peace of mind is to rid ourselves of all the trouble caused in our head by things that are not actually happening.

Object relation theory and root relation theory work together. The former shows how perception conditions feelings. The latter shows how the defilements condition perception. As we hold on to the conditioned concept of self, everything that we perceive will be distorted. We will perceive everything in accordance with such categories as 'useful to me', 'not useful to me', 'pleasant for me', 'unpleasant for me', and so on. In summary, object relation theory states that all mental states depend on the perception of an object. The objects may be real or imagined circumstances or abstractions. In particular, the construction of oneself as the most important object in our perceptual world acts as the root of all distortions.

Predominance *(adhipatipaccayo)*

Predominance theory states that predominant forces operate in our lives and our mentality. Dominant forces represent the *efficient causation*, because they exert influence over the effect. For instance, the six internal bases of cognition (eye, ear, nose, tongue, body, and mind) are related to the six forms of cognition. In addition, the dominance is of two kinds: objective dominance and coexistent dominance. The

objective dominance accounts for the impressions created by external objects on the mind. The external world presents us with various agreeable and disagreeable objects. These impressions determine largely the nature of our cognitions. Not only the impressions but also the nature of the sense organs themselves affects the character of the cognitions. However, apart from these objective presentations and the nature of the sense organs, there are certain motives that dominate our consciousness, which are said to arise along *(coexistent)* with consciousness. When we cherish something, it will dominate our perception. In the unenlightened mind, dominance is determined by the illusion of self and the defilements. However, the real dominating forces for both good and bad effects are intention, will, energy or effort, reason, and investigation, which are considered coexistent dominant conditions. This theory extends those of object and root relations where the object 'self' tends to dominate and distort. In the ultimate analysis, external objects appear to generate such mental concomitants. However, because of the dominating or overpowering influence of these motives, a distinction has been made between objective and coexistent dominance.

So far, one can see how these three simple theories have a wide implication for psychotherapy. Object relation shows how all mental states depend upon the perception of objects, and particularly how the object of the self exerts a distorting influence; object relation also links to notions in psychoanalysis and phenomenology. Root relations show how attachment to objects can be reduced to the three bitter roots and their corresponding antidote that has implications for both the client and the clinician. Predominance theory demonstrates how the mind has resources by which the dominating effect of some objects may be overcome.

Proximity and Contiguity *(anantarapaccayo; samanantarapaccayo)*

These two associative conditions called proximity and contiguity are identical in meaning; they refer to the same relation from slightly different angles. Formally defined, *proximity* condition is a condition where one mental state, the conditioning state, causes another mental state, the conditioned state, to arise immediately after it has ceased, so no other mental state can intervene between them. *Contiguity* condition is a condition where the conditioning mental state causes the conditioned mental state to arise immediately after it has ceased, under the fixed order of the mental process. These

two conditions apply to the relationship between the mind and mental factors ceasing at any given moment and the mind and mental factors that arise in immediate succession. The mind and mental factors that arise immediately afterwards are the conditioned states. Consciousness flows in an unending stream of thoughts, feelings, images, and sensations. Each holds our attention briefly. Each mental impulse conditions those that immediately follow it and the impulses flow from one into another in a natural sequence according to their nature. As soon as we start in one direction, a whole sequence of impulses arises and flows on. A positive impulse sets up more of the same and similarly for negative impulses. These patterns agree with everyday experience.

Western association theory describes a similar flow of consciousness. William James (1890) offers two theories similar to the one discussed here. James' law of contiguity states that 'objects once experienced together tend to become associated in the imagination, so that when one of them is thought of, the other is likely to be thought of also, in the same order of sequence or co-existence as before' (561). The law of association states that 'when two elementary brain processes have been active together or in immediate succession, one of them, on reoccurring, tends to propagate its excitement into the other' (566).

Similarly, Jung (1907) embarked on research into word association shortly after James. He used both laws to explain how an archetype is translated into a 'complex.' In Jung's system, archetypes are the instinctive expectations we have of life, born out of the experience of our species over millennia, and complexes are the personal mental constructions we unconsciously hold which shape our individual lives. The more dominated by 'complexes' the mind is, the less open it is to new experience.

In Buddhism, these complexes would be called 'passions' or powerful 'emotions'. However, the traditional languages of Buddhism, such as Pali, Sanskrit, and Tibetan, have no word for ''emotion'' as such. Although discrepant from the modern psychological research tradition that has isolated emotion as a distinct mental process that can be studied apart from other processes, the fact that there is no term in Buddhism for emotion is quite consistent with what scientists have come to learn about the anatomy of the brain. Every region in the brain that has been identified with some aspect of emotion has also been identified with aspects of cognition (e.g., Davidson & Irwin, 1999) (Ekman et al. 2005, 59-63).

The extent to which we are dominated by passions is the measure of our madness. However, Buddhism differentiates wholesome emotions from unwholesome emotions by which an unenlightened mind is conditioned by association. Padmasiri de

Silva (1976) elaborates on unwholesome emotions. The Buddhist term that corresponds most closely to unwholesome or "destructive emotion"" is *"kilesa"* (Pali) `or` *"Klesha"* (Skt.), which is commonly translated as "mental affliction". The Buddha taught that three basic *kilesas* are greed (passion or attachment), hatred (aggression or anger), and delusion (ignorance or delusion). The five *kilesa* are the three above plus pride and (envy or jealousy) (Goleman, 2004). As the *kilesa* habits develop, they blunt our awareness of immediate reality. They converge and sustain the passion of the self. The most difficult step in any attempt to change a mental habit is the first step, as the life process is self-reinforcing. Association is, however, not deterministic. As we have learned from the theory of predominance, we may use intention, will, energy or effort, reason, and investigation to develop positive associations rather than negative ones. With wisdom and mindfulness, we can transform bad associations into good ones.

Co-arising and Co-existence *(sahajatipaccayo; annyamannyapaccayo)*

These two theories refer to mutual coexistence. The theory of co-arising *(sahajati)* states that all elements of perpetual wandering *(samsara),* although seemingly separate and interactive, are actually part of one another, all arising together. Each part of the *samsara* conditions the other. The theory of co-dependence or reciprocity *(annyamannya)* states that these co-arising states are also coterminous. When one ceases, they all cease.

In the co-arising theory, co-arising means that when a phenomenon arises it arises together with its effect. In other words, all causes and their effects arise simultaneously. Metaphors of the sun and a lamp are often used to illustrate this relation. When the sun rises, it rises together with its heat and light. In addition, when a candle is burning, it burns together with its heat and light. So also, this relating thing, in arising, arises together with a related effect. The sun, in the above example, is like each of the mental states; the sun's heat is like the co-existing material quality, which is born of mind. The example of the candle should be understood in a similar way.

In the theory of co-existence or reciprocity, not all relations are genetic or intrinsic. In many cases, it is possible to discern interdependence rather than genetic connection. Ledi Sayadaw (1846-1923) in *The Buddhist Philosophy of Relations* asserts that mental properties cannot arise without consciousness, because the function of

knowing is predominant among the function of contact and so forth of mental properties. In addition, consciousness cannot arise without the mental properties. This is compared to the relationship between two reeds that stand leaning against each other in support or three sticks depending on one another to form a tripod. The interdependence here does not mean genetic or intrinsic interrelation but, rather, mutual interdependence like the parts of a steel frame.

Dependence *(nissayapaccayo)*

The dependent cause describes the ground or basis for the existence of some other phenomenon. This relation is slightly different from co-arising and co-existence. For instance, the earth is the dependent cause or the basis on which a tree can grow. However, the earth does not arise with the tree, as in the co-arising, nor does the earth in its beginning depend on the tree for its existence, as in the coexistence or reciprocal cause. Buddhism underlines our good fortune in having a human body. This is the essential basis for enlightenment. Human embodied state is the only state in which one can gain full enlightenment. In Buddhist psychology, the six 'doors' *(ayatana)* of sense perception serve as dependence causes for the six forms of cognition *(vinnana)*. Enlightenment can occur through any of these sense modes. Mind depends on body. The relation of body and mind has been a subject of endless debate in Western philosophy due to the belief in the idea of a soul capable of living independently of the body. The body-mind split has been a constant source of difficulty for Western thought. For instance, radical Behaviourism has tried to ignore the mind dimension almost altogether. However, Gendlin's (1981) Focusing method is an exception in which he observes that successful psychotherapy clients attend to a distinct physical sensation of change.

Support Theories *(upanissayapaccayo; purejatapaccayo; pacchajatapaccayo; asevannapaccayo)*

The *first support theory* is "inducement" by a powerful sufficing cause. According to the *Patthana*, there are three forms of sufficing. They are the objective

sufficing, the immediate sufficing, and the natural sufficing. The first is similar to the predominance theory of influence on the object. The second is similar to the theory of contiguity. The third explains faith that represents moral and spiritual development. The *second support theory* – "pre-existent or pre-nascent condition" - recognizes the prior existence of some phenomenon as a condition for the production of another phenomenon. Just as the sound of the violin only arises when it is played with a bow, and the sounding necessitates the pre-existence of both the violin strings and the bow, so also those (conscious) thoughts, which take part in the five-door processes, spring into being owing to the presentation of the five objects of sense at the five doors. Helping or supporting the arising of a thing by its prior existence is the function of this cause, such as the pre-existence of ignorance finally produces old age and death. Therefore, there is a time lag between the cause and the effect.

The *third support theory* - "post-existent or post-nascent condition" - supports the continued sustenance of a phenomenon that has already come into existence. For example, a personality that has come into existence because of past causes requires continued sustenance in the future. If the four kinds of food – material food, contact, volition, and consciousness – do not feed this personality, it will not develop or continue to exist.

The *fourth support theory* - "habitual-recurrence condition" - causes its resultant condition to accept its inspiration and grow with greater and greater proficiency, energy, and force. For instance, once a man develops thoughts of loving-kindness *(metta),* he will enable the same thoughts to develop with a greater degree of perfection later.

This group of theories explain many phenomena. They refer to our ordinary life where we rely upon support and inducement. As unenlightened beings who are vulnerable to circumstances, we secure help through support of one another. Similarly, psychotherapy can help people through loving-kindness, unconditional regard, empathy and congruence. The Buddhist Middle Path guides the therapist in supporting the client until he can sustain himself. The therapist does this by being mindful of not giving up on the client too early or hanging on to the client when therapy is no longer necessary.

Action *(kammapaccayo)*

The theory of Action (*kamma*) refers to the particular function of the volitions. All deliberate actions of body, speech, and mind produce immediate effects in the life continuum, which are as if seeds stored for future germination. They will bear pleasant

or unpleasant fruit according to their nature when activated at some future time. The *Abhidhamma* distinguished two forms of *kamma* relations: the *asynchronous* and *coexistent*. For instance, a psychophysical personality that arises in this existence is due to the dispositions *(sankhara)* or volitions *(cetana)* of the past 'life'. This is the asynchronous relation because the dispositions or the volitions belong to the past. On the other hand, there are certain thoughts, good or bad that arise with volitions. Such volitions relate to the thoughts by the coexistent *kamma* relation. According to Brazier (1995), *kamma* has five phases. First, there is the establishment of a general attitude to life. Second, there is the origin of *kamma* through specific volitional activity. Third, the effect of the kamma is not obvious during a latency period. The fourth phase is the re-presentation of the *kamma* because of a trigger experience or simply through the passage of time. The re-presentation takes the form of perception of a possibility for further action presented to the mind in a literal or symbolic form (volitional formations). If this formation is 'taken up' (literally, *upadana*) or invested with new volition, a new *kammic* cycle sets in motion. In this way, the old *kamma* falls into its 'effect condition.'

This phase is important to understand because most therapists misinterpret 'triggers' for causes. For instance, if 'A' insults 'B', the insult does not cause anger. However, the insult simply acts as the trigger which brings up 'B's' pre-existing vulnerability to anger to the surface. If 'B' wants to extinguish this anger, 'B' has to learn to recognize the true nature of things in situations of this kind. If 'B' does so, he may be able to let go of that anger. If he does not, he sets up the same *kammic* pattern all over again and is ready for the next trigger.

Kamma, then, is a law of moral "cause and effect" which may produce an immediate or delayed effect depending on other supporting conditions. Self-will or volition produces *kamma*. It does not happen after death or does not rely on divine intervention. However, being ignorant of this law usually leads the client to blame others for the difficulties of his life, or he may feel that the blame belongs to him. The client needs help to discover the interdependent nature of things in life for himself through insight. The therapist can create a non-threatening environment for the client conducive to examining his troublesome emotions like anger, jealousy, and ill will, and let go. Even the therapist who may have the insight into causal *kammic* conditions of the client has no executive power to change them. Like parenting a child, the best the therapist can do is create the best possible environment for the client, watch and help the client grow from experimenting with *kamma*. When he becomes enlightened through a gradual process, he will no longer produce *kamma*, but will still experience

the consequences of his past *kamma*.

Effect *(vipakapaccayo)*

The theory of Effect, like the Action theory, emphasizes the volitional aspect of *kamma*. It recognizes, like the asynchronous *kamma* relation, a time lag between the cause and the effect. Within this time lag, volition has four phases – the origin of volition *(cetanavattha);* continuance of volition *(kammavattha);* representation of volition *(nimittavattha)* and the result *(vipakavattha).* After the origin of volition ceases, its peculiar function (force) does not cease, but latently follows in a series of thoughts called the continuance of volition *(kammavattha).* After this series of thought, *kamma* projects representative mental images *(nimttavattha).* A person about to commit a violent act experiences this type of projection also. After the representation of volition has occurred, *kamma* completes its action and the result *(vipakavattha)* occurs. In other words, the process has reached fruition.

Food Relation *(aharapaccayo)*

The Food Relation theory states that we keep our conditioning going by feeding it. It follows from the theory of action (*kamma*). When we feel resentment and hatred, we feed it by looking for more evidence to feed the fire and scorch our lives. Similarly with greed, instead of seeing what it is doing to us, we indulge and encourage it. The Food theory explains the way we feed our conditioning with four material and immaterial nutriments: material food, contact, volition, and consciousness. Even though the four nutriments have the power to generate some effect, the primary function of food is to support or sustain what has already come into existence, such as ignorance. Not recognizing the ignorance, we choose to feed ourselves with greed, hatred, and delusion. The Buddha points out how the self feeds *kamma* and *kamma* feeds the self in a circular relationship.

However, Western psychology sees the self as a static or fixed concept, which needs development in order to maintain a consistent positive esteem. In addition, it also ignores many different concepts and images of *selves* that we identify with in many social situations. However, Carl Rogers (1967) is an exception, who observes the self as follows:

Individuals move, I began to see, not from a fixity or homeostasis
through change to a new fixity, though such a process is indeed possible.
But much the more significant continuum is from fixity to changingness,
from rigid structure to flow, from stasis to process (131).

The goal of Buddhist psychology, which is in agreement with much of what Rogers says, is not establishing a strong and predictable self, but helping the individual to become flexible and responsive; a shift from stasis to process. As long as Western psychology feeds the notion of a static self, the client is likely to entangle with what the Buddhists call the delusion of eternal essence, the core causal condition. Western psychology also feeds on the misconception of 'disorder' and 'damage.' The '*stuckness*' or 'frozenness" with anxiety, depression, obsession and psychotic experience is to do with conditions feeding the centripetal tendency, or what Brazier (1995) calls 'hyperorder', rather than disorder. The suffering individual transfixes himself to the cycle of the conditioned states as if he is meditating on the wrong object of meditation. Another misconception is the 'damaged self' viewed by the clinician. In actuality, the client may be rigidly stuck or have a frozen view that he is damaged. In such a situation what is required is not repair but shifting the 'stuckness' or thawing the frozen entity.

Potentialities *(indriyapaccayo)*

The potentialities or faculties *(indriya)* such as faith or confidence *(saddha),* energy *(viriya),* mindfulness *(sati),* concentration *(Samadhi),* and wisdom or knowledge *(panna)* that control behaviour are conditions of great importance. The five faculties control or master their opposites. For example, faith (or confidence) controls lack of faith (doubt); energy controls laziness; mindfulness controls heedlessness; concentration controls distraction; and wisdom controls ignorance. The faculties can only really control their opposites when the factors of absorption intensify them. For instance, faith can only function as a controlling faculty when the presence of the three factors of absorption of interest, happiness, and one-pointedness strengthen it. Wisdom can only function effectively when it is strengthened by initial application, sustained application, and one-pointedness. These five absorptions strengthen and intensify the five controlling faculties so that the latter can function effectively to propel one toward

enlightenment. Similarly, the five controlling faculties strengthen the five absorptions. For instance, concentration strengthens interest and happiness. Thus, the relationship between the two sets of factors is one of reciprocal support and intensification.

Although the five controlling faculties indispensably bring about the transformation from a doubtful, lethargic, heedless, distracted, and ignorant mode of being to an enlightened mode of being, they must be cultivated in a balanced way. What this means is that within the five controlling faculties there are factors that balance each other. For instance, faith and wisdom work as a reciprocal pair. If faith dominates wisdom, this results in a weakening of one's critical faculties, one's intellectual powers of analysis and investigation. If wisdom dominates faith, this diminishes confidence to the point of uncertainty and a lack of initial commitment to practice. Similarly, if energy dominates concentration, this leads to agitation, and if concentration dominates energy, this leads to sloth and torpor.

Thus, faith, energy, concentration, and wisdom must be developed and maintained in balance, and the faculty that enables one to do this is mindfulness. Mindfulness, like a guard, ensures the proper reciprocal, balanced relationship between faith and wisdom, and between energy and concentration.

An ordinary individual relies upon his sense, charms, and basic energy to get him through life. A mindful individual relies upon the five mental faculties. These faculties can help the client to rise above the vicissitudes of ordinary life and realize his fullest potential. This means that everyone has the potential for constructive engagement in life and the movement towards enlightenment.

Absorption and Path *(jhanapaccayo; maggapaccayo)*

The Theory of Absorption *(jhana)* refers to the process of concentration. The factors that allow the mind to continue concentration are such causes. The causes are initial application or absorption *(vitakka),* sustained application or absorption *(vicara),* pleasurable interest *(piti),* joy *(somanassa),* equanimity *(upekkha)* and one-pointedness *(ekaggata).* Initial application has the characteristic mark of directing the accompanying properties towards the object, and it, therefore, fixes the mind firmly to the object. Sustained application has the characteristic mark of reviewing the object repeatedly, and it attaches the mind firmly to the object. Pleasurable interest has the characteristic mark of creating interest in the object, and makes the mind happy and content with it. The three kinds of feeling, namely, joy, grief, and indifference, have the characteristic marks

of experiencing the object, and they fasten the mind on experiencing the essence of desirable, undesirable, and neutral objects. One-pointedness has the characteristic mark of concentration and it keeps the mind steadfastly fixed on the object.

The Theory of Path *(magga)* explains the stages on the path to a goal as causal conditions because each stage has the power of clearing the ground and aiding the attainment of the succeeding stage. The function of *jhana* is to make the mind straight, steadfast and to sink into the meditation object. The function of *magga* is to lead the way of action intent *(kammic volition)* into the circle of existence, and developmental intent *(bhavanic volition)* is to lead the way out of the existence circle.

Association *(Sampayuttapaccayo)*

All categories of consciousness and mental properties mutually relate to each other by association. The association takes place in four ways by means of simultaneous arising or ceasing or associating under the condition of a single base or single object. It is meant, for example, that the consciousness of sight comes together with its seven mental properties so thoroughly that they are unitedly spoken of as sight. These eight mental states are no longer spoken of by their special names, for it is difficult to know them separately. The same explanation applies to the other classes of consciousness.

Dissociation *(vippayuttapaccayo)*

The relation of dissociation shows the coexistence or co-arising of a conditioning and a conditioned state in dissociation. The dissociation may be either mental or physical; therefore, the mental aids the physical and the physical the mental. The "mental" means the four mental aggregates, namely, sensation, perception, mental formations, and consciousness, and the "physical" means material qualities produced by mind. The simile of a curry illustrates this: The six tastes, namely tart, bitter, sweet, sour, salty, and acid, do not mix, and yet they support one another to give an agreeable taste in curry. Similarly, gold and jewels differentiate each other. Yet the gold makes the jewels more beautiful, and the jewels make the gold more attractive. The coexistence dissociation refutes the view of the idealists that material elements are mere projections of the mind. While explaining the interdependence of mental and physical phenomena, the *Abhidhamma* takes the realist standpoint by keeping them separate.

Presence *(atthipaccayo)*

The earth can support plants to grow on it, because it is present. Parents can support and look after their children while they are present or living. Such a phenomenon – either pre-nascent or co-nascent – which through its presence is a condition for other phenomena to arise, is called 'presence condition' (Mon, 1995).

Absence *(natthipaccayo)*

The Absence theory highlights the dualistic aspect of the Presence theory. For example, the absence of light contributes to the appearance of darkness. Similarly, the dissolution of a consciousness and its concomitants creates the necessary 'absence condition' for the immediate arising of another consciousness and its concomitants.

Disappearance and Non-Disappearance *(vigatapaccayo, avigatapaccayo)*

The theories of Disappearance and Non-Disappearance defined themselves in the same way as the Absence and Presence theories. The formulation of these theories may have been prompted by the desire to eliminate the belief in the static reality, which may be implied by the theories of Absence and Presence. The theory of disappearance emphasizes gradual disappearance and the theory of non-disappearance avoids the static existence implied by the theory of presence.

Conclusion

In sum, all theories that come under the rubric of Interdependent Arising and Conditional Relations demonstrate the structure, principle, and functions involved in the evolving phenomena of suffering and the clue to liberation from suffering for all sentient beings. As mentioned earlier, the systems theory perspective (Macy, 1991)

explains the theory of Interdependent Arising. However, what is unique in this study is not the homeostatic aspect of the interdependent system (Bertalanffy, 1968), but the homeorhesis (Waddington, 1968) - the arising of interdependent factors and their spiralling evolution. The twelve interdependent links and twenty-four motivational principles lay the framework for the explanation of how our strong desire for pleasant experience creates greed and aversion or hatred toward unpleasant experience, and conscious awareness of these experiences constructs a controlling permanent self-authority. The next chapter unfolds how these desires manifest themselves in the construction of split selves that originate from *ignorance* of interdependent arising of self-feeling within an ecological process and the phenomenon of change *(anicca)*.

Chapter 5

Self as a Split Subject

One of the obstacles of integration between Western thought and currently popular Buddhist teachings is the concept of non-self. This bases its premise on the misunderstanding that Buddha denies the existence of self. On the contrary, "nowhere is the reality of the self absolutely and explicitly denied… the *anatta* doctrine taught in the Nikayas has a relative value, not an absolute one… a lot of confusion has been created also by not distinguishing between the *moral* and the *metaphysical self* [*italics*, mine] and not realizing what is radically rejected in Nikayas is the self of the *sakkayaditthi*, that is to say, the self that is wrongly identified with the *khandhas*" (Perez-Remon, 1980, 304). What the non-self refers to is things an unlearned man identifies with that are not the self and that he needs to liberate from without attachment. What the Buddha meant is to become a non-self person transcended from *khandha* factors, as he often repeated in *suttas*: "this is not mine, this I am not, this is not my self", a formula that equivalently says, "I am beyond all this, my self transcends all this".

Another obstacle to integration is the idea of self as an essence, a stable unchanging concept. In addition, the theistic notion of the self is equal to a permanent unchanging soul in a changeable body. The Buddhist concept of impermanence *(anicca)* cannot reconcile with such a Western notion of permanent self.

Finally, the self as an autonomous individual arises out of rational tradition in the West. With the two World Wars, the postmodern turn, and technology, the self has multiplied, hierarchicalized, information processed and disembodied. The Buddhists view each self-phenomenon as interdependently caused when all supporting conditions come together.

Beside these differences, recent findings in developmental psychology and cognitive neuroscience bring together Buddhist and Western commonalities in ecological orientation of the self among infants, and the disunity and discontinuity of the self in cognition.

Awareness of these differences and commonality between Western and Eastern thought appears to have had an ancient antecedent, which is relatively unknown among

Westerners. The first encounter between Buddhism and the West took place in Northwest India during the times of Alexander the Great (Mendis, 1993). In the *Abhidhamma* section of the three baskets of the Buddha's teachings *(tipitaka)*, an imaginative record of dialogues called 'The Questions of King Milinda' which is between a Bactrian Greek King Menander[18] (150 B.C.) and a Buddhist sage, Nagasena, is included as part of the Buddhist teachings. The encounter between the two great civilizations – Hellenistic Greece and Buddhist India – revolved around several issues including a special concern to the Greeks of the belief in a soul. The Buddhist notion of non-enduring self as well as the Western idea of individual or self-identity over time is important issues of concern for Western philosophy and psychotherapy exemplified by the following conversation:

King Milinda:	How is your reverence known, and what sir, is your name?
Sage Nagasena:	O King, I am known as Nagasena but that is only a designation in common use, for no permanent individual can be found.
King Milinda:	…now what is that Nagasena? Is it the hair?
Sage Nagasena:	I don't say that, great king.
King Milinda:	Is it then the nails, teeth, skin or other parts of the body?
Sage Nagasena:	Certainly not.
King Milinda:	Or is it the body, or feelings, or perceptions, or formations, or consciousness? Is it all combined? Or is it something outside of them that is Nagasena?
Sage Nagasena:	It is none of these.
King Milinda:	Then ask as I may, I can discover no Nagasena. Nagasena is an empty sound. Who is it I see before us? It is a falsehood that your reverence has spoken.
Sage Nagasena:	You sir,…how did you come here, by foot or in a chariot?
King Milinda:	In a chariot, venerable sir.
Sage Nagasena:	Then, explain sir, what it is. Is it the axle? Or the wheels, or the chassis, or reins, or yoke that is the chariot? Is it all of these combined, or is it something apart from them?
King Milinda:	It is none of these things, venerable sir.
Sage Nagasena:	Then, sir, this chariot is an empty sound. You spoke falsely when you said that you came here in a chariot. You are a great king of India Who are you afraid of that you speak an untruth? And he called upon Bactrian Greeks and the monks to bear witness: This King Milinda has said that he came here by a chariot but when asked 'What

	is it?' he is unable to show it. Is it possible to approve of that?
King Milinda:	Venerable sir, I have spoken the truth. It is because it has all these parts that it comes under the term chariot.
Sage Nagasena:	Very good, sir, your majesty has rightly grasped the meaning. Even so, it is because of the thirty-two kinds of organic matter in a human body and the five aggregates of being that I come under the term Nagasena. As it was said by Sister Vajira in the Blessed One, 'Just as it is by the existence of the various parts that the word "Chariot" is used, just so is it that when the aggregates of being are there we talk of a being.
King Milinda:	Most wonderful, Nagasena, most extraordinary that you have solved this puzzle, difficult though it was. If the Buddha himself were here, he would approve of your reply.

(Pesala, 1991; Mendis, 1993)

Problems with the Concept of Self

The above conversation not only illustrates the linguistic unpacking of the concept, "chariot", in reasoning, but also enhancing the inherent belief in the enduring unity of the concept, that linguistic expression represents. Similarly, the concept of rational self not only differentiates its separateness from others and environment but also carries the enduring quality of the self. In addition, we adapt to live in harmony with them for our own survival. Another feature of the self is that even though these experiences are unstable and changing from moment to moment, together with one's body, brain and mind, even after most body parts have been replaced we still feel the same self over time. A person may change his religion or tastes in music. He may declare that he is a different person since he has undergone psychotherapy. Alternatively, he may have had a sex change operation or completely lost his memory of all his family and friends. However, we are left with the problem of whether to think of him as the same person or a different person. He may acknowledge his physical and mental changes and yet he may endeavour to maintain the self he has known since he was able to reflect. This feeling is variously expressed as the unity and the continuity of self, the indivisibility of the person, and the essential or substantial self. The self claims

this core aspect of personality and of moral responsibility. These characteristics are considered as relatively stable emotional and attitudinal attributes that survive the vicissitudes of life. These attributes amount to a continuous psychological being - the conceptual self – whose identity is established and conveyed by this personality. Thus, the self-concept may be defined as a symbolic representation of personality based on reflective self-awareness.

Anglo-European Thinkers' Split Self

Since the discovery of consciousness and the breakdown of the bicameral mind, as discussed in chapter 2, Homeric man of ancient Greece broke away from the group identity to establish a rational identity. The shift from auditory language to visual scripts helps define an everlasting metaphysical concept of the self. Chapter 2 explains how abstract rationality created madness, multiple truths and deconstruction. This section discusses how Anglo-European philosophers define the self and how the construction of single, multiple and hierarchical self(s) helps other unhealthy desires to co-create enormous psychological suffering. In addition, the section also discusses the commonalities between the Buddhist ecological notions and the findings of developmental and cognitive neuroscience research.

Regarding metaphysical aspects of the self, John Locke (1632-1704), David Hume (1711-1776) and Thomas Reid (1710-1796) like the Buddha, do not believe that the self has an essence. For instance, Locke defines the memory of persistent characteristics overtime as the self. Hume also holds a similar non-essentialist view and sees the self as nothing but a bundle of sensations. Thomas Reid views the memory as unreliable and argues that sensation is not representational. We are directly aware of something – visible figure –, which does not represent something external (Hope, 1984). He alludes to inseparability of the experience. Meanwhile, Kant (1724-1804), Hegel (1770-1831) and Karl Marx (1818-1883) are more concerned with the social-ethical (in relation to the other) aspect of the individual self. Kant's idea of the self is not empirical but transcendental. For Kant, the self acts by applying rules to organize our experience into a unity. Kant calls this notion of the self as a rule "the transcendental unity of apperception" (Kant, 1781, 108). Hegel (1770-1831) follows that individuals in history are significant only insofar as they contribute to movements far greater than they do –the individual acting out the universal imperatives as his own

content, i.e. the preservation of ethical life. Karl Marx (1818-1883), a student of Hegel, constructs self as a social activity and a social mind in its content as well as in its origin, i.e. the individual is a social being. In contrast, Kierkegaard (1813-1855) and Nietzsche (1844-1900) urge an end to collective identity and social roles in favour of renewed respect for the individual. Nietzsche (1844-1900), on the other hand, attacks what he calls a characteristic of "the herd". To Nietzsche, morality is the herd-instinct in the individual (1882, 116).

It is ironic that Western ideas of self from Plato and Aristotle to modern times have created the split between individuality and social self-identity. The idea of self becomes so individualistic that social identity runs in the face of the autonomous self. It is important to note that Socrates, Kant, Hegel, or Marx denied the individual, individual rights or individual respect. However, what they are denying is "vulgar individualism", that denies all social relevance and social obligations. An antithesis to collective social identity comes from Heidegger (1889-1976), who after synthesizing the philosophy of Nietzsche and Kierkegaard, urges us to take hold of ourselves as individuals and find our "authentic" selves. Heidegger makes a distinction between the self in everyday life as "they-self" and the "authentic self" that has taken hold of its own way.

As a psychoanalyst, Freud (1856-1936) argues that guilt is a kind of self-consciousness that is caught between the need for approval and recognition by others and the feeling that we must be ourselves. He believes the unconscious is alien to the conscious ego and split the self into three: id, ego, and super ego. If the id that seeks instinctual desires is to survive, it has to negotiate between its pleasure principles and society's formidable powers of reality principle. Conscience or super ego provides the id with incomplete but permissible modes of expression through the ego's usage of dreams, rites of passage, rituals, social institutions, humor, and slip of the tongue and so on. The ego has to serve three masters: the external world, the super ego, and the id. Now, the diverse aspects of the mind have to deal with the external world in order to maintain the self.

Similarly, psychiatrist R. D. Laing (1927-1989) views the self as largely a social product. Our behaviours are conditioned and programmed by society, people, television, movies, friends, and schoolmates. And, soon we start to see a split developing in our thinking about ourselves. First, there is our conception of our own identity. Second, there is the identity that has been imposed upon us. The two pull us apart causing us

conflict and confusion until finally we find ourselves falling apart. Laing looks upon this as not only the basis of much of our everyday unhappiness but as the cause of some of our most serious psychological breakdowns as well. Laing describes what he calls "ontological insecurity" as just this split between our own awareness of ourselves and the awareness that is imposed upon us as an object of other people's attention (Laing, 1990). On the other hand, Sartre ((1905-1980) sees no set standards for self-identity, either for individuals or for people in general. He believes that existence comes before essence and we must begin from a subjective position. It is a matter of a person choosing what he thinks is worth doing. One follows the self-image in every action. His view reinforces American psychologist William James' earlier work on self-esteem (Sartre, 1958).

However, before elaborating on James' influence on subsequent development of the concept of self that is the central focus of psychotherapy, his contemporaries like Dewey, Wittgenstein, and Freud should be noted as they developed further into pragmatic, linguistic, and scientific-oriented theories respectively.

William James' Split Self

William James (1842-1910), an American physician turned psychologist, is content to accept that a person has as many social selves as there are persons who recognize him. Self-identity, for James, is socially constructed as well as corporeally defined. The fundamental aspect of the 'self of all other selves' for him is a kind of feeling – genuine physiological sensations that are utterly distinct from rational or cognitive operations. He cannot find or sense a spirit, but he is sure of the sensible occurrences within his body that seem to ground 'this self of all the other selves. James' thesis articulated two fundamental aspects of the self, the 'I' and the 'Me'. For James, the 'I' am *the knower* in contrast to the 'Me,' which represents an *empirical aggregate* of things known about the self. It is the 'Me' that comes to be labelled the self-concept and receives major attention in self psychology. The 'I-self' is posited as a knower who is responsible for constructing the 'Me-self.' The knower is viewed as the subjective self because it organizes and interprets one's experiences. The 'Me' is viewed as the objective or empirical self to the extent that it is the object of the I-self's creation. James (1890) further splits the Me-self into three tiered constituents, namely the material self, the social self, and the spiritual self. At the bottom of the hierarchy is the material self

that subsumed the bodily self and one's possessions that all one can call 'mine'. The social self takes the next position consisting of those characteristics of the self recognized by others. The spiritual self is defined as an inner self comprising the individual's thoughts, dispositions, moral judgment and so on which he considers to be the highest and more enduring aspects of the self for which a person ought to be willing to give up friends, fame and life itself. One may truly alienate from oneself, when one alters conscience, moral values, will, and purpose. After observing the multiple views of the social self, James extends the notion of social selves that may not speak with the same voice. James observed, "Many a youth who is demure enough before his parents and teachers, swears and swaggers like a pirate among his tough young friends" (1890, 169).

Multiplicity, on the other hand, can be harmonious as in the case where a man who is tender to his children is stern to his soldiers under his command. Alternatively, there can be a 'discordant splitting' if the individual is afraid to let one group of acquaintances witness his behaviour in a different setting. James views the 'conflict of the different Me's' as incompatible with the potential roles a person might wish to adopt in adulthood. The rejection of particular roles or attributes does not damage a person's self-esteem, the "average tone of self-feeling which each one of us carries about" (1890, 171).

The role of pretensions or aspirations was paramount in James' theorizing of self-esteem. Self-esteem could not simply be reduced to the aggregate of perceived successes in life. Rather, self-esteem represented a ratio of successes to pretensions. Thus, if a person's perceived successes were equal to, or greater than his or her pretensions for success, high self-esteem would result. Conversely, if pretensions exceeded successes, that is, if the person were unsuccessful in domains in which there were aspirations, he or she would suffer low self-esteem. Critical to this formulation is the assumption that lack of success in an area (e.g. Greek language for James) in which the person does not have pretensions will not damage self-esteem, because it is deemed unimportant and therefore can be discounted. Thus, both the presence and absence of pretensions figure heavily in James' work. Many of James' themes anticipate contemporary concerns and issues about the self. Each of these issues addressed by James has stimulated the diverse conceptualization of the self.

Diversification of the Self

'Me' Self

There has been increasing focus on the view that the Jamesian Me-self can be likened to a theory, which is constructed to organize the individual's thinking about his or her relationship to the social world (Brim, 1976; Epstein, 1973, 1983, 1991; Kelly, 1955; Sarbin, 1952). Whilst Kelly (1955) and Epstein (1973) consider self as a hierarchically split construct and self theory of response to a broad range of experiences respectively, Piagetians view self as a developmentally changing espistemic self like James' I-self (Beth & Piaget, 1966; Broughton, 1978). Piaget equates the self with universalized cognitive activity, which in turn, places emphasis on the I-self as knower. However, a careful analysis of the abilities and the limitations at each stage of cognitive development will reveal how the particular features of the I-self at each period necessarily dictate the very nature of the Me-self, the self-theory that can be constructed. As a result, the self-theory will look very different at different developmental stages.

Real and Ideal Selves

Closely linked to James' distinction between perceived successes and aspirations is the split between how the person perceives the self to be in actuality and how he would like to be. Carl Rogers and his colleagues argued that the magnitude of disparity between the real and ideal self was a primary index of maladjustment (Rogers & Dymond, 1954; Higgins, 1990). Higgins (1990) predicts that different types of discrepancies produce different forms of psychological distress. Thus, discrepancies between the actual and ideal self produce dejection and related emotions (feeling dissatisfied, disappointed, discouraged, and sad). In contrast, discrepancies between the actual self and the self the person 'ought to become' produce agitation related emotions such as feeling worried, threatened or on edge. However, Zigler and his colleagues challenged Rogers' assumptions and suggested an alternative framework (Achenbach &

Zigler, 1963; Glick & Zigler, 1986; Katz, Zigler & Zalk, 1975; Zigler, Balla & Watson, 1972). In their view, discrepancies increase with age and increasing cognitive differentiation. A larger number of categories should increase the disparity between any two complex judgments including those of real and ideal self-images. Zigler and his colleagues argue that with increasing maturity the individual becomes better able to incorporate social demands, morals, and values. Because the person at a high level of development makes greater self-demands and is more often unable to fulfill them, he is likely to experience more guilt than someone at a lower level of development is. Closely related to the concept of real and ideal is another distinction between real and 'possible' selves (Markus & Nurius, 1986). Possible selves represent both the hoped-for, as well as dreaded selves, and function as incentives that clarify those selves that are to be approached as well as avoided. From this human potential perspective, it is most desirable to have a balance between both positive expected selves and negative feared selves. Another concept related to human potential called a 'can-self' was also introduced (Higgins, 1990). That is, adults did not report being bothered by real-ideal discrepancies if they felt that they had or could fulfill their potential (the 'can-self') but that their ideal was beyond their potential. Other findings also reveal that subjects (ages 6-12) were most bothered by discrepancies between how they felt their parents evaluated them and what they felt their parents ideally wanted them to be (the parents' perception of the child's possible self). This finding alerts the complexity of self-discrepancies and the many forms they may assume. It forces the researcher to look at the functional role of the self from a process-oriented perspective.

True versus False Selves

As a result of a proliferation of multiple selves during adolescence, many adolescents agonize about 'which is the real me?' From a developmental perspective, the distinction between the true and the false self appear to emerge in early adolescence (Broughton, 1981; Selman, 1980). Historically, the distinction between true and false self behaviour dates back to the 19th century (Baumister, 1987). Baumister notes that the emphasis on the hidden part of the self was exacerbated by Victorian repressiveness and Freudianism. Horney (1950) described Self-alienation as an active movement against the real self, depersonalization, and depletion of energy. Freud's revelations of the unconscious led to the conclusion that certain parts of the true self might not be accessible to the person himself. Bleiberg (1984) believed that false self behaviour

resulted from caregivers who did not validate the child's true self, thus leading the infant to become alienated from his or her core self. For Winnicott (1958, 1965), mothers who are intrusively over-involved with their infant cause the child to develop a false-self based on compliance. The infant prematurely attunes to the demands of the parent and, as the result, loses touch with his or her own needs. Thus, the true self goes into hiding, as the child comes to suppress its expression.

Social psychology literature offers a different perspective and that attempts to present the self in a manner that will impress or win acceptance of others motivate the false behaviour (Snyder, 1987). For example, high self-monitors are presumed to adjust their behaviour and thereby suppress their true self to gain the approval of others.

In developmental literature, false self-behaviour is considered a dimension of role experimentation (Broughton, 1981; Selman, 1980). These are adolescents who experiment in playing with different selves around other people to see what it feels like. Moreover, the effect of level and conditionality of support from parents and peers on false self behaviour is mediated by hopelessness. Thus, the highest levels of false self behaviour are reported by those adolescents who receive conditional support. Adolescents at relatively low levels of false self behaviour lead themselves to feel hopeless about pleasing others that in turn causes them to suppress their true self as a potential means of garnering the desired support (Harter, 1996).

Multiplied versus Unified Self

While James contrasts the conflict of different Me's, others place major emphasis on the integrated, united self (Allport, 1955, 1961; Epstein, 1973; Horney, 1959; Jung, 1928; Lecky, 1945; Maslow, 1954.1961.1971; Rogers, 1950). For Allport, the self, "…includes all aspects of personality that makes for a sense of inward unity" (1955, 38). According to Allport (1955), many mental patients seem to suffer from what he terms the proliferation of unrelated sub-systems that defines the self. Rogers (1950) also describes patients who experience inconsistencies and partial disorganization of the self. For Maslow (1971), multiple personalities can best be described in terms of a failure of communication within the self-system.

In contrast, social psychologists (Gergen, 1968; Mischel, 1968, 1973; Vallacher, 1980) have argued for the multiple roles that people adopt. Gergen contends that the "popular notion of the self-concept is possibly ill-conceived" (1968, 306). He suggests

that people adjust their behaviour in accordance with the specific nature of the interpersonal relationship and its situational context. Consistency will not necessarily be expected or desirable across a relationship; in fact, it will most likely be damaging. Vallacher also asserts that different self-views with different roles represent differentiation rather than inconsistency. It is only when there is different self definition within a role, when a person feels he has been insensitive to a close friend that inconsistency is experienced.

Multiple selves become problematic in mid-adolescence when opposing attributes within the self-portrait (e.g. outgoing with peers but shy on a date, or depressed with parents but cheerful with close friends) become contradictory. Adolescents have the conceptual tool to detect inconsistencies but do not have the ability to integrate such apparent contradictions. During late adolescence, however, opposing attributes are integrated into a compatible higher-order abstraction about the self. For example, cheerfulness and depression can be integrated into the higher-order abstraction of 'moodiness'. Another strategy to reduce opposing attributes is by generalizing the desirability of behaving differently in different roles (Harter & Monsour, 1992). For example, older adolescents assert that it would not be normal to act the same way with everyone; you act one way with your friends and a different way with your parents, that's the way it should be.

Dennett (1992) gives the analogy of the self as a centre of gravity. He believes that the self is an artificial theoretical construction, just like our notion of the centre of gravity. It aids in predicting one another's behaviour, but it is an over-simplified fiction. There is no single self, just as there is no thing that is gravity's centre for any object or set of objects. We make up who we are and why we are doing what we are doing to a striking degree. Moreover, if we have not made something up explicitly in order to answer some query or other, then usually there is not a fact to the matter. What he means is that we are "autobiographical novelists". Dennett argues that there is no self about which we can answer questions. Instead, there are multiple 'self-lets' about which we weave intriguing stories.

Multi-dimensional models of self as an antithesis to uni-dimensional or global models claim to explain the phenomenology of self-evaluation better. Nonetheless, the shift to a multidimensional focus should not preclude the existence and meaning of Jamesian global self-esteem or self-worth. Rosenberg (1979) argues that both global and constituent parts of the whole should be kept. Harter (1990) finds that the number

of domains that can be differentiated increases with development across the periods of early childhood, middle and late childhood, adolescence, and adulthood.

Such a framework allows the resolution of tension between those who espouse a unified self and those who argue that differentiation across roles better describe the self-system. Within the field of self psychology, there has been increasing zeal for models that specify how the self is differentiated without considering the processes through which differentiated selves organize and integrate (Harter, 1996).

Hierarchical Selves

Syntheses of uni-dimensional and multi-dimensional models of the self have naturally developed into what is known as hierarchical models. In hierarchical models, self-esteem or self-concept is placed at the apex and particular domains and sub-domains are nested underneath. As stated earlier, James and Kelly (1955) have argued that the self is hierarchically organized into core constructs that are more critical to the maintenance of identity than are the more peripheral constructs. Of particular interest in these models are qualities such as moral self-approval (Epstein, 1973) and virtue (Coppersmith, 1967), which are positioned at a higher level than physical ability. What is important is the empirical support for James' notion that successes in domains of importance are most predictive of self-esteem. Tesser (1988) and his colleagues have demonstrated, with adult subjects, that if a certain dimension is highly relevant to the person's self-definition, performance judged to be inferior will threaten his or her sense of self-esteem (Tesser & Campbell, 1980). Comparison of correlations between self-esteem and value domain rated important with those rated as unimportant shows that the domain of importance is the high predictor of self-esteem. Interestingly, research with 4 to 55 year olds has shown that perceived physical appearance heads the list of predictors for high self-esteem. The next highest predictor was social acceptance together with academic performance, behavioural conduct and athletic competence (Harter, 1990).

Information-Processing Self

Meanwhile, cognitively oriented approach has evolved among investigators who have adopted information-processing models of the self. Markus (1980) proposed that the individual's attempt to organize, summarize, or explain his or her own behaviour

will result in the formation of cognitive structures about the self that she terms 'self-schemata'. "Self-schemata are cognitive generalizations about the self, derived from past experience, that organize and guide the processing of self-related information contained in the individual's social experience" (Markus, 1977, 64). Oyserman and Markus (1993) observe that, "They form the coordinates of the individual's experiential world and the set of an individual's self-schemas represent the core of the self-concept" (191). They go on to note that the individual plays an important agent role in designing the self, and authoring a coherent self-narrative, consistent with a focus on the more specific functions of the Jamesian I-self.

Self as Symbolic Social Interactions

In contrast to James' notion, the symbolic interactionists emphasize the individual's social interactions with others as a profound shaper of the self. The self is considered to be primarily a social construction crafted through linguistic exchanges (symbolic interactions) with others (Cooley, 1902; Mead, 1925, 1934). For Cooley, significant others constitute a social mirror into which the individual would gaze to detect their opinion toward him and incorporated into the self. Cooley's self idea comprises three components: (1) the imagination of our appearance to the other person (2) the imagination of that person's judgment of that appearance and (3) some sort of self-feeling, such as pride or shame. Cooley notes, "The thing that moves us to pride and shame is not the mere mechanical reflection of ourselves, but an imputed sentiment, the imagined effect of this reflection upon another's mind" (1902, 153). Cooley paves the way for a developmental perspective on how the attitudes of others incorporate into the self. He observes that the mature person is not buffeted by the views of significant others, and that the person with "… balanced self-respect has stable ways of thinking about the image of self that cannot be upset by passing phases of praise or blame" (201). Cooley's comments come closer to the Buddhist idea of ethical behaviour of 'the self in process' leading toward liberation. Mead elaborates on the themes identified by Cooley via the use of language. For Mead (1925), "We appear as selves in our conduct in so far as we ourselves take the attitude that others take toward us. We take the role of the 'generalized' other. And in doing this we appear as social objects, as selves" (270). The 'generalized other', therefore, implies that the individual is reacting to more than a set of specific others but the process through which more generalized attitudes toward the self are adopted. Mead focuses on Me-self defined more socially than Me-self put

forward by James. However, his I-self shares with the Jamesian 'I' that places emphasis on agency: "The 'I' gives the sense of freedom, of initiative" (Mead, 1934, 177), although it must act in consort with the Me-self.

In both Cooley and Mead, the role and opinions of others plays as not only a feedback, but also a process, which creates generalized attitude toward the self. An enduring attitude about the self has implications for the stability of the self-concept. Historical scholars of the self, notably James and Mead, came to a similar conclusion on the two conceptually distinct but experientially intertwined aspects and meaningfully identified the self as *the self as subject, and the self as object*. Later researches to enhance the acquisition and development of this dualistic concept of the self come to the same conclusion, that is, that the 'I' continues to be defined as the active observer, and the 'Me' is the observed, the product of the process whereby attention is focused on the self (Dickstein, 1977; Lewis and Brook-Gunn, 1979; Wylie, 1974, 1979).

Self as a Narrative

This fascination with the self in the West, since the first emergence of modern science in the late 16th century scientific period, the Reformation, and the Enlightenment era that declared the 'death of God' in the 19th century by Nietzsche, has given birth to the deity of the 'autonomous self'. Thus, man fulfilled his search for certainty from his position of insecurity. However, the celebration of autonomy also raises the inseparable fear of further uncertainty and meaninglessness. Knowing and understanding others without an external structure of communicative and ethical authority becomes impossible. Anthony Giddens (1991) gives an answer to this possible problem of isolation, alienation, and solipsism that not only reflexion constitutes the self but also language, which is social and public. Subjectivity derives from intersubjectivity. Language precedes the condition of self consciousness. Thus, autonomous or sufficient self of modernity is dethroned. A new determining force gains eminence - the language and discursive processes, which structure social interaction. The later position of Wittgenstein avoided the difficulty as well as in the more sophisticated versions of existentialist phenomenology. Self-consciousness has no primacy over the awareness of others, since language - which is intrinsically public – is the means of access to both. Intersubjectivity does not derive from subjectivity, but the other way round (Giddens, 1991, 51).

However, the linguistically constituted self opens up more unsettling questions. Incorporating Heidegger's existential analysis, Gadamer and Dilthey stress the hermeneutic method of interpretive procedures as universal and all encompassing. Thus, language loses its pragmatic representational function, and becomes the very medium for the interpretative conceptualization of one's self and one's relation to the objective world. Gadamer (1975) writes, "being that can be understood is language" (432). Interpretation is the fundamental activity by which human beings realize their world (as text) and their being-in-the-world as (self-) interpretive subjects. Paul Ricouer (1974) puts it similarly: "there is no direct apprehension of the self by the self… but only by taking the long road of the interpretation of signs" (170). Derrida (1982) considered selfhood as the operation of endlessly mediated and deferred conceptual writing. The meaning of the human subject represents the 'effect' of *difference* – a conflation of the ideas of deferral and difference – and the impossible attempt to bridge the gap between signifier and signified. Self is never separable from or directly available to linguistic appraisal.

For Lacan (1977), a psycholanalyst, a sense of self that precedes linguistic formulation is inconceivable. Self-certainty is an illusory, misrecognized construct. The illusion of subjective agency is an effect of language, an effect, which paradoxically entails the loss of the subject in its objectification in a pre-existing system of signification. Self-scrutiny reveals not the presence of the autonomous self but its absence in the misrecognition of oneself as a unified self. In contemporary thought, the self is no longer understood as a pre-linguistic given, but as a linguistic construct. Kerby (1991) considers the self as the implied subject of self-referring utterances, constructed as 'a result of discursive praxis rather than either a substantial entity having ontological priority over praxis or a self with epistemological priority, an originator of meaning.

In other words, human beings are subjected by language and subjected to the ideological values, the systems of representations, repression, hierarchies, and stereotypes with which social language is imbued. Foucault (1973) offers human subjects as the 'beings of language' not in possession of pre-linguistic essentiality. Human interrelations and conceptions are fundamentally linguistic and symbolic in character. Here, postmodern scepticism and linguistic-constructivist thought postulating the 'death of man' finds itself supporting the Buddhist notion of non-eternal self.

Self as a Process

With the 'postmodern turn', there has been a return of interest in process philosophy. Process philosophers like Whitehead (1929) and Bohm (1971, 1980) suggest how psychology might revise its view of selfhood. Both thinkers consider nature, including consciousness, as an organic process rather than as a mechanism. Meaning and feeling are gaining more emphasis than information and rationality as the metaphor of the mind. Bruner's (1990) call for cultural meaning recommends that psychological inquiry start from the effort charged with feeling, which occurs in cultural contexts. The self means both a precondition of making this effort and a product of it. Selfhood is a process circulating meaning within and between a system involving physical, biological and psychological levels of order. Bohm places organic interchange of meaning between body and mind as a dialectical cause and as caused by the self. His emphasis on relation, process, and meaning parallels Whitehead. For Whitehead, selfhood cannot exclusively identify with cognitive mechanisms (Sperry & Henninger, 1994). Mental life is an effort after an attempt to find meaning. The concept of self arises through making this effort within a cultural context. Selfhood is not a structure but a process in which biological, psychological, and cultural levels of order form an ecological system based on exchange of meaning. No level of this system has either ontological or explanatory priority, as Bateson, Maturana, Varela or Bohm, have in their different ways indicated in their treatments of the ecology of meaning (Pickering, 1997). Pickering provides the metaphor of trying to understand a windmill by looking at the gears alone and ignoring how the whole system is animated by the wind. Cognitive mechanisms are not causal in and of themselves. They are animated by the *flow* of organic action in which experience and feeling participate. This *flow* is not an epiphenomenal or post hoc trace of cognitive mechanics. The principal guide to the *flow* of experience is feeling, not the cognitive mechanism of perception, memory or thought. All of them bind together in the total *flow*.

Pickering (1997) elaborates his argument on two points: the postmodern turn in science and culture, and the postmodern turn toward plurality and eclecticism. By adopting natural science as a model, psychology found itself (though Husserl (1970) thought it to be inappropriate) not being able to explain anything significant about the world of lived experience. Moreover, by treating feeling and meaning as outside of nature, psychology had lost contact with its central phenomenon, the experience of

selfhood. Science has marginalized and downgraded "common-sense" realism. This view of the universe as the 'endless hurrying of meaningless matter' as Whitehead (1926, Ch. 3) puts it, rests on the categorical mistake of taking processes as objects. Science is not an isolated system with a uniquely privileged method, but one of many practices that have developed in different cultures at different times. Hence, it does not supersede other systems of knowledge and values but complements them.

Cognitivism, which currently dominates Western psychology, unrealistically takes computation and rationality as the cores of mental life, when much more is found in experience, especially affective and intuitive thought. To treat mental life as arising from mechanistic operations independent of the situation within which they occur is to mistake a part of the system for the whole. Heidegger presents this as the result of decoupling science from human values. Although Cognitivism is prepared to consider consciousness as a legitimate scientific inquiry, it does not investigate the experience of consciousness directly. Rather, it explains it away by formal description of its vehicle and the mechanism. Hence, cognitivism shares the modernist phase of natural science with behaviourism by accounting for experience as a product of 'something else.'

Embodiment of selfhood not only brings the methodological issues of combining scientific and phenomenological traditions, but ethical ones as well. No science is ethically neutral. From its political and social origins, science's metaphysical foundations have intimately bound up with cultural assumptions and values. This is not to reject science but to approach it hermeneutically. Science is one of many ways of inquiring into reality that have developed in different cultures at different times. It has become clearer that science's short-term achievement via certain methodologies is not sustainable in the long term. Science needs constraints that reflect human values. If science cannot understand interface between facts and values, biological and cultural diversity can be lost in pursuit of technology. To prevent such loss psychology needs to use the method that has intrinsically to do with human feelings and values. Investigating selfhood along these lines will bring more directly personal consequences than the currently practiced impersonal, neutral psychology. This does not mean that we drop everything that scientific psychology has achieved, but integrate with postmodern insight that personalities of those who practice science help shape it. Bohm (1988) proposed that postmodern science should not separate matter and consciousness, and should not, therefore, separate facts, meaning and value. Hence, postmodern psychology has to be necessarily post-cognitive. It requires psychology to have a more open,

inclusive and integrative worldview and to not treat meaning, value or experience as being outside of nature.

Disembodied, Divided and Deconstructed Self

The deconstruction of the rational, unified self concept also comes from clinical and laboratory evidence of disembodied and divided selves in neuroscience research. Such phenomena can lead to distracting and disturbing life experiences such as 'The Disembodied Lady,' a patient of neurologist Oliver Sacks (1985), who suffered from an acute polyneuritis that stripped her of all proprioception[19] - the unconscious perception of movement and spatial orientation arising from stimuli within the body itself even with one's eyes shut. This patient could not sense her body at all, her very embodiment. Sacks underscores Wittgenstein's observation: "the aspects of things that are most important for us are hidden because of their simplicity and familiarity. (One is unable to notice something because it is always before one's eyes). The real foundations of this enquiry do not strike a man at all (cited in Robinson, 1998, 327)." What Wittgenstein writes about epistemology applies to the patient's physiology and psychology, especially the common experience of the position and movements of the head, limbs and body in general that are perceived without the control of the visual system. The patient can no longer participate even at the level of sensation and her sense of self progressively changes and becomes increasingly meaningless to her. Deprived of all bodily sensations her sense of individuality degraded, as she has no feeling of an individuated body that is her own. Despite the patient's own confusion and understandable distress even in the course of this extraordinary loss of self-sensation, she preserves her self-identity. The important function of the patient's will and her body has made compensatory adjustments in the face of impossible odds. She says, "My body can't "see" itself if it's lost its eyes, right? So I have to watch it – be its eyes. Right?" She has learned to operate everything through vision. She learned to walk, take public transport, and conduct the usual business of life with a great vigilance, which might break down if she has diverted her attention. Thus, if she was eating while she was talking, she would grip the knife and fork with painful force, but if there was any lessening of the painful pressure, she would drop them straightaway. There was no in-between modulation.

Although her feeling of disembodiment remains severe, this general feeling of deficiency in the egoistic sentiment of individuality has become less with accommodation and with the passage of time. She says, 'I feel the wind on my arms and face, and then I know, faintly, I have arms and a face.' Thus, her loss of proprioception has deprived her of her existential, epistemic basis and nothing she can do or think will alter this fact.

However, if she were to suffer from memory deficit as in Wittgenstein's reflection of a person who can only remember events from the odd days of the week rather than the even ones, one might ask whether she would have two self identities instead of having no self embodiment and thus no self-concept. Such a situation actually exists with the split-brain patient whose corpus callosum that adjoins the two hemispheres of the brain required surgical separation to relieve epilepsy. Parfit (1984) recognizes the relevance of such research to the overall question of mind/body reductionism and to the related question of self-identity and 'person.' Parfit's thought experiment begins with his adopting the cognitive non-dominance of the two halves of his brain. He is able to devote each half to a divided problem set, but later uniting the two into a single stream of consciousness, he finds himself having two separate consciousnesses, each unaware of the other. This challenges the unity of consciousness as well as the Cartesian notion of a substantial self. Should brain transplantation become an available procedure, would it confirm the reductionist's "nothing but" claim, i.e. two brains, therefore two selves? Recalling Wittgenstein's reflection of a person with two distinct sets of memories, Wittgenstein remarks:

"Are we bound to say that here two persons are inhabiting the same body? That is, is it right to say that there are, and wrong to say that there aren't, or vice versa? Neither. For the ordinary use of the word 'person' is what one might call a composite use suitable under the ordinary circumstances…One might say in such a case that the term 'personality' hasn't got one legitimate heir only". (1958, 62)

In support of Wittgenstein's contention, Gillet (1998) argues that personal identity is not some disembodied Cartesian essence, but it depends on a fully integrated nervous system that has successfully recorded and processed the complex flow of information received in the course of actual living. Gillet reasons that reductionism fails

at the informational and experiential level and Parfit's argument only holds at the linguistic abstraction level.

However, Gazzaniga (1992) remains puzzled by his own findings on the generation of visual imagery in the brain. Findings from testing split-brain patients convinced Gazzaniga that visual imagery processes are not contained in the visual areas, as one would think. Some patients show tactically split but not visually split. These patients share visual information across hemispheres, but not information about what each hemisphere is touching. The left hemisphere cannot name the object in the left hand (out of sight). However, it would seem that if the patient has instruction to visualize what was in the left hand, and this information would then pass from one hemisphere to the other, then perhaps the patient could name what he touched. But in case after case Gazzaniga's laboratory was unable to demonstrate such a transfer, suggesting that "visual imagery, as it exists in humans, is not a property of the actual visual system, but is a computation that takes place somewhere else, and remains disconnected from the processes of the other hemisphere." (93). Thus, the brain is not only modularized but the boundaries for the modules are not drawn from where neuroscientists think. What Gazzaniga's data point out is that language does not work as scientists normally expect. If the MRI (Magnetic Resonance Imaging) evidence is definitive and visual imagery is located in the visual areas, then the patients are visualizing as instructed. But, they are still unable to vocalize what they see for some reason. Inadequacies in the way scientists characterize the brain modules needs explanation as they pertain to conscious experiences.

Thus, disembodiment thoroughly challenged the unity of self belief. No matter how much the person wills it to integrate disembodied experience, they can only achieve the idea of unity artificially, not the actual experience of it. Conversely, split-brain patients will interpret his or her involuntary behaviour by using a fabricated story in order to retain the integrity of the conscious 'I' (Gazzaniga, 1988). Thus, experimental evidence, real life and the clinical situation that produces epistemic contradictions witness the division of consciousness and multiple personalities.

Self as Ecological Awareness

One revealing piece of evidence regarding the disunity of self as an enduring concept comes from developmental studies of newly born infants. The new born infants arrived to this world with already endowed and embodied ecological and interpersonal self-perception for survival and adaptation to the environment according to their evolutionary needs. This embodiment is synonymous with the Buddhist notion of non-self where ecological sustainability is the primary experiential concern of an infant or an adult. Linguistic concepts of self, other, and environment are not necessary referencing tools for differentiation and adaptation. However, Edelman (1989) argues that the cognitive notion of self-identity requires a remembered self to *re-construct* a concept of self and psychological continuity. The remembered existence of the self, he asserts, is also intertwined with a '3rd person' evaluation of how one is judged by oneself or by others. As values and emotions are invariably involved in making judgments, cognitive evaluation may split itself off from emotional content. It is probable that the individual's embodied awareness or ecological self-perception of co-existence with others and environment, and his tendency to maintain the balance could corrupt and turn into a desire for power and control.

In other words, transformation of the embodied self into a symbolic representational self encourages dichotomies and binary opposites. Butterworth (2000) has pointed out that the reflective self is a later developed component of self when viewed from an ecological perspective. What the ecological approach is concerned with is whether antecedents of the self-concept may be observed in the ecological self-perception and how development between the perceptual and conceptual levels of self awareness occurs. Butterworth (2000) puts it in the terminology of William James (1890) by asking whether there is evidence for an existential subject, the "I" or agent of activity in early infancy and for a categorical self, or the "me" as the object of my own awareness.

The answer to these question comes from Neisser (1988), who made a distinction between five types of self knowledge which comprise aspects of a single and complex self system: (1) *the Ecological self*, which is directly perceived with respect to the physical environment. (2) *the Interpersonal self*, also directly perceived, but

depends on emotional and other species-typical forms of communication. (3) *the Extended self,* bases itself on memory and anticipation and implies a representation of self. (4) the *Private self,* which reflects knowledge that our conscious experiences are exclusively our own, also depends on representation. (5) *the Conceptual Self,* defined as a theory of self that bases itself on socio-cultural experience. From a developmental perspective, these levels did not fully explain how an individual situates the self in the world and how the self interrelate over time. In 1995, Neisser revised this theory of self into three developmental categories: *the Ecological self, the Extended self,* and *the Evaluated self.* As infants become increasingly aware of their immediate environment and themselves as participants in that environment, they form an "Ecological self". Later, as they are better able to anticipate future action, remember behaviours and events from the past, and imagine objects not currently present, they develop an "Extended self". Finally, as they begin to perceive themselves as social agents, they develop an "Evaluated self". Neisser has defined some characteristics of the ecological self as perceived from infancy specifiable by objective information, which is kinetic and is available to several perceptual systems at once. Such primary consciousness (self awareness) is distinguishable from secondary consciousness (a higher order cognitive self consciousness) or reflective self awareness. Put simply, the ecological self is an object of one's own proprioceptive perception and the reflective self is an object of one's own cognitive representation, memory, and thought.

The self as an object of one's own perception since infancy goes against Piaget's (1954, 1962) notion of adualistic confusion. The new born sees the world in undifferentiated form in their awareness. The Freudian account lacks a total differentiation at birth to proximal sensitivity (awareness of the kinesthetic qualities of the infant's own body). Only later, the infant develops distal spatial sensitivity, as the infant becomes aware of himself as a totality, contained within an encompassing space. Adualistic assumption develops as the result of coordination of touch with vision and motor activity.

Innate Dualistic Self

In contrast, Thomas Reid's (1764) theory of 'natural dualism' defines the self as an immediate knowledge by mind of an object different from any modification of its own (Baldwin, 1901). James Gibson (1987)' who may have been influenced by Reid in

formulating his theory of direct perception, extended proprioception to include external feedback arising as a normal correlate of exploratory activity of perceptual systems. Through vision or audition as well as the muscles and joints one becomes aware of one own movement. Just as a bat may fly using echo-location to guide it, feedback from the visual environment may help the infant gain control of posture and hence be informative about the self. Proprioceptive information is available even to babies since perceptual systems are simultaneously proprioceptive and exteroceptive in the co-perception of the self and the environment.

Natural dualism finds support from recent research with early infants. Infants demonstrate more than rudimentary differentiation between the self and the physical environment. Early infant studies - using the video-feedback the baby sees her own arm or leg movement, not directly, but over a TV monitor, either in correct perspective or reversed – show that very young babies prefer to view their movement on a TV monitor which corresponds with their own perspective and it is congruent with self-generated kinesthetic information (Bahrick & Watson, 1985; Van der Meer *et al.*, 1995).

Van der Meer *et al.* (1995) showed that a newborn baby would keep a weighted arm aloft when the limb was visible on a TV monitor but would allow the arm to drop when the camera showed the other, non-weighted arm. This achievement requires more than simple detection of a contingent relation between a kinesthetically specified limb motion and visual feedback. It requires perception of the correspondence between the kinesthetic output of one's own limbs and the patterned visual feedback consistent with that motion. The embodied aspect of self constitutes perceiving the identity of patterning between kinesthetic and visual proprioceptive processes.

Neisser (1988) argues that "We perceive as we act and that we act; often, our own actions constitute the very characteristics of the ecological self that we are simultaneously perceiving" (40). Foetuses as young as 12 weeks of age display complex sequences of activity including species specific facial expressions. Neonatal imitation studies of visual, auditory, and proprioceptive information reports some of these complex behaviors. Prenatal patterns of activity selectively lay down the mid-brain structures at the heart of the embodied action system.

The action system has basic intentionality; it is not merely a mechanical reflex. For instance, hand-mouth coordination function in the newborn appears to have benefited from practice in utero (Butterworth, 1989b). The mouth seems to know it own hand and there is no necessity for visual guidance. Similar behaviours occur about 50

times per hour in the foetus from the 15th week of gestational age before differentiation of the cortex in the foetus – a mid-brain organization function.

Ramachandran *et al.* (1992) made the observation of adults who have had an arm amputated who experience phantom limbs when the mouth is touched. They conclude that Phantom limb phenomenon may arise because there is a pre-existing genetically determined aspect of the body scheme between hand-and-mouth coordination. In sum, the unity of perceptual experience exists from the outset, and that motor organization laid down in utero has long term implications for motor control even when some components of the body are missing.

Innate Intersubjective Self

Infants use proprioception provided by all perceptual systems especially visual aspects of proprioception as soon as it becomes available. Newborns show "innate intersubjectivity" and they distinguish between self and others from the outset. Evidence for what Stern (1985) called "affect attunement" and for sharing of affect such as synchrony of movements, vocalization and expressions of pleasure between two month old infants and their mothers has been shown by Murray and Trevarthen (1985). Trevarthen (1991) cited in Butterworth, 2000) argues that primary intersubjectivity is directly perceived in infants while secondary intersubjectivity is perceived through jointly constructed meaning that is achieved toward the end of the first year of the infant's life. Contrary to the belief that infants being totally egocentric (i.e. lost in undifferentiated self), under carefully controlled studies, babies can find the target an adult (mother) is looking at. This phenomenon describes the arising of the ecological, geometric and representational mechanisms of joint attention during the first 18 months of life (Butterworth & Jarrett, 1992) cited in Butterworth, 2000). Also, paired 14 month olds check each other to make sure that their communication is effective (Franco, Perruchina & Butterworth, 1992) cited in Butterworth, 2000).

Neisser (1988) defines the interpersonal self, as the self engaged in immediate and unreflective social interaction with another person, which exists in synchrony with inter-personal behaviours. Reciprocal gestures, emotions, and expressions of the partner confirm such intersubjectivity. The interpersonal aspect of self emerges into existence through the information created by these forms of early communication. Stern (1985) has described how a coordination of emotional experience between mother and baby

occurs in terms of the dynamics of emotional expression. Mother, in analogical fashion, matches the baby's mood through the vitality of her own responses. She provides the baby with important information about specifically human emotions and conveys that she understands the child's feelings. Such vitality effects may provide the essential human information for the self, which a 'cold blooded' cognitive analysis overlooks. As Stern (1993) suggests, it may be relatively easy to fake the cognitive aspects of interpersonal coordination, whereas affect, more than cognition, determines whether one engages with another human being. Therefore, feelings may occupy an important position in defining what makes a human self, rather than being merely a ghost in the bodily machine. Through such experiences, the baby comes to be aware of the variants and invariants (consistent experience) of the emotional relationship with the partner. The emotions form an invariant constellation of experienced feeling qualities that belong to the self, while interaction with others is the eliciting condition for such self-specifying experience.

The fundamental invariant to a core sense of self, in Stern's (1985) view, comes from volition together with acquired skilled action. In addition, through proprioceptive feedback and predictable consequences, the infant gains information about the authorship of his own activity. He elaborate on the self as comprising four components: *self-agency*, i.e. the sense of authorship of one's actions, *self-coherence*, i.e. the sense of being a physical whole with boundaries, *self-affectivity*, i.e. experiencing affect correlated with other experiences of self, and *self-history*, i.e. having the sense of enduring by noting the regularities in the flow of events. Perceptual systems provide the means to identify the consistent aspects of experience, which give rise to the remembered self. For Stern, the core sense of self is not a cognitive construct, nor a linguistic concept of self knowledge. It is the foundation in perception, action, and emotion for the more elaborate aspects of the self, which are yet to be developed. Fogel (1993) agrees that the core of self may identify itself at the intersection of various sources of information for self. However, he suggests that the self is "the dialogic relationship between the point of observation, the rest of the body and the perceptual flow field in which the body is immersed" (143). The roots of the dialogic self that give the distinction between the 'I' and the 'Me,' lie in the cooperation of self and the world, and the co-regulation of social encounters. In self-directed exploratory action, for example, the existential self ('I') specifies through touch an aspect of the categorical self ('me'). Fogel argues that the process of self awareness is dialogic in the sense that there will always be self-specific feedback of different kinds. In social imitation, the self

perceives itself in relation to the other as an aspect of embodied cognition. Only at the end of infancy does the dialogic self becomes an aspect of the work of imagination. The dialogic self exists from the outset in the inherently relational information available to perception.

Thus, the ecological self perception discloses many unexpected abilities of the babies. There is an emerging view of the origins of self as both a process and product of embodied perception, which lays the foundation for theories of the emergence of secondary or higher order self consciousness.

Problems with Perception of Permanent Self

Mirror self recognition has long been considered a diagnostic indicator for the emergence of a self concept as a permanent object. The technique is to show the child his own face on which a spot of rouge has been surreptitiously dabbed. Infants as young as 15 months (but usually 24 months) notice the anomaly in the mirror and remove the offending red dot from their own face. Babies of 10 months will notice the anomaly but fail to remove the rouge mark (Bertenthal & Fisher, 1978). Down's syndrome children show delayed response on rouge removal until three to four years (Mans *et al.*, 1978). Mirror self recognition (reflection in water in cultures without mirror) seems to be restricted to humans, chimpanzees (at about 8 years) and orangutans (age unknown), (Gallup, 1982). The task requires a combination of perceptual and cognitive abilities including detection of the mirror image, monitoring proprioceptive output, self identification by distinctive features, comprehension of the identity of the reflected image and attribution of the image to the self.

Mirror self recognition occurs at about the same time as Piaget (1954) describes the child acquiring the concept of the permanent object. This includes the knowledge that objects continue to exist when unperceived and that they retain their unique identity over time. Thus, the infant acquires the concept of person permanence including the self concept. At the same time, the infant discovers the invariant properties of physical objects that are sufficient to account for mental uniqueness, although socio-emotional experiences are required for the development of personality (Hinde, 1997).

With the concept of the self as a permanent object, the child extent comprehension of his mirror image within the spatio-temporal dimension. Povinelli and Simon (1998) saw children aged three, four and five years on two successive occasions, separated by one week. On the first, preparatory visit, the experimenter (E) placed a sticker surreptitiously on the child's head and a video recording was made of the child playing an unusual game. The (E) then removed the sticker so that its presence during the game was unknown to the child. One week later the (E) filmed the children again; playing a different game at a conspicuously different place, and once more, the (E) surreptitiously placed a sticker on the child's head so that it was visible in the video recording. Testing then began and the children at each age saw the recording made of them one week previously, while the remainder saw the recording that had been made of them just three minutes before.

The children aged four and five years who were tested with the video recording made just three minutes earlier reached to remove the sticker, thus demonstrating continuity of self over the three-minute gap. They would refer to the video image using the first person pronoun 'me' or by there own name. In contrast, three-year-olds often used third-person descriptions to state that the sticker was on 'his' or 'her' head, as if the brief delay was sufficient to disrupt the ability to attribute the video image to the self. The four-and five-year-old children who were tested with the video-recording made one week earlier made no attempt to remove the sticker, as if the transient anomaly in the appearance of the self of the distant past was understood to be irrelevant to the present self. Three-year-old children were as likely to attempt to remove the sticker, as they did not take into account the contextual information that showed them in the more distant past. Consequently, they treated both old and more recent video-image as equivalent.

Although three-year-olds have no difficulty in identifying themselves in a mirror, they depend on spatio-temporal congruity between proprioceptive aspects of motor output and the video-image to attribute the image of the child with the sticker to the self. Povinelli (1995) suggests that they lack the 'duplicated' self which enables older children to connect 'me experiencing now' with 'me experiencing then,' even across small gaps in time. Povinelli and Simon (1998) suggest that three-year-olds cannot bridge the spatio-temporal gap of such a biographical self, which emerges at the age of four years. Although Fogel's (1993) dialogic aspect of interpersonal self during mother-infant 'role switching play' takes place with three-year-olds, the cognitively

more demanding duplication perspective seems to be a late developing phenomenon, coming at about four years.

It appears that the child of four years can simultaneously consider the present and immediately past state of the self. This duplication perspective corresponds to Neisser's (1988) extended self, the private self and the self-concept that recognizes the self and the sense of being alone in one's head and autobiographical memory. The duplication process not only comprises of the self as experienced now in relation to the remembered self, but it also depends on language or more precisely on symbolic representation. Hence, the cognitive or reflective self can be understood as a symbolic or conceptual aspect of self, whereas the ecological and interpersonal self can be understood as a non-symbolic aspect of experience. The autobiographical self requires a constant interplay between the ecological self and the symbolic, remembered aspect of self. This is the reason why the symbolic self can choose to ignore its own embodiment. The present author argues that this 'ignore-ance' of interplay with their embodiment is the key to understanding the three-year-olds inability to reproduce a duplicated self in two different periods and notice the change. The study also submits that our belief in a permanent self or a relative stability of personality derives from our desires and ability to use language and symbolically represents the consciousness of self.

However, Lancaster (1997) uses what he calls the 'I' – tag model to show that the notion of enduring conscious self is the product of momentary mental processes. His model offers two benefits: First, it provides the opportunity for investigating the phenomenology of conscious experience from 1st person methodology of disciplined introspection, the method that has lost its grip since propounded by Wundt in 1875. Secondly, it encourages the inquiry for investigating multiple and simultaneous processes of consciousness instead of linear mechanistic product. The model envisages 'I' to be a cognitive representation, or schema, generated anew from moment to moment (Blakemore, 1987). It also incorporates agency and interpretation. The 'I' is postulated to be a product of the mind's tendency to assign explanations and interpretations to elements of behaviour (Lancaster, 1991). An interpretative process is observed in split-brain patients whose left hemisphere offers an explanation for the behaviour initiated by the right hemisphere (Gazzaniga, 1988). Gazzaniga's accounts posit a specialized module of the left hemisphere, the interpreter that will take the behaviour at face value and fit the event into the large ongoing mental schema (belief system) that it has already constructed. Lancaster contends that a central feature of this 'ongoing mental schema' is 'I'. The 'I' is a hypothetical construction that brings a unified path to mental process.

Thus, the 'I' is a unified subject of perceptions, interpreter, and thinker of thoughts and instigator of actions. In Gazzaniga's view, the hypothesis generated by the interpreter becomes the conscious belief of the subject. When, for example, the command 'walk' was flashed to the right hemisphere of a split-brain patient, the client got up and began walking. When asked why he was walking away from the testing area, the client replied, "I'm going into the house to get a Coke". For Gazzaniga, this statement reflects the cause of the walking behaviour as construed to explain behaviour by the interpreter. The client believes his thirst to be the cause of his walking. The client believes that he makes the choice out of his own volition as the interpreter compulsively fabricates a causal structure within the individual's experience.

Thus, the output of the interpreter is the unified 'I' that is not a priori construct, rather a post hoc construction which gives the illusion of unitary control. It may be argued that for evolutionary reasons and everyday living the mind legitimizes the body's behaviour to keep the integrity of the whole existence. Lancaster explains the unified 'I' by using the Buddhist *Abhidhamma* analysis stage of 17 mind moments called *javana* - an active stage of cognitive process that is considered to give rise to 'full cognition' and 'the conceit of "I am"'. The 'I' in *javana* phase processes a habitual *desire of craving or aversion* to the sensory object.

Lancaster (1997) further explains that an object familiar in experience will be accompanied repeatedly by a representation of 'I'. The associative bond between the memory of the object and that of 'I' will be strong. This is the conceptual basis of the term 'I' tag. In the case of amnesia, for example, some disturbance has interfered with the system whereby the unified 'I' becomes associated with the memory of a perceived object. Future activation of the memory will not be associated with a sense of phenomenal personal engagement with that memory, which is the hallmark of implicit memory. With the Korsakoff clients, everything happens as though the various events of life, associated with each other in the mind, were incapable of integrating with the 'self' itself (Claparede, 1995/1911). In the 'I'-tag model, individual memories are not likely to be stored each with their own distinct 'I'-tag. The 'I'-tag for a given memory is a sub-set of what Baars refers to as the 'self-system'. 'Self is not in the first instance an object of knowledge; but it is contextual' (Baars, 1988). The 'I'-tag enables a context of personal reference to be built up in memory, which means that memories can be reflected upon without necessarily inducing direct action. This may be seen at all stages of the life cycle. They motivate childhood play, and adult explorations of their world. In Buddhism, detachment from the unified 'I' does not mean that the 'I' disappears. By not

identifying with the immediate self-reinforcing interpretation of events, a broader framework of causation and context is opened up. 'I' as a controlling element in the interfacing of sensory and thought events with memory is maintained.

Conclusion

The constructed self is rooted in our cultural conditioning whilst we have an innate sense of existence between self and other, which is changing, throughout our life span. In order to function effectively in daily life, humans have differentiated from each other with the development of linguistic rationality. Language gives us signs and symbols to represent our experiential reality. At the same time, language gives us the facility to remember our experience by means of symbolic labels. Through evocation of symbolic language, we can remember our experience as real as if they have not changed at all. However, the self concept as a cognitive schema and the illusion of perceptual constancy leads us to believe that there is a static unchanging self that underlies our existence. Confusion between static concept and dynamic experience has led to constructing multiple, diverse and hierarchical layered selves.

Such finely constructed levels of selves and their thoughts and emotions not only cause conflict among themselves but also split away from the embodiment of the ecological feeling self that one experiences since birth. From the Buddhist perspective, construction of *the eternal self* emanated from the *desire* to integrate biological, psychological and sociological existence. In particular, social relationships not only condition the self to maximize pleasure and minimize pain for survival but also give opportunities to further enhance, eternalize and elaborate its *desire*. However, the phenomenon of disembodied and divided self discovered in cognitive neuroscience has demonstrated the disunity of self consciousness and momentariness of such an existence. Thus, the concept of self as a unified enduring entity is no longer sustainable. The difficulty that psychotherapy has faced for the last 100 years is evidently due to the mistaken epistemological belief in a unified self.

The Western discovery of Buddhist psychology acknowledges the understanding that the so-called self concept only exists when the changing conditions of the Five Groups of Grasping *(pancakhandhas)* come together; it is just a process of conditionally arising and passing of psychophysical phenomena and that there is no enduring self as such. So also, we enhance, elaborate and eternalize both healthy and unhealthy desires.

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The next chapter addresses the Western emphasis on cognition (thinking) of desire as opposed to the Buddhist emphasis on affect (feeling) as the Buddhists see the self as co-conditioning or co-arising of embodied desires. It also elaborates on the split in treatment of desires between Western and Buddhist approaches where the former ignores the importance of addressing the feeling-related social ethics, which the latter considers a core component in alleviating the self from suffering.

Chapter 6

Cognitive-Affective Split on Understanding Self Desire

Desire expresses its power through the creation of the self that craves pleasant experience and avert unpleasant experience. Desire creates its meaning through conceptualizing the perception of feelings on the body through internal dialogue called self-talk. In the Buddhist theory of Interdependent Arising, conditions such as feeling *(vedana),* craving *(tanha)* and clinging *(upadana)* in the twelve links work together within the context of the Five Aggregates or Group of Grasping *(pancakhandhas)*. In particular, mental formations *(sankharas)* play a prominent roles in conceptualizing concomitant mental factors *(cetasikas)* or unhealthy self-talks *(akusala cetasikas)* that colour our minds *(cittas)*. They represent desires that motivate us to take unwholesome actions leading to suffering.

This chapter addresses the different emphasis on thinking and feeling in treating unhealthy desires between Buddhism and psychotherapy. It also elaborates on how Western traditions including feminist thinking define and deconstruct desire. Finally, it asserts the ignorance of psychology in not integrating feeling-related social ethics that the Buddhist psychology considers as a major component in liberating the self from suffering.

Cognitive versus Affective Emphasis on Desire

Psychotherapy and Buddhism differ in their understanding of emotional desire. While both approaches concur on the significance of self-talk as an identifiable

manifestation of desire and suffering, psychotherapy focuses its treatment on thinking, and Buddhism emphasizes its attention to feeling. Although each approach differs in its emphasis, both deal with all three aspects of human personality namely Cognition, Affect, and Behaviour. Psychotherapy views rational thinking as a way to connect with feeling and behaviour. The Buddhists, on the other hand, see sensation or feeling as a precursor to developing and labelling of emotions arising together with the other aggregates of perception, conception (thinking), consciousness, and the body.

It is noteworthy to question why Western psychology, which studies all the five groups of grasping, does not integrate them together. One obvious reason is that all the aggregates manifest themselves through consciousness. Another reason links it to the historical struggle of psychology in seeking acceptance by scientific circles. The deductive and positivistic approach to psychology leads to linear causation concepts that brought its attention to the study of consciousness and its opposite, the unconscious, as an eloquent psychoanalytic writer, Sigmund Freud, has done. In addition, in favour of rationality and cognition, the Western tradition has largely neglected to study an important role played by emotions in wellness and pathology. Since the times of Immanuel Kant (1724-1804), emotions carry a negative connotation as a source of irrationality. Emotions are not conducive to our ability to think, reason, perceive and understand things; they interfere with the development of good character, and as they are ethically undesirable states, we should eliminate them. They also interfere with calm and rational behaviour and cause psychological agitation, chaos, and impulsivity.

However, as Nussbaum (1977) asserts, "Aristotle and the Hellenistic thinkers insist that human flourishing [*eudaimonia*, actualizing potentials and attaining happiness] cannot be achieved unless desire [emotion] and thought, as they are usually constructed within society, are considerably transformed … [and they] have shown compellingly and in detail how specific social conditions shape emotions, desire, and thought (11)."

In modern times, the three founding fathers of modern study of emotion, namely Charles Darwin, William James, and Sigmund Freud have resurrected Emphasis on emotion.

William James's idea of feeling as bodily sensations, however, needs to differentiate from the Buddhist notion of feeling *(vedana)*. James did not attempt to make any distinction between feelings and emotions as physiological sensations are necessary but not sufficient conditions for the emergence of emotions. The present author contends that we can have two identical physiological and neural images of

different experiences, e.g. anger and excitement, but we may not be able to distinguish different psychological states between them. "The wealth of experimental evidence about the physiological aspects of emotion has yet to confirm the possibility of distinguishing emotions by reference to physiological evidence alone (Lyons, 15)." James ignores the cognitive aspect of emotions. He sees the sequence of emotions as perception of objects - the only cursory mention of the cognitive aspect, i.e. physiological arousal and feeling or subjective awareness of arousal. He talks as though objects are just exciting but ignores the larger cognitive schema or belief about them that causes the excitement. For James, the feeling of bodily symptoms imbues consciousness with an emotional quality; our feelings of bodily symptoms of emotions are caused by, but do not cause, the bodily symptoms of emotions; thus, the bodily symptoms of emotions cause the emotional quality of consciousness. For James, an emotion like anger is nothing but a particular (emotional) quality of consciousness. He takes a big jump from saying that bodily symptoms cause emotions to the position that bodily symptoms of emotions cause the emotional quality of consciousness. His identification of emotions with feeling lacks 'causal depth' (Padmasiri de Silva, 1992). As Gordon (1987) puts it another way, "… emotions come to be cut off, in large part, from the rich network of causal connections (92)".

Within the context of the five groups of grasping or existence *(khandha),* mental formations *(sankhara)* represent active *(kammic)* dispositional formations that feature the complexes of emotion. Concepts such as delusion *(moha),* wrong worldview *(ditthi)* and wrong belief in identifying with five groups of existence or 'psychophysical personality belief' *(sakkayaditthi)* provide a conceptual apparatus for discerning cognitive components in the formation of emotional desires.

In the Western tradition, emotion represents as a mental item, like sensation. Everyday language treats feeling and emotion as the same experience. However, this kind of feeling theory, originally formulated by Descartes, does not explain emotion, if emotions are only accessible to introspection and how we all learn to speak of them more or less uniformly. In addition, we unreflectively assume the knowledge of others' emotions and occasionally discover our own. Nevertheless, it is most Western thinkers view that it is not only possible for a person to be mistaken about the emotion one feels, but to have emotion without feeling. This alludes to conceptual nature of defining emotion. Such unfeeling conceptualized emotion may describe psychopaths who experience intense hatred but may be unable to understand the feeling except through witnessing the suffering of others by their actions.

William James persuasively argued that without 'bodily symptoms' (sensations) emotion would be merely detached observation. Perception of external events causes these physiological disturbances. We are sad because we cry, angry because we strike, rather than crying because we are sad or striking because we are angry. His, and other, physical or bodily-oriented versions of feeling theories fail to counter the argument caused by environmental conditions, including the ingestion of drugs, because they apply to situationally arisen emotion, not dispositional or lasting emotion, and in making emotions an involuntary process.

For the Buddhists, feelings *(vedana)* that already contain hedonic tones initiate the development of affective-cognitive processes of mental formations *(sankhara)*, which construct concepts, evaluate, and interpret meanings of feelings.

Kalupahana's (1987) attempt to integrate James' notion of feeling with the Buddhist concept of emotion also limits total application, as feeling *(vedana)* is only one aspect of the Buddhist explanation of the five groups of grasping in interdependent arising. The role of the feelings and the cognitive factors are integral aspects of the Buddhist perspective on emotions.

Buddhism, like Behaviourism[20], recognizes attraction *(sarajjati)* to agreeable objects and repulsion towards disagreeable objects *(byapajjati)*. Thus, the individual develops like *(anurodha)* and dislike *(virodha)* in relation to a physical or mental object resulting in approaching the pleasure-giving object and avoiding the pain-producing object. In the Buddhist teaching of Interdependent Arising, feeling conditions craving and there is a close link between feeling and desire. Craving, as an excessive and unwholesome desire, conditions clinging. Clinging may be referred to as 'over evaluation' and an intensive attentional focus which signifies certain types of 'object relations' between subject and object, which can have an emotional aspect, such as to possess the object (greed), fighting against it (hatred), fleeing from it (fear) or to be obsessed with it in anticipation (anxiety and worry). Charles Taylor (1986) makes a distinction between 'appetative' emotions and 'possessive' emotions. The appetative emotions emphasize appetite, greed, craving, and the possessive emotions emphasize the elements of adhesiveness, fixation, clinging and so on. The Pali word *tanha* literally means 'thirst', like an unquenchable desire, which arises from time to time and is a never-ending process.

Sumedho (1992) argues that feeling is not suffering, although suffering involves feeling. Desire does not cause suffering. It is clinging, grasping *(upadana)* or literally taking up desire that causes suffering. He emphasizes the notion of clinging,

adhesion, or attachment like Charles Taylor. However, desire is never faithful to its goal. This is like a fool drinking salty water to quench his thirst; the more he drinks, the more he feels that he needs (desires) to drink. Desire and consciously chosen acts may lead us to either suffering or liberation. If wholesome desires accompany wholesome acts, liberation will come to fruition. Unwholesome desires and actions perpetuate suffering. Hence, desires are neither bad nor unacceptable. According to Govinda (1969), the term 'desire' has lost its neutral character (in a moral sense) in the European translation of Buddhist literature, in which 'desire' has become an equivalent for *tanha*. A very important aspect of desire is our need to have a unique individual I-dentity that has a strong link with our concept of the self, one of the three forms of unwholesome craving.

In Theravada Buddhist psychology, the springs of human behaviour found themselves to be in three wholesome desires or roots *(kusala mula)* and three unwholesome roots *(akusala mula).* They are the products of both cognition and affect. Of the unwholesome roots, Greed *(lobha)* generates 'craving' desires for sensuality *(kama tanha)* and self-preservation *(bhavatanha)* and such emotional attachments like lust, fear of loss, grief, and anxiety. In addition, Hatred *(dosa)* generates 'aversive' desires like anger, indignation, hatred, resentment, envy, self-hate *(vibhavatanha),* malice, etc. and Delusion *(moha)* generates confusion, some kinds of shame and guilt, inferiority feelings and conceit or "ego" on the mind. Wittimuny (1978) emphasizes the greater strength of the self: self-preservation *(bhavatanha)* and self-annihilation *(vibhavatanha),* as greater than craving for sense pleasure *(kamatanha).* Padmasiri de Silva (1979) elaborates that craving for self-preservation and self-annihilation are not really opposites, but the contrasting attitudes of being bound to craving - ambivalence and ambiguity to the process of becoming. Padmasiri de Silva (1979) elaborates: "…craving for self-preservation or craving for egoistic pursuit colour the emotions which have a competitive quality about them, the need to be unique, outshine others, the search for esteem, prestige and power as well as status…emotions related to qualities like vanity, arrogance and excessive anxiety could also turn out to be those with a very strong aggressive quality. Thus, the very forms of craving may get blended and regarding the craving for self-preservation and self-annihilation, they are not really opposites, but the contrasting attitudes of being bound to craving …attitudes of ambivalence and ambiguity to the process of becoming. In this manner, the framework of the threefold craving provides the base for the emergence of a rich variety of human emotions" (52-54). He clarifies that the emotions of shame and guilt often emerge as

blends of shame with anger, and guilt with fear. A good example of a blend of emotion would be jealousy. It is a blend of attachment to an object or a person, fear of loss, anger towards a rival, pride as a threat to prestige, and ambivalence as love and hatred of the beloved. While unwholesome roots generate conflict, incongruence and unfulfillment, their opposites, generosity *(alobha),* compassion *(adosa)* and wisdom *(amoha)*, lead to freedom from suffering generating happiness and harmony with others and the world.

Averill (1980) argues that cognitive self-attribution of emotion allows the individual to renounce, to a certain extent, the responsibility for the consequences of action. The dynamics of this process is, in some respects, similar to the dynamics underlying conversion reactions, the loss of sensation in certain parts of the body. Therefore, emotions are purposive. "They are in themselves strategic and even "political" as well… [However,] emotions do not just "happen" to us, as the whole language of "passion" and "being struck by" would suggest. They are…activities that we "do"… work for us, both individually and collectively…emotions can be said to be rational…emotions seek their own satisfaction, in anger, through vengeance, in hatred, through vanquishing, in love, through "possessing". That is not to say that all emotions can be satisfied or have conditions of satisfaction. (Grief, for example, is an emotion with no such conditions of satisfaction, … even such emotions may have purpose or purposes not so much for the individual as for the group together (Solomon, 1997)". Jean-Paul Sartre tells us that emotions are "magical transformations of the world", by which he means that emotions are intentional and strategic ways of coping with "difficult" situations.

In the Buddhist approach to conditional causality (interdependent arising), craving and clinging as the "movers-and-shakers" of emotional desire are more apparent than cognitive concepts of 'desire' and motivation in the Western tradition and in clinical psychology. A Latin word for emotion, *"exmovere"* explains that *"ex"*, means "out" and *"movere"*, "to move". Together emotion means "to move us out" to action. Western philosophers like Aristotle, Hobbes, Spinoza, and Descartes have recognized the linkage between emotions and desire. For example, Aristotle's Nichomachean Ethics show the close link between desire and emotion. The ethical evaluation of emotions in Aristotle often refers to desires as motivational states. The Buddhist moral critique of emotional desires also relates to their motivational base. The next chapter discusses both Aristotle's idea of vices and the Buddhist notion of unhealthy mental concomitants to the desire.

Cognition and Emotion

Cognitive theories of emotion, on the other hand, support the Buddhist theory of emotion by making the notions of cognition *(vinnana),* motivation *(satti)* and evaluation *(sankhara)* central to emotion. Cognitive theories vary as to whether emotions are cognitions, cause cognition, are caused by cognition, or are part of a motivational process, which causes us to apprehend things in certain ways and act accordingly. If there is a connection between knowledge and emotion, the emotions can be seen as a rational way of perceiving and interacting with the world, rather than the random, self-enclosed psychic or physical sensation. The assumption initiated by Plato that emotions distort or obscure the true way of seeing the world, because they conflict with reason, can be replaced by the view that they complement reason and open up the realm of moral, aesthetic, and religious values.

Against this connection between emotion and knowledge, fear can still develop into phobia, and anger may still depend on a perceiver's temperament rather than on its objective validity. Cognitive theories specify perceptual knowledge but do not stipulate the particular emotion that is felt. For example, two people may have the same perceptual discrimination of a situation and make the same response, yet each has a different emotional response. They may have realized that they both have been cheated and both take steps to remedy this, but one may feel angry, the other amused. This is because two different e-*valu*-ative *interpretations* have generated two different *emotional meanings*.

It should be noted that the cognitive aspect of emotion as it is used in therapy indicates just an idea for the meaning of an emotion. It denotes the signal function of emotions or the message or information they contain. This is what psychoanalysis attempts to uncover. Nevertheless, for a cognitive theory of emotions it means that emotions are products of cognitive processes and are elicited by a complex cognitive appraisal of the significance of events for one's well-being (Lazarus & Folkman, 1982). Cognitive appraisal is to "mediate the relationship between the person and the environment. The appraisal process gives rise to a particular emotion with greater or lesser intensity depending on how the relationship is evaluated with respect to the person's well-being (Lazarus, 1982: 1021)". Lazarus considers that even instinctual

fight or flight reactions probably have a cognitive component. In his view, cognitive appraisal is always involved in emotions, even in creatures phylogenetically far more primitive than humans are.

Cognitivists versus Buddhists on Emotion

Rational Emotive Therapy (RET) and Aaron Beck's Cognitive therapy (CT) stipulate that emotional reactions tend to be conditioned by unrealistic evaluations that do not accord with reality. Cognitions that do not condition emotional reactions would thus be, based on realistic evaluations. However, the hedonistic tenor of Ellis's overall philosophy indicates that realistic cognitions could condition what he would label "positive emotions" such as conjugal love and self-pride. Buddhists would consider them as reactions to 'ignorance' rather than positive emotions. Ellis' understanding of the term 'realistic' does not preclude genuinely life-threatening situations, which may condition an emotional response. In one sense, Ellis goes further in stating that even negative emotions such as sorrow, regret, annoyance, and irritation stem largely from rational self-talking sentences. The implication is that rational belief can condition emotional disturbances. This signals a difference between RET and Buddhist concepts.

In RET, it is also theoretically possible that someone could have an irrational worldview but still be happy and contented. In other words, irrational beliefs do not cause him to be disturbed but his happiness will be contingent upon environmental circumstances. From the Buddhist perspective of the impermanence and changeability of all phenomena, such happiness is highly contingent and an unstable state.

RET also distinguishes between beliefs that describe needs and desires, and beliefs that constitute demands. The former that can result in disappointment, frustration, and sadness if unfulfilled, are considered normal. However, the latter that condition emotional responses such as anger are regarded as emotional disturbances. According to the RET, 'desires' enhance life because they produce creative tension. "I think that almost all wants, desires or preferences are appropriate, and very much help to make life worthwhile. Only the escalation of such wants into "needs" is inappropriate and had better be surrendered (Ellis, 78)". RET claims to ameliorate emotional disturbances, but not emotional reactions that arise due to frustrated needs and desires.

There is a major difference between RET and Buddhism. Buddhist psychology disputes the notion that emotional reactions conditioned by desires and wants are not disturbances. According to Buddhism, the emotional responses conditioned by

'unhealthy' desires are major problems for people. The Buddha confirmed the centrality of desire in the formation of emotional problems when he taught the Four Noble Truths to his five former companions after his enlightenment.

Cognitive-Affective Bases of Emotion in Buddhism

The Buddhist treatment of emotion shows both the cognitive as well as affective bases together with other factors like feelings, desires, thoughts, strong attentional focus, intentionality, somatic factors, and social contexts. With proclivities or inclinations *(anusaya),* affective tendencies of sensuous greed *(kama-raga),* anger *(patigha),* conceit *(mana)* are cited along with cognitive distortions of speculative opinion *(ditthi),* doubt *(vicikiccha),* ignorance *(avijja),* and craving for continued existence *(bhavaraga).* Cognitive aspects of taints, corruptions, biases, or influxes, desiring eternal existence *(bhavasava),* 'wrong' view *(ditthasava),* and ignorance *(avijjasava)* are predominantly cited along with sense-desire *(kamasava).* Among the five hindrances *(nivaranas),* the emotional aspects of sensuous desire *(kamacchandha),* ill will *(vyapada),* sloth, torpor *(thina-middha),* restlessness, and worry *(uddhacca-kukkicca)* dominate, with the exception of doubt *(vicikiccha),* which has a slight cognitive stance.

Similarly in clinging, the cognitive aspects of clinging to views *(ditthupadana),* clinging to mere rules and rituals *(silabbatupadana),* and personality belief *(attavadupana)* dominate, with the exception of sensuous clinging *(kamupadana).* Clinging or entanglement with personality belief helps explain narcissistic attachment to the body or infliction of torture on the body as a taint of self-hate. Cognitive distortions and a lack of insight involve deeper experiential and existential encounters with the concept of eternal self, fear of death and its inevitability. Concomitant mental factors or craving self-talks discussed in the next chapter involve both cognitive and affective bases.

Buddhists treat emotions, at least, from three perspectives, namely logic of reason, ethical quality, and irrationality. If a person angers another person, the reason(s) for that anger is present. Whether its ethical quality is justifiable or not is another matter. From the Buddhist ethical logic of liberation, anger cannot be justified in any context. McCullagh (1990) exemplification of the irrationality of negative emotions accords with the Buddhist notion: "We fear that which we know is unlikely to happen;

we desire what we know we don't need. We are angry at matters we know to be trivial; we yearn for what we know we can never have" (44).

Parallels and Parting Points between Psychotherapy and Buddhism

A Buddhist parallel to the Western notion of emotion may be, nevertheless, construed when Lazarus (1982) states, "the full experience of emotion [which] normally includes three fused components: thoughts [*kilesa vatta*], action impulses [*kamma vatta*] and somatic disturbances [*vipaka vatta*], (1019)". At a process level, Lazarus is stating that emotional reactions arise only when these components are associated. His notion validates the central Buddhist theory of Interdependent Arising. Lazarus considers that cognition, emotion, and motivation are interdependent conditions. In his view, emotional reactions can function at a pre-reflective and even on an unconscious and subliminal level. For Lazarus, the cognitive activity of appraisal does not imply anything about deliberate reflection, rationality, or awareness. In contrast, Albert Ellis' Rational-Emotive Therapy (RET) claims that conscious or readily accessible belief conditions emotions. This is Ellis' point of departure from both Lazarus' and the Buddhist views of emotion.

Postmodern Treatment of Desire

Western psychotherapy and philosophical tradition primarily rely on rational analysis to deconstruct the meaning of emotional desires or craving self-talk. In the latter part of the 20th century, structural and post-structural thinkers in philosophy, psychoanalysis, linguistics and literary studies and feminist theories have demonstrated that cognitive activities alone do not accord with reality. Critical theorists like Lacan, Barthes, Derrida, Foucault, Kristeva, Cixous, and Irigaray have highlighted the interdependency between desire and subjectivity, language, culture and

psychopathology. In short, they concur with the Buddha that desires are fundamental to existence, suffering, and liberation.

In Lacan's view desire is not only a subject to analyze but also to become part of the instrument and methodology of psychoanalysis. Lacan bases almost his entire theory of the unconscious, subjectivity, language, and culture on the issues of desire. Derrida, on the other hand, uses desire to understand deconstruction and employs deconstruction to analyze desire. Both Lacan and Derrida position desire as text, which operates within certain bounds. They consider reading as an act of desire thereby allowing the connection between the construction and deconstruction of meaning through desire. Applying the popular semiotics of Roland Barthes and others, "semes" are used as the minimal unit of meaning and its operation. However, French feminists interpret desire not in terms of singularity but diversity, as it affects language, the subject, power, and culture.

For psychotherapy, Lacan's articulation of Freud's eminently abstract theory of drives provides them with the combination of abstract and practical application to a wide range of disciplines including arts, entertainment, and advertising. Lacan's re-reading of Swiss linguist Ferdinand de Saussure and Freud shifted him from structural to post-structural thinking in linguistics and post-Freudian thought. For Lacan, desire constitutes the essence of psychoanalysis as a discipline when he states, "The Freudian [suffering] world isn't a world of things, it isn't a world of being, [and] it is a world of desire as such" (Lacan, 1988, 222). Such a statement encapsulates the Buddhist causal theory of interdependent arising.

Lacanian analysis spreads across literature, philosophy, history science, culture, linguistics and concerns itself with interpretation. It deals with what it means to signify and how such constructions continue to operate. Lacan ties interpretation to desire and desire to the essence of interpretation. "Desire, in fact, is interpretation itself" (Lacan, 1986, 1976). He constantly uses desire to understand and make sense of other ideas and methodologies. In other words, each time desire is attached to concepts like language, subject or culture, the interpretive force of desire shifts its focus and makes sense of itself and the corresponding set of issues.

The heart of the post-structural movement, which focuses on self-reflexivity to analyze analysis, understand understanding, and interpret interpretation, reinforces the Buddhist practice of reflective self-observation with a difference. The way Buddhist reflection differs from Lacanian analysis will become clearer as we go further into the latter. Lacan states: "Understanding is evoked only as an ideal relation. As soon as one

tries to get close to it, it becomes, properly speaking, ungraspable" (Lacan, 1993, 7). He does not dismiss the idea of understanding, but merely says that it is an evoked idea in relational context to others. Because it is an ideal, which conveys a sense of 'truth' but forgetting in the Nietzschean sense that it is ideal (derived from conceptual notion) rather than actuality? The key word in his statement is the "ungraspable" nature of understanding. This notion of understanding and the indefinable and self-reflexive nature of understanding parallels Lacan's conceptual frame of desire. For Lacan, desire defines subjectivity and is constitutive of subjectivity while it explains its own operation and actions in individual, socio-cultural, and linguistic terms.

Following Saussure, Lacan accepts that language, including craving self-talk, as a structure that pre-exists the individual and is not under the control of the individual but is the one that determines the individual's possibilities. Lacan elaborates Saussure's terms into metaphor and metonymy. The former is the replacement of one idea with another or the collapsing of two such images or ideas together, e.g. as in the phrase, 'Achilles is a lion in battle'. The latter associates with contiguity. That is, the whole standing for the part or the part standing for the whole, e.g. as in the phrase 'a thousand sails set out to sea'. In Lacan's usage of the term metonymy, contiguity between two ideas includes the connection by rhyme, sound or even free association. This re-reading of Saussure makes the function of the language poetic rather than literal. Lacan observes the unity between the two poles of the language, metaphor (the collapsing of two or more items) and metonymy (the contiguity of two or more items), and the two processes of the unconscious – condensation and displacement. A common example of condensation can be found in dreams where a number of wish-laden images are collapsed into one image and are thereby unrecognizable to the dreamer. The unconscious displacement can also be observed where a wish is deflected from its original forbidden object onto another whose relation to the first is unrecognized by the subject, such as Freud's example of a woman who burns her lunch on the stove while reading a "Dear Jane" letter from her fiancé, (a contiguous connection between two events) and thereafter the smell of burnt food causes her panic attack. Hence, his famous assertion: The unconscious is structured like a language.

Lacan also adopts Saussure's vocabulary of the signs - "signifier" and "signified". Saussure states that a signifier can be what it is only in contrast with other signifiers. When looking at the meaning of a sign, Saussure saw the relationship between the signifier (word or sound image) and the signified (concept). However,

Lacan looks for the meaning of signifiers in relation to other signifiers. A signifier, for Lacan, signifies another signifier.

Desire and subjectivity are inseparable. Desire creates the subject, as Lacan asserts that the subject exists for the signifier (word or sound image, e.g. man), not the other way round. Lacan argues that signifiers pre-exist us. We enter into the Symbolic social world of language and culture, which is already constituted by the signifier. This is comparable to the Buddhists assertion of a desire to extend pleasant experiences and to avoid unpleasant ones, both of which co-arise or co-create the desire for existence of durable self that is in control.

We are compelled to engage in the realm of the signifier because of the operation of language, the desire for others, the desire for "the other", the need to be, and so on. Uncertainty, fragmentation, and alienation mark our entry into the Symbolic and continued existence within it; the subject desires to posses the signifier from which he is always alienated. This quintessential notion of desire by Lacan validates the Buddhist notion of an illusive self or the lack of an eternal ego.

For Lacan, human beings are born prematurely. Unlike other animals in the evolutionary chain, they cannot walk or talk at birth. They only have very partial mastery of their motor functions. An infants' response to his prematuration, according to Lacan, is through the "mirror stage" or the mimicry, which certain animals do by copying the insignia and colouring of their environment to protect themselves against predators, e.g. the stick insect. However, many investigators have found that those camouflaged insects were just as likely to be eaten as non-camouflaged ones. Knowing that evolutionary biology does not provide an answer to mimetism, Lacan builds his mirror stage by combining it with observation from child psychology and social theory. The child identifies with an image outside of itself, be it a real mirror image, the image of another child or an adult mother. When another child is struck, he will cry, when another child wants something, he will want something as well because he is in another child's place. He is trapped in an image ("the imaginary" register) fundamentally alien to himself. He demonstrates this alienation in the image corresponds with the ego. Driven by the desire, the child subsequently enters the "symbolic stage" where satisfaction can never be met. He is alienated from the signifier, including all systems of representation and articulation, especially language and becomes split within himself and desire becomes even more pronounced and problematic. At this stage, the point becomes clearer that the signifier pre-exists the subject and so too symbolic desire. The processes of this desire are culturally defined reactive desires, which are often distinct

from unconscious desires. Lacan distinguishes between the Other (*Autre*) which defines the operation of the unconscious and desire. Each small transitory object we mistake for the Other is called an *objet petit a* – object little 'a' (from *autre*). This refers to another sort of other, which is so inconsequential that it is not worth writing with a capital letter. What he is referring to is that the motivation that fuels and guides our everyday lives are each one in pursuit of one *objet petit a* after another. These objects are mere substitutes of the unconquerable Other beckoning us as the ultimate object of desire which would stabilize our complete and meaningful selfhood. It is this dream of the Other that would restore the subject's unity that explains the religious belief in a patriarchal God and its purity, completion and totality.

Regarding unconscious desire, Lacan takes pains to point out the mistranslation of Freud's term *Trieb*. It has been rendered as "instinct" whereas "drive" seems more appropriate. Lacan argues for the French term *pulsion*, which connotes a stronger sense of compulsion while avoiding the cultural notion of "instinct". Freud continues to define the drive in terms of force, the need for satisfaction and origin from within. Freud's theory of drives and Lacan's theories of desire can be viewed as linked processes by the omnipresence of both pulsion and drive. For Lacan, unless desire is accounted for, culture, sexuality, the unconscious and ultimately meaning and signification cannot be understood. Lacan argues that desire is endosomatically in the unconscious of the alienated or split subject which is the key idea in the formation and operation of subjectivity: the *manqué-a-etre* ('want to be', although *manque* also carries with it the sense of lack, Fuery, 1995). Desire is the reason for both the initial want or lack or both and subsequent split. The true aim of desire is the desire for the Other, that is, the desire to be recognised by the Other. Hence, desire cannot be satisfied because of its otherness. Here, Lacan's elaboration of desire signifies the mental concomitants that Buddha has delineated in social context and social ethics. The relational context gives rise to Lacan's assertion that the unconscious is the discourse of the Other. That is, we cannot locate the unconscious within a form of culturally based Symbolic language because of its otherness. This is in keeping with Freud's repressed (unconscious) desire which is translated into forms such as dreams acceptable to conscious social or symbolic context.

It is not so much the pleasure or pain of desire and desiring but the sense of being, existence, and identity in relation to the other. Lacan's emphasis of being in the Sartrean sense (Fuery, 1995) validates the Buddhist understanding of craving for becoming *(bhavatanha)*. The Buddhists would also confirm the 'tragic' plot of

European psychoanalysis and existential traditions that desire is unfulfillable and insatiable. However, the Buddhists claim a possible 'romantic' ending to subjectivity, desire, and power to control by the subject. Buddhists would integrate the Western notions of self and other together, while simultaneously letting go of both by non-textualising these objects of desire. The development of experiential insight and realization of non-self liberates the individual from the stricture of the everyday linguistic world. Put in Buddhist terms: the realization of non-self is the dissolution of the ego and its addiction to sensuality, greed, and hatred.

Lacan's second answer to what we desire is not only the sense of being that the other recognizes and the control of the signifier, but the desire to know. At one level, psychoanalysis means knowledge of the unconscious. At a further level, the sense of a lack of knowledge always conducts such analysis. Dream analysis is a typical example of such situations where something is known but something else is still needed to be constructed as part of the foundation of psychoanalysis as a method. Hence, Lacan warns us to beware of those who say to you that they understand because such a statement always sends you somewhere else than where the question is going.

Such caution derives from the power relationship between the conscious and unconscious mind of the individual, the relationship between client and clinician (transference between the analyst and the analysand) or the individual and the social or cultural institution, which portray the position of the feminine in the masculine world.

Lacan's usage of transference points to subjectivity and the desire based on knowledge and its lack. Lacan argues that as soon as the subject constructs an impossible subject who is supposed to know (*sujet* suppose *savior*), there is transference. Lacan uses *savior* to mean a conceptual field of knowledge closely linked to a cultural or symbolic register.

The complexity of the subject's inability to recognize (*meconnaissance*) the function of desire represents a defining principle of subjectivity. It corresponds with the Buddhist notion of ignorance *(avijja)* when Lacan speaks of how the subject seeks pleasure without knowledge through a desire that is motivated in the symbolic (Lacan, 1992, 12). According to this, we may act and continue to act in pursuit of the object of desire or pleasure or both without realizing from where the motivation for this comes. Our behaviour is determined through the unconscious operation of desire, which defines our subjectivity, our culture, and histories. Hence, desire is metonymy, being is determined through desire and therefore being itself is in a state of lack.

Lacan's third answer to what it is that we desire when we desire embodies his interpretation of the concept of *jouissance* – an untranslatable term for a pleasure that is orgasmic, pure, excessive, and therefore revolutionary. For Lacan, without a transgression of the Law (elaborated below) there is no *jouissance*. The prohibition of the Law is a structural force determining the super-ego. It is part of the "other" that cultural operations and practices help restrict the desire. Jouissance is also paradoxical because it contains extreme pleasure and enjoyment stemming from the transgression of the moral code thereby producing guilt. In *jouissance,* we experience something beyond pleasure, a form of pure desire that must 'trample sacred laws underfoot' (Lacan, 1992, 195). However, Lacan cannot answer the question of feminine *jouissance,* which is beyond the *phallocentric* symbolic order. 'Phallus' in this context is not the biological penis but the signifier of such things as power and control, articulation in the symbolic, the assertion of subjectivity. He deals with it by comparing *jouissance* to religious mysticism. For example, he describes The Ecstasy of Saint Teresa as revealing a mystical *jouissance,* which transgresses any equivalent phallic experience. Secondly, he argues that feminine *jouissance* must be located in terms of knowledge unknowable to men.

From the Buddhist perspective, Lacan's attempt to explain the interdependent and holistic aspect of *jouissance*, desire, subjectivity, and another symbolic order is trapped in the transgression of the Law of the Other and negativity. Feelings, desire, intention, emotion, and subjectivity co-arise with the mental concomitants *(cetasikas)* that give meaning to the mind. However, the Buddhists differentiate between wholesome desires and unwholesome desires where the former leads to liberation and the latter recycles back to rounds of suffering *(samsara).* Lacan conflates desire and pleasure to explain *jouissance* as it operates within a cultural frame of morality and ethics. He positions the operation of desire and its lack of expression as the cause of the subject's crises. This is because we cannot act in conformity with our desire (thus, assuming that all desires are negative) that there is repression, guilt, and misunderstanding. His solution to this is the methodology of psychoanalysis in order to understand how desire and its suppression or management operates. Psychoanalysis seeks to explain the hidden agenda of the desire.

On the other hand, Derrida deconstructs desire to help understand the concept and the variability of its meaning. One of the key elements in any deconstructionist analysis is an analytic pleasure derived from desire. Derrida contends that differ*a*nce and desire are both the effects of temporalization, as neither, by definition, can be

satisfied and the play of differences because desire is based on the differences of the subject from the other. Differ*a*nce demonstrates Derrida's play on French words between difference and deferral as he argues that meaning is not due to differences between signs, but because meaning is always deferred. Differ*a*nce allows for the performance of desire, not as satisfaction but rather as deferral. Derrida states: To "differ" in this sense is to temporalize, to resort, consciously or unconsciously, to the temporal and temporalizing mediation of a detour that suspends the accomplishment or fulfillment of "desire" or "will" , or carries desire or will out in a way that annuls or tempers their effect' (Derrida, 1973: 136). The important point is that differ*a*nce is part of the effect of desire rather than desire itself. The duality of differ*a*nce as desire and as part of the effects of desire is in keeping with the concept itself. Differ*a*nce as an analytic tool of deconstruction functions the same way as desire. The pleasure of the deconstructionist text enables us to read it as a form of critical *jouissance*.

One can understand desire by employing the method of deconstruction. In *The Post Card*, Derrida develops a recurring metaphor to deconstruct the meaning of a letter. Sending letters as signs, the sense of being and the acts of love enmeshed in the operation and the function of desire as it is desire that informs and evokes the author's action and thoughts. Derrida explores how the sending of the sign is determined through temporality. The text constantly plays with the idea of delay, lack of synchronicity and even simple misunderstandings about time differences and postal addresses. The act of reading is an act of desire. The desire by the sender of the letter is to be read in a certain way, and the desire to be able to read in a certain way. Of course, one reason for the non-arrival of a letter is the 'sliding' *glissement* of desires. Non-arrival does not necessarily mean the literal non-arrival of the compound letter or sign, but rather the non-arrival of the desired (intended) meaning. Desire in the act of production and reception is the desire to read and write and the desire to be read.

The connection between desire and reading is invested partly in the status of the author of the signs. It is a well-known phrase in post-structuralism that the author is dead (Barthes, 1996). Derrida reveals the complicity of a dead author and his or her desire in the construction of the sign.

Lacan says that understanding love or at least attempting to understand it is crucial to psychoanalysis. In *the Post Card*, Derrida shows that love is closely aligned to desire and almost as a consequence of this to subjectivity and meaning. Derrida's conflation of love and desire is a questioning of the process of naming. Desire, thus, is a construction. Mental concomitants (cetasikas) of the Buddhists concur with this notion.

Derrida, Barthes, and Lacan consider that our contact with reality once language is acquired, are only signs, not things. Derrida has gone so far as to say that from the moment that there is meaning there is nothing but signs. We think only in signs. There is nothing outside of the text. Here, the Buddhists would differ from Derrida; for the Buddhist meaning is derived from embodied experience and conceptualization through the five interdependent groups of grasping.

Barthes sees that the text, the act of reading and the formation and operation of culture, can only be understood in terms of desire and pleasure. The key to the post-structural theorizing of desire is the interdependence of the sign and the production of meaning or signification. Such activities include the examination and interpretation of the desire for meaning in Western metaphysics (Derrida), the desire to possess the sign and therefore control signification (Lacan), the desire for the power of the sign and speech (Foucault, Irigaray), and the operation of desire as a discourse (Foucault). Signs of desire have become part of the desire for signs and signification. Barthes argues that by the time the text is formulated and engaged with, desire has already been at work. It is impossible to have a text without some interplay with desire, for the text is desire. The act of reading and the desire to read are strongly connected with the desire to produce texts. Barthes' work, *Mythologies*, investigates how ideologies and desires become naturalized for a culture through the production of texts.

For Barthes, pleasure and desire are distinct not simply in terms of how they are prescribed culturally, theoretically and historically but how desire becomes an essential methodology of the analytic process. Among different types of desire and pleasure, the formation of *jouissance* lies in its relationship to the Law. Actions that locate the object as a 'work' rather than a text form the epistemic desire. Beyond such desires lies the trangressive desire of *jouissance*. If certain desires are different from pleasure, the question of how they differ and what features they share can only be answered by bringing in the act of reading. It is in the interaction between text and reader that the distinction and the combination of desire and pleasure can be seen. Within this dialectic process, the reader 'creates' the text (words) by making sense of it, thus signalling the 'death' of the author while the reader (the subject) is given birth by the text in this process. Put simply, when the words are said or read, the subject or the reader is born. Lacan's formula of desire for the "other" and the need to be desired by the "other" informs Barthes' model of the text and reading, where the "other" takes on textual dimensions. Thus, the act of reading is the act of desire.

The act of reading is much the same as the act of speaking where the reader or the speaker constantly has to fill in gaps and absences in the text or words that are being read or said. In this sense, the post-structural model of the act of reading illustrates the Buddhist notion of creating the subject "I" *(atta)*, via the act (*kamma*) of self-talking and desiring for the "other" *(kamachanda).*

For Barthes, three points form the nexus of meaning and desire:

- Desire destroys meaning;
- Desire, in its darkness, ends up illuminating meaning [in Buddhism, unhealthy desires may alert the need for healthy ones and enlightenment];
- Meaning is impossible without some recourse to desire.

The notion that desire destroys meaning complicates the implicit drive of the desire for knowledge (Lacan). This desire for knowledge equals enlightenment to Western thinkers though Buddhist enlightenment means something beyond intellectual knowing. Desire is meaningless and a challenge to meaning because it continues to operate outside the structure of the social law which constructs the meaning. The idea of desire as negative and unacceptable by social ethics validates Govinda's (1969) contention that the term 'desire' has lost its neutral character (in a moral sense) in the West. In European translation of Buddhist literature, 'desire' has become an equivalent for unhealthy craving *(tanha).* A very important aspect of desire is our need to have a unique individual I-dentity that has a strong link with our concept of the self, which derives from three forms of unwholesome craving. At best, this law can only operate as a Marxist hegemonic rule or a Freudian repression and management of the drives of desire. Desire makes knowledge impossible and yet there is always the desire for knowledge, i.e. to have knowledge and to have the knowledge of desire. One of Barthes' metaphors for desire is darkness, but a darkness that illuminates. This unknowable nature of desire – a nightmare of ignorance to Western thought since Aristotle – questions the status of knowledge. Only when the darkness of the systems of knowledge is recognized and deconstructed can there be any sense of illumination.

For Barthes, finding meaning without desire is impossible because his theory of the text locates both meaning and desire at the same level within the same frame. He aims to undo the repression of desire in order to create the critical practice of desire without considering the possibility of positive desires. Buddha teaches the way to

release the repression of desire by revealing healthy, unhealthy, and neutral mental concomitants of the desire to his disciples. However, he advocates an experiential method of meditation rather than a textual technique to deconstruct the repression of desire.

Feminists' Treatment of Desire

From a causal theory perspective, the feminist interpretations of desire differ significantly from those proposed by men like Lacan, Derrida, and Barthes. In particular, Cixous calls for the need to go beyond the phallic and logocentric order named by Derrida as '*phallogocentric*', which is based on the binary processes inherent in a masculine-dominated system. 'Phallus' here is the signifier of power and of a particular discourse regardless of biological determinants. In dismantling the patriarchy, Cixous uses three critical energies or 'strategies' (Fuery, 1995): notes on desiring differently, an attempt to articulate 'women' as a category both inside and outside certain cultural systems, and the re-inscription of women's pleasure. Cixous speaks of feminine desire and its jouissance as an instinctual economy that a man or the masculine economy cannot identify. Here, it is relevant to note that Freud bases his idea of cure on the psychic economy. Her answer to the question 'what does a woman want' explains how women have little room for expression of their desire in society that they do not know what to do even if they had it.

Cixous and Lacan contend that *jouissance* ties itself to knowledge and because it asks the question outside the masculine economy, it draws attention to the need for different discourses. Cixous articulates that desire needs 'space' in society and if society denies it such a space, it will continue to be unknowable. Cixous sees feminine *jouissance* as sliding between the body and the unconscious. For Cixous, it is not only the masculinized or feminized body alone but also the unconscious, which determines this type of *jouissance*. Foucault raises similar issue of the eroticized body rather than being in itself an erotic, desiring site. Cixous deals with the feminine as a mode of subjectivity and identification, which exists outside the anatomy, which also enables male authors to write about feminine issues. From her perspective, she is able to devise the idea of *ecriture feminine*, a woman's writing that operate against the phallogocentrism and not just as a gender issue of the masculine and feminine.

Cixous uses one of Freud's famous case studies, Dora's trangressive desires of the social and analytic world order defines the feminine. Consciously acknowledging

her different desires questions the masculine reading of woman as 'lack' and redefines her desires in opposition to the masculine. For Cixous, Dora represents a force against the Symbolic. Desire does not diminish nor is manageable. The hegemonic order of the Symbolic constructs a particular space for certain desiring practices, which it classifies as abnormal. Hysteric desires expose the inadequacies of such a phallogocentric order.

Desire is that which cannot be oppressed (Cixous & Clement, 1986, 157). It is a social catalyst, which is the means to a different production and economy. Cixous and Clement merge it with the issue of class struggle, the process that attempts to suppress feminine jouissance. The hysteric's desire not only challenges the existing systems of knowledge but also an alternative knowledge. As knowledge breaks away from notions of truth and authenticity, it leads recognition as a construction. Cixous counters the desire of the body with a multiplicity of voices and discourses, none of which dominates, which destroy the Grand Narrative and through the proliferation of many narratives (Lyotard, 1985).

Cixous reinscribes woman's pleasure through desire. She reverses the idea that woman exists before desire. It supports both the post-structuralists and the Buddhist interpretation that desire creates the subject. For Cixous, woman's desire is enacted upon by a bisexual "other" i.e. the unconscious and its *jouissance*. She requires women to write themselves (*ecriture feminine*) through their bodies. The unconscious and *jouissance* inscribed on the body forms a signification. Both Foucault and Cixous argue that because the body is the site of a struggle for power, it is a site of power.

Luce Iragary also challenges the established ways of thinking, speaking and writing by theorizing the feminine discourse – *parler femme*. Iragary argues that Lacan's theory is concerned with the politics of feminine desire and how the terms 'lack' and 'otherness' portray the perception of women. While Lacan considers phallus as the signifier of desire, he fails to critique it. Thus, he inhibits the exploration of feminine desire. Iragary sees psychoanalysis as having the potential to develop an economy of the feminine. Although *parler femme* and *ecriture feminine* are not the same concepts, they share the goal of opening up the 'space' in which woman represents her desire. Iragary wants to develop knowledge so that women can know what they want and have a language in which to express it. Her strategies include the dismantling of masculine psychoanalysis and philosophy and developing a discourse where women enjoy their bodies and speak of their desires in a different language, She calls that enjoyment 'self-affection' which derives from being physically different from men. Iragary argues that men experience physical pleasure always through an

intermediary, but women's desire and pleasure is something continuously generated through their bodies. She speaks of the analogy between women's sex and speech, the connection being the lips as labia. The lips of speech link with the lips of woman's genital. Both are necessary for desire, and both are sites of power, control, and rebellion.

It appears that feminine desire and speech point to the central issue of subjectivity and desire of being which masculine ideology defines, controls, and oppresses. Kristeva consistently argues that desire and subjectivity interweaves so tightly together that we cannot think of one without the other. She contends that both desire and subjectivity present analysts with a particular difficulty, since both constitute an active sense of becoming. Here, Kristeva supports the Buddhists by saying that the subject is constantly in a state of being formed which she calls the 'subject-in-process'. This is not only due to the unstable site on which subjectivity is constructed, but also it results from the continuous operation of forces such as cultural, temporal, psychic, political and so on. Hence, her scheme allows desire to belong to both a type of emotion as well as a class of individual. Central to her theory, like Lacan, is the desire for the signifier (the drive to be in the symbolic) who makes desire to be part of the social fabric. What it amounts to in this argument is Heidegger's notion of Being *(Dasein),* instead of a fearful state of 'lack' (Loy, 1988), and the consequent Dasein's Being expressing itself as care *(cura).* In fact, Heidegger insists that 'wish' (Freud's *Wunsch*) and 'urge' (Lancan's *pulsion*) are derivatives of *cura*. Kristeva, in turn, argues that desire is the praxis of *cura* (Kristeva, 1984:132). Furthermore, because the signifier can never be possessed, Kristeva argues that desire is a process of negativity. In Buddhism, however, unwholesome or unhealthy desires co-exist with their counterparts wholesome or healthy desires such as generosity *(alobha)*, friendliness *(adosa)* and wisdom *(vijja)*. From the Buddhist perspective, unwholesome desire or the process of negative desire in the psychoanalytic sense disintegrates and dissolves as the symbolic 'I' experientially realizes its own nature of being as 'subject-in-process'. Nevertheless, Kristeva's subject of desire, who lives at the expense of her drives, is ever in search of her lacking object. The sole source of this praxis is this quest of lack, death and language (Kristeva, 1984:132). The key feature of Kristeva's definition of desire is the split subject, which can be both masculine and feminine. This fragmented subject operates in terms of paranoia and desire: 'The subject is a paranoid subject constituted by the impulse of Desire that sublimates and unifies the schizoid rupture' (Kristeva, 1984:134). The subject type is determined through the interplay of fear, loss and revulsion. Relationship

to desire defines the subject of abjection. What we desire in abjection is the collapse of meaning rather than the stabilization of some signifying practice. Kristeva calls it *chora*, the site of the instability of meaning and signification. She argues that the desire is the manifestation of the repressed *chora* and contends that the text offers the space to include *jouissance* that goes beyond desire and social repression.

For Kristeva, desire unsettles meaning, disrupts the complacency of knowledge, and forcefully confronts the subject with questions of the self. Deleuze and Guattari's remarks support what she has brought back to the fore that validates the Buddhist notions of desire and non-self:

> Desire is not bolstered by needs, but rather the contrary; needs are derived from desire; they are counterproducts within the real that desire produces.
> If desire produces, its product is real… Desire does not lack anything; it does not lack its object. It is, rather, the subject that is missing in desire or desire that lacks a fixed subject… Desire and repression operate in society as it is, and are affected by its every changing phase.
> Surely reason is to be found, first and foremost, at the core of maddest desire! (Deleuze & Guattari, 1983).

To conclude, post-structural deconstructionists, psychoanalysts and feminists validate the Buddhist notion that desire causes existence, suffering and ceasing of suffering. However, the Western deconstruction of desire is based on linguistic and conceptual reasoning, with an exception of feminist embodiment of desire, as opposed to integration between bodily feeling and conceptual thinking like the Buddhists. Western tradition endeavours to modify emotional and moral issues through rational thought. Emotion as embodying intentional logic has been ignored. As discussed in chapter 1, psychotherapy as a moral enterprise (Margolis, 1966) deals with the moral dilemma of emotional desires. Therefore, its major task of dealing with ethical issues in personal and social relationships cannot be ignored.

Desires and 'Ignorance' of Ethics in Psychotherapy

Although the Western concept of "the desire for the "other" and "care" propounded by Lacan and the Poststructuralists concurs with the Buddhist notion that desires play an integral part of suffering, psychotherapy does not see desires as moral issues that need addressing directly. Scientific psychotherapy only deals directly with distorted Cognition (e.g. Cognitive Therapies), maladaptive Behaviour (e.g. Behavioural Therapies) and irrational affect (e.g. Body-oriented therapies) in that order, rather than the reverse or an integrated three.

In Western tradition, a biological theory of causation explains that human suffering is due to the structure and function of the brain, a neurotransmitter abnormality or genetic inheritance. A corollary to this approach is that when we reach the highest state of evolution we will have acquired enough knowledge and technology to overcome suffering and manipulate the existence itself as we like it. Psychosocial approaches follow along the same line of thinking in attempting to lessen pain and increase pleasure through further knowledge.

In particular, psychological theories frame suffering in terms of an inability to fulfill emotional desires and the needs which are in conflict (the Conflict Model), inconsistent or incongruent (the Consistency Model), and unfulfilled or naturalized (the Fulfillment Model). Although these models build their structures within the social framework of the society, their treatment of the desire is structural and rational but not a direct treatment of their meaning and function.

Psychodynamic approaches focus on the tension-reduction (the pleasure principle) of desire and the interplay between respective expression and inhibition of the life and death instincts constituting the main processes of personality. In Freudian psychoanalysis, the abnormal behaviour is caused by unconscious conflicts between the three parts of the psyche — the id, ego and superego. Freud believes that primitive urges from the id, or overwhelming feelings of guilt from the superego, cause the ego to develop elaborate defense mechanisms and compulsive or self-defeating behaviours. Freud's concerns revolve around uncovering repression, guilt and so on rather than building up a practical theory based on morality, focus (concentration) and understanding.

Besides the theorists who emphasize 'psychosocial conflict' between the self and society such as Freud, Henry Murray, Erik Erikson, the Object Relation theorists like Heinz Kohut's self psychology and Eric Berne's Transactional Analysis, other theorists like Otto Rank, Carl Jung, and Fritz Perls, have emphasized 'intrapsychic conflict' (conflict within the self) as a causal model of abnormal behaviour. For example, Fritz Perls views the cause of intrapsychic conflict as not taking responsibility, and conformism as the expression in adulthood of not having learned courage in early development. The conformist feels worthless and insecure because of the build-up of ontological guilt through frequent choices of the past rather than the future.

European Existential therapists also follow the conflict model of causation by focusing on the concerns that are rooted in the individual's existence. They come closer to dealing with emotions and values directly. The dynamics of our movement and emotions relate to what we value in things and people we approve or disapprove. The more we value something, the more we are willing to give up other things. Values motivate and guide our actions and attitudes. According to the value we attach to something, we are willing to expend more or less energy. Values are what determine the dynamics of our existence. They are the key principle of onto-dynamics (Duerzen-Smith, 1988).

American Existential therapists, on the other hand, simply state the four dimensions of death, freedom, existential isolation and meaninglessness as the "givens" in existence. The "givens" of existence are certain ultimate concerns, certain intrinsic properties that are an inescapable part of a human being's existence in the world. These givens correspond with Anglo-European concerns of physical, social, personal and spiritual dimensions of existence. The individual's confrontation with each of these facts of life constitutes the content of the existential dynamic conflict. Existential psychodynamics refers to these four ultimate concerns, and to the conscious and unconscious fears and motives spawned by each. The dynamic existential approach retains Freud's dynamic structure, but exchanges the content of "drive, anxiety, defense mechanism" sequence to "awareness of ultimate concern, anxiety and defense mechanism" format. However, both formulas assume anxiety as the fuel of psychopathology. Psychic operations, some conscious and some unconscious, evolve to deal with anxiety and these psychic operations or defense mechanisms constitute psychopathology. Although these mechanisms provide safety, they invariably restrict growth and experience. The difference between Freud and existential dynamics is that the former begins with "drive" and the latter with awareness and fear. Existential

therapists see the client primarily as a fearful, suffering individual rather than as an instinctually driven one. Unlike Freud, existential therapists consider that the individual's earliest experiences, though undeniably important in life, do not provide an answer to the fundamental question which undercuts one's personal history, situates human predicament and presents us with the question, "what are the most fundamental sources of dread?" (Yalom, 1980).

Existential approaches are comparable to the Buddhist notion of suffering *(dukkha)*. However, the Buddhists focus on the emotions of craving and clinging as the origin of existential angst, rather than suffering as a given condition. When the Buddhists say to be born is to suffer, they refer to a causal consequence resulting in 'rebirth' and subsequent actions (*kamma*) causing further suffering rather than an existentially predetermined fate.

On the other hand, George Kelly (1955) propounded cognitive dissonance as the cause of abnormality. The Personal Construct Theory describes the tendency of the personality to predict and control the events one experiences. Personal construct theory reminds us of the Buddhist notion of construction of mental formations, including the concept of the self, emotional and motivational constructs. The cognitive dissonance model of Leon Festinger (1957) is to minimize large discrepancies between expectation and occurrence while maximizing small discrepancies between them.

The Fulfillment and Actualization models, such as Carl Rogers' (1965) client-centered therapy, represent an attempt to help the client to actualize their inherent potentialities. These models view the blockage of normal growth potential as the cause of suffering. Similarly, Abraham Maslow (1968) focuses on the push toward the actualization of inherent potentialities and the push to satisfy needs ensuring physical and psychological survival. Others, like Eric Fromm (1947) and Alfred Adler (1927) strive toward the expression of one's human nature and perfection respectively. Costa and McRae (1980), on the other hand, consider personality as biological striving to express behaviour in thoughts, feelings and actions that best reflect one's inherent pattern of the five personality factors. Gordon Allport (1968) views it as functioning in a manner expressive of the self to satisfy biological survival needs.

In Albert Ellis's RET, very little causal theorization is available, except that it focuses on the core tendency of personality to think irrationally and harm oneself, then to gain understanding of one's folly before training oneself to change from self-destructive ways. This is not a conflict position because the second tendency corrects

the first for fulfillment. Aaron Beck's Cognitive therapy similarly views the cause as the result of faulty thinking.

For radical Behaviourists, maladaptive behaviours learned through respondent and operant conditioning, and modelling cause personality problems, although moderate Behaviourists still believe in the tension-reduction principles.

Systemically oriented family therapies view the suffering of the identified patient (IP) and the family as caused by faulty family dynamics. Encounter group therapies see it as the result of blocked personal growth and life crises, and Support group therapies consider it as due to self-destructive behaviours and new life challenges.

All of these therapies focus on the resolution of conflict, inconsistency and non-fulfillment of cognitive or affective concepts at interpretive, behavioural and transactional levels, rather than at the observation of 1st person level of experience, understanding and the extinction of unhealthy desires.

Conclusion

In summary, this chapter examines the different emphasis on thinking and feeling between psychotherapy and Buddhism in treating unhealthy desires. Though Western tradition acknowledges both feeling and thinking, only after the works of Darwin, James and Freud, emotions became a more acceptable subject of study. However, James' emphasis on bodily sensations and *ignorance* of the cognitive aspect on emotion leaves the gap in understanding the interdependent arising of sensations, perception, conception and consciousness of emotional desire and suffering. Psychotherapy including psychoanalysis still treats desire with rationalized concepts or conceptualized reasons rather than treat desire directly and from its interdependent experiential arising.

This chapter elaborates on cognitive theories of emotions that connect knowledge, emotion and evaluation that contribute to the meaning of emotional desire. It also compares similarities and differences between realistic and unrealistic evaluations between Western and Buddhist traditions.

In addition, this chapter discusses Western textual deconstruction of desire from poststructural and feminine perspectives as conceptual disassembling of emotions rather than uprooting the cause to cease the suffering. Poststructuralists define desire as text or

concept based on differences between the self and the desired other. They also construe reading as an act of desire to construct or deconstruct its meaning. Sending texts or letters as signs of desire is a deferral because there is time delay between sending and receiving of the text and its arrival and non-arrival of the desired or intended meaning. Poststructuralists postulate so far as to say that our contact with reality, once we acquired language, is through nothing but signs and we can think nothing outside of the text.

Feminists, on the other hand, see that as a masculine discourse that oppresses, controls and limits the 'space' for females to speak or write about their pleasure and desires. Accordingly, women generate desire and pleasure continuously through their bodies as the lips of speech link to the labia of women's sex. Both represent necessary sites of desire for power, control and rebellion. Feminists reverse the idea that women exist before desire. Feminists support the Buddhist notion of non-self by saying that the subject is in a constant state of being formed; desire does not lack its object but it lacks its fixed subject and the desire is affected by every changing phase of the society.

Finally, this chapter highlights the *ignorance* and neglect of Western psychology in not integrating desire with personal virtue and social ethics into therapy that the Buddhist psychology considers a vital component in liberating the self from suffering. Psychotherapy does not see desires as moral issues that need addressing directly. In particular, this chapter points out the difficulties of Western theorizing on 'the cause and the cure' of psychological suffering by well-known therapies.

Chapter 7

Desire as the Cause of Suffering

The previous chapter discussed desire as the cause of existence, suffering, and the clue to cessation of suffering from Western and Buddhist perspectives. The present chapter elaborates on the details of mental concomitants *(cetasikas)* or self-talks that accompany the mind to arise as emotional desires. Though the colouring made by mental concomitants to the mind manifests in wholesome, neutral, or unwholesome desires, this chapter elaborates only on unwholesome desires that are immediately relevant to psychotherapy by drawing a comparison between a Buddhist view and the Aristotelian table of vices of deficiency and excess. Aristotle considers the mean between deficiency and excess as the virtue to change an incontinent *(akratic)* man into a happy *(eudaimonic)* one.

For the Buddha, human beings possess desires that are more wholesome in general than unwholesome. Thus, the Mahayana Buddhist tradition makes a statement about everybody as having a 'Buddha nature'. The Western notion of having to break the law to fulfill the pleasure of repressed desire only corresponds to the Buddhist mental concomitants of unwholesome or unhealthy desires *(akusala cetasikas)*. From the Buddhist perspective, taking action with wholesome desires *(kusala cetasikas)* and purifying one's mind with meditation leads the way to attain peace and happiness of *nibbana*.

Feeling and the Formation of Desire

Before forming any kind of desire, the body has to experience sensations when it encounters sense objects. As all sensations contain hedonic tones, we usually approach pleasant feelings and avoid unpleasant ones. Since we think with objects of

consciousness such as images, ideas and concepts, we silently talk to ourselves to create meaning by attributing positive, negative, or neutral value to these feelings. Thus, these evaluated feelings come to be known as emotions that move us into action within social and environmental contexts. As written language developed, we added scripts to the sounds to evoke emotions and continued to invoke relationships with others and the environment in different ways since Homeric times. This section discusses how sensations or feelings labelled by language concepts create craving self-talks or desires. Psychotherapy analyses craving self-talks within the contexts of social and environmental functioning through therapeutic conversations. However, psychotherapy processes the self-talk from a perspective different to the Buddhists. As stated earlier, while psychotherapy focuses on the cognitive aspect, the Buddhists emphasize both affective and cognitive aspects.

The Buddha summarizes craving self-talks as mental factors of delusion *(moha)*, greed *(lobha)*, and hatred *(dosa)*. Each individual makes these self-referent verbalizations within an interdependent context of self, other, and environment. The Buddha calls these verbal fabrications as mental formations or mental activities *(sankhara)* in naming the experience of the other four aggregates - body *(rupa)*, sensation *(vedana)*, perception *(sanna)* and consciousness *(vinnana)* and setting preconditions for speech (Thanissaro, 2002). Not only delusion but also greed and hatred form part of the verbal fabrications that are involved in referring to the self against the background of others and environments both natural and social. Moreover, these three main categories of desires stand interdependently as I-dentification of feelings and confirmation of Self-authority within a larger context of the self-other-environment matrix.

The *Visuddhimagga* (XVII, 234-236), one of the most often quoted Buddhist commentary texts, classifies these cravings into 108 kinds of self-talk. Six kinds of craving account for the objects experienced through the six sense doors (sight, sound, smell, taste, touch, and thought). Each of these six sense doors multiplies threefold according to its mode of happening: craving for sense objects *(kama tanha)*, craving for becoming *(bhava tanha)* and craving for non-becoming *(vibhava tanha)*.

The six sense doors and their accompanying mental factors, *cetasikas*, crave for sense objects *(kama tanha)*. We cling not only to visible objects or sounds but also to sensory modes of seeing and hearing. Wrong view *(miccha ditthi)* may or may not accompany such sensuous craving. On craving for becoming *(bhava tanha)*, the eternity view *(sassati ditthi)*, - wanting the pleasant experience to last forever - can arise with

what is experienced through each of the six doors. On craving for non-becoming *(vibhava tanha)*, the annihilation view *(uccheda ditthi)* can arise due to the changing nature of things with what is experienced through each of the six doors.

The Buddha explains 18 craving-verbalizations dependent on what is *internal* to his disciples:

> "And which are the 18 craving-verbalizations dependent on what is internal? There being 'I am', there comes to be 'I am here', there comes to be 'I am like this' ... 'I am otherwise' ... 'I am bad' ... 'I am good' ... 'I might be' ... 'I might be here' ... 'I might be like this' ... 'I might be otherwise' ... 'May I be' ... 'May I be here' ... 'May I be like this' ... 'May I be otherwise' ... 'I will be' ... 'I will be here' ... 'I will be like this' ... 'I will be otherwise.' These are the 18 craving-verbalizations dependent on what is internal". (AN 4:199)

These internal dialogues show the desire of a person to see himself to be and to evaluate, to intend, to wish and to will himself to be in the future.

The Buddha also proffers 18 other craving-verbalizations dependent on what is *external*, which provide the reasons to express intention, wish and the existence of an "I":

> "And which are the 18 craving-verbalizations dependent on what is external? There being 'I am because of this (or by means of this) ', there comes to be 'I am here because of this', there comes to be 'I am like this because of this' ... 'I am otherwise because of this' ... 'I am bad because of this' ... 'I am good because of this' ... 'I might be because of this' ... 'I might be here because of this' ... 'I might be like this because of this' ... 'I might be otherwise because of this' ... 'May I be because of this' ... 'May I be here because of this' ... 'May I be like this because of this' ... 'May I be otherwise because of this' ... 'I will be because of this' ... 'I will be here because of this' ... 'I will be like this because of this' ... 'I will be otherwise because of this'. These are the 18 craving-verbalizations dependent on what is external" (AN 4:199)

Using external conditions as reasons, these expressions validate one's desire to be and to evaluate as well as to intend, to wish, and to will oneself to be in the future. Further, the Buddha clarifies each of the 36 craving-verbalizations within the timeframe of the past, the present, and the future. Thus, the 36 craving self-talks in the past, the 36 in the present, and the 36 in the future make up 108 verbalizations.

The Buddha makes it clear that though these internally (self) referenced talks and externally (other) referenced talks stand for all self-talks that shuttle back-and-forth between the past, present, and future time frames, they do not free the person from suffering. Instead, when the frequency, intensity, and duration of these craving-verbalizations become severe, one develops clinging *(upadana)* to them to eternalize or annihilate their existence and experience. 'Clinging', according to Vism XVII, is an intensified degree of craving *(tanha)*. The four kinds of clinging are: sensuous clinging *(kamupadana),* clinging to views *(ditthupadana),* clinging to mere rules and ritual *(sílabbatupadana),* clinging to the personality-belief *(atta-vadupadana).*

Like the Buddha, psychotherapy also refers to self-talk as the cause of internal and external inconsistency, conflicts, and the non-fulfillment of desires. However, the way psychotherapy treats this self-talk differs from the Buddhist approach. Psychotherapy considers that faulty cognition or irrational thinking causes emotional problems and it reverse-engineers the self-talk. The Buddha, on the other hand, does not see faulty labelling of feelings or illogical thinking as the cause of emotional problems. The Buddha views contact with sense objects that already contain a hedonic tone as creating craving. Our desire for sense objects (including thoughts that are the objects of thinking) ranges from minor interest to the greatest greed. Conversely, it varies from a minor annoyance to the greatest hatred. These opposing ranges of emotions develop due to our ignorance *(avijja)* of knowledge in the changing nature *(anicca)* of things as they are. Thus, we develop our belief and desire to seek sensuous pleasure, to eternalize, or to annihilate our self-existence. This is reminiscent of Freud's psychosexual development, and the pleasure principle of the life instinct *(eros)* and the death instinct *(thanatos).* However, the Buddhist treatment directly accesses the source at the feeling level.

In sum, all healthy and unhealthy self-talks occur in mental formations *(sankhara)* which gives birth to consciousness *(vinnana)*. Consciousness alone does not know that it is healthy or wholesome *(kusala)* or has unhealthy or unwholesome *(akusala)* concomitants. Consciousness only knows its objects. The simile of colourless water compares itself to the non-judgmental quality of the mind *(citta)* until feeling, perception and conceptual self-talk *(cetasikas)* – red, yellow, blue or black dye – of mental formations *(sankhara)* are added to the water. Then, consciousness becomes wholesome or unwholesome. Unwholesome self-talks or desires influence and direct the mind to perform unwholesome thought, speech, and action that lead to suffering.

Mental Factors as Co-conditioners of the Meaning of Desires

The previous section discusses how craving self-talks begin at contact sensations, which through the interdependent process with other four aggregates manifest in identifiable speech and action to fulfill one's desires. Subsequently, the discussion has also elaborated on the divide in emphasis between feeling and thinking where psychotherapy focuses its treatment on verbal concepts and thoughts while the Buddhists pay attention to feeling within an interdependent context of the five aggregates. At this point, it is pertinent to bring in the details of these self-talks that arise with concomitant mental factors *(cetasikas)* which accompany the mind *(citta).* In other words, they give meaning to the mind to co-create or co-arise as it desires.

Mental factors or mental concomitants that arise and perish together with the mind influence the mind to be bad, good, or neutral as they arise. These factors make meaning for the mind to evaluate the situation and take action. While modern and postmodern thinkers debate the meaning and deconstruction of the desire conceptually, the Buddha who existed over 2500 years ago – approximately 100 years before Socrates and Plato - did not dichotomize the desires as rational or irrational. He places them within the context of personal virtues and social ethics. On the other hand, Nussbaum (1994) comments that Aristotle's *Nichomachean Ethics* (Irwin, 1985) [which appeared approximately 200 years after the Buddha] inconsistently calls emotions irrational. Other authors such as Herdsman (1992) and Burnet (1980) argue that Aristotle's notion of *acacia* or *acrasia* (moral incontinence) – feeling (such as sexual appetite) overpowers reason - was misunderstood. Whether the *akratics* are asleep, drunk, mad, or ignorant of conflicts between desires and knowledge, appetite and correct reasoning with universal and particular premises or beliefs, they fail to act or ignore what they know as good without full appreciation or understanding. An example of an actor or a young learner who can recite verses without fully grasping their meaning, illustrate this point. Burnyeat (1980) argues that for the developmental stages of virtuous acts we should teach the child not only to perform but also to accept them as something people do. However, his method of assimilation falls short of Aristotle's desire for the child to "grow into" the virtuous behaviour. Burnyeat's method entirely depends on repetitive association or conditioning.

Aristotle's list of 12 virtues and vices[21] appears somewhat comparable to the Buddha's (52)[22] mental concomitants *(cetasikas)* that accompany the mind *(citta).* However, while Aristotle's ethical theory places great emphasis on external factors in one's life, particularly good luck in terms of family and friends, health and so on, Buddha deconstructs the distinction between internal and external factors for moral development by placing emphasis on interdependence between them. Aristotle's *final cause,* which he maintains as final, is *eudaimonia* – happiness or "…actualized the potentials that define human…" (Tabensky, 1998, v).

Aristotle believes that the human soul has an irrational element, which we share with animals, and a rational element that is distinctly human. The most primitive irrational element is the vegetative faculty, which is responsible for nutrition and growth. An organism, which does this well has a nutritional virtue. The second tier of the soul – the appetitive faculty – is responsible for our emotions and desires.

	Calculative -- Intellectual Virtue
Rational	
	Appetitive -- Moral Virtue
Irrational	
	Vegetative -- Nutritional Virtue

Table 7.1 Aristotle's Divisions of the Soul

This faculty is both rational and irrational in that only humans as opposed to animals have a distinct ability to control these desires. He considers that the purely rational part of the soul, the calculative, which has the mastery of these abilities called intellectual virtue.

The differences between Aristotle and Buddha are threefold: First, definition and derivation of desires versus mental concomitants. Second, fixed duality of virtues and vices versus an open paradigm for the development of what Arieti (1976) called the third-order emotions (discussed in chapter 9). Third, the method of arithmetic *mean* to happiness versus the middle path of supreme and pure state of wisdom and compassion, which surpasses all mundane conditions.

Aristotle's successors believe that happiness flows from a reduced attachment to unstable elements of the world by extirpation of passion. This is what the ancients called *ataraxia*[23], peace of mind or emotional tranquility.

Aristotle's virtues appear to be ideas and concepts for the person to take training in, whereas the Buddhist virtues integrate an interdependent practice of virtuous ethical behaviour and related development of meditative concentration and reflective wisdom of understanding.

Aristotle defines that the ability to regulate desires is not instinctive, but the result of training and practice. He also thinks that if we regulate our desires too much or too little, then we have problems, e.g. excess, or deficiency of gymnastic exercise is fatal to strength. He believes that these desire-regulating virtues are character traits not to be confused with emotions or mental faculties. Buddha, on the other hand, considers that they are mental concomitants that embody both affective and cognitive elements; they are one of many mental formations *(sankhara)* including emotions, desires, and beliefs. Buddha identifies 52 mental concomitants that consist of 13 neutral, 14 unwholesome (vices) and 25 wholesome (virtues) factors that colour our mind in making meaning and decision to act. Of 13 neutrals, 7 factors constantly accompany all states of consciousness and 6 others variably appear with some conscious states. Though 25 wholesome factors counteract 14 unwholesome ones like Aristotle's table of virtues and vices, the Buddhist virtues do not operate on the Aristotelian principle of the mean between excesses and deficiencies. Aristotle is quick to point out that the virtuous mean is not a strict mathematical mean between the two extremes. It depends on the merit of the situation that is rationally determined. However, he admits that it is difficult to find the mean between the extremes. On the other hand, Buddha does not agree that unwholesome desires are part of the appetitive faculty of the soul. They are delusion or ignorance related desires that veil us from realizing our true potential to be wise and compassionate - the Buddha Nature. The Aristotelian final cause, on the contrary, is to realize our highest faculty, that is, of reason.

Comparison between the 14 unhealthy mental factors outlined by the Buddha and Aristotle's 12 excesses and deficiencies illustrates the cognitive-affective nature of the Buddhist goal.

The 14 factors belong to four groups of interrelated concomitants - delusion, greed, hatred, and laziness and doubt:

I -   Delusion - *moha* - leads the first group:
   1. Delusion, ignorance, dullness – *moha – avijja*
   2. Shamelessness, impudence – *ahirika*
   3. Recklessness, lack of moral dread – *anottappa*
   4. Restlessness, unrest, distraction – *uddhacca*.

II -   Greed – *lobha* - heads the second group:
   5. Greed, attachment, sensuous desire – *lobha – raga – tanha*
   6. Wrong view, wrong opinion – *miccha* 7. Pride, conceit – *Mana*

III - Hatred – *dosa* - explains the third group:
   8. Hatred, anger, aversion – *dosa – patigha*
   9. Envy, jealousy – *issa*
   10. Stinginess, avarice, selfishness – *macchariya*
   11. Regret, scruples – *kukkucca*

IV - Laziness and doubt – *vicikiccha* - capture the last group:
   12. Sloth, idleness – *thina*
   13. Torpor, lethargy – *middha*
   14. Sceptical doubt, perplexity – *vicikiccha*.

1. Delusion *(moha)*

Aristotle does not have a separate category for delusion as a vice. Unveiling delusion takes a unique position in Buddhist practice. Developing the right view gets a prominent mention as the first one in the Eightfold Path practice (discussed in chapter 9) although all eight strands strengthen interdependently. As stated previously, contact experience with sense objects defines the delusion of craving for existence or non-existence of the self. Sensuous craving led by the desire for more pleasant sensations wishes an eternalist view, which craves for becoming. However, sensuous craving led by rejection of unpleasant sensations desires an annihilationist belief, which craves for non-becoming. Therefore, craving for existence and non-existence are products of one's own conceptual construction arising together with perception of contact with sense objects.

Liberating oneself from such delusion requires experiential dissolution rather than conceptual deconstruction or book learning. Delusion compares itself to the

director of a modern day movie; it directs everything, but the viewer only sees the product, not usually the director. The deluded self also leads to the lack of ethical or social shamelessness, recklessness, and restlessness as discussed below.

2. Shamelessness *(ahirika)*

Aristotle mentions shamelessness as a vice of deficiency. As with most of his virtues and vices, they allude to external focus. Buddha elaborates on the lack of social or ethical shame in committing unwholesome thought, speech, and action to a village swine that does not feel loathsome in eating night soil *(Puggala-pannatti, 59)*.

Similarly, a shameless person regards doing unwholesome deeds as not embarrassing or shameful even though they commit such acts intentionally. In fact, the shameless considers the deed as something in which to take pride. For instance, criminals think that doing crime and doing time is a perfectly fine thing to be proud of. From a psychotherapeutic perspective, Nathanson (1992) has expounded how shame and pride shape our sense of self. In addition, Braithwaite (1989) argues that when shaming is done within a cultural context of respect for the offender it can be an extraordinarily powerful form of social control. These ideas have been incorporated into a current practice of "Restorative Justice" originated in Australia and New Zealand (Watchel, 1997).

3. Recklessness *(anottappa)*

Aristotle categorizes recklessness as the vice of excess in rashness - doing things in haste without having fear or dread of social or ethical consequences. For Aristotle, even the virtuous mean of courage is only really worthy when done from a love of honour and duty. Throughout the list, Aristotle insists on the autonomy of the will as indispensable to virtue. However, in Buddhist meditation, letting go dissolves the will of ego control. The Buddha compares recklessness to a moth, which is unaware of the consequences, flies into the fire, and plunges into it.

Recklessness also arises due to shamelessness and delusion, which clouds the mind from seeing the results of bad deeds. In doing bad deeds, the reckless person does not fear the impending consequences:

Fear of blaming or accusing oneself *(Attanuvada-bhaya)* of having no self-respect and losing self-esteem. Such a person feels oppressed by the thought, "Though many people think I am a virtuous gentleman, I know myself: I am not a virtuous man as they think. I am a wicked man who does bad deeds stealthily". *(atta* oneself + *anuvada* blame, accuse)

Fear of being blamed, being accused by others *(Paranuvada-bhaya)* in this way, "You are a wicked person, doing unwholesome, bad deeds". *(para* by others; *anuvada* blame, accuse)

Fear of suffering and punishment *(Danda-bhaya)* such as being killed by others for having committed murder; being beaten by the owner for having stolen his property; being killed for committing adultery; being imprisoned for various criminal acts.

Fear of suffering from great remorse *(Duggati-bhaya)* over one's bad deeds on his deathbed and the prospect of being reborn in the four woeful abodes in the next existence.

4. Restlessness, Distraction, Wavering *(uddhacca)*

Aristotle does not have an equivalent vice or virtue of restlessness. Restlessness means an inability to concentrate on any object steadfastly. Being distracted, one's mind wanders from this object to that object.

A wholesome opposite to restlessness in Buddhism is mindfulness *(sati)* as restlessness and distraction waver on the mind. Like minute particles of ash that fly about when a stone hits a heap of ash, the mind cannot settle quickly on an object but flits about from object to object. When overpowered by distraction, one can become a drifter, a floater, a loafer, or an aimless person.

5. Greed, attachment, sensuous desire *(lobha)*

Aristotle's vice of excess such as intemperance would come under the Buddhist construction of greed as attachment for sensuous objects. Pleasant feelings may accompany greed. When accompanied by pleasant feelings, they become objects of attachment. . The intrinsic nature of desiring does not give up, no matter how much one

can acquire even happiness in meditative concentration *(jhana).* It always looks for something more or new. Attachment leads to ignorance, shamelessness, recklessness, and restlessness. Ignorance does not see the true nature of the object of clinging; it does not see that it is only a conditioned reality, which does not last. Shamelessness does not feel shame, recklessness does not feel fear for others, and restlessness does not know concentration.

Different degrees of greed attach to different kinds of objects. Other names, such as lust *(raga),* covetousness *(avijja)* and craving *(tanha)* apply to greed. Greed can be coarse or subtle, such as hoping or expecting. A coarse greed motivates an unwholesome course of action through body, speech and mind, e.g. stealing, sexual misbehaviour, lying, slandering and idle talk. However, if one merely *wishes* to have someone else's property but does not *plan* to take it away, greed does not qualify an unwholesome course of action. Only when one really plans to take away someone else's property does it qualify as an unwholesome course of action through the mind.

All degrees of greed court suffering. Even when it does no harm to others, greed clings to the pleasant object such as sight or sound and takes it as happiness. When the pleasant object is absence, aversion arises.

Greed-rooted consciousness has both delusion *(moha)* and greed as its roots. This kind of attachment likens itself to the monkey catching glue[24] (V, *Maha-vagga,* Book III, Chapter 1, 7).

The true characteristic of greed only appears when one performs an act of generosity, as many moments of greed appear in between the moments of true generosity. For example, a "do-gooder" may conceal his need to be needed by others.

However, knowledge about the dangers of wanting pleasant things, possessions, and attachment to others does not eradicate greed. It does not mean that one has to give up what one has, but to develop an understanding that whatever arises does so because certain conditions prevail. For example, greed also stands for *pema, tanha, raga,* or *samyojana.* The term *pema* means the love exchanged between sons and daughters, brothers and sisters, husbands and wives or members of the family and relatives. Therefore, *pema* equates sincere love. This kind of sincere love also refers to *samyojana,* which means binding one person to another like strings bound together to form a rope. Attachment for each other does not have to lead to the world of misery if one has the support of wholesome deeds. Hence, the metaphor: 'a stone sinks in water, but will float if carried on a boat'.

Together with its two great followers – wrong view (*ditthi*) and conceit (*mana*), greed extends the life cycle of suffering or the round of rebirth known as *samsara.* Because of this, all three collectively acquire the name worldliness (*papanca dhamma*).

6. Wrong View *(ditthi)*

'Wrong view' leads a gateway to delusion, confusion, and ignorance. Aristotle does not list wrong view as a vice. From the Buddhist perspective, the wrong view produces all excesses and deficiencies listed by Aristotle. The 'wrong view' provides a clear example of how craving-verbalizations take hold of one's thinking and belief systems. The thinking part of our mind summarizes or translates our contact experience with the world into concepts and words. Once concepts translate themselves into action, and the resultant experience from such action confirms the concepts, they establish a belief system. Depending on the belief system, one may distort the view of realities and misinterpret an event. For example, when we hear something we cling to the self[25] that hears rather than the element. We do not take it as a sound, but we take it as a person or a voice or a car.

One tends to cling to an idea of the self that coordinates all different types of experience. We may think that we can look at someone and listen to his words at the same time. When hearing appears, there can be an awareness of its characteristic so that right understanding can know it *as it is*: as only a type of mind, not a self, which hears. We may have doubts about the difference between the characteristic of hearing and paying attention to the meaning of the sound. Extremely fast input of experiences from all the six doorways may confuse us. Nonetheless, hearing does not experience the object of thinking.

'Wrong view' may take a wrong understanding of permanence for what is impermanent or self what is not self. The 'wrong view' may lead to a wrong path and wrong practice. In the time of the Buddha, some people behaved like a dog or like a cow because they thought that such practices would lead to purification.

There are many other kinds of 'wrong view' such as eternalism that believes in a permanent self and annihilationism, which believes in annihilation of the self after death. On the other hand, one may hold a "semi-eternalistic view" which believes that some phenomena are eternal while others are not, or sometimes one may vacillate between the eternalistic view and the annihilistic view.

'Wrong views' on action *(kamma)*[26] taught at the time of the Buddha include that:

- There is no result of cause and effect *(natthika-ditthi)*
- There are no causes (in any happening, *ahetuka-ditthi)*
- There is no such thing as cause and effect *(akiriya-ditthi)*.

Although these three views are distinct from each other, they are related. When one does not see action as cause, one does not see its result either, and when one does not see the result of action, one does not see action as cause either.

We may think that we have to follow rigid disciplinary action to eliminate unhealthy self-talks. However, accepting unwholesome mental factors has an advantage. Unless we get to know them, we will not be able to understand their characteristics and eradicate them. Very often, there is forgetfulness in everyday realities but sometimes mindfulness may arise and then we can learn the difference. Nevertheless, those who have tendencies to 'wrong view' lean towards environments and people who have 'wrong view' and thus they accumulate more and more 'wrong views'[27].

'Wrong view' and greed-rooted (greed-based) mind can be reciprocally reinforcing[28]. Many other 'wrong views' base their theories on speculative concepts[29].

When we think of concepts such as people and things, it is not necessarily a 'wrong view'. This is conventional reality as opposed to the ultimate one, which holds the view that everything is insubstantial. An ordinary person, who has not eradicated 'wrong view' still, has the conditions to neglect social ethics - he still has the conditions for killing, stealing, sexual misbehaviour, lying and so on.

In conclusion, theoretical understanding cannot eradicate 'wrong view'. Although a conceptual understanding of realities can condition the arising of mindfulness, we are forgetful (not mindful) of the realities of the object. For example, when we feel hot, we have aversion and then we are forgetful of realities such as heat, feeling, or aversion. However, it needs to be emphasized that a lack of particular knowledge is different from 'wrong view' or self-delusion.

7. Pride, Conceit *(mana)*

Aristotle sees over-ambition and vanity as vices of excess and lack of courage and undue humility as vices of deficiency. He considers proper ambition or pride and magnanimity as the virtuous means. The Buddhist notion of loving-kindness *(karuna)* resembles magnanimity. However, the Buddha views pride or conceit as unhealthy mental concomitants. Conceit may occur in someone who feels actually superior, equal, or inferior to others. Even when we do not compare ourselves with others, we may find ourselves important and then there is conceit. Conceit always goes together with attachment, with clinging. The greed-rooted mind without 'wrong view' may sometimes be accompanied by conceit, and sometimes not. The Buddhist non-greed *(alobha)* represents healthy mental concomitant that counteracts pride or conceit.

The "Book of Analysis" (881) classifies conceit in many different ways to show its different aspects. For example, when someone has a self-disdain or a self-contempt, he still upholds himself with self-disrespect conceit *(omana).* An over-estimating conceit *(adhimana)*, for instance, shows our desire to prove our value to others, for example, in the field of knowledge even though education is something one has learnt from others and is not an extraordinary achievement. We like to be somebody who is esteemed, honoured, and praised. Our actions, speech, and thoughts are often motivated by an idea of competition; we may not want others to be better than we are, even with regard to wholesome deeds *(kusala kamma)* and right understanding *(panna).*

Conceit is a conditioned phenomenon *(sankhara dhamma).* There is ignorance shamelessness, recklessness, and restlessness in conceit. Even those who have eradicated the 'wrong view' of self may still cling to mind and body with conceit. Only the emancipated *(arahat)* is said to be able to eradicate conceit completely.

8. Hatred, anger, aversion *(dosa)*

Aristotle lists irascibility and righteous indignation as a vice and a virtue respectively. However, Buddha considers the latter as an unwholesome desire – an aversion common to anger and hatred that bring suffering. Hatred arises with an unpleasant feeling. When an unpleasant object impinges on the body sense, body consciousness experiences painful feeling of that object. Shortly after this process, hatred-rooted minds arise to experience that object with aversion.

There are degrees of hatred. It may be a slight aversion or it may be stronger from moodiness to bad temper and anger or hate. When hatred is strong, one may speak harsh words or throw things around. One may feel desperate enough to hit others, commit suicide or even homicide (van Gorkam, 2001).

All degrees of hatred are dangerous, as hatred accumulates and finds its object without the person realizing it. Hatred motivates unwholesome courses of action through body, speech, and mind: through one's body, hatred kills and steals when one wants to harm others; through one's speech, one harms others by lying, slandering and idle talk or rude speech; through one's mind one harms others via ill will. Hatred may cause sleeplessness, the loss of friends, and the loss of one's reputation, prosperity and wealth (Gorkam, 2001).

Hatred also blocks tolerance, consideration for the feeling of others and loving-kindness. The Buddha likens anger and hatred to an open sore. An open sore hurts at the slightest touch, it is foul and unpleasant to look at. Hatred may manifest its opposite - fear of people, situations, sickness, old age and death.

Numerous causes for hatred seem to come from outside of ourselves such as other people's actions or an unfortunate external event. Hatred often arises because of what others are doing or saying to us or to someone else. Even a good deed done to someone else can be a reason for annoyance if we dislike that person. However, the real cause, the Buddhists believe, comes from within us – very strong attachment conditions hatred. Loyalty kills.

Our rational mind thinks that hatred or aversion is so obvious that we should be able to control or eradicate it easily. Nevertheless, only right understanding can overcome such a state of mental rigidity. Aversive feeling or emotion of hate blinds our reasons from letting go of what we think of as "my hatred" and of realizing that it is only a kind of mind, which arises because of certain conditions. Buddha teaches that so long as we cling to the pleasant worldly conditions *(lokadhammas)* of gain, fame, praise, and pleasure, we are bound to have aversion and suffering when they change.

There may be intellectual understanding of worldly realities, but this understanding cannot eradicate hatred and unhealthy mental factors. The development of calm may temporarily eliminated them. However, only experiential understanding developed through meditative practice in *vipassana,* meaning "seeing things as they really are", can eradicate them. In addition, so much of our aversion about aversion and unpleasant feeling (aversion) which accompanies it lead us to believe that we cannot be mindful of the reality of the present moment.

Sometimes, we may think that we do not have hatred or anger, but this does not mean that we have eradicated hatred. The latent tendency of hatred gives rise to anger when conditions are right[30].

9. Jealousy, Envy *(issa)*

Righteous indignation in Aristotle's list of vices of excess comes close to the Buddhist idea of callousness and envy. Regardless of current connotative differences between these words they make hatred-rooted meaning in personal and social contexts. A particular word may fit a particular context better.

Envy or jealousy may arise when someone else receives a pleasant object and we do not. An unpleasant feeling always accompanies envy, because it dislikes the object[31].

Strong envy motivates an unhealthy course of action and it can even kill. Sympathetic joy *(mudita)* cannot eradicate envy, even if we have many moments of it. Only right understanding *(panna)* of mind and body can eventually eradicate envy.

10. Stinginess, avarice, selfishness *(macchariya)*

Aristotle listed deficiency of meanness, which accords with the Buddhist notion of stinginess or avarice (meanness) that does not arise with every hatred-rooted mind. Sometimes stinginess[32] refers to selfishness. When there is stinginess, we experienced aversion towards the object at that moment and the feeling is unpleasant.

We may be stingy not only with regard to things[33], but also with regard to words of praise to ourselves and to others. Praising someone's virtues is an act of generosity, which leaves no room for stinginess. There are many different ways to be wholesome in our daily life; there are opportunities right at hand for one kind of wholesomeness or other, no matter whether we are alone or with other people. We may even be stingy to share *Dhamma*[34] with others because we are afraid that they will acquire the same amount of knowledge as we[35] have.

We should remember that the characteristic of stinginess is the concealing of one's property because one does not want to share it. Clinging to possessions makes us difficult to detach from the self.

11. Regret, scruples *(kukkucca)*

Aristotle does not appear to include regret as a deficiency in his scheme of virtues. However, Buddha considers regret[36] as unwholesome as it always involves aversion towards the object that is experienced and arises together with unpleasant feeling.

The proximate causes of regret are unwholesome action *(kamma)* through body, speech, and mind[37] that has been committed and wholesome action has been omitted.

Regret is one of the hindrances *(nivaranas)* that forms a pair with restlessness *(uddhacca)*. The hindrances are unwholesome mental factors that hinder the performing of wholesome ones. Regret does not arise with wholesomeness. The mind filled with regret is not free. It is enslaved and it arises without peace and happiness.

12 & 13. Sloth or Idleness *(thina)*, Torpor or Lethargy *(middha)*

Aristotle's list does not include sloth and torpor or idleness and lethargy. They apply uniquely to the Buddhist path and always arise together as a pair. Arising of sloth and torpor points to having no energy and the inability to strive, unwieldiness, stiffness, and rigidity of the mind, sinking and shrinking of mental associations. This is a form of mental sleepiness associated with a random state of mind, which cannot arouse itself from laziness and discontent[38] to wholesomeness.

Sloth and torpor may arise together with greed-rooted states of 'wrong view' *(ditthi)* and conceit *(mana)* accompanied by a pleasant feeling or an indifferent feeling. They may also arise together with hatred-rooted mind of envy*,* stinginess, or regret accompanied by an unpleasant feeling.

Only the emancipated has eradicated sloth and torpor completely. The Buddha told the monks to be moderate in eating and warned them not to be attached to the "ease of bed", because such attachments give rise to mental sickness of sloth and torpor that destroy energy for wholesome act.

14. Sceptical doubt, perplexity *(vicikiccha)*

Aristotle does not include doubt on his list of vices. Buddha teaches that delusion-rooted mind accompanies sceptical doubt or perplexity about realities such as mind and body (materiality and mentality), cause and effect, the four noble truths and the principle of interdependent arising.

When there is doubt one wavers or wonders about realities and becomes uncertain to grasp (*Dhammasangani* 425), unable to come to a decision as to the object and unsure whether reality is permanent or impermanent.

Doubt differs from ignorance *(moha),* which refers to the ignorance of realities. However, doubt co-arises with delusion, which accompanies all unhealthy phenomena. When doubt accompanies the unhealthy mind, there cannot be determination *(adhimokkha)* which is to be sure about the object, neither can there be a wish-to-do *(chanda)* which searches for the object and wants it. The proximal cause of doubt is unwise attention to the object, which is experienced at that moment.

The object of attention may be a doubt about whether there is *nibbana* or supreme happiness that can be attained by ordinary people or doubt may pertain to the past, the present, the future and the possible development of right understanding *(panna)*. Doubt poses danger to mental development, and thinking cannot eliminate doubt. Only by mindfulness of doubt as an object of observation can doubt be eradicated.

Conclusion

In summary, two traditions – Buddhist and Western or the two ancients – Buddha and Aristotle are comparable at certain levels. Parallels exist between Aristotle's list of 12 vices and the Buddha's 14 unwholesome mental concomitants that lead to deluded action and suffering. While Aristotle's virtues find a solution at the mean between vices of excess and deficiency, Buddha's 38 wholesome factors purify the unwholesome mind with an interdependent development of universals and particular wholesome factors that evolve beyond dissolution of unwholesome ones. The

wholesome factors lead to the practice of virtuous and empathic ethics *(sila),* as part of a tripartite development together with absorption in concentrated clarity and calm *(samadhi)* and insightful understanding *(panna)* through reflection. Buddha primarily bases his approach on meditative observation of the unwholesome desires from the neutral space-in-between to understand the nature of change *(anicca)* of all things while virtuous ethical practices enhance the purification of the mind by letting go of permanent ego-self through realization of the non-self *(anatta)* and thus liberate the selfless being from suffering *(dukkha).*

At the core level of difference, Aristotle advocates the practice of an arithmetic mean between the dichotomy of vices and virtues for happiness whereas Buddha encourages the letting go of interdependent mental factors such as unhealthy, healthy, and neutral states to liberate the self from intrapersonal, interpersonal, and environmental suffering. In addition, while Aristotle considers the calculative faculty of intellectual virtue as the most important and rational for happiness, Buddha would regard all three – vegetative, moral, and intellectual virtues – as interdependent and equally important. As elaborated earlier, however, letting go of unwholesome mental states constitutes only part of the Buddhist practice to alleviate suffering.

The next chapter addresses the questions of how Western and Buddhist approaches deal with desires. It also criticizes the Western attempt to integrate with the Buddhist mindfulness for the survival of self-authority and a variety of Western treatment formulations. After elaborating on the Buddhist and Western models in therapeutic contexts, the chapter presents an integrated hypothesis between the Buddhist and Western approaches to the cessation of suffering.

Chapter 8

The Cessation of Suffering: An Integrated Hypothesis

This chapter discusses the differences between Western and Buddhist approaches in the formulation of treatment hypotheses to end the suffering of the self. The first section discusses the assumptions related to differences in meanings between the words "cessation" and "annihilation", and the connected question for extirpation of desires or learning to live with them. As all these questions and actions attempt to resolve the powerful control of unhealthy desires, formulation of a protective plan by any individual or psychotherapy would involve building the shield of psychological defense mechanisms and other armaments. In recent times, even the Buddhist meditation of mindfulness has been 'adjuncted' to Western treatment formulas to propagate the ego-control and independent self-authority, which is antithetical to the Buddhist path. The second section explores the Buddhist practice of the Middle Path from its neutral space-in-between to demonstrate how to overcome the Western conundrum of duality. The practice also suggests how Buddhist psychologists may conduct therapy by using both the space-in-between and shared space within the client-clinician-therapeutic environment context. Drawing from a reflexive model of consciousness and Buddhist meditation, I put forward a hypothesis to liberate one from being a victim of ego-control to a victor of egoless self-authorization.

Cessation or Annihilation of Unhealthy Desires?

While both Western and Buddhist traditions agree on the importance of understanding desire in overcoming suffering, there is confusion about the word "cessation" used by the Buddhists. It started from Freud's misunderstanding of

Buddhist *nibbana*[39], which he thought was annihilation, to explain his theory of the death instinct.

Although extinction or *nibbana* (Sanskrit: *nirvana*; to cease blowing, become extinct) refers to the extinction of literal birth, death and rebirth, the Buddha meant it in two related aspects: the Extinction of Impurities *(kilesa parinibbana)* and the Extinction of the Five Groups of Grasping *(khandha parinibbana).* In psychotherapy, we are concerned with the extinction of impurities. Discourses of the Buddha describe attainment of *nibbana* in this lifetime as *saupadisesa nibbana*. *Nibbana* represents *nirodha,* which also means cessation, emptiness, and non-attachment.

Cessation also stands opposite to annihilation, which means the desire to get rid of something. Cessation occurs by letting go; renouncement or abandonment avoids the connotation of 'nihilism', which is based on the psychiatric delusion that the world or one's mind, body, or self does not exist. On the other hand, Buddhists are not encouraged to get rid of suffering by avoidance but through facing fear, anger, anxiety, depression, and so on and letting them fade away into extinction. The words often used to describe the process of extinction are 'unformedness' or an 'unconditioned state of affairs' *(asankhata),* 'detachment' or 'seclusion' *(viveka),* or 'escape' *(nisarana),* as opposed to 'escapism'. Speaking in terms of Behaviourism, it is a process of extinguishing craving for the pleasurable, the delightful or other desires through extinction. It is a realization that desired things in the world are impermanent *(anicca),* unsatisfactory *(dukkha)* and without eternal self-soul (*anatta*).

Moreover, the intended actions of "cessation" and "annihilation" need further clarification. The verb form of cessation means 'to cease', 'to stop', whereas the verb form of annihilation means 'to destroy'. These meanings have two different emotional "loadings"; hence, the volition behind the actions differs. Metaphorically, cessation uses the Aikido approach to stop the force of the desire, whereas annihilation uses the Karate approach to exterminate. Again, while the former dances with forces, so to speak, until they lose their power, the latter fights with the counter-force to gain immediate control. Thus, Western methods directly apply contingent negative reinforcement or no reinforcement, whereas the Buddhist methods use no reinforcement on the object and lets the object of desire extinguish. Although one may argue, however, that the result equals or amounts to the same extinction, a qualitative difference between the two approaches are significant.

The Buddhists of the current scientific era reason that letting go works like the right brain, which processes information in a holistic manner, as opposed to the left-

brain, that analyses information in a logical fashion. In addition, letting go, by the process of modelling by the clinician, calms the client's mind instead of creating stress and anxiety to resolve conflict, inconsistency, and the non-fulfillment of desires. All of this boils down to, according to one approach, is a belief in the concept of self that desires eternal control and according to the other, a realization in impermanence and non-self that lets go.

Let Go or Learn to Live with Desires?

Both Western and Buddhist traditions realize that desires establish themselves as entrenched habits, which do not extinguish themselves easily. They hide behind socially reinforced expectations and social protocols. We are expected and accepted to be self-assertive, proud, strongly attached to possessions, persons and ideology, and strongly reactive to things that do not agree with our desires. Therefore, we can never satisfy our desires, nor do we wish to extinguish them.

Cognitive theorists like Piaget (1965), see desires as a habitual set of cognitive assimilations or schemata. For example, unless the perceptual motor coordination of eye muscles (e.g. a child notices the light), and cognitive coordination of awareness is involved, the baby cannot attend to the light nor does he develop eye-hand coordination and voluntary practices to reach a rattle or feed himself. Although Piaget provides a notion of equilibration to balance between accommodation and assimilation, he gives only a cognitive answer to the problem that involves affect and behaviour as well. Similarly, Kelly (1955) sees habit as tightened cognitive constructs requiring one to loosen them.

On the other hand, Lacan, the French poststructural psychoanalyst, provides an illustration of four discourses of desire as what we desire but seldom achieve (see figure 8.1).

Discourse of Master

$$\frac{S_1}{\$} \longrightarrow \frac{S_2}{à}$$

Discourse of University

$$\frac{S_2}{S_1} \longrightarrow \frac{à}{\$}$$

Discourse of Hysteric

$$\frac{\$}{à} \longrightarrow \frac{S_1}{S_2}$$

Discourse of Analyst

$$\frac{à}{S_2} \longrightarrow \frac{\$}{S_1}$$
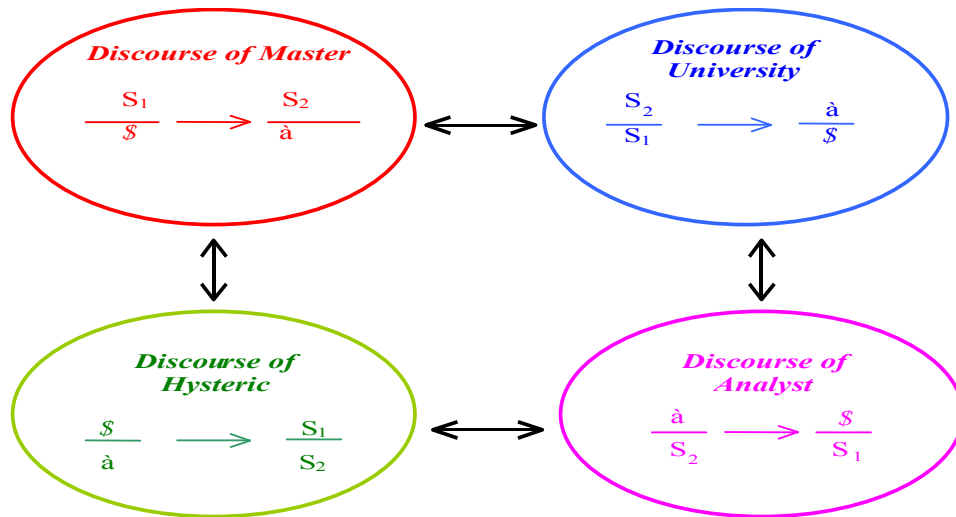
S_1 master signifier (concrete operations)

S_2 *savoir,* or knowledge (formal operations, knowledge in the absolute sense without considering underlying assumptions-*episteme*

$\$$ split subject (sensori-motor though in which the child is split or separated and is not aware of the split)

$à$ *le-plus-de-jour,* or desire (dialectic, the desire for something more than we have or know - *Ṅoesìs*)

Figure 8.1 Lacan's four discourses of desire (modified after Ivey, 1988)

This diagram represents Lacan's four stages of desires as interpreted by Allen Ivey (1988). Ivey contends that desire can flow in either direction and can even flow to non-adjoining discourses at times. Each stage or discourse contains within it aspects of other stages or discourses just like the Buddhist notion of Interdependent Arising. The hysteric, out of control, desires mastery. The master desires knowledge, which is contained metaphorically in the University. The University in turn desires something beyond knowledge, the ability to know desire itself. The analyst, who has supposedly mastered all the earlier stages, seeks to know the hysterical subject. Neurosis or psychosis occurs when an individual, family, group, or society is immobilized or "stuck". Therapy or analysis becomes terminally interminable (to borrow Freud's famous statement) because a new desire always springs up after each cognitive, affective and behavioural truce. Here, Lacan supports the Buddha's metaphoric notion of the unquenchable "thirst" *(tanha)* of a deluded person who incessantly drinks salty ocean water.

Paradoxically, Lacan maintains that not wanting to desire and desiring are the same. Just as there are the life instinct and the death instinct, so are there the Buddhist equivalents of the desire to exist and not to exist. Each experience requires the simultaneous desire of seeking and letting go. He elaborated that the trinity of desires

for attachment, separation, and balance (homeostasis) can only be fulfilled temporarily. These notions validate the Buddhist notion of changeableness *(anicca)* in everything.

From a psychoanalytic perspective, desires as habits are the repetition that repeats the structure of thought and behaviour, although content may be different. Hence, an obsessive-compulsive may repeat the desire to control in many different situations though his assimilated obsessive pattern is habitual. To break the pattern he has to be open to a new accommodation. In relating to others, we respond with the memories of the past that trigger habitual response patterns within the present context. We subconsciously tend to react to the present context with the past pattern. Although it seems natural to reason that we cannot operate without the past, we are not always conscious of the past pattern and the present situation in order to assimilate an appropriate response.

However, Lacan advises, "Never give up your desire", for to do so is death or emotional illness. Such a statement suggests that he sees both benefits and costs of desires, and chooses to help the client discover that life is more complicated and contradictory than it appears. Lacan smiles cynically at the ego psychology of the American psychoanalytic establishment, which assumes that an individual is free and capable of making a decision outside the dialectic of social conditions and personal-cultural history.

Thus, we may conclude from cognitive and psychoanalytic perspectives that desires are something that clients and clinicians have to learn to balance or adjust to understand the complexity of life. On the contrary, the Buddha emphatically recommends the reinforcement of healthy desires and the extinction of unhealthy ones.

In Search of Self-Authority

The Buddha's recommendation goes beyond upholding the moral rules to glue the society together. He sees the human clinging to self-delusion and sensuous desires for existence and non-existence as the cycle of suffering. Lacan's advice seems realistic, if we heed to Freud's resignation that we can only help people to be less neurotic, but cannot completely cure them as the desire seizes authority and authorizes the self. The self wants to exist and not only to control its own life, but the existence or non-

existence of others and environments depending on whether they agree or disagree with the self's 'greedy' desires.

The severity of such suffering as schizophrenia manifests itself through non-partially representational or non-perspectively organized form of art that is impossible for the bicameral man to create. Wilkinson (1999) construes this as a bizarre form of seeking self-authorization by schizophrenics. He considers that this kind of development gives psychotherapists an opportunity to reconstruct the account of schizophrenic experience at his own grounding system of being and the framework of reference as a whole, and his own authorization structure of functioning. Unless changes happen at the ground level, such a structure cannot be affected by an alteration of detail within the system because bicameral man and conscious man draw from the same basic matrix (Wilkinson, 1999). Wilkinson calls it the 'Matrix of the Ground', which cannot be explained within frameworks of our (the others) construing because we are inferring some continuity between one framework and the next. This is not the 'continuity' of our time concepts, which is one of our own frameworks of construing.

When a common experience misses its full significance by being *concretized*, the client experiences a moment of creative *indeterminacy*, and the psychotherapist touches the grounding causation:

> This is the fertile void of which Gestalt speaks, or *sunyata*, the emptiness of forms of Buddhism. It may be associated with a limbo or (in [Tibetan] Buddhism) *bardo* experience, and with a strong upsurge in the imaginal realm. *We have a window of creating. It is often associated with silence, with encountering beneath or beyond words* [or text, *Italics,* my emphasis], and we can relate it to Stern's work with infant-mother primal rhythms ["affect attunement" or sharing of affect such as synchrony of movements, vocalization and expressions of pleasure between two month old infants and their mothers] (Stern, 1985; Wilkinson, 1999, 8).

Wilkinson considers that by not denying their schizophrenic experience and its protective wisdom but integrating it, alteration of their entire being-in-the-world can be achieved. Thus, total Gestalt of the ground is changed without altering the content, although he agrees that reconfiguration in another sense does alter the content when we see the duck instead of the rabbit in the famous illustration of Gestalt perceptual organization. According to Wilkinson, this Matrix of the Ground enables us to relate to religious experience, mini-schizophrenias of the sessions without resulting in psychosis due to the level of 'ground support' the client receives through the 'normalization' process. He compares such experience with philosophical and religious transformations. Socrates heard his bicameral corrective voice counterbalance his extremes of reason. Buddha experienced his enlightenment process in his encounter with *Mara*, the tempter, and Jesus with the devil, and his '*abba*' father.

The implication is that working at the ground level shifts the core authorization structure without external help, but only by the space, the gap, and the window in the wordless silence of meditation. Buddha was both not the same person and the same person after and before his enlightenment experience. There was no authorization from outside. The space, the gap or the window associated with the wordless silence of meditation had experientially brought about his transformation and understanding.

In Piagetian terms, the schemata of the individual have shifted to a new Gestalt when enough experience of the previous stage has been assimilated through varied repetition. This also relates to Freud's insistence on 'working through' (Freud, 1957). Likewise, Lacan's desire for equilibration between accommodation and assimilation or separation and attachment, represents our desire for self-knowledge. Similarly, Jaynes (1976) argues that our narrative time sense, our capacity to specialize inner experience and to locate the point of view, our ability to distinguish 'me' which may be observed in our mind's eye, our ability to make parts stands for the whole and our ability to overview and conciliate our disparate experiences into a meaningful whole, constitutes self-reflexivity.

However, Jaynes' bicameral mind transcends Foucault's observation of psychiatry (in 'Ship of Fools') and Laing's notion of anti-psychiatry. The bicameral breakdown replaces them with the central desire to self-authorize, to hang on to consciousness, the sense of my "I". Conscious choices of solutions now replace bicamerality in situations of stress. When Nietzsche (1974) claims that God is dead, he

signals the freedom from all God(s) to self- authorization. *Paradoxically, the Buddha's declaration of non-self awakening represents an ultimate form of self- authorization.*

Thus, input towards suffering is the same but the structure of the experience can be changed and the characteristics of calm can prevail. Wilkinson's notion of "the Matrix of the Ground" opens the way for a more pluralistic, less sequential Hegelian or Wilberian model (1986) of a developmental succession of change in thought and civilization.

Defenses for the Survival of Self-Authority

Self-authorization, nevertheless expresses itself in one form or another, and sometimes through defenses with which we shields ourselves for 'self' survival. These defensive expressions parallel the Buddhist unhealthy mental concomitants discussed in the last chapter and they do not always work in our favour. They can be used in excess so that they stop good things from coming to mind, or they can be inadequate and fail to prevent disruptive things from dominating our attention.

For example, Bach (1994) illustrates one particular defense, which represents a form of rationalization or reasoning called Exclusionary Category. By excluding "the other", we pays attention only to the feeling of contrast to survive the "ego self". It is a way of classifying an actual or potential target of attention in a way that justifies not attending to it, or if we are already attending to it, not attending to it any further. Bach's illustration validates the post-bicameral men's use of "linguistic armour" to gain self-control: (see Table 8.1)

Class	Exclusionary category
Epistemic	**absurd, baseless, hopeless, impossible, incoherent, insignificant, irrational, ridiculous, superstitious, unreal**
Psychological	**bigoted, crackpot, crazy, hateful, imaginary, inconceivable, misguided, unthinkable**
Social	**embarrassing, forbidden, offensive, outrageous, taboo, unspeakable**
Evaluative	**dangerous, filthy, hostile, incompetent, inferior, intolerable, obscene, perverted, selfish, shameful, stupid, unhealthy, unimportant, wicked, worthless**
Ideological	**blasphemous, communist, diabolical, extremist, fascist, irreligious, racist, sexist, sinful, subversive, un-American**

Table 8.1 Defensive Exclusionary Categories

However, evaluating or classifying people with exclusionary categories is not a guarantee method of mental health for the client. Both insufficient use (under-defensiveness) and excessive use (over-defensiveness) may cause emotional problems. Exclusionary categories are continuous with other categories in classifying and evaluating people, objects, events, possibilities, and courses of action. They play key roles in constructing the thinking system that makes up our overall theoretical and practical view of the world. They do not guarantee that we will be able to keep something out of our mind even when we put it under an exclusionary category. On the other hand, there are some positive categories, such as Attractiveness, Friendliness, Pleasure, Productiveness, and Sensibleness. Some individuals use them for self-defeating purposes leading to emotional disorders. Bach maintains that people make use of exclusionary categories to sustain what he called a psychologically basic proposition, that is, the need to believe that one is competent, important, attractive, and well-liked, that one's projects and goals are worthwhile, and that the world is safe and hospitable. When one is unable to sustain such an "existential a priori" proposition (Needleman 1968), one may develop chronic and debilitating feelings of inferiority, insecurity, rejection, instability or worthlessness. On the opposite end of the scale, people

perpetuate negative thoughts by perversely using exclusionary categories to keep themselves from thinking anything positive about them. Then we may have to use an elaborate scheme to push excluded objects away from entering the mind. Unfortunately, this kind of scheme has side effects. For example, if someone is trying to exclude sex as dirty, the person may end up not only avoiding the thought of sex but may shy away from social contact altogether.

Such limits of effectiveness in using defense mechanisms may have instigated the adjunction of Buddhist Mindfulness meditation psychotherapy as Bach (1994) indicates that emotional disorders contain attentional and motivational components such as worry, fear, suspicion, resentment, guilt, shame, and confidence. He contends that the strength of an emotion is proportional to its attentional import, but in disorders, there is a gross and chronic disparity between the amount of attention something deserves and the amount it receives. A sensitive subject matter may capture one's attention to an inordinate degree and, by its persistent and often ill-timed intrusion into one's experience, impose unreasonable demands and disrupt one's activities. This may lead to a vicious cycle of anxiety, distress, irrationality and loss of control. At the other extreme, a subject may be too touchy for focused consideration or even conscious awareness, and thereby chronically escape the attention it deserves. Although not every loss of attentional control constitutes emotional disorder, unwanted thoughts are not mere distractions or nuisances but can be seriously disruptive. Effective attention management requires habits, skills, and strategies that enable one to get things done and to further one's aims without being blind to new possibilities. Depending on how one feels at a given situation, he may use or abuse the exclusionary categories. Therefore, it is not the amount of attention a particular problem gets, but the intentional application of attention to the problem. However, even if the intention is good, the emotional upset that precedes it would constantly nag at the intention for non-fulfillment of desires immediately. Therefore, alternative strategies are required. From the Buddhist perspective, this amounts to the process of paying attention to and letting go of the craving self-talks or emotional desires of Greed, Hatred and Delusion discussed earlier.

Western Adjunction of Buddhist Mindfulness

Psychotherapies that base their research on behavioural, cognitive, social constructionist or postmodern deconstructionist traditions to provide alternative treatments have incorporated the Buddhist mindfulness practice as an adjunct therapy of 'Mindfulness' or 'Attentional Control Training'. For example, Teasdale *et al.* (1995) construct Attentional Control (mindfulness) Training on a structural framework of Interacting Cognitive Subsystems (ICS) for the treatment and the relapse prevention of depression. The model proposes four levels of qualitatively different information or mental codes: Sensory codes, Intermediate codes, Morphonolexical codes, Propositional codes and Implicational codes.

This is an information processing account of mindfulness where the subject makes use of empirical input of sensory data, models of schematic description and specific meaning. This generic level of meaning supposedly links to the depressive emotions. Combined with Cognitive therapy (Beck, *et al.*, 1979) mindfulness training describes itself as:

> …states of mindful awareness [that] are associated with integrated processing of information related to the same topic over many transformation processes and subsystems, including the subsystems dealing with meaning. By contrast, 'multi-tasking' configurations in which several, unrelated, data streams are being processed throughout the total systems will be associated with the more diffuse awareness of 'mindlessness' (35).

Langer (1989) has compared the difference between mindfulness and mindlessness. Teasdale *et al.* (1995) illustrate this with an example of 'automatic-pilot' driving and 'mindful driving' where automatic pilot driving and thinking completely insulate from each other. 'The lack of involvement of either of the subsystems handling meaning in the 'automatic pilot' configuration means that quite literally, the person will not have the sense of 'knowing what they are doing' as far as driving is concerned (36)'. The 'Mindful driving' configuration illustrates the cycle of interaction between representations of specific and generic meanings (the 'central engine' of cognition) that are involved in driving. "Several subsystems will be continuously integrated on the

single topic of driving. Consequently, one will be 'mindfully' highly aware of driving, with a definite sense of 'knowing what one is doing (36)".

Teasdale *et al.* (1995) misunderstand mindfulness and theorize a four-level hierarchy of information processing call a 'central engine' which make schemas and meaning with mindfulness. In contrast, the Buddhist account essentially refers to a pre-epistemic level of knowing at a sensation level rather than conscious information processing by the 'controlling' self. In other words, it is a driverless car (Brahmavamso, 2000) being driven by the changing conditions of the Five Groups of Grasping *(pancakhandha)*. Gunaratana (1993) explains mindfulness quite plainly: the meditator is mindful when he first notices the fleeting instant of pure awareness just before identifying or conceptualizing a thing. It is a short-lived state of awareness, which takes place just before our thinking objectifies and distinguishes it from the rest of existence, e.g. "Oh, it's a cup." Gunaratana (1993) makes a distinction between memory, mindfulness and remembering, "If you are remembering your second-grade teacher that is memory. When you then become aware that you are remembering your second-grade teacher, which is mindfulness. If you then conceptualize the process and say to yourself, "Oh, I am remembering", that is thinking." In the first instance, one is absorbed in remembering the teacher. At the second stage, adhesion to remembering becomes detached and one knows that it has happened. Thirdly, one thinks about what has happened. More specifically, mindfulness is the awareness of feelings or sensations *(vedana)* before perceptual discrimination of the object becomes fully established.

Another example in adjunctive use of Mindfulness is in Linehan's (1993) cognitive-behavioral treatment of borderline personality disorder. Her Dialectical Behaviour Therapy follows a similar route where mindfulness training takes place as a control skill where the intellectual mind and the emotional mind overlap. Schema-focused Therapy, and Acceptance and Commitment Therapy also use mindfulness training. Beside a cursory mention of mindfulness as part of Eastern meditation practice, the therapies neither concur with the original teachings of the Buddha and its commentaries nor do they analyze or rationalize why they use mindfulness as a "mind-controlling" method in theory building. In addition, they have no interest to explore and understand the complexity of how mindfulness evolves interdependently from the practice of all other conditions according to the Principle of Interdependent Arising. Hence, mindfulness-based therapies use mindfulness as a cognitive control method adjunct to the main cognitive, behavioural or constructivist formulations, rather than

integrated theory and practice. Current popularity of Buddhism in the West may have contributed to this phenomenon.

Varieties of Treatment Formulations

One of many factors contributed to this desperate search for a comprehensive treatment formulation by therapies is the stubbornness of unhealthy self-talk or desires and their manifest symptoms of chronic anxiety, depression, and other neurotic, psychotic, and psychopathic disorders. Hence, researchers look for an explanation of the symptoms and their treatment hypotheses ranging from biological to bio-psychosocial perspectives. Some witness the effect of pharmacological treatment on certain conditions and backward engineer a hypothesis to proof that depletion or deficiency of certain biochemical causes the condition. For instance, Attention Deficit and Hyperactivity Disorder (ADHD), still maintains its controversial status among researchers and treatment providers. As some positive responses to biochemical treatment in children were observed, it has been extrapolated to adult treatment associated with Conduct Disorder, Anxiety, Depression, Substance Abuse (of Amphetamines in particular), Schizophrenia and Psychopathy. This follows the pattern of a backward engineering in hypotheses generation. In reality, the broad-spectrum effect of pharmacotherapy shows some symptomatic improvement of a condition does not mean that the lack of such chemicals is the cause of problems (Australian Broadcasting Corporation, 2002). Others may focus on multifactorial genetic and life experiences causation[40], for example, of schizophrenia. Here, I shall highlight only on psychological formulations of disorders such as schizophrenia (expanded and elaborated in chapter 10) within the contexts biopsychosocial conditions.

For instance, cognitive and information processing models, whilst recognizing the biological basis of such severe psychological conditions, propose the problems of "faulty filter", other issues of limbic system to "gate-in and "gate-out" the bombardment of stimuli, "openness" and "closeness" to the environment or "pigeon-holing" the stimuli. For example, studies based on Broadbent's work on schizophrenics (1958, 1971, 1977) argue that attentional deficiencies in schizophrenics are due to a "faulty-filter" that cannot restrict the range of a client's processing, therefore he is flooded by sensory impressions from all quarters. Hence, schizophrenics become aware of stimuli

which normal individuals are not conscious of (Frith, 1979). "It has been hypothesized that the deficiency involves those parts of the limbic system that act in a reciprocal fashion to "gate-in" and "gate-out" stimuli. This idea corresponds to a psychological level of a person's "openness" or "closeness" to the environment" (Venables, 1973). For schizophrenics, this gate seems to be permanently switched to the open mode (Hollandsworth, 1990). Presumably, the space or the gap opens too wide and the individual receives bombardment of external and internal stimuli, and his state of mind becomes agitated. Others have argued that the problem is not so much a problem of filtering but what schizophrenics do with the perceived information. Hemsley (1975) has proposed that schizophrenics display an inability to organize stimuli at the second or "pigeon-holing" stage. This may lead to misinterpretations or a faulty attribution characteristic of the more delusional aspects of the disorder. These information-processing models also recognize the possibility of a biological basis for these deficits.

More psychologically, John Muller (1985) presents the idea of a gap in the dialectic. He pointed out that the gap or the eye of consciousness between the dual oppositions must be open for the movement of the dialectic. If the gap is closed, it cannot accommodate new data and the client's old assimilations will predominate. If the gap is "blown" or opened too wide, too much accommodation and new data may come in. In "worst-case scenarios", the client may fail to distinguish between the inner and the outer world in psychosis, and a pulsation of the gap seems necessary.

On the other hand, George Kelly's (1955) personal construct psychology views emotional disorders as the result of the individual's construal of emotional categories (though Kellyans may interpret them as cognitive) which becomes disintegrated and loose, hence life becomes unmanageable. For instance, the loosened constructs are the primary signs of schizophrenic thought disorder and the Kellyans attempt to tighten them through validation.

In addition, David Olsen's (1988) Circumplex Model also conceptualizes the spatial relationships and maintenance of the self within the family. In family therapy, the therapist helps the sel(ves) moderate their relationships of disengagement and enmeshment towards connectedness on one dimension and temper the polarities of rigid and chaotic structure towards structured relationships on the other. In such a faulty family relationship, the client usually finds himself to be the identified patient (IP).

These assumptions of how we relate to others and the world as mental objects (as objects of consciousness), and how much we filter or let the gap widen and flood our consciousness, loosen or tighten our concepts and scurry between emotional spaces,

reveal our desperate desire to relate to and be recognized by "the other". The object relation theory similarly elaborates on such psychodynamics.

In real life, acceptance and approval by others come to us in an unpredictable fashion. Bach (1994) maintains that people use defensive exclusionary categories to sustain what he calls a psychologically basic proposition that is a need to believe that "the self" is competent, important, attractive, and well liked, that one's projects and goals are worthwhile, and that the world is safe and hospitable. When "the self" is unable to sustain such an "existential a priori" proposition (Needleman 1968), we may develop chronic and debilitating feelings of inferiority, insecurity, rejection, instability or worthlessness.

Among schizophrenics, something else replaces these capacities. They experience a desperate loss and disorientation in the world. However, hallucination is still compatible with holding on to our sense of an 'I'. Paradoxically, spiritual experience, meditation and spiritual emergency (Grof, 1984) take people into similar territory when they make a real attempt to witness and transform the schizophrenic process.

Unfortunately, schizophrenic thinking is thought of as a loss of conscious modes, and therefore of nature and creativity. However, the bizarreness of the schizophrenic thought process is not a reversal from the bicameral but a creative compromise between the bicameral and consciousness thinking. Thus, schizophrenic thinking illustrates a fusion of consciousness and bicameral modes. This is why Wilber's (1996) description of the 'pre-personal' and 'transpersonal' in his book *"A Brief History of Everything"* does not explain this kind of suffering. In fact, thinking in the schizophrenic does not normally breakdown. Yet, this sense of being in danger, 'off the wall,' seems to be the reason why a significant number of schizoid people join religious communities for consensual support. In my opinion, the whole schizophrenic experience appears to embody not only hyporeflective thinking but also hypersensitive feeling (elaborated in chapter 10).

To conclude, the notions of the filter, defensive exclusionary categories, loosened constructs, the gap, the gate and extreme forms of object relations seem to suggest treatments that bring back schizophrenic experience to the middle norm. Although the Western notion of a midway or an Aristotelian average between the two extremes seems the same as the Buddhist idea, the Buddha's middle path means observing and understanding the experience from a neutral space-in-between.

Buddhist Middle Path of Neutral Space-In-Between

The process of accommodation and assimilation in therapy has a transitional space called attention, which enhances cognition and experience connected with memory and feeling respectively. This experience parallels the meditator's dwelling in the transitional space of attention where he accommodates and observes his feelings and thoughts without prejudice for insightful understanding before taking any action.

If the meditator does not allow things to unfold and cease naturally, but instead tries to make them cease, he creates new *kamma* (action) and reinforces his habitual desires. For instance, if the meditator begins to feel memories or obsessive fears coming up in meditation, he needs to accommodate them into consciousness rather than being upset or frustrated by them. In order to accomplish that, the meditator has to develop a quiescent space in his mind first through a simple meditative device, which does not create any cognitive or affective distractions. In most cases, 'breath' as a meditative object suffices as an effective device to create a quiet space in the mind. As tranquillity develops, the meditator can observe these thoughts and emotions from that space to understand their true nature as they unfold.

Focusing on the neutral space-in-between serves as a metaphor for having a space to shuttle between accommodation (of the external) and assimilation (with internal representation) in the therapeutic relationship. In terms of mindfulness meditation, accommodation means a concentrated observation in shared space without evaluative judgement and assimilation a reflective understanding after a "pause" at the space-in-between. The space also serves as a "pause" for emergence of insight (a leap beyond assimilation or synthesis) accompanied by verbal labels or conceptual conclusions.
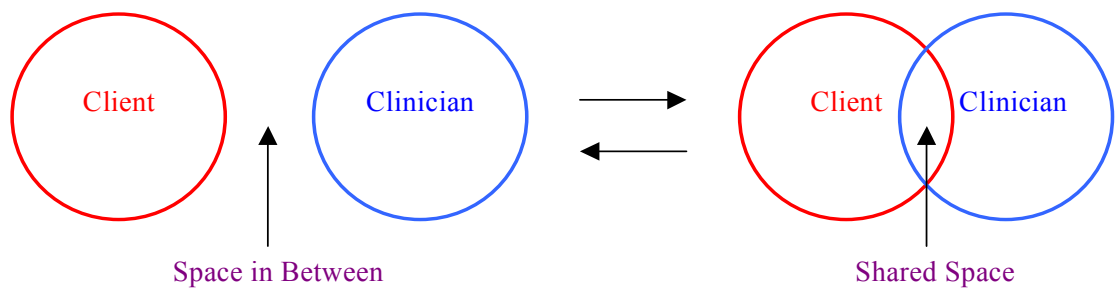
Figure. 8.2 The Shuttle between the "space-in-between" and the "shared space" in Therapeutic Conversation

Creating the "shared space" and the "space-in-between" space between the client and the clinician also avoids fusion and transference between two people. The neutral space-in-between provides a stance for unconditional regard and non-judgmental attitude towards "the self" and "the other". In addition, the process of learning and sharing between two parties requires stepping in-and-out of each other's 'shoes'. A clinician who busily interprets a client's responses misses what it means to the client. Adjusting the "right gap", both spatial and temporal, provides an opportunity or a pause for an embodied experience, observation of its unfolding and reflection. The right gap also applies to the client.

Adjusting the "right gap" between the two for both parties is the critical factor, which can emerge only when the mind is calm *(samadhi),* insightful *(panna)*, ethical *(sila)* and not desiring to manipulate the subject of the conversation or each other.

The Buddhists claim that if the individual accommodates the data with mindfulness within the space of the conscious present where short-term memory (STM) exists (refer to Figure 8.3 below), then what information theorists and cognitivists consider the impossible task to attend to every stimulus becomes possible.

The task of therapy aims at travelling between accommodation (shared space) and reflection as opposed to assimilating the data into pre-existing beliefs (therapeutic templates) in the first instance. Mindful reflection in Buddhist practice means letting the concepts emerge only after the absorptive experience of accommodation, rather than

prior cogitating or logically synthesizing disparate thoughts and feelings together. It is an emergent process of a conceptual self-discovery aftermath of non-conceptual absorption. The non-conceptual part of the practice accommodates the client's sense data (both verbal and non-verbal) with "equanimity" in the background. In this way, the Buddhist process differs from Rogerian "empathy". Placing the mind in the neutral space-in-between shows how knowing with feeling and thinking with thoughts differentiates as well as connects the two with clarity in a fully present mind. The emptied and fully present mind shows how feeling and thinking separate and integrate.

The Buddhist 5 aggregates of clinging *(khandhas)* and deluded self *(moha)* remind us of Freud who considers that perception is not a purely passive process. The ego "I" sends out a small amount of emotion into the perceptual system. This immediate consciousness is also labelled as "absolute judgement span" (Blumenthal 1977), where the individual sees that an external stimulus matches up with an internal representation (assimilation).

According to Freud's formulation, the individual encounters so many stimuli and events in his mental life that he must negate or repress some and accept others. To say 'yes' to one stimulus, he has to say 'no' to long-term memory assimilations and other stimuli present. If he has to attend everything, he will be physiologically and psychologically "jammed". Long-term memory assimilations roughly correspond with Freudian preconscious and unconscious – some are easily accessible and others are not. An interesting parallel exists between Freud and Buddha about mindfulness. When Freud talks about "evenly suspended attention", he is inadvertently validating the Buddhist practice of paying attention to 'objects' from the space in between.

We think that our thinking is continuous, but there is a space in between. If we are aware and attentive to that space which means mindfulness, we can make 'choices' in how we interact with what goes on within and outside our skin. Thus, we may create an opportunity for an embodied observation. Sumedho (1995) succinctly states, "…be aware and attentive to the space before you think it; then think it and notice the space that follows".

The space in between alerts us to be mindful rather than being judgmental as any evaluation is an integral part of forming emotion. This does not imply that Buddhists consider emotions as bad. 'Watch this space' is a good reminder to reflection just before thinking with concepts. Reflection implies that any mental object that cannot penetrate the still surface bounces back without judgement.

Ivey (1988) bases *attention* in his person-environment transaction model of information processing on the studies of Blumenthal (1977), Anderson (1985) and Ericsson and Simon (1984).

The following model modified after Ivey explains the Buddhist approach to psychotherapy in the following ways:

- The dialectical portrayal of two people in therapy (self and other) which indicates the moral base for human conduct.
- The integration of Piagetian constructs of assimilation and accommodation to explain attentional memory process which helps explore the element of memory in *sati* (mindfulness), and
- It allows immediate consciousness to have access to long-term memory
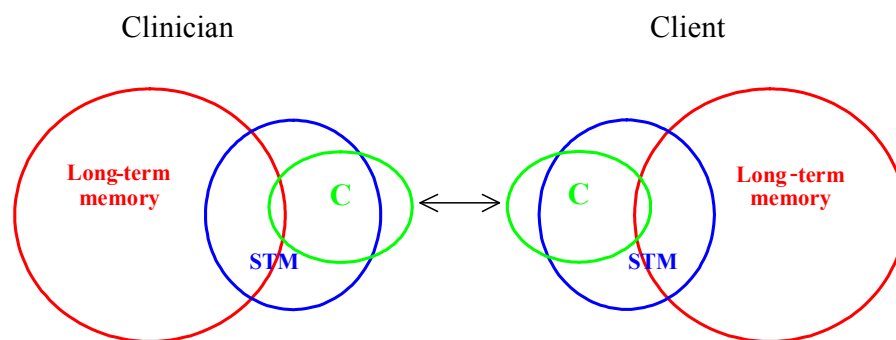
Figure 8.3 Transactions in the Client-Clinician-Therapeutic Environment Context

In a therapeutic context, each has a dual relation with the other. Both the clinician and the client have immediate perceptions and long-term constructions of memory. This conscious present (C in the Figure) has been defined by researchers as "rapid attentional integration", the "conscious present" or a "buffer period" varying in duration from 50 to 750 milliseconds with an average of 100 milliseconds (Blumenthal, 1977; Bekesy, 1931; Atkinson & Shiffrin, 1971). Depending on the individual, this period can range from 500 milliseconds to 2 seconds where he can hold seven plus or minus two bits or chunks of information in his mind (the time for taking one item into

short-term memory (STM) varies from 50 to 250 milliseconds with 100 milliseconds being an approximate average). On the other hand, long-term memory may take only the 100-millisecond period. Lacan (1977) argues that cultural and social history is very much in the present even though we may not be consciously aware of its presence. When seeing, one does not see but rather sees images of the past. Thus, the clinician may also represent a parent or an authority figure to the client.

Tranquillity-Insight Mental Development Model

From the Buddhist perspective, the space between sensation *(vedana)* and consciousness *(vinnana)* contains perception *(sanna)* and mental formation *(sankhara)* of craving self-talks or desires that co-condition within the context of biopsychosocial and cultural history of the individual. However, the development of mental calm or tranquility meditation only requires paying bare attention to sense impression *(vedana)* while habitual reactive tendencies are suspended; thereby clarity of consciousness or clear comprehension *(sampajanna)* gradually emerges. The development of insight yokes together with tranquillity; one cannot be without the other. Without developing deeper concentration *(samadhi),* one does not let go of unhealthy desires, as one can only see their true nature in mental quietude. Thus, socially unethical behaviours clearly stand out as distraction to mindfulness and something to let go into cessation while allowing ethical behaviour *(sila)* to develop. In addition, one needs to progress through three kinds of knowledge by learning from discourses *(sutta-maya-panna),* rational thinking *(cinta-maya-panna),* and experiential understanding *(bavana-maya-panna).*

The Tranquillity-Insight Mental Development Model may be unfolded in steps as:

A. Attend to sensation or feeling of one's own breath at a fixed point on the body *(vedana),*

B. Become mindful *(sati)* of the transient nature of feelings and thoughts, and movements of the "monkey mind",

C. Concentrate deeper *(samadhi)* via letting go, thus suspending habitual   judgments and desires of the mind,

D. Dissolve or de-automatize dispositional emotions or mental formations *(sankhara,)* through continued letting go,

E. Engage in ethically virtuous physical, vocal and mental activities *(sila),*

F. Feedback to A,

G. Gain experiential understanding with clarity *(sampajanna)* into the nature of things and freedom from the prison of one's own mind

H. Happiness of equanimity emerges from tranquility *(samatha)* and insight *(panna)*.

The model runs from A to H successively as well as simultaneously as each component has an element of the others that interdepends and loops back and forth by following the Principle of Interdependent Arising.

In the process of attentive watching or mindfulness, one sees ideas, thoughts, images, and emotions arising, staying for a while, and passing away in the space–time continuum. As one experientially witnesses their nature, letting go of rigid assimilations in dealing with the world begins to flow. However, a balance between such an accommodation and assimilation is not what the Buddhists refer to as the path to freedom from suffering.

To enter such a path of freedom from suffering, one needs to develop concentration to experience inner peace and insight to *see things as they are (vipassana)*. Most contemplative traditions share concentration whereas the Buddha claims insight development as his unique discovery, as he considers this the essential key to liberation. Common stages for the development of concentration and insight called absorptions *(jhanas)* "burn up" unhealthy desires and affix one's attention completely on the object of contemplation. In the first absorptive stage the meditator burns up unwholesome mental states of sensual desire, ill will, sloth and torpor and worry and doubt by applying opposing mental states of applied thought, sustained though, rapture, happiness and one-pointedness. In the second stage of absorption, the

meditator lets go of the coarser applied thinking. Subsequently, he lets go of sustained thinking or reflective thinking in the third stage, rapture in the fourth stage and happiness in the fifth stage happiness, and thus a neutral state *(upekkha)* of pure concentration emerges. In the discourses, the second and third stages compact together to make four stages of absorption or the four fine material absorptions *(rupajhana).*

Beyond these four absorptions, another four sets of higher meditative states further deepen the state of tranquility. These attainments are the base of boundless space, the base of boundless consciousness, the base of nothingness, and the base of neither-perception-nor-non-perception. They bare the name of four immaterial absorptions *(arupajhana).* The combined eight attainments set the base of concentration needed for a profound insight to arise.

A layperson can achieve these attainments without becoming a monk. Scriptural sources quote the emancipation of even a murderer, a prostitute, and a psychiatrically ill under the guidance of the Buddha. This does not mean that if we teach a schizophrenic to go into absorption stages he will be free from his illness. In fact, an acute symptomatic schizophrenic requires "uncommon therapy" (Haley, 1993) within the Matrix of the ground (Wilkinson, 2006) before one contemplates teaching him meditation. A report by a recovered schizophrenic who was a Buddhist monk told the story of how meditation precipitated his breakdown, as well as recovery from it (Cheah, 2004). The report narrates that only when the client realized the impermanent *(anicca)* nature of schizophrenia did he begin to recover from his illness.

The Buddhists consider that recovery from any suffering amounts to seeing "the three characteristics" of: transitoriness *(anicca),* unsatisfactoriness *(dukkha),* and the non-enduring ego *(anatta)* in human existence that is free from attachment *(lobha)*, aversion *(dosa)* and self-delusion *(moha).* Only when the individual has *direct experience* (Varela, F. J. & Shear, J., 1999) gained through right effort and concentration, and dissolution of unhealthy desires and reflection, is he able to see things as they really are, that is, the battle between sense data and conceptual manipulation by desires.

Interestingly, a Reflexive Model of Consciousness (Velmans, 1990, 1996, 2000) appears to resemble the *direct experience* of *vipassana* without necessarily having the same goals of *"seeing things as they are"* and understanding "the three characteristics". Thus, the client would need to integrate with the process of Theravada treatment proposed here to free himself from conceptual and emotional quagmire so that he may

clarify and further develop of personal value and meaning. The final liberation from the Buddhist perspective, however, represents the transformation of the individual who embodies compassionate heart and wise understanding through calm mindfulness.

A simple illustrative example unfolds a bridging point as Velmans (1990, 1996 & 2000) compares how a dualist, a reductionist and the reflexive subject (S) and the experimenter (E) see a cat. (See Figure. 8.4. Next Page)
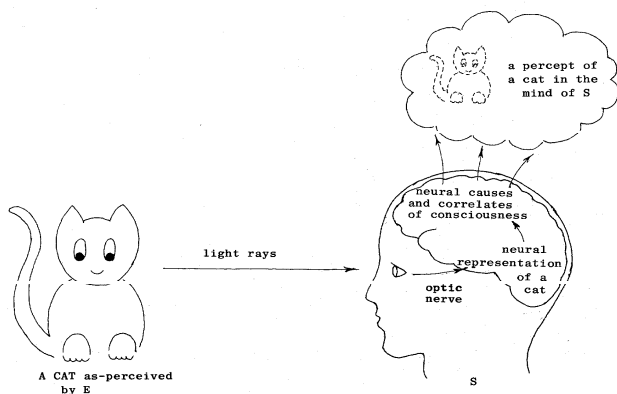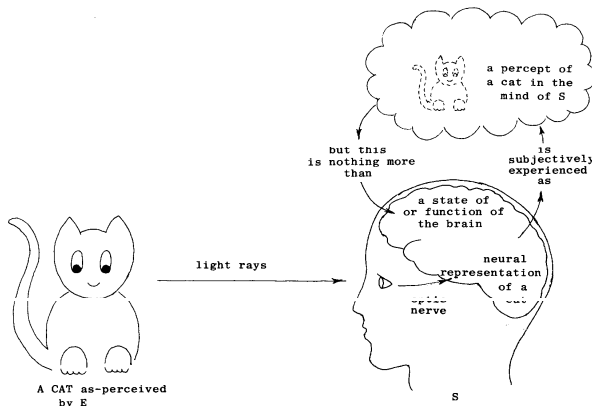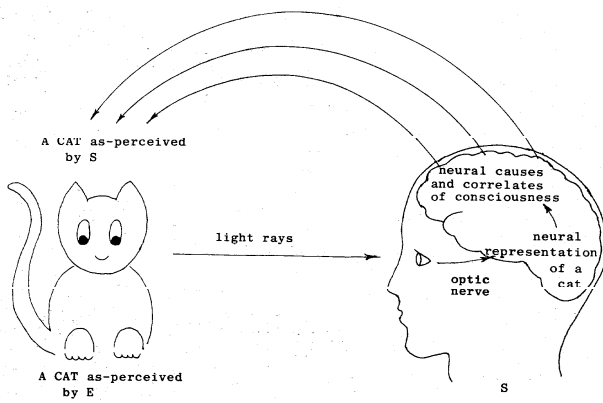
Light rays from a cat (as-perceived by an Experimenter) impinge on the Subject's eye. Impulses travelling up the central nervous system and produce a neural representation of the cat within S's central nervous system. Information within this neural representation is incorporated within an "experiential model" of the cat produced by the brain in the form of a cat as-perceived by S. This is 'projected' by the brain to the judged location of the initiating stimulus, out-there in the world.

In the Dualist and Reductionist models, the neural representation of a *cat in S's brain is separate from the cat (as-perceived by E)* out there in the world.

Dualist sees the percept (of a cat) in S's mind is quite separate both from the neural representation (of a cat) in S's brain and the cat (as-perceived by E) out-there in the world.

Reductionist sees the percept of the cat in S's mind as nothing more than a state or function of the brain.

In the **Reflexivist** model, however, S's percept of a cat and the cat as-perceived (by S) are one and the same. Indeed *what S experiences is similar to what E experiences,* viz. a cat out there in the world, but viewed from S's [**1st person**] perspective rather than from the [3rd person] perspective of E.

Figure. 8.4 Comparison of Dualist, Reductionist and Reflexivist Models of Consciousness

Therefore, a full story of what is going on has to combine what E observes with what S experiences (see discussion on mixed-perspective explanations in Velmans,

1990, 1996, 2000). If we combine E's observations with those of S's, an entity in the world (the initiating stimulus) once processed, is consciously experienced to be an entity in the world (a cat), making the entire process "reflexive."

The Reflexivist Model supports a scientific framework to study the tranquility-insight practice in a psychotherapeutic context from two perspectives. First, it enables the psychotherapist to view the world from the client's perspective with equanimity *(upekkha),* and second, it allows both the client and the therapist to focus fully on the observation of the client's experience as it unfolds without the interference from pre-existing theories of both individuals. The model allows both parties to attend from the neutral space-in-between to their thoughts and feelings for reflection and insightful understanding rather than re-act as soon as they sense the stimuli.

An Integrated Hypothesis

Thus, the treatment hypothesis for the cessation of suffering requires more than the Western therapist's (E's) interpretation of meaning, confrontation of discrepancies to reflect inconsistency, synthesis of disparate parts, perturbation of existing cognitive schemas and emotional patterns and attentional training. These methods no longer hold the key to creativity and change automatically without the Buddhist components of compassionate behaviours, mindful observation and reflective understanding. The new cognitive constructions on top of the old emotional problems through interpretation, confrontation, perturbation and attentional education on their own may bring about more conflict and suffering.

It requires the aforementioned self-other-environment matrix, i.e. therapist and client as two researchers observing the phenomena together non-judgmentally as well as reflectively in a therapeutic context. For an integration of Buddhist and Western psychologies to occur, the Buddhist practices need translation within the context of Western psychological language and therapy respectively.

Such a hypothesis would allow independent pursuits of both Buddhist and Western knowledge within an interdependent framework that would cease or extinguish the fire of unhealthy desire. The Buddhist principle of Interdependent Arising already

provides such a framework where the Western studies of desire, for example, of textual construction and deconstruction can integrate with the Buddhist practice of cessation through non-judgmental observation and letting go. Within the framework of Interdependent Arising, Buddhist and Western research may conjointly study body and brain, sensation or feeling, perception, conception and consciousness as interdependent components of psychophysical personality (the Five Group of Grasping). For example, the Western study of consciousness is pertinent to understanding mindfulness meditation. Perhaps, one of the most important aspects to this would be the Western openness to integrate with the Buddhist approach on textual learning *(sutta-maya-panna),* rational discussion *(cinta-maya-panna)* and experiential awakening *(bavana-maya-panna)* of knowledge discussed earlier. Psychoanalysis, poststructural thought and feminist writings have shown, in their own ways, the readiness to integrate with embodied thinking and learning.

An example of the Buddhist three-way development of knowledge has also emerged in current thinking amongst cognitive neuroscientists. For example, the Reflexive Model mentioned above in particular has not only exposed the traps of the "nothing but" reductionists' physicalization of the phenomenology of consciousness experience, perceptual reality, and dualists' reliance on verbalization of embodies experience but has also taken an open and sensible approach to rational research. Descartes' "I think therefore I am" only manifests consciousness in verbal thought or phonemic imagery – inner speech or self-talk. While the Buddha describes them as 'craving verbalizations', he does not refer to them as the total experience of desire. This approach brings together ancient wisdom and modern science. However, a scientific application of rational research to ancient wisdom differs greatly from a "scientistic" application of methods used in the natural sciences to understand the psychology of human mind.

Conclusion

In conclusion, an integrated hypothesis for the cessation of suffering comes from an approach rather than from an adjunction of Buddhist methods to Western

psychotherapy. This approach offers a framework for a true integration of Buddhist and Western theory and practice systematically.

For example, unlike putting 'textual construction and deconstruction of suffering' side by side with 'observation and letting go', there has to be a theoretic integration of text as a *signifier* of embodied experience that follows the principle of *impermanence*. Such integration would give us a clear perception of whether we should 'cease' or 'annihilate' certain desires or 'let go' or 'live with' them.

Similarly, a circular problem – the client desires to master his desires, the master desires the knowledge, the knowledge desires the (metaphoric) University, the University desires the desires again – supposedly mastered by the clinician who needs to realize the interdependence of desires between greed, hatred and the delusion of self-authority as taught by the Buddha.

In addition, such realization would show the desire's core objectives to exercise power and control upon the self, others and environment(s). It would also reveal how the self, in its desperate search for authority, had lost the continuity of perceptual organization and sequential frames of reference. Then, the self slowly stops and becomes concretized, and suffers such experience as schizophrenia after losing the effective use of all defenses, e.g. exclusionary categories.

'Psychotherapy as schizoid selves' has only limited success (as discussed in chapter 3) that attempts to formulate biopsychosocial hypotheses including the adjunction of Buddhist Mindfulness meditation. The approach I suggest here is that we take the Buddhist stance of the *neutral space-in-between* to treatment where the clinician models and shares with the client how to be 'present' in the 'shared space' and the 'space-in-between' to develop tranquility of the mind and to emerge from a *"stuck"* position and attain insight into his suffering. What the Buddhist approach advocates here is to accept (accommodate) and understand the suffering to take wise action rather than attack the phenomenon at hand with a sledgehammer, i.e. normalizing and working with the processes of the ground structure rather than the content of perceptual organization in schizophrenia.

For instance, an earlier example of a cognitive neuroscience model – the Reflexivist Model of consciousness presumably uses the 'shared space' to see what the client sees, to develop a relationship and to explore the phenomenon of suffering – needs to explore the Buddhist framework to scientifically enhance the understanding of "see things as they are" that shifts the *meaning* for the client from a *"stuck"* to a

"solved" position. This framework also suggests the Western (linear) research methods to integrate with the Buddhist (simultaneous and successive) principle of Interdependent Arising, which enable both independent and conjoint treatment research to use sensible and rational methods. The next chapter elaborates how the Buddhist approach may integrate with Western psychotherapy in practice.

Chapter 9

The Path to Freedom: Liberating the Self from Conditionality

      The last chapter briefly reviews the Western construal and adjunction of Buddhist mindfulness meditation as attentional training and a mind control skill, which do not fit with what psychotherapy aspires to achieve, that is, to help the individual actualize his potentials, and find meaning towards peace and happiness in life. This chapter further clarifies misapprehension and misapplication of mindfulness meditation to psychotherapy and elaborates on mindfulness as a tripartite practice of social morality *(sila),* concentration *(samadhi)* and wisdom *(panna)* through exercising the Eight-fold path that is known as the Middle Path. It also elucidates the confusion between tranquility and insight meditation. Finally, it discusses how the Buddhist principles and practices may be put together and applied in psychotherapy.

Misapprehensions and Misapplications

      Integration of meditation principles to psychotherapy practice differs significantly from using Buddhist meditation as an adjunct to psychotherapy or having an intellectual discussion with the client on the Buddhist notion of 'emptiness'. Buddhist therapy aims at silencing the mind so that one can let go of 'intellectual noises' or the proliferation of concepts and confusion caused by them, and thus allowing the mind to develop clear vision *(sampajanna)* of the phenomenon.

The second misunderstanding comes from the speaker or the listener who cannot develop clear perception to allow the emergence of conceptual understanding free from doubt and confusion. The so-called therapeutic conversation does not necessarily provide a sufficient condition to therapy as the signifier's (speaker's) emotions invariably interact with the signified (object of thought). The signifier-signified interaction can play out within one person, between client and clinician or between groups of people. The perpetual reinforcement of conditioned views of either the client or the clinician can become dominant theme of the conversation. Even a compromised interpretation of beliefs held by both parties may not lead to a lessening of suffering for, at least, one individual. The process can become an appropriation of a power relationship discussed earlier. The clinician needs to step out of his own worldview through mindfulness in order to step into the client's experiential meaning before he can reflect upon them.

Thirdly, mindfulness resembles the Rogerian unconditional regard and Freud's notion of "evenly suspended attention". However, the qualitative difference of mindfulness demands the therapist to *see* the client's desires, beliefs and behaviours, *as they are (yoniso manasikara)* and to alternate this with his reflection and understanding of the client's experience and meaning making. Usually, the client signals his agreement with the clinician's understanding of his situation when the clinician levels or paces with him. The clinician stimulates the client's inspiration and ability to explore his own problem by positively connoting his hidden strengths and talents, and asking the client "what" and "how" questions. This process departs from a sharing of the clinician's interpretation in psychoanalysis and techniques of "reframing" commonly used in cognitive, systemic and behavioural therapies. Nevertheless, a mindful dialogue between them does not follow a completely unstructured approach. The Noble Eightfold Path that facilitates the client to develop a concentrated focus provides the framework for self-discovery in the background.

A fourth misunderstanding that prevents Buddhist therapy from merging with psychotherapy comes from Western scholars' construal of the Buddhist Middle Way as an Aristotelian moderate way (discussed in chapter 7) to wisdom (Hartshorne, 1987).

Aranavibhanga Sutta in the *Majjhima Nikaya* explains clearly, what the Buddha means by the "Middle Way":

> One should not pursue sensual pleasure, which is low, vulgar, coarse, ignoble and unbeneficial; and one should not pursue self-mortification, which is painful, ignoble and unbeneficial… bhikkhu enters upon and abides in the first jhana [meditative absorption]…the fourth jhana… I say of *this kind of pleasure* [italics my emphasis] that it should be pursued… it is a state without suffering… therefore this is a state without conflict [of duality]. (MN 139)

The Buddha clearly means the pleasure of meditative states [at different levels in daily activities] experienced by the practitioner. Brahmavamso (2000) elaborates that when one lets go of the pursuit of extreme sensual pleasures or pain connected to the five senses, it opens the door to the pleasures of the sixth sense, the mind. These are superior pleasures, the pleasures of the Middle Way born of meditation.

Finally, another misunderstanding springs from the construal of conventional truth and ultimate truth in Buddhism as non-dual thought, which the Buddha never declared. He only claimed himself to be an experientialist[41] (discussed in chapter 3). Buddhist therapy does not assert feelings or thinking as a single cause of suffering. However, it claims feeling and thinking as two sides of the same suffering in an inclusive description of what I call a *"non-dual duality"*.

Thus, this study shows how cognitive control methods common in psychotherapy may be systematically integrated with the Buddhist approach that deals directly with feelings, emotional desires, and social ethics. In so doing, psychotherapy may shift itself from *"stuckness"* to *"solution"* and be free from its own conditioning.

The Middle Path

The majority of clinicians and therapy models that uses the Buddhist concept of emptiness *(sunnata)* and mindfulness *(sati)* does so as a step towards intellectual voidness of the self in context and mindfulness as a method of attentional control and

acceptance. Although it is true that Buddha discovered the experience of emptiness and the realization of [non-enduring] non-self *(anatta)* as opposed to the Hindu concept of eternal Self *(atta),* his experience of emptiness and non-self emerges from moral and mindful letting go of the self, which co-arises with insightful understanding. There were varieties of interpretation in morality, meditation and wisdom practice at the time of Buddha. However, the Buddha claimed that his "middle path" penetrated the insight, which stood against the level reached by Hindu and other spiritual practices.

The Buddha proclaims that the practice involves the path *(magga)* and the fruit *(phala)*, that is, entry to the spiritual stream and fruition of the stream entry. The 'Path' consists of a single moment of entering an attainment. Fruition means those moments of consciousness, which follow immediately thereafter (Nyanatiloka, 1980). The realization of enlightenment, the Buddha declares, can be reached by following the Middle Way, which avoids the two extremes. The first act of the newly enlightened Buddha was to teach his former five companions the Middle Way, even before the Four Noble Truths.

The Middle path to liberation comprises the Noble Eightfold Path, which may be illustrated as three integrated modules (see Figure below).
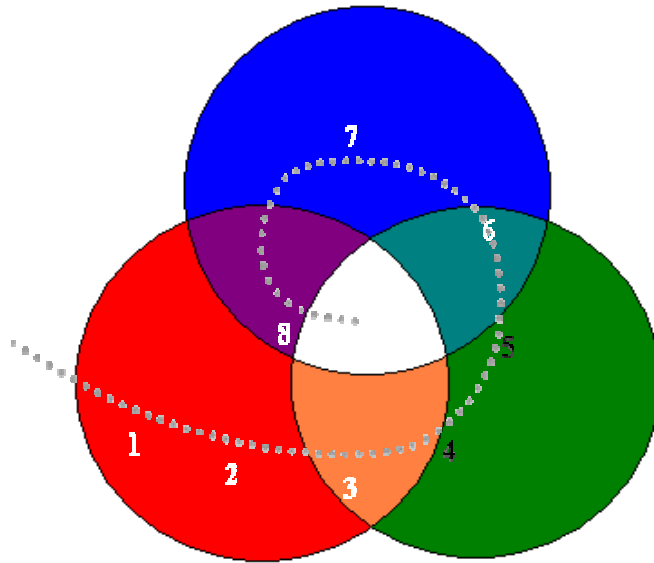
Wisdom *(panna)*	Morality *(sila)*	Concentration *(samadhi)*
1. Right View *(samma ditthi)*	3. Right Speech *(samma vaca)*	6. Right Effort *(samma vayama)*
2. Right Thought *(samma sankappa)*	4. Right Action *(samma kammanta)*	7. Right Mindfulness *(samma sati)*
	5.Right Livelihood *(samma ajiva)*	8. Right Concentration *(samma samadhi*

Figure 9.1 The Middle Way or The Eightfold Path

Although it appears that the Buddha talks about the Wisdom module first to show that having a particular world view and thought connects the beginning, the middle and the end of suffering, all three modules interdepends and support each other like a tripod in practice. The Wisdom module refers to intention, aspiration, and the understanding aspect. The Morality module represents grounding social-ecological factors that stabilize the cognitive practice of Wisdom and Concentration. Some consider that morality flows on from wisdom (Sumedho, 1992), while others emphasize

morality as the basis of concentration (Nyanatiloka, 1980) and wisdom. Although moral practice may be easier for the monks and the non-returners *(anagami)*, lay people find themselves, at least initially, practising the eight elements in a higgledy-piggledy fashion. Metaphorically, the eight-step practice resembles a cable with eight strands divided and fused into three interconnected cores, reminding us of "all-in-one-and-one-in-all" description of "Interdependent Arising". Contrary to apparent cognitive appearance, the last three elements of right effort, right mindfulness and right concentration interface their practice on feelings[42].

Whether wisdom leads the practitioner to morality through concentration, or concentration leads him to morality, is not an important matter. What matters is that wisdom and morality depend upon each other like a yoke as in tranquillity and insight meditation. The Buddha likens wisdom and morality to an act of washing one's hands where they simultaneously interdepend upon each other to make them clean. The steps of the Noble Eightfold Path discussed below are imbued with such interactive activities between the heart, the head, and the ethical acts applicable to psychotherapy.

Right View *(samma ditthi)*

Right view or understanding contributes to gaining insight into the human condition of suffering, the conditions causing suffering, the cessation of suffering and the path leading to the cessation of suffering, the four noble truths. In brief, it amounts to understanding that "All that is subject to arising is subject to ceasing". This is the first realization that leads to walking on the path to liberation, and it sounds rather easy to understand. Everyone knows that everything that exists is bound to change or cease to exist. In any case, the question may also be asked that if the 'right view' is the final goal, why one needs to start with the right view. Here, the Buddha alludes to the recognition of a worldview, which leads to suffering as a starting point to gain insight or understanding. Such an insight does not arise from ideas but from "tacit" knowledge or experiential understanding. Such an insight erases doubts, and one experientially comes to know that all that arises is subject to ceasing, which thus validates *impermanence*. Being mindful and reflective opens up the right view to overcome 'ignorance' *(avijja)* and gain 'wisdom' *(vijja).*

However, reflective practices in psychotherapy are based on metaphysics, which refer to the theory of knowledge (epistemology) of reality gained by conceptual reasoning, as opposed to the Buddhist observation of separation between sensory awareness and conceptual reasoning. Using the traditional definition of metaphysics[43] that is common to the pre-modern traditions of both East and West brings us much closer to the Buddhist notion of right understanding and right thought through contemplation on feeling and reflection. Here, the Buddhist tradition alludes to the ethical flavour of balance between feeling and thinking.

Right Thought *(samma sankappa)*

The second aspect of wisdom in the development of right thought also reflects on the same orientation of wholesomeness as opposed to unwholesome or unhealthy thought. Right thought contains a dynamic quality of 'intention,' 'attitude,' and 'aspiration' towards oneself and others. Right thought derives from social aspiration of overcoming unhealthy desires such as Shamelessness *(hiri)* and Recklessness *(ottappa)* that have direct reference to rebalancing social ecology, whereas the Western notion of guilt refers to an internalized conceptual control of social expectation. Aspiration, here, incorporates wholesome desire, motivation and virtue.

As the 'wisdom' module of the Eightfold Path highlights the importance of having the 'right view' and the 'right thought', the following sections elaborate on the unique evolution of human virtues and argue against the generalizations based on genetic and animal heritage grounds. It also discusses the connection between the sympathetic physiology and virtues, and issues involved with the concept of self-esteem that many psychotherapists consider an important factor to mental health.

Fear, Shame and Guilt

The development of virtuous thought has an evolutionary beginning connected to biological survival. As Kagan (1998b) argues, over the course of evolution the central nucleus of the amygdala - an important structure in the acquisition of fear - became progressively smaller, while the basolateral nucleus and prefrontal cortex became larger and the connection between them elaborated. As these evolutionary changes in brain

anatomy occurred and language concepts developed, fear of attack and physical harm that seem to be primary states for hominids became subordinated to shame or guilt. Subsequently, humans seek the opposite feeling of virtue. An appreciation of right and wrong and its attendant feelings appear to have a distant origin in the monkey's continual vigilance toward the actions, expressions, and vocal calls of others. Although human beings share a gene pool with their ape ancestors, the development of conceptual language in humans has provided them with a qualitatively different ability to process feelings.

Biologically, virtues begin with physiological feelings. The process involves activities in the 'heart, muscle, arteries, gut and skin' that the Buddhists calls sensations *(vedana)* and are transmitted from body to brain. The sensory information generated by these bodily targets passes first through the medulla where neurons with opioid receptors can mute the intensity of the signal. This information is sent to the amygdala and from there to a part of the frontal lobe called the ventromedial prefrontal cortex. If the information pierces consciousness, it motivates an interpretation of the change in feeling. When the ventromedial prefrontal cortex is damaged or removed for medical reasons, the 'heart' no longer informs the 'head' of its moral imperatives and behaviour may lose its prior civility. In addition, the right hemisphere is said to be more sensitive to this bodily information than the left. Therefore, anxious adults are more accurate than most in detecting the number of heart beats in a given time interval (Damasio, 1994; Wittling, 1995; Ehlers & Breuer, 1992; Rouse, et al. 1988). This phenomenon refers to a high sympathetic tone and emotional reaction.

This shows up clearly among children. For example, a child who is born with a high sympathetic tone often displays extreme emotional reactions when criticized by parents for minor misbehaviour. Similarly, many inhibited children who avoid unfamiliar people and situations reported that as adolescents their greatest fear was to be criticized by others. A good example is the late 20th century philosopher Ludwig Wittgenstein, who as a shy child experienced almost pathological tension in uncongenial settings, became a melancholic adult and tried unsuccessfully to get rid of intense dysphoria. Guilt over his inability to conquer this mood through will power alone, shame over his family denial of a Jewish relative, doubt over his intellectual talent, and regret over the fact that he struck one of his pupils seems to have motivated him to give away most of the money inherited from his affluent family. Science,

however, still does not understand the complexity of why siblings have different sympathetic tones.

Feelings of shame and guilt may escalate when one identifies with a family or social group. For instance, a child may identify with a parent's bad behaviour and think himself as bad. A black child may identify with a black sports hero and experience a moment of pride. However, the publicity of a brutal black murderer may affect a black child's virtue negatively. Adam Smith (1959) considers that worry over other people's evaluations remains the foundation of adult morality. When the feeling of uncertainty pierces the awareness, the symbolic label the child uses is very close to the adult meaning of the word "bad".

Nevertheless, elegant discoveries in genetics and molecular biology have persuaded evolutionary biologists to think that if the survival of one's gene pool is the seminal feature of adaptation, then maximizing the number of offspring in the next generation is the correct criteria to apply. Kagan (1998b) points out a misleading error in ignoring the proximal cause in preference for an evolutionary one. Richard Dawkins' (1976) notions of the "selfish gene" and "inclusive fitness" fail, if we take the poignant example of 18-year-old Thai "streetwalker" who sends her earnings to the parents who sold her into prostitution. She does not do so to maximize the reproductive fitness of those who share her genes. However, evolutionary biologists fail to recognize that humans are not only capable of shame and guilt but also of having empathy or compassion, sympathetic joy, loving-kindness and other positive emotions.

Language signifies a strong reason to feel the guilt. Humans *interpret* change in complex, symbolic ways but animals do not. No animals calculate whether the change is good or bad for them or someone they care for. The Serbians who murdered Creations cannot be compared to hungry tigers killing gazelles. Humans kill because they feel that their virtues have been threatened. Virtue runs through everything that identifies *the self* as good.

Guilt over hurting others has become an essential part of the human repertoire, perhaps because humans are one of the few species able to kill large numbers of their own kind at any time in a year. Grossman (1995) contends that the killer must suppress any dissonant thought that he has done anything wrong and that his mental health is totally invested in believing that what he has done is good and right. When killing occurs out of sight or at a distance, such as artillery bombardment or high altitude carpet-bombing, soldiers are protected from seeing their victims and, as a result, feel

less guilt. Kagan (1998b) argued that if Hitler had witnessed the killing of every Jew, his mental state would have been in a worse state than it had been portrayed in the post-war analyses. I would argue, however, that his deluded self *(moha)*, greed *(loba)* for power and hatred *(dosa)* of Jews were as such that psychological defence mechanisms would have dominated his sensibility and would have justified his actions. Nonetheless, the fact remains that wartime post-traumatic stress disorder (PTSD) is less often stimulated by the fear of being killed than guilt over being disloyal to comrades, surviving a battle in which friends died, participating in or observing an atrocity, or killing an enemy whose face one can see. Similarly, rape victims are more vulnerable to guilt than the ones who are robbed, attacked by animals, or who are passengers in car accidents.

The duality of selfishness and generosity, aloofness and empathy, hatefulness and loving, dishonesty and honesty, disloyalty and loyalty, cruelty and kindness, arrogance and humility is unique to human development. When selfishness or greed *(loba)*, overwhelms one, guilt and depression can result. Only a trusting therapeutic relationship may uproot the cause of suffering. Matt Ridley (1996) contends that trust is the foundation of virtue. However, the feeling *(vedana)* on the body *(rupa)* with its formation of emotional values may be culturally conditioned, and sometimes one may be traumatized depending on how one's perception *(sanna)* and mental formations *(sankhara)* of the five groups of grasping *(khandha)* are involved in experiencing the event. Traumatized emotions need working through at all levels of the five groups of grasping as trauma is considered single trial conditioning leaving an indelible mark on an individual's memory. If "rational" conscious thoughts *(vinnana)* alone can control human behaviour, as in Rational Emotive Therapy or Cognitive therapies, we would have reduced human suffering from the most anti-social acts. What most therapies try to do is to de-condition the effect or to help let go of the impact so that the individual can maintain a peaceful mind rather than re-live the trauma every time triggering events reoccur.

In summary, since the amygdala in the human brain that is responsible for fearful reactions has been growing smaller and the prefrontal cortex has been growing bigger with its conceptual ability, humans find themselves seeking out what is right and good. Beside this structural base, hypotheses about selfish genes or their beastly past (Dawkins, 1976) bear no justified relation to the development of virtues and vices. Human beings have developed a unique psychological adaptation to life such as

empathy and guilt. Humans interpret and value situations in complex and symbolic ways and have feelings of guilt, shame, and the desire to feel good and virtuous, which are qualities not present in animals.

Fact, Value and Virtue

The natural world does not in itself, manifest value and purpose. However, human inhabitants of the world have *desires* and needs that generate values. David Hume (1740) had claimed, 150 years before Nietzsche declared that there were no moral facts, that there were neither facts nor real existence except passions, motives, volitions and thoughts.

Science always wanted to separate fact from value, and psychology in pursuit of scientific status embraced this approach. Cognitive science has already asserted that perception is from its inception value-laden, a statement that concurs with the Buddhist notion of psycho-ethical practice. On the other hand, the Hindu solution to fact versus value dichotomy is the fusion of *atma* and *brahma* into one non-dual *(advaya)* reality. Buddhist epistemology is neither dual nor non-dual but it highlights the importance of sense experience. Some sensations end up as obsessive desires. In the Middle Length Sayings, Buddha says: "Depending upon the visual sense and the visible object, O brethren, arises visual consciousness; the coming together of these three is contact; depending upon contact arises feeling; What one feels one perceives; what one perceives one reasons about. What one reasons about, one is obsessed with; Due to such obsessions, a person is assailed by obsessed perceptions and concepts in regard to visible objects cognisable by the visual sense, belonging to the past, the future and the present" (MN 18). These obsessions are the result of rationalization about the objects cognized by the senses and that belong to the past, the present, and the future. In other words, it is not cognition that leads to the obsessions but reasoning about them. From the Buddhist perspective, the feelings *(vedana)* of the body *(rupa)* may be described in passive terms. On the other hand, perception *(sanna),* in Sanskrit literally means, "putting together and knowing". Conception is then referred to as *sankha* (Sanskrit. *samkhya*), meaning "putting together and speaking" (Kalupahana, 1995), hence the "craving self-talks" discussed earlier. Thus, a seemingly *passive* description of feelings begins to change into an *active* mode as it moves towards and goes through a "linguistic

turn", and the process of selecting and choosing with interest *(sankhara)* which consciousness *(vinnana)* resorts to speaking. This does not mean that facts and values are the same or that they should be fused together.

What the Buddha has pointed out is that facts cannot be divorced from human knowledge and understanding, and they are partly subjective. Values, because they affect the facts, are objective in a pragmatic sense. The abandoning of both the absolutist and essentialist positions of truth helps resolve the related "is-ought" problem.

Values form a part of virtuous actions. Although virtues themselves are not sufficient to attain wisdom, they are important nuclei of moral life. The Buddha admonishes monks to be virtuous *(silava)* but not to be made of virtues *(silamaya),* and makes clear the need to avoid any vacuous (deontological) practices of virtuous or moral life.

Virtue, Moral and Self-esteem

Virtues represent the beginning of the moral thought to life, which intends to bring about social harmony, while the morals are more comprehensive in that they are concerned with ultimate health, both physical and mental, and the welfare of oneself and others. However, the fruits of the virtuous life and the moral life need not be identical. The Buddha does not accept the concept of permanence or the eternal self as a reason for living a moral life. If the self is eternal, there is no point in practising morality. On the other hand, if the self ends in the demise of the body, there is no motivation to live a moral life. Both views are deterministic[44].

Although clinicians must observe ethical standards in conducting psychotherapy with his client, psychotherapy has not directly addressed the effect of the client's ethical behaviour that leads to his own suffering. The client's ethical views and thoughts are regarded as private matters. Freud, on the other hand, considers a sense of morality as an internalized superego, the external constraint of civilization. In his writings, morality wears a negative and repressive aura. Humanistic-Existential theory, with its foundation in Existential philosophy and the Heideggerian concept of authenticity and care, actively encourages the exploration of moral reflection and self-understanding.

Unfortunately, the situated attributes of *Dasein* (being there)[45] often led through a Sartrean path of freedom and ended up in narcissistic forms of humanistic-existential therapies typically illustrated in Fritz Perls' *Gestalt* prayer:

> I do my thing, and you do your thing.
> I am not in this world to live up to your expectation
> And you are not in this world to live up to mine.
> You are you and I am I,
> And if by chance we find each other, it is beautiful
> If not, it can't be helped.

Such therapies view "self as an isolated individual in a morally neutral, objectified universe. Psychotherapy based on such views, risks perpetuating rather than ameliorating such problems". (Guignon, 1993, 236, cited in Watson, 1998)

Nevertheless, elegant discoveries in genetics and molecular biology persuaded evolutionary psychologists to think that human virtues and moral behaviours can be found in our primate ancestors. The fact that two monkeys behave as if they are cooperative because both animals benefit from the interaction, does not equate with human cooperation where the individual is simultaneously aware of both the needs of the other and his ability and obligation to help.

For instance, a frog's legs that biologically derived from the pectoral fins of a fish differ in structure and function of its predecessor. The same is true for the human conscience. Human moral sense, like frog legs, so dramatically different from the phylogenetically older competence that it would be an error to regard one as an obvious derivative of the other.

Kagan (1998b) argues that evolutionary biologists who freely borrow terms intended for human behaviour and apply them to animals would surely object if students of human behaviour called a rhesus female who has copulated with four males in an hour unfaithful.

Thus, Researchers may be divided into two categories: 'splitters' who prefer analysis and 'lumpers' who seek unity. Aristotle, who was fascinated by the uniqueness he observed in the living world, was a splitter; Galileo, who searched successfully for universal laws in the physical world, was a 'lumper'.

In humans, *intentional* view or thinking make important *meanings*; take the case of a husband throwing a knife at his wife and compare it with a 6-month-old infant throwing the same object at his mother, for example. Human moral motives are

qualitatively distinct because they contain symbolic and emotional elements that are not present in any primate. For instance, evolutionary biology does not demand that every feature, which defines a particular phylum, order, family, genus or species have a homologous structure or function. The chick embryo provides a unique insight into embryological development that is not possible through the study of frog larvae (Levi-Montalcini, 1987). Echolocation in bats has no strict homologue in a beaver colony; and the construction of spider webs has no homologue in crabs.

The ratio of antisocial acts, Kagan (1998b) argues, to the total opportunities in the world decreases every day. This should not breed complacency to a species with a frontal lobe so large that it permits a person to harbour resentment, envy, jealousy and hostility for a long time after acute anger has passed. On the contrary, the 11/9/2001 bombing of the World Trade Centre in New York proves the effect of slow anger. Hence, it is incorrect and dangerous to deny the unique moral emotions that chance mutation had made possible between 100,000 and 200,000 years ago. Human moral sense is "not a thin layer that covers a beastly and selfish makeup" (De Waal, 1996, 218). The human moral sense, like the spider's construction of its web, is a unique product of evolution that has been maintained because it ensures the survival of the human species.

Pop-psychology misreads Darwin's writings and views the human need for power, fame, sex, property as natural. The single-minded pursuit of power, prestige, wealth, and sexual delight currently admired by Western society would be viewed by the Buddha as unwholesome. The Buddha would not consider anger, jealousy, self-interest and competitiveness and such popular sayings "greed is good"- a popular statement from the movie Wall Street – as human virtues.

Unwholesome views and thoughts have been exposed as part of our animal heritage by a link between animal behaviour for any ethical message (Kagan, 1998b):

- that the sanctity of the institution of marriage, one can point to the bonding of gibbons;
- that infidelity is more naturally sociable, one can point to the chimpanzee;
- that humans are naturally sociable, one can point to baboons;
- that humans are solitary, one can point to orangutans;

- that sex should replace fighting, one can point to rhesus monkeys;
- that surrogate care is closer to nature, one can point to lionesses;
- that men should dominate harems of beautiful women, one can point to elephant seals and
- that women should be in positions of dominance, one can point to elephants.

Nature has enough diversity to suit almost any ethical taste. What is biologically special about a human is that he holds qualitatively different views and thoughts from his animal ancestors to choose one comparable action over another. He chooses to attain a consonance between a chosen *conscious sense of pleasure* – a standard, and his chosen action. There is no word in English that accurately describes this feeling; 'virtue' comes close (Kagan, 1998b). From the Buddhist perspective, his chosen action represents him as having "right view" and "right thought" towards the ecology of self, other and environment.

A related concept to virtue popularized by Maslow (1968) called self-esteem also translates to having "right view" and "right thought". It implies that each individual unconsciously computes an average of the distance between each of his or her important qualities and the associated ideal. Self-esteem is supposed to represent that average.

Humans are the only species that apply a symbolic evaluation of good or bad to actions, thoughts, feelings, and personal characteristics and try continually to choose acts that make them feel that the *self* is good. Ridley (1996) who followed Darwin insists that no individual acts unless he stands to gain some external prize. However, the symbolic private assurance that one is virtuous – given by the self to the self – is an attractive prize that humans seek which is absent in the most cooperative non-human species. Therefore, it is a serious conceptual error to claim that humans are driven by a unitary desire to maximize pleasure.

The evolution of *Homo sapiens* is marked by the emergence, between the 2nd and 3rd birthdays, of an appreciation of the symbolic categories good and bad to interpret the self's actions, thoughts and feelings[46]. Unlike other animals, humans constantly evaluate the moral implications of their views, thoughts and behaviours. Even the cleverest ape cannot be conditioned to react with anger upon seeing one animal steal food from another; surprise or fear may be possible but anger or guilt is

not. In an experiment, while a chimpanzee has a difficult time learning a novel rule, a 3-year-old can figure it out in one or two minutes (Povinelli, 1996).

Nevertheless, Freud and the behaviourists insist that the human desire to perfect a talent does not require any process that is not present in animals. In any case, the ideas of ego, superego, defence, repression, and oral-anal-phallic fixations have no obvious analogues in monkeys. There can be no mouse model for human pride, shame, or guilt. Interestingly, most psychologists who pay homage to the *continuist premise* implicit in Darwinian theory write about characteristics absent in animals like deductive reasoning, long-term planning, learning disorders, extroversion, obsessions, schizophrenia, and anorexia.

In summary, all of these dualities: mind and nature, biology and psychology, self and society, facts and (moral) values, moral virtues and ethics, ethics and emotions, are interdependently connected and embedded within one another. As Bateson (1972, 461) pointed out, "… when you separate mind from the structure in which it is immanent, such as human relationship, the human society or *ecosystem* [*italics,* my emphasis] , you thereby embark, I believe on a fundamental error, which in the end will surely hurt you." The next section examines the commonality of values and converging thoughts between Buddhism and psychotherapy.

Converging Thoughts in Psychotherapy and Buddhism

At a philosophical level, the parallels and commonalities between Buddhist principles and Western thought show the signs of convergence for an integrated practice. Transpersonal psychotherapy, eco-psychology and postmodern thought emphasize what the Buddhists call "Interdependent Arising". Levinas (1986), for instance, states that his ethics of 'meontology' (opposite of ontology) affirms the meaning beyond being or a primary mode of non-being (me-on) and echoes what I refer to as "the neutral space-in-between", egolessness *(anatta)* or emptiness *(sunnatta)*. Similarly, Bakhtin (1993) considers that the foundation of ethics lies in the concrete experiential actuality of the relationship between the individual and the world.

Bakhtin's dialogic position allows the other to remain another consciousness or another centre beyond total integration or reduction of the difference.

Likewise, "ethical of relatedness" (responsibility) is the basis of women's view on morality rather than the "ethics of principal" [sic] (rights) (Gilligan, 1993, 74). In her view, the individual participates in both differentiation as well as integration. Gilligan's research on women's responses to abortion illustrates what she terms the "ethic of care". She describes the three-stage sequence of development towards moral problems: initial emphasis on caring for the survival of the self, leads to a critical judgement of being selfish, which turns into a view of caring for others. I see selfcare as a preparatory counterpart to care for others at the same time. Final stage forges the middle way between selfishness and responsibility through an insight of interconnections and interdependence between the self and the other.

System theory and the enactive approach of Varela et al (1991), also hold an interconnected view of the relationship between the individual and the world, emphasizing the moral nature of knowing itself ["the self"] and defining ethics as a state of adaptation of natural and cognitive systems in a relational mode. Means no longer separates from ends but a mutually interdependent feedback spiral within an open-ended system. As stated in Buddhist ethics, "From morality comes wisdom and from wisdom comes morality (DN ii, 124)". Varela argues that truly ethical behaviour comes from personal transformation rather than from moral judgement. Varela's notion of an ethically responsible way of acting p its position on situated "know-how" rather than on a set of fixed rules, echoes what Gestalt therapy talks about as response-ability. From within cognitive science, Mark Johnson (1993) in his work on the moral imagination argues that we are beings whose identities emerge and develop in an ongoing process of interactions within our physical, interpersonal and cultural environments (253).

From an ecological perspective, David Abram (1996) argues that environmental ethics that not only respect our lives and heed our fellow human beings but also the life and well-being of the rest of nature will come not through new philosophical principles and legislature but through renewed attentiveness to perceptual dimensions that underlie all our logic, through a rejuvenation of our carnal, sensorial empathy with the living land that sustains us (69). He believes that such an embodied perception can lead to an appreciation and understanding of the interconnection of perceiver and perceived.

This is comparable to the client-clinician relationship I have suggested earlier. Abram's suggestion brings us closer to the Buddhist notion of the five groups of

grasping *(pancakhandhas)* and meditation on feelings *(vedana)*. Meditation on feelings interfaces with meditations on body, mind, and mental objects. The focus on feelings, prior to the formation of linguistic thoughts and conscious labelling of emotions, helps us understand how perception evolves and differentiates between the perceiver and the perceived. If we are able to stay with the feelings of what we sense, ethical choices from that experience will unfold before us, without having to cogitate or construct ethical principles that are not embodied.

Lucas (1996) argues that emotion (when feeling *(vedana)* dominantly presents itself in the five groups of grasping) precedes thought and is prior to ethical thought processes. According to Lucas, in any ethical situation we act first and think later. Emotions are a 'higher level' of passion on an evolutionary par with reasoning, akin to the primitive reflex of a rabbit that triggers the paralyzing hormones when it is caught in the car's headlights. Emotions, in an evolutionary sense, link to what may be labelled our desire for existence that in turn motivates other emotions, e.g. love, anger, jealousy and so on. Altruistic emotions of human beings, on the other hand, are arguably unique to *Homo Sapiens'* evolutionary development.

In Lucas' argument, the utilitarian act for the greatest good and a "rule book" application to humane ethics does not work, because there is no way one can be sure of the best action in the universe, and "the Ten Commandments" rules also depend very much on certain conditions. For example, a Christian police officer may shoot a terrorist who is about to kill 20 children. In this respect, his argument is in line with the Buddhist notion of interdependent conditionality. Ethical decisions in Buddhist practice depend on prevailing conditions. Each decision depends on a given context and surrounding circumstances. Therefore, one cannot apply rigid rational analysis or a fixed rule. Lucas bases his "Evolutionary Model" of ethics on human tendencies to fight, flight, submit or freeze reactions in threatened situations (Hiteler, 1990). Through our evolutionary process, we learn to adopt social empathy from an age as young as 9 months (Lucas, 1996, 1) and yet occasionally we fall back on primitive drives and their physiological consequences.

Kagan (1998b) proposes four guiding principles to liberate psychotherapy as the client, as well as the client of psychotherapy from the imprisonment of certain beliefs:

- Unless scientists state in more detail than they have, re: the specific form of the association between the past and the present, *it is important to question the general claim that early events must have some future consequences.*
- Assumptions about habits, feelings and the contents of the mind through others' verbal reports and behavioural observation may be coherent but differs from the description by the observed (see Velmans, 1990 on Models of Consciousness in chapter 8) and the measurement of central and peripheral physiology. *The mental event will always retain some ontological independence from its neurological base*, just as headaches and the mood following the exercise are not totally explained by the underlying physiology, no matter how complete the physiological description.
- *Qualitative categories* that represent individuals at the extremes of a personality dimension or those who possess a particular combination of traits *should not be viewed as quantitative variations that fall on a continuum*, such as low to high sociability, low to high aggression or low to high impulsivity.
- Acknowledge *the mind that interprets personal experience usually aroused by discrepancy or relative difference rather than by a specific event defined absolutely.* For example, feelings of hunger occur when blood sugar levels change, not at any particular concentration of blood sugar. The appearance of a rose on a screen produces a specific brainwave called the P300, only when it is preceded by many pictures of objects other than roses does it create a contrast. Similarly, spanking a child for grabbing a sibling's dessert has good or bad consequences depending on how the child interprets punishment as fair or unjust.

Right Speech, Right Action, Right Livelihood *(samma vaca, samma kammanta, samma ajiva)*

The Buddhist goals of right speech, right action, and right livelihood is what Western psychotherapy desires as results but neglects to encourage the client to practise these behaviours ethically. It is assumed that the client is unable to practise these behaviours, which is why he is in therapy. Hence, they end up as a guide to initial, intermediate, and final goals to be achieved by the client at the end of therapy. From the Buddhist perspective, they are interdependent factors that help realize the ultimate goal of freedom and liberation from suffering or the means to realizing it. Postmodern thought has somewhat brought them into line with the Buddhist practice.

For the Buddhists, morality *(sila)* is another necessary condition for the development of insight. Right speech and Right Action mean taking responsibility for one's own speech and being mindful of what we do with our bodies. When we are mindful and aware, we act in a way that is appropriate to time and place. When we do things to impress others or to gain something from others it reinforces our sense of ego self. When we do good works, out of mindfulness and wisdom rather than out of ignorance, they are skilful *dhamma* without personal *kamma.* Speech habits are difficult to break but can be improved. For lay people as opposed to monks, right livelihood is something that is developed as we become of our intention and action. We can avoid deliberately harming others, including animals and the environment, and in earning our living. We may avoid a livelihood, which endangers the ecological balance of nature.

Basic moral virtues for the Buddhists include refraining from killing, stealing, unlawful sexual misconduct, lying and the ingestion of intoxicants. Practising moral virtues *(sila),* works in harmony with concentration and wisdom. The *Discourse of Brahma's Net* elaborates what is known as the minor virtues. These virtues embody the welfare of oneself *(attahita)* and the welfare of others *(parahita)* through refraining from certain physical and vocal activities such as taking life, stealing, living a lower form of life (attachment to vulgar sensuality), using confusing speech, malicious speech, harsh speech and frivolous talk.

There are at least four types of virtues mentioned in the above *sutta*: of the forest *(arannaka)*, of the household *(gehasita)*, of attraction to humans *(manussakanta),* and of attraction to the worthy ones *(ariyakanta)*. The first refers to the behaviour of animals in the forest which behaviourists would consider applicable to humans and most natural. Behaviourists hold ethical relativism and definition of "good" as that which promotes survival of the species or culture. The second refers to the virtues of the household, the obligations of the members of the family and the third belongs to a broader scope encompassing members of the human family. While rationality plays a role in determining the virtues of the human family, but human welfare not rationality that serves as the criteria for the final determination that is meaningful and obligatory. The fourth represents the virtues of the "Noble One" *(ariya)* that validates the notion of non-self. If the idea of self is considered unchanging, one does not need to be virtuous or moral. The same conclusion also applies to the opposite notion, which believes in the annihilation of the self when the body dies. The Buddhists take the middle path that does not follow the views of the eternalist or the annihilationist.

A virtuous person is said to enjoy unblemished subjective happiness (MN 1. 80, 269, 346) without terror or fear *(uttasa)* and trepidation *(chambhitatta)* (SN 5. 386-387). Even negatively stated virtues such as refraining from killing, are said to give the practitioner freedom from fear *(abhaya),* from hatred *(avera)* and from injury. From a common sense viewpoint, when one does not harm others, one enjoys the freedom of having no enemies to be fearful of or having to hold hatred to counteract the hatred of others. Those who are non-virtuous attack such a virtuous person who is said to be without remorse or regret. The Buddha enumerated the consequences of such a virtuous person as having delight *(pamujja),* joy *(piti),* happiness *(sukha),* concentration *(samadhi),* knowledge and insight into freedom *(vimuttinanadassana).* This psychological and intellectual transformation is said to be natural *(dhammata)* and to be differentiated from the Behaviourists' notion of the virtue of the forest. The naturalness of a virtuous person does not require an effort to be non-remorseful or non-regretful.

The Buddha spoke of four types of persons who are totally or partially devoted to the welfare and cultivation of virtues: one who is devoted to the development of the self *(attahita)* to the neglect of others, one who neglects oneself and is devoted to the development of others, one who neglects both the self and others and the one who is devoted to both the *self and others* [italics, my emphasis] (AN 2. 98 – 99). Needless to say, a virtuous person *(upasaka)* falls into the last category.

The Buddhist conception of virtue ethics is not only confined to humans but also inclusive of all living beings. In addition, a virtuous person is to live a noble way of life *(brahmavihara)* by means of friendliness *(metta),* compassion *(karuna),* sympathetic joy in the happiness of others *(mudita)* and equanimity *(upekkha).* Virtuous behaviour even extends to those who preserve the forest where [they live in] one can enjoy peace and solitude.

The point about devotion to welfare and the development of virtues in others resolves the dispute between the Theravada and Mahayana schools of Buddhism. The former emphasizes personal freedom while the latter insists on social relevance. This kind of dichotomy between the individualist and the socialist or particular versus universal concepts cannot be applied to the discourses taught by the Buddha. The concept of freedom is interdependently embodied in both. Public or private emotions determine social exchange and power relations. Hence, appraisal and value judgments are part of relating to the self and the other together. A sense of value occurs only through comparing and contrasting. One does not know the difference if there is nothing

to compare. A personal sense of right and wrong also follows the same principle. Unless one has been conditioned in some way to recognize different feelings and their meaning from social evaluation, one will not be able to build a second-order meaning from the first order experience.

Value judgments form the norm of emotion-based action as virtuous or non-virtuous. Thus, morality is the key to the wellbeing of self and others. The Buddha inculcates morality, concentration and wisdom as an integrated practice. As emotion can be learned and cultivated to manipulate others at least for a short-term gain, it can also be cultivated and practiced with the intention of helping others to help oneself. Kalupahana (1995) contends that the Buddha does not assume freedom as being beyond this world but considers it as part of the social experience. The middle path between the so-called Theravada and Mahayana in which the extremes of individualism and socialism are renounced [let go]. That renunciation can come only after a proper understanding of the nature of existence, namely, interdependent arising, which is the foundation of the Buddha's conception of freedom. With that understanding, it is not possible for a person to attain freedom without affecting the society, for to follow the virtues and the eightfold path is to affect the society in a radical way (Kalupahana, 1995, 87).

Kalupahana (1995) argues that even the Buddha who had attained enlightenment and freedom had to continue treading the moral path, as it is not a static or absolute state. The main point here is that one has to continually readjust one's responses to conditionally arisen physical, social, economic and political worlds. The only thing an enlightened one knows for sure is not to allow himself to be overridden by *Mara,* the embodiment of temptation. Thus, even the Buddha has to be vigilant.

Right Effort, Right Mindfulness, Right Concentration *(samma vayama, samma sati, samma samadhi)*

The third aspect of the path to enlightenment - right effort, right mindfulness and right concentration, refers to the spirit or our heart. Hence, the Eightfold path can be thought of as a kind of body-chart: wisdom (the head), morality (the body), and concentration (the heart). They work together in unison supporting each other without dominating or rejecting each other. Peace and serenity is a flow on from balanced and

equanimous emotions supporting each other. There is a perfect harmony between the intellect, the instinct and the emotions.

Sumedho writes:

> They are no longer conflicting or taking us to extremes and, because of that, we begin to feel a tremendous peacefulness in our minds. There is a *sense of ease* and *fearlessness* coming from the Eightfold path – a sense of equanimity and emotional balance. We feel at ease rather than that sense of *anxiety,* that *tension* and *emotional conflict.* There is clarity; there is peacefulness, stillness, knowing [*italics*, my emphasis] … We use the word *bhavana* to signify development (1992, 62).

The purification of the mind through right speech, right action and right livelihood *(sila)* serves as a basis for right effort, right mindfulness and right concentration *(Samadhi)* leading to insight and wisdom *(panna),* a primary tool for freedom and deliverance. A simile of three children stacking up on top of each other to pick fruits from a tree illustrates the interdependence of these three factors.

Right Effort *(samma vayama)*

The energy *(viriya)* behind an effort may generate such unwholesome states *(akusala dhamma)*, as desire, aggression and violence on the one hand, or wholesome states *(kusala dhamma)* such as generosity, self-discipline, kindness, concentration and understanding on the other. Right effort is guided by right intention *(samma sankappa)* and right view toward the goal of liberation. The Buddha has stressed the need for effort, diligence, exertion and unflagging perseverance, as each person has to work out his own salvation. In this regard, four "great endeavours" have been suggested by the Buddha:

- to prevent the arising of unarisen unwholesome states,
- to let go of unwholesome states that have already arisen,
- to arouse wholesome states and
- to maintain wholesome states already arisen.

As they are important in cultivating the mind through meditation, they require some elaboration.

Preventing Unwholesome States

Unarisen unwholesome states are known as the "five hindrances" *(pancanivarana)*:

- Sensual desire representing greed and lust *(lobha-raga)*
- Ill-will representing aversion or hatred *(byapada-dosa)*.
- Dullness and drowsiness *(thina-middha)*
- Restlessness and worry *(uddhacca-kukkucca)*
- Doubt representing delusion *(vicikiccha)*.

The first hindrance, sensual desire, refers to the five senses i.e. agreeable sights, sounds, smells, tastes and touches. Sometimes a broader interpretation including craving for wealth, power, position and fame is also given. The second hindrance covers hatred of any object – self, others or situations. The third hindrance shares a common feature of mental unwieldiness and manifests itself as mental inertia, mental sinking, and heaviness of mind or excessive inclination to sleep. At the opposite extreme is the fourth hindrance. Restlessness displays itself as agitation and excitement, which drives the mind from thought to thought with speed and frenzy. Worry shows itself as remorse over past mistakes and anxiety about their possible undesirable consequences. The fifth hindrance, doubt, signifies a chronic indecisiveness and lack of resolution. It is not the lack of critical intelligence encouraged by the Buddha but a persistent inability to commit oneself to mental training due to lingering doubt about the teacher (Buddha or in the case of psychotherapy, the therapist), teachings and the method.

The effort to hold hindrances in check is imperative both at the start of meditation training and throughout the course of its development. Hindrances originate from within, distracting attention and darkening the clarity of awareness and calm. Thus, restraining the senses should begin at the initial stages of a mental process when the mind becomes aware of sensation before it goes to its registry for retrieval, discrimination, evaluation and response. Mindfulness holds the hindrances in check by

keeping the mind at the level of what it senses and prevents it from embellishing the data with ideas, images and emotions born of greed, hatred and delusion.

Letting go of Unwholesome States

Despite the effort to restrain the senses, unwholesome thoughts and emotions can surface from the depths. Buddha provided methods to counter these hindrances.

The first is to expel the defiled thought with a wholesome thought, which is its exact opposite. For desire in general, a remedy is meditation on impermanence. However, for sensual lust the potent antidote is the contemplation of the unattractive nature of the body. Ill will is remedied by meditation on loving-kindness. To dispel dullness and drowsiness, visualization of a brilliant ball of light, getting up and doing a period of brisk walking meditation, reflection on death, or simply making a firm determination to continue. Restlessness and worry are countered by turning the mind to a simple object of attention; for example, mindfulness of breathing is practiced by paying attention to the in-and-out flow of the breath. Doubt is abandoned by inquiry and the study of the teachings.

The second method uses social tools of shame *(hiri)* and moral dread *(ottappa)* to abandon the unwanted thought applying undesirable consequences until an inner revulsion sets in and drives away the thought.

The third method involves redirecting attention to something else from unwholesome thoughts.

The fourth method confronts the unwanted thought by scrutinizing and investigating its source.

The fifth method is used as a last resort: pushing out the unwanted thought using the power of the will.

Arousing Wholesome States

When the defilements are removed, right effort reinforces the development of wholesome states not yet arisen and the maturation of wholesome states already arisen. Although wholesome states can be stated in various ways as serenity and insight, the four foundations of mindfulness and the Noble Eightfold Path, the Buddha summarizes them as the "seven factors of enlightenment": mindfulness, the investigation of phenomena, energy, rapture, tranquillity, concentration, and equanimity. These factors

lie on the path to enlightenment and remain as its components after enlightenment is achieved:

- Mindfulness brings to light the phenomena in the now, the present moment, stripping away subjective interpretations and projections. When the bare phenomena are brought into focus, investigation steps in to probe, analyze and dissect to uncover the structure of phenomena.
- Investigation uses energy to shake off lethargy and arouse enthusiasm. As energy gathers its momentum in contemplation, it propels perseverance. Finally, energy overpowers hindrances and drives contemplation forward.
- As energy increases, rapture and bliss run through the body and the mind glows with joy.
- However, it has a flaw, turning excitement into agitation and restlessness.
- With further practice, rapture is subdued and tranquillity arises.
- Tranquillity brings about one-pointed unification of mind.
- With the deepening of concentration, equanimity arises characterized by inner poise and balance without the dual hindrances of excitement and inertia. The mind of equanimity is compared to the driver of a chariot when the horses are moving at a steady pace. He does not need to pull back or urge them forward, but just sit and watch the scenery go by. Equanimity has such an "on-looking" quality. With the other factors in balance, the mind remains poised watching the play of phenomena.

Maintaining Wholesome States

This last of the four right efforts called "endeavour to maintain" aims at guarding the object of concentration. In doing so, the seven enlightenment factors increase their stability and gradually increase in strength until they give birth to liberating realization.

Right Mindfulness *(samma sati)*

The second aspect of the wisdom component consists of bringing the field of experience into focus and making it accessible to insight through "mindfulness". Mindfulness is presence of mind, attentiveness or awareness. It is different from the

kind of awareness at work in our usual mode of consciousness, a sense of a knowing or the experiencing of an object. In mindfulness, the mind keeps at the level of bare attention, a detached observation of what is happening within and around us in the present moment. It is a "choiceless observation" without "picking and choosing" and without becoming entangled with discriminating thoughts. In the practice of right mindfulness, the mind is trained to remain in the present space open, quiet, and alert. All judgments and interpretations are suspended or if they occur, are acknowledged and abandoned. It is the practice of staying in the present or staying in the here-and-now without slipping away. In ordinary consciousness, the mind does not stay with some given impression of stimuli but uses it as a springboard to build mental *constructs*; it removes itself from the facticity of the data and interprets it. The mind perceives its object free from conceptualization only briefly. In the end, the layers of ideas and views cloud original direct experience of the object.

The Buddha calls this process of mental construction *papanca*, "elaboration", "embellishment," or "conceptual proliferation". When it is an abstract concept, elaboration (Booth, 1988), blocks out the immediacy of the phenomena and presents the object "at a distance", (parallel to Derrida's notion of spatiotemporal deferral or *differance*) not as it really is (Bodhi, 1984). Behind this process of fabrication, latent defilements create the embellishment, projecting them outward in an attempt to surface, and cause further distortion (parallel to a cognitive therapist's notion of *cognitive distortion*). The practice of mindfulness is to undo this by not thinking, not judging, not associating, not planning, not imagining and not wishing. Thus, there is no room for clinging or burdening things with our desires. Although its task is to observe, to non-verbally note and to discern the phenomena until their fundamental characteristics are brought to light, mindfulness can facilitate both tranquillity and insight.

Right mindfulness is cultivated through a practice called "the four foundations of mindfulness". As the Buddha explains: And what monks, is right mindfulness? Herein, a monk dwells contemplating the body in the body, ardent, clearly comprehending and mindful, having put away covetousness and grief concerning the world. He dwells contemplating feelings in feelings… states of mind in states of mind… phenomena in phenomena, ardent clearly comprehending and mindful, having put away covetousness and grief concerning the world.

The Buddha says that the four foundations of mindfulness form "the way that leads only to the attainment of purity, to the overcoming of sorrow and lamentation, to

the end of pain and grief, to the entering upon the right path and the realization of *nibbana*". They are called "The only way", *(ekayano maggo)* which is not to be confused with dogmatism but to indicate that the attainment requires penetrating contemplation in the practice of right mindfulness, which is the one and only way to *nibbana*.

Right Concentration *(samma samadhi)*

Stillness of the mind is referred to as emotional balance, which arises from concentration *(samatha)* and mindfulness *(sati)* practice. Concentration represents one-pointedness of the mind, which ensures that the mind takes one and only one object at any given moment. A cat may totally concentrate on its prey, but it is not going be enlightened as it does not constitute right concentration. Right concentration represents a 'wholesome' one-pointedness, featuring an unbroken attentiveness on an object and the consequent tranquillity of mental functions that ensues. Unlike mindfulness practice, the exercise of concentration discourages reflective thought. With the emphasis on the mental fixation of the object, the less thought the better. Such an undistracted state is known to enhance memory and the experience of perceptual-emotional spaciousness particularly of boundless positive emotions such as loving-kindness *(metta),* compassion *(karuna),* sympathetic joy *(mudita)* and equanimity *(upekkha).*

In this state, the meditator is supposed to have already countered and overcome dullness and drowsiness by the initial application of the mind *(vitakka).* The sustained application of the mind *(vicara)* has also driven away doubt. Rapture *(piti)* has shut out ill will, happiness *(sukha)* has excluded restlessness and worry, and one-pointedness *(ekaggata)* has let go of desire. With such strengthening of absorption, hindrances subside and fade out, though they are not completely eradicated. They have been reduced to a state of quiescence where they cannot disrupt the forward movement of concentration.

With the strengthening of concentration, the original object of concentration gives rise to a mental object called the "learning sign" *(uggaha nimitta).* For the breath, it will be a reflex image arising from the touch sensation of the air current moving around the nostrils. In due course, another brighter and clearer mental object called "counter sign" *(patibhaga nimitta)* will appear signalling the entry into "access

concentration" *(upacara samadhi).* Although absorption factors are present, access concentration lacks strength and steadiness like a child who has just learnt to walk.

A brief description of these concentrative absorptions is necessary to understand the nature of Buddhist therapy and to show how it differs from other cognitive therapies and hypnosis. Stages of absorption are divided into eight levels. The first four form the material absorptions *(rupa jhana)* and the second four the immaterial absorption *(arupa jhana).* These absorptive states are distinguished by their absorptive factors: initial application of mind, sustained application of mind, rapture, happiness, and one-pointedness. For instance, immaterial states transcend the mind beyond the subtlest perception of visual images that persist in earlier stages. The immaterial states are attained by *not refining* absorptive factors but by the process of *letting go* of grosser objects for the subtler ones. Four immaterial attainments are named after their respective objects: infinite space, infinite consciousness, nothingness, and neither-perception–nor-non-perception. These states reached by tranquillity meditation are so subtle that they elude verbal description. Yet, they still lack wisdom and insight for liberation without a yoked practice of mindfulness one cannot attain insight.

This is an important aspect of the application of Buddhist principles to psychotherapy. Psychotherapy while trying to encompass many aspects ends up emphasizing a single aspect such as rationality, behaviour or cathartic resolution. When rationality is emphasized, the emotions are despised. The mind relishes what is logical and controllable, but the emotions are not neat or precise and are often illogical and volatile. Culture conditioned us to be embarrassed by emotions, so we have worked everything out rationally, but when we are faced with inevitable emotions, we do not know what to do. We are not prepared to expect the unexpected. Worse still, we have the attitude that does not prepare us to accept the unexpected. Emotions do not *respond* to logic but *react* to it. Emotions appear to have their own logic. We are supposed to *act* maturely, but not expected to *be* mature emotionally. Our unresolved emotions are suppressed rather than developed into maturity. The Buddhist notion of emotional maturity comprises right effort, right mindfulness and right concentration. It is about being in the present and not being caught up in the vicissitudes of life, to achieve a state where the individual has balance and clarity and is able to be receptive and sensitive. Right effort can be construed as cool acceptance rather than the usual panic that comes from thinking that it is up to the individual to set things straight. Doing the best we can rather than pushing ourselves to do things perfectly. The RET would agree with this

notion. Perfection is a value that exists only contextually. Sometimes situations in life have to be just *this* way. It is the development of patience and forbearance rather than egotistically trying to correct everything. Sensitivity is a double-edged sword; it may help us or harm us depending on how we handle things. Having emotional balance or equanimity *(upekkha)* does not mean that one should not feel, but be able to respond to someone who pushes our "buttons" with emotional strength and balance. This brings up the parallel between the serenity prayer: God grants me to change things I can and accept things I can't and the wisdom to know the difference" (Anonymous) and the Buddhist practice of tranquillity *(samatha)* and insight *(vipassana)* meditation. In a tranquil or serene state, the individual can mindfully or wisely let things to go by rather than react to them, by responding to what can be changed and accepting what cannot be changed.

In the worldly activity of psychotherapy, the Buddhist eightfold path indicates a combined practice of behavioural, cognitive and affective therapies represented by the practices of ethical behaviour *(sila)*, absorptive letting go *(samadhi)* of cognition and mindfulness of affect. These practices, though individually identified are interdependent and supposed to be practiced in an integrated way. Emotional maturity and spiritual development grow spirally in stages. The Eightfold path gradually turns into an instrument of discovery by insight to *see things as they really are (vipassana-panna).* Thus, the right view born of direct experience replaces conceptual views, and the right intention or thought born of deep understanding renunciates or lets go of defilements or negative emotions.

While concentration provides stillness of the mind it does not liberate deeply rooted beliefs and emotions. The most deeply grounded habit pattern is the first level of latent tendency *(anusaya)* where defilements lay dormant without displaying any activity. At the second level, defilements manifest *(pariyutthana)* unwholesome thoughts, emotions and volition when instigated by a certain stimulus. At the third level, defilements transgress *(vitikama)* beyond mental manifestation to motivate an unwholesome body activity and speech. The three modules of the Eightfold Path check against this threefold layering of the defilements. Ethical behaviour prevents unwholesome bodily and verbal activities from transgression while concentration provides the safeguard against manifestation. Under the calm of concentration, wisdom develops a penetrating insight of phenomena.

Wisdom overcomes the ignorance of unknowing, although *ignorance itself is not factually negative. It is just the lack of right knowledge*. However, ignorance infiltrates our perceptions, thoughts, emotions and views leading us to misconstrue our experience that multiplies the layers of delusions. Prominent among these delusions are those of seeing permanence in the impermanent, of seeing satisfaction in unsatisfactoriness and of seeing a Self in the non-self. The most deeply rooted and resistant delusion or distortion of all is the delusion of "Self". The view of "Self" is developed in a contrastive duality to "I" and "not I" and "mine" and "not mine".

The realization of not having an entity of "Self" or a controller within requires more than intellectual or conceptual analysis. It requires an experiential examination of factors individually or in combination that we take them as "Self". We get confused between *functional unity* with *substantial unity*. Experience does provide a sense of psychological continuity (Parfit, 1984) - an irreducible unity, but it is functional rather than substantial, like the parts of a car. It does not require postulating a unifying separate "Self", as it is a constantly changing discreet state of flux. A typical example would be a neon sign with moving configurations.

Again, an intensive experiential analysis of the five groups of grasping *(Pancakhandhas)* leads to *seeing the phenomena (dhamma) as they are*. The body *(rupa)* feels sensations *(vedana)* that lead to perceptual discriminations *(sanna)* and mental formations *(sankhara)* of thoughts, emotions and consciousness *(vinnana)* of what Charles Taylor calls 'second-order motivations'. This form of processing requires intensive mindfulness contemplation on the experiential factors of existence *(dhammanupassana)*. The Buddha says: "The disciple dwells in contemplation of phenomena, namely, of five aggregates of clinging. He knows what material form is, how it arises, how it passes away; knows what feeling is, how it arises, how it passes away; knows what perception is, how it arises, how it passes away; knows what mental formations are, how they arise, how they pass away; knows what consciousness is, how it arises, how it passes away" (Nyanatiloka, 1981, 71-72).

Another method of examination to lessen the Self-view is by seeing the relational structure of factors in existence. The aggregates exist solely in dependence on conditions. Whatever phenomena in a body-mind complex there are, they arise interdependently. They tie to a net of events extending beyond themselves temporally and spatially.

These two methods of examination help unglue the intellectual idea of "Self". However, the ingrained subtle perception of ego clinging requires deep contemplation on impermanence *(anicca)*, unsatisfactoriness *(dukkha)* and selflessness *(anatta)*.

When insight meditation reaches its climax, it fully comprehends these universal marks of existence. The mind breaks through the conditioned and realizes the unconditioned *nibbana (Sanskrit: nirvana)*. It sees *nibbana* with direct vision, and makes it an object of immediate realization.

This is an *intuitive understanding* as opposed to a conceptual one. In actual realization, developing the eightfold path is an experience in the moment. It is all in one. All parts are working as one strong development. We think in linear terms because we can only think one thought at a time. Thus, the vision of four noble truths as they present is complete at one moment. *They are seen simultaneously*. To see one truth with the path is to see them all. *They are not understood sequentially* as in a stage of reflection when thought is the instrument of understanding.

This ability of the mind to comprehend suffering, its cause, cessation and the path leading to cessation in one moment, is compared to a candle's ability to simultaneously burn the wick, consume the wax, dispel darkness, and give light. The Buddhist practice is said to lead immediately to the here-and-now, looking at the way things are. The present moment is what we can actually observe. We cannot observe tomorrow and can only remember yesterday. The teaching is one of *being* enlightened rather than *becoming* enlightened. Becoming is a condition dependent upon other conditions, therefore it is not really enlightenment but a belief or a perception of enlightenment.

Calmness and Clarity in Concentration

When there is right effort, right mindfulness and right concentration one is fearless and doubtless. The *body, emotions* and the *intellect* become calm and clear. Without tranquility and clarity, instinct can run riot with our desires.

When we are not attentive, we can fall into a conditioned comfort state. On the other hand, we can be in an opposite, tense state when we are reacting against or trying hard to overcome comfortable, habitual ways of thinking, feeling and behaving. When we are in an attentive, mindful state, we are relaxed but alert and attentive to whatever

is going on. However, this mindful state is not a "be all and end all" state in establishing and maintaining a new way of living. In other words, a meditative (mindful) state is a necessary but not sufficient condition for better living. One needs to have a clear comprehension *(sampajanna)* as well to gain insight and right worldview. Wise reflection that is ethically based on empathic feelings and understanding of experiential phenomena is equally important in peaceful and harmonious living. Intelligence can cheat, lie and manipulate but wisdom and concentration can guide our living without having to suppress our emotions.

The practice of mindfulness *meditation (satipatthana)* allows the mind to be receptive and open so that when we concentrate on a point our mind is no longer reflective. It absorbs itself into the quality of that object *(samadhi)*. Although we might become attracted to that object, attractiveness diminishes and we find ourselves absorb into something else. The way out of suffering is not through getting out of our human experience by continually refining the object of our state of consciousness, but by observing the totality of all good and bad states through mindfulness. The Buddha points out a total realization rather than a temporary escape through refinement and beauty.

Tranquillity or Insight meditations?

As stated above, tranquillity or serenity meditation is a "becoming" process. What you become, you can only become temporarily because becoming is a changing process. Therefore, whatever you become, you will be "unbecoming". It is not ultimate reality. No matter how high you might go into concentration, it will always be an unsatisfactory condition. It takes you to some very high and radiant experiences in your mind, but they all end.

However, insight meditation allows us to be mindful and let go of everything and accept uncertainty, silence and the cessation of conditions. The result is the experience of peace, rather than tranquillity. In short, mindfulness reinforces tranquillity, and tranquillity in turn reinforces mindfulness.

If we develop only tranquillity through refinement of meditative objects in our concentrated state and we become conditioned to refinement and beauty, without acceptance and letting go, we can become very frustrated and frightened when things in life no longer present themselves to us in the way we expect.

Putting it Altogether

As the Buddhist Eightfold path practice integrates with Western psychotherapy, there is a need for both reflexive-hermeneutical dialogue as well as silent absorption in order to gain "insight". This insight is not only a conceptual leap but also an experiential awakening. A pause (a gap or a neutral space-in-between) between *mental calm* and *reflective talk* is an important ingredient for both parties in the therapeutic process. Put simply, there is a need for a space between linguistic interpretation and proto-linguistic absorption.

The neutral space in between two blips of thought is free of distortions, distractions and disturbing emotions. It connects mind-body with the rest of the world. The mind then is not busily differentiating itself from the rest of existence. There is neither identification nor differentiation, but just "being". This period is a state of peace, just like the *bhavanga* state mentioned in the *Abhidhamma.*

This state of egoless emptiness does not mean that nothing is there, but that there is nobody who owns this mind and body. The "interpreter" (to borrow Gazzaniga's term), is absent. This is what Watson (1998) calls "empty fullness". I understand such a state of mind as "empty of conceptual explanations but full of experiential understanding".

One of many ways to silence the interpreter and engage the active participation of the client in the counselling and psychotherapy process is by helping him to empty his mind, to experience the present and reflect on the persistent life issues of past and future "as it is". This is different from the traditional clinician-client interpretive consultation.

In an integrated Buddhist psychotherapy, the clinician listens to the client with an emptied mind and responds to him with an embodied compassionate mind. The content and process of Buddhist orientation to therapy resembles the joke about "The Buddhist Pizza" – being at one with everything. As an accommodating therapy in getting the client's frame of reference, it is Rogerian; as an assimilative therapy in instigating the client to take wholesome actions *(sila),* it is behavioural; as an observational therapy for the discovery of emotions and desires, it is psychodynamic; as

an experiential therapy for understanding one's own mind it is transpersonal. In practice, the clinician being a meditator of established practice who learns, shares and walks on the path with clients to lead them towards peace and harmony. Here, meditator means an individual who engages in mental development *(bhavana)* practice as opposed to thinking or cogitation of religious objects or philosophical thoughts. The task of the clinician is to empty his mind so that experiential listening with the client becomes the object of his meditation. Together with the act of mirroring, the clinician sees the rising, the falling, and the entrenched or *"stuck"* patterns of the client's emotions and desires without being caught up in them. From this learning, the clinician models and demonstrate his acceptance of the client's loss of control. This process, if genuinely expressed, may instigate the client's acceptance of his own loss and grief. The process may evolve into further exploration and understanding of unhealthy thoughts, feelings and behaviours in contexts that help create the client's current conflict, confusion and dilemma. Then, the clinician may help him discover these issues from different perspectives and levels of understanding. The actual strategies and practices may involve sharing and showing him how to let go of unhealthy desires via meditative mindfulness and develop healthy incompatible emotions, thoughts and actions at the same time. This is both a linear and concurrent process of learning and sharing between two people. For the client, the process of acceptance, exploring, understanding and taking action may be a spiralling evolution over an extended period to bring about change in his worldview – a gradual awakening instead of a sudden one. This is a gradual process of change for both parties in ethics, concentration, and wise understanding. Having done so, the clinician also needs to let go of his attachment to the therapy and the client.

In the final analysis, an integrated Buddhist psychotherapist lets go of attachments to any particular "-ism" – such as scientism, personal construct-ivism, social constructionism and hermeneutical interpretivism – but integrates Western knowledge into an open framework of Interdependent Arising and practices the method of *"critical experientialist"* propounded in the *Kalama Sutta* (see the opening quote in chapter 3). In this way, the framework provides further exploration and understanding of psychological and psychiatric disorders from an inclusive perspective that is elaborated in the next chapter.

Chapter 10

Implications for Understanding and Treatment of Self Disorders

The last chapter encourages the subject (meditator or the practitioner of concentration) to walk on the path to liberation by engaging in a tripartite practice of right understanding, virtuous ethical behaviours, mindfulness and concentration. The emphasis on the requirement of these three factors in interfaces with psychotherapy. However, available studies have not explored the interface between the Buddhist framework and the Western system of classifying psychopathology, e.g. DSM IV classification, to integrate the two systems for treating disorders of the self. This chapter proposes an assessment and treatment framework to understand certain symptoms that bear psychiatric labels and to target the treatment from three perspectives. First, the framework integrates the dual aspects of body *(rupa)* and mind *(citta)* including sensations *(vedana)* or feelings of the body and thinking or consciousness *(vinnana)*, perception *(sanna)* and conception *(sankhara)* of the mind. Second, the proposed framework does not assume either continuous or discreet categories to explore the feeling and thinking functions of the mind. Third, the framework focuses on the involvement of feeling and thinking in the core issues of a disordered or deluded Self.

"Self as Ecological Awareness" discussed in chapter 5 explains "natural dualism" where infants intentionally differentiate between self and the environment through bodily sensations or feelings where symbolic representation of a permanent-self concept is not yet developed. This phenomenon of embodied awareness and action prior to conceptual thought is known as an ecological feeling self. The *lack* or ignor-ance *(avijja)* of the sensible or feeling self in keeping an ecological balance between self, others and the environment is proposed here as the basis for understanding and treatment of neurotic, psychotic and psychopathic disorders. The feeling self and its primary level of sensibilities have been named *protoemotions* or first-order emotions: tension, appetite, fear, rage, and satisfaction (Arieti, 1976, 31-43). On the other hand,

second-order emotions such as anxiety, anger, wishing and liking, and security (Arieti, 1976, 70-78) are more complex. They are not elicited by a direct threat or impending attack on an organism but by cognitive processes, the simplest form of which are images, symbols, or higher constructs. When simple language and logic begin to develop, the temporal directions of the past and the future become more significantly involved, the third-order emotions like depression, hate, love and joy evolved to exist in the rudimentary form at the second level of images(Arieti 1976, 115-120). Although a number of theories of emotion have been proposed since William James, Arieti's account focuses on the self by explaining the levels of emotional developmental more succinctly in support of Buddhism.

Feeling Self and Psychopathology

Mindful observation *(sati)* of these emotions and the dissolution of their entanglement through concentration *(samadhi)* reveal the need to maintain the *feeling self* as one lets go of the *conceptual self* to attain wise understanding and freedom from pathological suffering. When the Buddha talks about the notion of non-self, he is not denying the conventional usage of a conceptual self, but only rejecting the independent "ghost in the machine" who lives permanently inside a person and controls his actions. He acknowledges the interdependent experience of a grounded feeling self but not the independent existence of a conceptual self, which normals, neurotics, psychotics and psychopaths are trying to grapple with. While they are struggling with their problems of having *"no self-esteem"*, the Buddhist practice encourages the *"no-self esteem"* (Ramaswamy, 2000) to maintain an ecological feeling self.

The core of consciousness evolution is the usage of conceptual language to differentiate ourselves from others, as elaborated in chapter 2 by Jaynes (1976). The "splitting" of personality among neurotics, psychopaths and psychotics is fundamentally to do with what I call the *"stuckness"* to the concept of self. Personality as a whole entity and the sense of self in neurotics and psychopaths is generally preserved whereas psychotics have mostly lost the sense of self. Neurotic splitting, elaborated below, is the division or incongruity between the neurotic symptoms and the healthy parts of the

psyche – a division generally well recognized by the patient (Arieti, 1976). The splitting of psychopaths is mainly between their (self) need for immediate gratification and the lack of virtue ethics or reflective empathy towards the suffering of their victims (others). The psychotic splitting on the other hand, is primarily the lost sense of oneself where one's thought and feelings are perceived as being split up by others, e. g. the patient feels that his thoughts were inserted by unscrupulous others (in fact, that is non-differentiated fusion between self and other). The following section explores the symptoms, their dynamics, and a possible theoretical framework to enhance the treatment of these conditions. No attempt is made to offer an alternative classification of psychiatric syndromes nor a developmental theory as Buddhism does not concern itself with them.

Arieti (1976) holds the view that although the terminology and mechanisms involved in painting various clinical pictures are derived from classical psychoanalysis, psychopathology in general forms the point of view of determinism, adaptation, purposefulness, and preservation of the self. While such mechanisms as *arrest, reversal of motivation, regression, fixation, postponement, inhibition, short-circuiting and detoured circuiting* show temporal quality and their relevance to the concept of developmental order, *disintegration, somatization, psychodysplasia, deviation, introjection, projection,* and *repression* also demonstrate their necessary connection with a developmental sequence. [For a brief description and the details of each mechanism, see the Glossary and *The Intrapsychic Self* (Arieti, 1976, 218-224)]. Though developmental notions are important in structuring psychopathological formulations, such defense mechanisms do not appear to play a major role in psychosomatic and manic-depressive disorders.

In any case, mechanistic interpretations merely explain antecedent factors such as organic brain injuries or psychological disintegration like anxiety. These factors bring about basic repair, defenses or compromises desired by the client rather than purposeful human behaviours such as making ethical choices. Arieti (1976) illustrates this with an allegorical example of a ship. If the ship engine ceases, the crew will use the sails, thus the ship "regresses" to the level of a sailboat. If the sails are destroyed by the storm, the crew will have to resort to using oars thus turning it into a rowboat. Two factors illustrated in this example are: (1) the *deterministic causal factors* of a ceased engine and the broken sails which drive the boat to its *disintegration* and (2) the

teleologic behaviours of the crew to navigate the ship by any available means explains its *regression.*

Similarly, in a biological allegory, fever occurs as a reaction to the invasion of foreign proteins. This can be interpreted deterministically. However, fever also seems to have a teleologic behaviour of combating the invasion of foreign proteins, handed down by the species' phylogenetic history. Arieti (1976) offers the three types of psychological development: 1. phylogenetic or unfolding of a psychological mechanism through evolution of the species; 2. ontogenetic or unfolding of a mechanism through the maturation of the individual; 3. microgenetic or unfolding of phenomena, i.e. the sequence of the necessary steps inherent in the occurrence of a psychological process. The two aspects of the psyche – the organization of forms (a logical order) and the threefold development (a temporal order) – are equally important as one tends to permanence, the other to change, the double functionality results that is a main characteristic of the psyche. These primitive psychological forms become available again in many conditions of psychopathology and creativity (5-6).

Moreover, when it comes to explaining psychopathological process, higher-level *secondary processes* (in Buddhist term, *cetasikas*) of the human mind in the evolution of language and culture make it harder to understand. Arieti (1976) gives an example of an amnesic man who cannot remember his name and address on his way home from work one day. This could be interpreted, deterministically, as a regression of his volitional system to a lower level. Because of psychological injury, his system no longer operates, but his wish or desire determines the symptom. To experience a wish is, teleologically, to acquire a purpose. The general adaptation property of all biological forms is, at a certain point in their phylogenetic history, reinforced by the motivational mechanism of seeking pleasure and avoiding pain. The patient has reverted to the level of wishes and gratified his wish by the mechanism of repression. Arieti (1976) casts doubt on the necessity of a deterministic interpretation. It is possible that the highest levels of his psyche are not impaired but they choose, according to the law of parsimony, to operate at a lower level. Thus, when anxiety, conflict, an attack on self-esteem, or other adverse conditions occur in the human psyche, defenses may be mobilized to protect the *concept of self* among neurotics and psychopaths. In severe cases of schizophrenia, the individual loses the sense of self as an entity, a person and a centre of consciousness.

The Buddhist approach to mental health may be used to deal with neurotic to psychotic suffering from two fronts: ethical or emotional and cognitive. Ethical aspects of neurotics and psychopaths stand out more in a society, as their behaviours are visible and have a strong negative impact on the relative functioning of a social system. On the other hand, psychotic behaviours, from the period of the discovery of consciousness and the breakdown of the bicameral mind (Jaynes, 1976) to the present day, have demanded the treatment of their severe cognitive symptoms. Brazier (1995) classifies, according to the Buddhist notion of "ignorance", neurosis and hysteria as rooted in greed *(lobha)* and hatred *(dosa)* while he considers psychosis as the result of the delusion *(moha)* [of the self]. Greed (in craving) and hatred (in aversion) parallel the prominent tendencies of biological beings to seek pleasure and avoid pain and their accompanying perceptual experiences, which interface with higher-order emotions have not been thoroughly worked out. It appears that theoreticians and practitioners get caught up in defining and categorizing consciousness and the experience of "I". In addition, they become more involved in separating out what affective and cognitive components are while measuring behavioural concomitants that are relatively visible to the objective observer.

Self and Schizophrenia

Among mental illnesses, schizophrenic illness stands out as a major therapeutic concern amongst mental health professionals even though pharmacotherapies of psychoses have become popular. Therefore, the relevance of the Buddhist therapeutic framework needs to be explored within the context of symptoms and their developmental process. The Buddha never taught the theory of child development or classification of mental disorders. He was only concerned with mental development *(bhavana)* and inclusivity of suffering that emanates from the human mind of young and old. As stated earlier, his concerns were of a pragmatic nature, rather than a theoretical one; Buddha says that he teaches only suffering and the way out of it. Interestingly, one can draw a parallel between four periods of schizophrenic development with four stages of mental development through meditative absorption where both schizophrenics and meditators cross a similar symptomatic path. A 5th century A D Buddhist psychology and meditation text called *Visuddhimagga,* or the "Path to Purification" (Nanamoli, trans. 1964), explains a detailed procedure of meditation in purifying ones mind from

symptomatic defilements. Unlike the meditator, however, proto-schizophrenics who go through four stages of symptomatic transformation do not come out symptom free at the fourth period as described below:

First Period: the child finds himself in a family where he cannot receive trust and security. Early interpersonal relations are fraught with extreme anxiety, devastating hostility or false detachment blocking his development. He would interpret the world with his immature cognitive processes with what Arieti (1976) calls *paleosymbols, endocepts* and *paleologic* modalities. These processes require a small explanation.

"Paleosymbol" is a cognitive construct, which stands for something, that exists in external reality. It has a symbolic and private value that cannot be shared with others, e.g. Teddy bear. *Paleosymbols* are precursors to *second-order emotions* of anxiety, anger, wishing, liking and security. In schizophrenia, higher levels of symbolism tend to revert to the *paleosymbolic* type, which Bleuler (1913) calls autism.

"Endocepts" are intermediary constructs that cannot be represented by actions, words, images or clear-cut emotions. It is an atmosphere or holistic experience, which does not reach the verbal level – similar to what Freud called *oceanic feeling.* In terms of ontogenetic and microgenetic development, *endocepts* are important concepts as they form the stages towards full conceptual forms. They also tend to fuse with conceptual life, only to return to the original level when focal attention becomes defective. Empathy is, to a large extent, a primitive understanding of another's *endocepts.* Individuals, who operate at a predominantly *endoceptual* level, experience strong empathy for others like sensitive people who are born with high sympathetic tone (discussed in chapter 9). *Endocepts* appear to be objectless and unmotivated because they have difficulty in experiencing images or attachment to external or internal representational objects. They may disclose only the forms of diffuse intentionality or affective tone mentioned above. In creative moments, *endocepts* get converted into intuition or inspiration (such as painting or verbalization) which appear unmediated, as the subject is unaware of its antecedent microgenetic stages. Arieti (1976) believes that intuitive knowledge, which Spinoza and Bergson refer to as endoceptual knowledge, gets promptly translated into a conceptual form. Thus, some *endocepts* are unconscious and some are preconscious. Unlike an ordinary person who intermittently reverts back to the *endocept* level from a conceptual level, most schizophrenics remain at the *endoceptual* level.

"Paleologic" (archaic logic)*,* though illogical by Aristotelian standards, is neither senseless nor prelogic but has a parsimonious 'logic' of class formation. Arieti (1976) observes that children aged from 1.5 to 3.5 years, even 4 have a propensity to use *paleologic*. Children around 2 years of age will say "Daddy" or "Mummy" to pictures, no matter what gender the pictures represent. A girl of 3 years and 9 months old, after seeing two nuns dressed alike, calls out "look at the twins". The confusion between similarity and identity was first pronounced by Von Domarus (1944): "Whereas in mature (or secondary process) thinking identity is accepted only upon the basis of identical subjects, in *paleologic* or (*primary process*) thinking identity is accepted upon the basis of identical predicates" (p. 110). When man reaches the level of primitive language and *paleologic* cognition, evolutionary changes occur in his emotional life as well. *Protoemotions* and *simple emotions* exist side by side with some transformations imparted by language processes. For instance, anxiety and wish are no longer stimulated by images, but by simple words. Such words as "Fire!" or "The enemy is here" may evoke a gamut of second- and first-order emotions. As stated previously, language plays a greater role in representing the temporal dimension of both the past and the future in *third-order emotions* such as love, hate, joy, and depression that already exist in rudimentary form at the level of images. *Paleologic* occurs when microgenetic development is arrested. For example, the patient's answer to the question on the capital of France as London is wrong but not haphazard because he has constructed the category of capitals or European capitals. His thought is arrested at this level before all the capitals are microgenetically scanned and the right one selected. *Paleologic* infers Freud's *primary process (primary class)* and Aristotelian logic corresponds with Freud's *secondary process (secondary class).*

In meditation practice, as with counselling, the ultimate aim is to shuttle between *secondary process* and *endocepts* by crossing and deconstructing *paleosymbols* and *paleologic*. Thus, the meditator or therapist stays in touch with the endoceptive feeling self to attain empathy or appreciate the embodied experience before letting the secondary process emerge for reflective thinking and understanding. In meditation, going towards purification of mental defilement, the meditator skillfully applies his initial thinking *(vitakka)* on a meditative object. However, meditative stages are in sync with schizophrenic stages in a particular order, as symptoms in both practices are only arbitrarily classified into stages. Symptoms in stages are usually mixed with a particular distinguishing characteristic within each period. For instance, *paleosymbols (primary*

symbols) would be prominent before the first absorption *(jhana)* is established. On the other hand, *endocepts* would only occur in higher *jhanas.*

Second Period: Inhibition mechanisms develop automatically to stop most primary processes and allow secondary processes to take their place. The self is preserved by adopting a prepsychotic personality. The child manages to construct some kind of shaky identity; a superficial self-image though he harbours serious doubts about his personal significance and self-worth.

This period would be similar to the stage where the meditator would be wavering between initial absorption *(vitakka)* and a reflection or sustained absorption *(vicara)* where doubts about self and meditation become less frequent. The meditator is reminded of unstable *(anicca)* conditions in nature.

Third Period: The defenses he has built up in period two begins to crumble. Previously, he could comfort himself and acquire self-esteem by visualizing a fulfilling future life. Now, his regard is injured (Sullivan, 1953). Mechanisms to keep unpleasant memories in repression have failed. He remembers now that he had occasionally undergone unverbalizable experiences *(endocepts).* He sees himself totally defeated. Only one defense is available to his psyche now, which is to dissolve the *secondary process.*

For the meditator, he starts to let go of the self *(secondary process)* as he begins to establish skillfully initial and sustained absorptions on the meditative object.

Fourth Period: The dissolution of the *secondary process* and re-emergence of the *primary process* bring about the schizophrenic breakdown.

While the breakdown of the self in schizophrenia is a worst case scenario, the dissolution of the (deluded) self in meditation is the best possible transformation to become a *feeling self* who operates with and without concepts in wisdom and compassion and thus transcends the dialectical opposition between self and others, analysis, synthesis, monism and pluralism.

Self and Schizophrenic symptoms

Symptomatic manifestation of delusion, hallucination, paleologic, perceptual alteration, language and connotation and bizarre utterances in schizophrenia is usually explained in Anglo-American psychiatry in terms of varied theories on thought, affect, and behaviour. I would argue that the German concept of "Ichs-torungen" ("I-disorder") is the core of schizophrenic manifestation (Karl Jasper, 1973; Kurt Schneider, 1980 quoted in Spitzer, 1988 & Christian Scharfetter, 1996). In particular, Spitzer (1990) argues that Kant's theory of the transcendental subject provides a framework that is useful for understanding a variety of otherwise unrelated schizophrenic phenomena. These disturbances refer to changes in the schizophrenics' experience, but they cannot be philosophically regarded as "object" and "independent reality".

Delusion: As the *primary process* emerges, schizophrenics feel the world as hostile. Prior to the outbreak of psychosis, he externalizes abstract conceptual feelings. In a psychosis state, feeling concepts are not only projected but they become specific and concrete as well. He may still believe in teleologic causality of cause-effect relationship as a normal person does, but to him the effect is caused by the volition of others. Such projection and reduction of complexes to concrete representations seem to give him an easier way to cope with a situation. For instance, a projected accusation by others of being a spy or a murderer seems worse than the prepsychotic experience of being a failure, but it is not injurious to his self-esteem. In contrast, he experiences a rise in self-esteem, often accompanied by a feeling of martyrdom. Arieti (1976) contends that the schizophrenic is still capable of conceiving the abstract but actively not sustaining it, because the abstract is too anxiety provoking or too disintegrating.

Again, the Buddhist understanding is validated by Arieti's formulation that schizophrenics use these symptoms as an attempt to stabilize and solidify the continuously changing phenomena of what the Buddha calls the five groups of grasping which constitute the concept of the deluded self. Reports of temporary paranoid delusion and solidity of physical experience are not an uncommon experience in a meditation retreat where dedicated meditative practice begins to deconstruct the sense of 'solid' self, while desires of the deluded self struggle to maintain concrete representation.

Concretization in schizophrenics may reach a degree even further removed from abstract thinking. As these regressive forms of paleologic thinking become available, he becomes more fascinated with a new way of interpreting the world, which is conducive to satisfaction. In many cases, this new "understanding" occurs as a sudden illumination, which has been called "psychotic insight" (Arieti, 1974). Now, the patient puts "two and two together" using a *paleologic* based on Von Domarus' principle. The person who thinks paleologically accepts identity not on the basis of identical subjects (or wholes), but on the basis of identical predicates (or parts). This process works the same as the condensation of two predicates into one or metonymy (Lacan, 1986) of referring to parts for the whole. For instance, a patient reached a delusional conclusion of being the "Virgin Mary"; because the identity of two predicates (being virgin) made her accept the identity of two subjects (the Virgin Mary and herself). She had a great need to identify with the perfect feminine figure that she felt close to and deny her feeling of unworthiness and inadequacy. Her inability to abstract a part from the whole increased her tendency to identify the wholes, which she has in part in common with the Virgin Mary.

Language and Connotation: As the patient becomes more involved in paleologic thinking, his use of language suffers the reduction of connotation power while elaborating on denotation and verbalization. For example, he may not use the word "dog" in relation to the canine genus, but a specific dog sitting in the corner. This restriction to concreteness prevents him from giving a metaphorical meaning of the proverb when asked to explain the phrase, "When the cat's away, the mice will play", he may answer, "Mice are devoured by a cat". Sometimes, he may be so involved in verbalization that he may find puns and associations of words not in terms of their meaning but their phonetic quality of similar sounding or according to his delusional framework.

On the other hand, as the meditator enters *jhana* states, linguistic association begins to dissipate. In deeper absorptions, the meditator cannot think at all. Only when he comes out of *jhana* is he able to think in conceptual terms.

Hallucinations: As the illness progresses, he may express concepts in concrete language, which consists of perceptual forms. Perceptualization of concepts is one of the three prominent characteristics of hallucination. The other two include the projection of inner experiences into the external world and have extreme difficulty in correcting the erroneous experience.

For example, thoughts turn into perceptions and images in every sense without external stimuli, but predominantly auditory. He may believe that he is a rotten person and concretizes into a hallucination that a rotten odour emanates from his or her body. By reducing concepts to percepts, he restricts his or her anxiety to a smaller ideation and disturbance.

The patient may project subjective experience to the external world by believing that the action of the dream takes place in the external world. Finally, it is almost impossible for him to recognize that the hallucinatory experience does not correspond to external reality.

Perceptualization of concepts has not been commonly reported in Theravada Buddhist Meditation retreats. However, externalization of subjective experiences is not uncommon occurrences. As the meditator's mind becomes subtle, distorted experiences of senses become exaggerated. For instance, the meditator believes that his spine is crooked or his arm swollen. However, when he opens his eyes to check the evidence, the opposite turns out to be true.

Adulaism: As hallucinations confuse the patient with external reality, the illness progresses through to a severe stage where the events of his inner life and of the external reality become parts of one and the same reality. This phenomenon of *adualism* is very common in various stages of schizophrenia even in the earlier stages. Visualizing what does not exist becomes absolute reality for him so that his belief turns into an undeniable conviction.

This symptom should not be confused with the Mahayana Buddhist notion of non-duality. In Theravada meditation of absorption and reflection both the non-dual and dual aspect of the mind are involved in gaining insight. As soon as the meditator begins to reflect as he comes out of deep absorption, he is using dualistic thinking.

Perceptual Alterations: At the onset of some acute schizophrenia, colour and sound perception of external objects seems so accentuated that patients cannot bear what they perceive as bright colours and loud noises. In addition, much regressed and acutely ill patients are unable to perceive wholes, the phenomenon known as *aholism* because they divide complex wholes into smaller *pregestalt* stage units much like in infancy. During infancy, perceptual background may consist not only of undifferentiated parts (such as mother is not seen as a whole, but as a breast (Klien, 1948), but also of parts which have not been organized to form wholes. These parts may appear to adults as fragments. It is doubtful that a sense of self as a whole entity is

present at this point. At the last (terminal) stage of the illness, patients who develop partial or total anesthesia to pain and temperature are able to endure surgery without anesthesia. However, sensations are not really lost, as there is retention of some reflexes; only perceptual elaborations of sensations are altered.

At this advanced stage of regression, his conceptual and preconception parts of the inner objects are almost completely dissipated and transformed into *endocept.* Images and *paleosymbols* exist but they cannot be communicated. He starts collecting objects like sticks, stones, spoons and so on as a desperate attempt to reestablish object relations. As the illness advances, patients start to deposit small objects in their body cavities, e.g. males place cotton balls in ears or noses, females place objects in their vaginas. At the final stage, patients put small objects indiscriminately in their mouth, reverting back to the most primitive form of object relation. This is their final attempt to recapture a sense of self by regressing to the level of a primitive, sensorimotor organism.

For the meditator, after he has maintained a fully sustained attention on the meditation object such as breath, the "doing" or "doer" of the mind begins to settle and only the "knowing" of the mind watches the experience of the breath passively without the duality of discriminating "in breath" and "out breath." Consequently, the breath disappears and the "sign" *(nimitta)* of the pure mental object representing intense tranquility or joy, such as a beautiful light is perceived. This is not actually seeing the light in perceptual alteration or hallucination, as all five senses and inner speech have been turned off by the absorption. It is rather the activity of perception displaying the pleasure of not having the physical feeling by contrasting with past memories. While the closing down of the physical feeling of the meditator is perceived as pleasure because of its intense tranquility or ecstasy, a partial or total anesthesia of pain and temperature in schizophrenics born of the abstract-concrete split, however, is a total *"stuckness".*

Thus, a schizophrenic' struggles to maintain a good feeling about himself (virtues) and self as an enduring entity (conceptual permanent self) breaks down when his feeling self cannot sustain the balance between self, other and environment. As his secondary process of linguistic competence deteriorates, he regressively attempts to concretize his identity by putting objects into his body cavities but fails and finally loses sensation and the self altogether.

Self and Psychopath

Perhaps, exploring the processes of psychopaths and neurotics who have a clear sense of "I" may point to enhancing a possible treatment framework. From an affective and cognitive perspective, psychopaths and neurotics can be differentiated in terms of how they fulfill their desire in a short-circuited way and a long-circuited way respectively. A *psychopath* cannot delay his gratification. Even *complex psychopaths* who use a long-circuited mechanism do so in the service of a short-term gain. They, generally, lack anxiety or guilt over their past or future actions and are unable to learn from experience of self-defeating antisocial behaviour. Their tolerance to temporal delay is short and their behaviour consciously motivated, with the exception of *pseudopsychopaths* whose conscious actions (e.g. the desire to possess stolen objects) are superimposed on unconscious motivation (for instance, defiance of parents). They live emotionally in the present and disregard tomorrow as opposed to neurotics whose anxiety is based on anticipation of the future. Psychopaths know that the future exists and that he could obtain his aims in ways that are acceptable to society. However, when they are under the pressure of their desire, they revert back to the level of integration, which permits quick gratification with short-circuited actions. The Buddhists interpret such excitation as greed. Even their '*insight*' to get quick gratification, eventually becomes repetitive, stereotyped responses.

It is also hypothesized that the future psychopathic child did not go through the transition from gratification to postponement. He did not learn to expect approval and love, experience hope and anticipate fulfillment of a promise. Frustration remains a very unpleasant, even unbearable experience. His neuronal circuit may be patterned to the present and quick responses. Not having learned to obtain abstract values and wait for future gratification, he concentrates on what he can get immediately and gives up the higher levels of motivation. For him, gratification is only possible at a low level. However, if the person has the ability to sustain a sufficient amount of anxiety, he is not likely to become a psychopath. In a parent-child relationship, had the child been threatened with future punishment by the parents who then carried out the punishment at a certain interval after his misbehaviour, then the child is less likely to become a psychopath (Arieti, 1976). In very strict and severely punishing families, children experience *immediate* fear and pain but no anxiety about the *future*. However,

psychopaths' cognitive and conative (volitional) powers still operate at high levels until tension builds up to fulfill his desire immediately. Psychopaths are motivated by primary emotions, as previously explained, called *protoemotions* or *first-order* emotions that are precursors to *exocepts,* which are the preconceptual inner representation of sensorimotor constructs (Piaget, 1952). One of the characteristics of *protoemotions* called appetite has the characteristics of immediate and compelling *desire* for possession, including the attempted possession of the will or the whole physical entity of others. However, complex psychopaths such as unscrupulous leaders resolve their moral conflicts by believing that they deserve a particular gratification. For them, the end justifies the means.

Sociopaths, on the other hand, replace normal conscience (superego, parental identification or the socialized level of motivation) with the ideology or the laws of their own group. This kind of displacement may be contributed to by not receiving parental approval and recognition. In addition, in their early life other sociocultural and historical factors, which also allow them to use the sociopathic groups to gain immediate gratification.

Similarly, *paranoiac psychopaths* use a systematized delusion (unlike delusion and hallucination of paranoid schizophrenics) to act out and justify their actions. Adolf Hitler as a political troublemaker is the classic example of a paranoiac psychopath who needed a systematized delusion to act out. However, some paranoiac psychopaths "act in" (self-inflict) as well. Some alcoholics, drug addicts or surgery addicts also use a long-circuited mechanism in the service of a short-circuited gain. Although drug addicts settle for satisfaction of primary needs and *protoemotions* (Wikler, 1953; Nyswander, 1956), they are aware of their anxiety, unstable childhood and shaky self-esteem. The anxiety of interpersonal-symbolic needs of their psyche that they cannot fulfill creates tension in their bodies. They remove the tension and pain by escaping into a pleasant unreality without resorting to a psychotic state. Conversely, psychotics who were treated with large doses of opiates never took such an escape and became drug addicts (Lindesmith, 1947).

Psychopaths as a general group appear to fit in with Brazier's diagnostic classification. Their *desire* of excessive greed *(lobha)* has to be met immediately. Even though they have the ability to experience anxiety when in crisis or when troubled, it seems to be a short-lived anxiety. Violent and aggressive acts that seem to emanate from anger and hatred *(dosa)* deeply rooted in fears *(bhaya),* which they have displaced

upon their victims. However, their lack of anxiety points to the inability of their psyche to have a sustained feeling (sensibility) of *karmic* consequences (cause-effect actions) in real time.

Here, I would propose a treatment formulation model of self disorders, which would explain why the two interdependent factors of embodied self *feeling* and reflective conceptual *thinking* abilities of the client's psyche have not fully integrated developmentally (see figure 9.1). Simple psychopath falls in the bottom left quadrant where Concrete Thinking (hyporeflective) and Dull Self Feeling (hyposensitive feeling) dimensions intersect and Complex Psychopath in the top left quadrant where Abstract Thinking and Dull Self Feeling (hyposensitive feeling) dimensions intersect. Their *protoemotions* have not fully evolved into empathy or if they did, they split away from thinking in conceptual projection of time, i.e. hyperreflective thinking. Hence, the psyche regresses to use *paleologic* (archaic logic). In contrast, the Buddhist notions of developing patience and tolerance *(khanti parami)*, compassion *(karuna)* and sympathetic joy *(mudita)* for example, are temporally integrated emotions indicating the area for the development of treatment templates.

Thinking
Hyperreflective

Complex Psychopath   Neurotic

Feeling
Hyposensitive

Feeling
Hypersensitive

Simple Psychopath   Schizophrenia
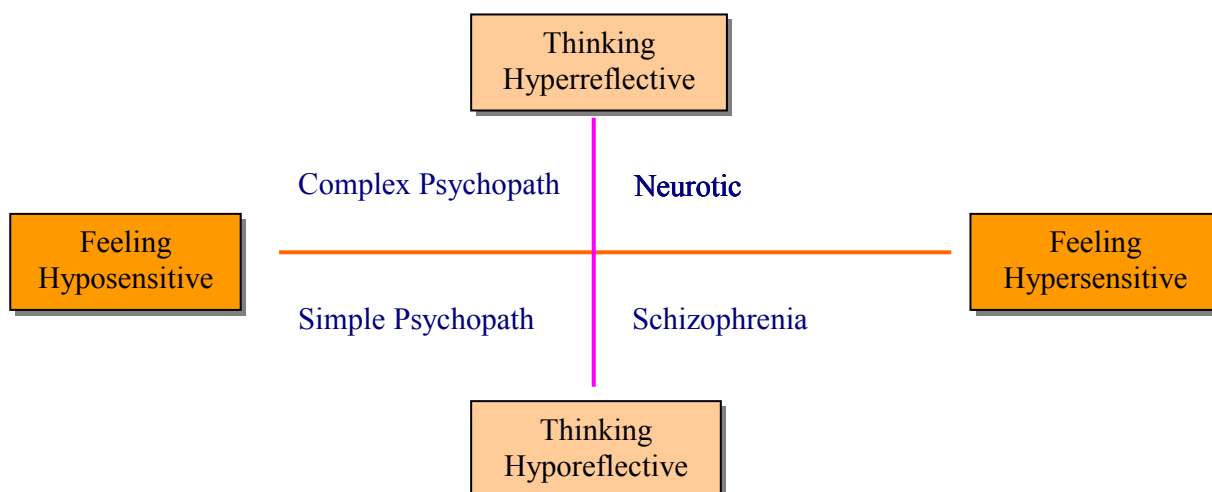
Thinking
Hyporeflective

Figure 10.1 A Treatment Formulation Model of Self Disorders

There are case examples of various afflictions treated by the Buddha during his lifetime. One of many well-known individuals treated by the Buddha was a serial killer, Angulimala. We do not know the exact transaction between the Buddha and Angulimala, but variations of the story can be summarized as follows. Angulimala commanded the Buddha to run because he wanted the pleasure of chasing and killing him. However, either the Buddha did not run or he could not catch Him because the Buddha eluded him with his supernormal powers. He asked the Buddha to stop and the Buddha replied that he had stopped but asked him in return why he did not stop. Angulimala was taken aback and realized that he had been running away from the ignorance of self-delusion. The conversation continued and Angulimala turned into a follower of the Buddha and later became enlightened.

This is an incredible single session of psychotherapy by the Buddha where the clinician, the client and the therapeutic environment including interaction between right time, place, readiness of perception, and the right pause – "the space in between" therapist and client, and thoughts and feelings of the client – triggered an insight. The conversation between Angulimala and the Buddha is not dissimilar to Zen practice where the practitioner's rational conceptualization is temporarily diffused and defused by the 'koans' to gain an insight. Thus, it makes way for the mind to access feeling.

Self and Neurotic Split

In neurosis, the sense of self and personality as a whole entity, like psychopaths, is preserved. According to the treatment model proposed above, neurotics take the position in the top right quadrant where hyperreflective thinking and hypersensitive feeling intersect as opposed to schizophrenics who occupy the lower right quadrant where hypersensitive feeling and hyporeflective thinking intersect. Unlike psychotic splitting, however, neurotic split is the division between the neurotic symptoms and the healthy parts of the psyche – a division well recognized by the patient. Neuroses have been classified in many ways. However, I shall only comment on anxiety reaction, phobic conditions, obsessive-compulsive syndrome and conversion reactions.

One of the most common phenomena that occur among neurotics and to some degree in healthy individuals is called *parataxic distortion* (Thompson*, 1950), which is a reaction pattern taken from the past and applied indiscriminately to the present situation where it is not suitable. It is an attitude toward another person based on fantasy or identification of him with the original figure. Identification in this context means responding to the way the patient responded to the original situation called a "releasing element". Although cognitive capacity of *parataxic distortion* is not arrested at the *paleologic* level in schizophrenics, the patient responds in the same way to any member of a *primary class*. For instance, a patient does not know why he feels angry toward elderly red-haired women. The splitting between intellectual and emotional-motor response is connected to his early trauma inflicted by his red-haired aunt. The unmastered emotion remained connected not with a whole (the aunt), but with some characteristics or parts (elderly woman and red-haired). These characteristics became *releasing elements* or parts around which *primary class* was formed. This example illustrates Lacan's notion of Metonymy where parts represent the whole discussed in chapters 2 and 6.

The formation of the primary class or identification (or reaction to a releasing element) is not known to the patient, that is, the connection between the present behaviour and the origin of the behaviour. *Even though the patient has knowledge of such connection and the secondary gain of the symptom, the symptoms will not disappear, because the patient understands his symptom intellectually, but not emotionally.* The symptom is not lost, as its repetitive occurrence is not based on

repression but on the formation of a primary class. The primitive mechanism is like a conditioned reflex and occurs when the releasing element is present. To overcome the power of the releasing element in order to free himself from the symptom, he has to *observe mindfully* elderly red-haired women on their own one by one until anxiety is dissipated and defensive anger quelled. Only this way, will he be able to stop the propensity to behave in accordance with primary-process mechanisms.

Anxiety and Phobia

In anxiety reaction, the source of anxiety is an enlarging primary class of stimuli, whereas in phobias the noxious stimuli remain to be specific. The experience of anxiety is a fearful anticipation of danger in the future. Although an ordinary person may not anticipate every future situation as danger, for the anxiety neurotics it becomes so. Hence, an increasing number of harmless situations trigger a primary response with excessive anxiety. When these stimuli are not easily perceived by the subject, as they are *endocepts* and remain to be subliminal, the patient experiences a generalized "free-floating" anxiety. On the other hand, phobics' general sense of anxiety and insecurity are channelled into one or few specific fears or phobias. For instance, it is easier for the patient to admit that he is fearful of walking on the crack of the pavement than to say that he is afraid of making excursion into life [A Hollywood movie "As good as it gets" illustrates this syndrome well]. This phobia becomes the common pathway to many anxiety situations. In anxiety, an emotional reaction to something is not necessarily present, but in phobia, the object is present. Only one member of the primary class becomes a *paleosymbol* to generate an abnormal response to phobia. Here, a teleologic or purposeful concretization occurs through the transformation of an abstract concept or interpersonal relationship into a concrete "I – It" relationship. As in delusions, the stimulus in phobia, e.g. the horse, becomes a *paleosymbol.* The phobogenic meaning exists only for the patient as if an animistic special power is attributed to particular situations whether they are animate or inanimate objects.

Obsessive-compulsive Condition

Obsessions are emotionally laden thoughts and sometimes images that cannot be removed voluntarily as a rule. The patient can recognize his illogical attachments but he cannot get rid of them. They are like "a stuck tune in the head" occurring repeatedly and usually contain distressing content. For instance, a young mother is obsessed with an idea that she is going to kill her child.

Compulsions are actions driven by inner urges, which seem irresistible. The individual feels that he must behave in a particular way in order to prevent certain events from happening or to promote the occurrence of other events. He will carry them out with reluctance and conflict for he is aware of their abnormal nature. For instance, a woman may have an obsession that her child is going to die, but if she washes her hands a certain number of times, the child will survive. It is easy to see that the obsession she carries is more important than the conflict she wants to deny. The fear of killing one's own child is a *concretization* of a chain of worries such as uncertainty about being a good mother, a good wife, an adequate person and so on. Obsessions, like phobias, become the common pathway to anxiety provoking situations. In phobias, the person is overcome by an external threat. For an obsessive-compulsive person, the internal pressure of a compulsive order comes from his inner *self.* Guilt feelings play an important role in this disorder and the ritual is an atonement, which reassures him that the outcome will be favourable. Although obsessions are usually restricted to the present, the person can have a future oriented obsession such as an obsession that something terrible is going to happen in a number of years from now. In such cases, the idea itself not only exists now but also tortures the person here and now. Compulsions, on the other hand, have a clearer concretization than obsessions. They have to be performed in a particular way, not just mental representations, in order to be effective. For example, by washing her hands, a mother will wash away her sins; thereby her son will not be killed as retribution. In some cases, however, the connection between an anxiety-provoking situation and the compulsive behaviour that is supposed to relieve it, cannot be retrieved as there can be multiple compulsions connected to form complicated rituals. Sometimes, compulsions may develop from temporal contiguity or simultaneity of events, which are anxiety provoking or anxiety relieving.

Conversion Reactions

Conversion reactions, classically described by Freud and Charcot as hysterical symptoms, have become strikingly less frequent in modern times. Perhaps, Freud's teachings, which have spread throughout most cultures, may have hastened its decrease. In many cases, hysterical and other neurotic symptoms are found mixed together.

The syndrome of conversion hysteria is generally characterized by the loss of some function like walking, talking, hearing, or seeing in spite of its lack of an organic cause. A psychological disturbance is converted into a physical one which Bruer and Freud call conversion of a forgotten trauma. However, the symptoms appear to be based on a *paleologic* form of *concretization, which* refers to the functions of the soma: imitation of or similarity with body impairment becomes equivalent to body impairment. This is a double mechanism of *concretization.* Not only is the psychological symptom transformed into a physical one, but also the imitated symptom is as distressing as a real physical one. For example, the paraplegic hysterical patient is indeed unable to walk. The symptom does not become an imitation or sign of impairment, but it becomes the impairment itself.

Possible Integrative Treatment Framework

To reverse such acute psychological and emotional suffering may require multiple treatment conditions coming together. Multi-factorial models such as the Biopsychosocial approach has been proposed in general and family medicine (Engel, 1980). However, such approaches usually follow the cycle of thesis, antithesis and synthesis sequences of treatment by disparate disciplines without seeking commonalities in theoretical and practical integration.

On the other hand, the Buddhist model shares the core commonalities in dealing with desires, self, other, environment and morality with its Western counterpart and offers an integrative approach to understand and treat both body and mind in human experiential suffering. In particular, *Jhana* states of samatha-vipassana mentioned above show the way to go beyond the stages of "regression" and back while language and

cultural conditioning are, at least temporarily suspended if not completely let go. When Buddha urged his disciples to purify their minds he was referring to letting go of such language and culture based emotional impurities. They are commonly known as "psychic irritants" or five hindrances (Gunaratana, 1991, 158). Other impurities include three poisons, eight worldly conditions, ten fetters of imprisonment and four taints of corruption (Ching, 1995).When individuals cleanse such impurities, they attain enlightenment in this very life.

The enlightened person still uses language labels the same as everyone else but his mental, verbal and physical behaviours are founded on compassion and wise understanding. Attaining such states of mind seems almost impossible in the treatment of psychotic suffering. However, psychotics' attempt to reconnect with the world through picking up predicates to identify them as objects and concretizing the abstract self (by depositing objects in the body) may be initially quelled by a strategic method to bring his mind to focus and concentrate on a simple task such as an uncommon therapy used by Milton H. Erickson (1993).

Such therapy may be a creative way to begin an invigorating development of concordant behaviours *(sila),* mindful focus *(samadhi)* and reflective understanding *(panna)* for all levels of suffering. Development of these three components is the core to the Buddhist Eightfold Path. As one practices the eight interdependent steps, one realizes that unhealthy desires of the deluded self *(anatta)* that do not see the transitoriness *(anicca)* of things in nature causes these symptomatic suffering *(dukkha).* Seeing "the three characteristics of things as they really are" helps him awaken the third-order emotions of loving kindness, compassion, sympathetic joy and equanimity. They are the conditions for the emergence of a non-self or selfless person who operates from an ecological feeling self. Such a feeling self leads to a mindful observation of any event without discrimination, evaluation or judgment of any kind. As he sees the nature of things as they unfold at both preverbal and conceptual levels, no conflict develops between self, other and environment. Arising from such a concentrated calm and quiet observation, a conceptual clarity naturally emerges in one's mind in order to take an affirmative action with full awareness.

Chapter 11

Summary and Conclusion

The present author argues for an ecological integration of Buddhist mindfulness (awareness) and a reflective understanding of emotional suffering with the Western concepts of classification, developmental psychology, and rational analysis as an approach to the development of theory and practice in psychotherapy. Integration does not mean that the Buddhist and Western approaches become identical to one another. Commonalities, parallels and differences will always exist when two approaches treat the subject, the notion of "self" for example, in opposite ways. While the Western approach diagnoses the problem as having "no self-esteem", the Buddhists approach identifies the goal as having "no-self esteem". Thus, this integrative study not only explores the seemingly opposite focuses on self in psychotherapy and Buddhism, but also shows how the two goals integrate within the same framework of psychotherapy. A common link between the two is the ecological "feeling self" that enhances the balance between self, other and environment, and thus enhances self-esteem in Western therapy, while the feeling self improves the empathic virtues of the individual to become a selfless person who liberates himself from suffering in the Buddhist approach.

The present study proposes the integration between the two approaches for several reasons. Besides sharing the common purpose of dealing with human suffering, psychotherapy encounters paradoxical difficulties at both theoretical and practical levels. It cannot resolve the dualities, such as those of mind and body, self and other, thought and feeling, the abstract and the concrete, and free will and determinism. The very purpose of psychotherapy is to exercise freedom of choice and change. In practice, it usually ends up explaining the phenomena of the mind from a predominant causal perspective or a "nothing but" reductionism. In addition, psychotherapy's pursuit of the thesis-antithesis-synthesis cycle demonstrates only a linear and cumulative cause of phenomena, instead of a simultaneous and successive causal understanding and

explanation of an event. In earnestly promoting the Scientist-Practitioner Model in clinical psychology, psychotherapy deliberately ignores the 1st person direct experience in preference for a 3rd person conceptual explanation. This model consequently generates foundational beliefs about the human mind and behaviour while discouraging the critical questioning of their validity among psychologists and psychotherapists. The split between 1st person direct-experience and 3rd person conceptual-explanation alienates direct awareness of the feeling self.

This split also leads to psychotherapy's *"stuckness"* in the treatment mode of using either cognitive or affective strategies. When one mode is treated, the related other is assumed to be automatically resolved. Moreover, both modern and postmodern therapies that attempt to change a client's meaning in order to lessen his suffering also miss the point that the client is not only or necessarily searching for causal interpretation, but also for an e-*valu*-ative meaning that transforms him from feeling bad to feeling good (virtuous) about himself. Hence, the present study has investigated the approach and practices of Theravada Buddhism, whose primary task is to develop social ethics or moral virtues through meditative and reflective practices.

Thus, psychotherapy's deluded craving for a "scientific" self psychology and the prestige of physical sciences has led the discipline to certain concerns mainly with the nature of man (ontological issue) and the theory of knowledge (epistemological issue). Psychotherapy ignores the questions of how he takes his intentional actions from e-*valu*-ative interpretations and related moral virtues (a moral issue) within the context of social ecology that will keep him healthy and feeling good about himself in adapting to others and the environment.

The intentional action became more prevalent since the differentiation between emotion and thought became more prominent since the Greek antiquity. The oral culture in ancient Greece evolved into a literal one and consciousness changed from an emotional connection with gods to an internal reflexivity with concepts. This bicamerality of the mind parallels the duality in nature.

Subsequently, consciousness builds up the reservoir of a vocabulary using metaphors or analogues of behaviour from the physical world. Thus, the analogue "I" sees the solution to a problem in one's "mind space". Nevertheless, the analogue "I", that is, the feeling self, should not be confused with the articulated or deluded (in Buddhist sense) self concept, which becomes the object of consciousness. In every stage

of meditation, such an object of consciousness (e.g. *nimitta*) exists until one reaches the final stage of extinction of consciousness.

The present study illustrates how the bicameral split of the mind allows consciousness to define, think, and reason with concepts and perceive them as being identical to experience. In particular, as the rationalization of madness and psychotherapy of reason have developed through language, this study examines the issues of the interpretation and deconstruction of texts or spoken words in therapy; it traces the history of dichotomy between rationality and madness from Greek antiquity to the present.

In Plato's *The Republic,* there appeared for the first time the independent self or soul, capable of thinking about timeless abstract objects, in place of the time-conditioned concrete object (hero) of the epic of oral tradition that the audience totally identified with.

Before individuality articulated itself as 'the self', there appeared to have been no labelling of madness regardless of strong emotional pain. Both the *Odyssey* and Hesiod display a lack of concern with madness. The notion of madness came into being when the philosopher began to define the irrational in contrast to the purely rational. In the excessively rational worldview of Plato, irrationality became the responsibility of an individual. Subsequently, the individual and madness began to appear in Greek literature. Among these works, Sophocles' *Oedipus Rex* is most familiar to psychologists.

As language became an integral part of rationality from medieval times, interpreting the meaning of the written text took on the systematic art form of hermeneutics. Medieval hermeneutics ascribed to interpreting the meanings of the Bible. However, Wilhelm Dilthey (1833-1911) expanded hermeneutics beyond the Biblical exegesis in the modern period.

In the modern and postmodern periods, structuralists and poststructuralists are of the view that human intention and desire manifest through the structure of language. They believe that reality is not in things but in relationships. They deconstruct the essentialist's notion of the essence, and view reality as a construction of a relationship between things, as constructed by words or text. Structuralism strongly influenced Freud even though psychoanalysis is historical and opposes ahistorical structuralism. Structuralists replace the notion of reality known by the human mind with a system of concepts generated by the arbitrary structure of language.

However, when original signs get expropriated and alienated from their user the construction of language and the structural interpretation of its meaning come to be deconstructed. The most relevant "text" to psychotherapy comes from "the death of the author" (Barthes, 1977), which leads to "the birth of the reader", where the reader is encouraged to make meaning for himself. A text (a book, a film or any material) is actually something that remains open. The resultant concept of intertextuality implies that meaning is brought to a cultural object by its audience and it does not intrinsically reside in the object. The irony is that the author in the client's head survives and continues to interpret experience. This is how madness maintains its power.

Lacan (1901-1981), a psychoanalyst and structuralist, further challenges the presumed stability of linguistic structures by pointing out the slippage into either the plurality of all meaning or a lack of any meaning at all, which means that one becomes a psychotic. What makes the chain of signifiers slide and alienate the subject are the "real", the "imagined" and the "symbolic" registers of subjectivity. He uses the notions of metaphor and metonymy (like Freud's displacement and condensation) to explain the unconscious. Metaphor replaces one thing for another while metonymy refers to parts for the whole. He sees metaphor and metonymy as two main poles of language structure like the unconscious. Hence, his famous expression states that the unconscious is structured like a language. Lacan explains madness as being the result of being overwhelmed by the total control of a linguistic regime, and the resistance against it in order to gain one's freedom. The signifier generates a whole symbolic register of insatiable desires that are always in a state of lack. Desire is the desire of the other, meaning that to desire is to desire to be desired by the other. Lack is not the lack of a penis, as in Freud, but the lack of the wholeness and power that the child and the mother desire.

The power and control of language is exposed by Foucault (1926-1984), who points out that discourse is desire and power in action. Madness was associated with animality and passion, which gives out images to use language and logic to act on. For instance, if someone imagines that he is made of glass and therefore he is fragile and should not make contact with anyone but should remain motionless, he makes a logical deduction in the same way as the logicians. Foucault claims that the ultimate language of madness is that of reason.

The power of reason created by language is deconstructed by Derrida (1930-2004). Derrida demonstrates that privileging the spoken sound over script has no basis.

Both have no original essence. Both are signs, repeatable, relational and partially present and absent whether a word is thought, spoken or written. When Derrida goes so far as to say that from the moment there is meaning there are nothing but signs. We only think in signs, i.e. signifiers slide into other signifiers without reaching a signified or any sort of reality. He sounds as if he is talking about the sign (*nimitta*) in Buddhist meditation from an intellectual perspective.

Moreover, Deluze and Guattari go one step further to state that language never closes up upon itself, but decentres into other dimensions and other registers, not only linguistic but also perceptive, mimetic, gestural, and cognitive acts. They use the metaphor of the tree (vertical) to illustrate how dominant Western thought is believed to have developed (the tree of knowledge), as opposed to the rhizome (horizontal) to demonstrate how knowledge has spread in the Western world. For Deluze and Guattari, "becoming", is a crucial theme of the rhizome. Nothing is permanent, but constantly in a state of transformation, interpenetration, cross-cutting and turning into something else, a parallel to the Buddhist concept of interdependence arising *(paticcasamuppada)* and impermanence *(anicca).* Their interpretation of desire differs from the psychoanalytic notion of lacking an object. Instead, desire does not lack its object, but it lacks, as the Buddhists contend, a fixed subject. Desire is a flow, a process, a constantly becoming, and an opening to infinite possibilities. Deluze and Guattari validate the Buddhist notion of insatiable desire.

Deleuze and Guattari also emphasize the way in which psychoanalysis and linguistics have strengthened their position in the world and in people's minds by dominating people's conscious and unconscious from the early stages of their lives. They use their theory of the *map* (contextual) as a reaction to *tracing* (historical) in their attack on psychoanalysis and linguistics. Tracing constructs while the unconscious and language close up on themselves.

Thus, the power of language has split the self from the other and has driven us 'insane', ready to join a "ship of fools" through our *'stuckness'* within the binary opposites of 'signifiers' and 'signifieds', and 'reason' and 'unreason.' Even the 'deconstruction' of language by poststructuralists like Foucault, Derrida, Deleuze and Guattari appears to be *"stuck"* as well in their reactions, i.e. the opposite extreme of binary opposites.

The development of consciousness to think with rational concepts has important implications for the 21st century psychologists who hold diverse views on basic mental

phenomena such as consciousness, mental illness, self-esteem, virtue, personality and many other matters. Although practitioners do not hold the same theories of personality and mental illness, they all share a deeper set of underlying assumptions called "foundational beliefs".

These beliefs derived, paradoxically, from a passion for abstraction that seeks Plato's pure form of rational explanation rather than a passion for direct experience of feeling and understanding. Psychotherapy has not specifically addressed the conflict between abstract rationality and experiential understanding of existence *(ontology)*, knowledge *(epistemology)* and moral values *(morality)*. These are the philosophical problems of psychotherapy. In fact, psychotherapy as a whole with its own conflicting theories and treatment methods both within and without, suffers from a hyper-reflective "neurotic split" with obsessive features and accompanying dilemmas and unresolved conflicts.

Such a neurotic split causes confusion in psychology between theory and method. Conflict in dealing with the "basic stuff"(such as subjectivities of embodied experience, behaviour, social systems, unconscious forces and even brain cells and so on) is not caused by adopting the scientific method, because it contains the elements of both empiricism and rationalism. The scientific method is NOT the problem; the conceptualization of "causality" or causal mechanism is the problem, which confuses epistemological issues.

For example, what causes the person to learn and retain a liked item rather than a disliked item (Dependent Variable DV) does not come from an efficient manipulation of Independent Variables (IV) but from the subject's *voluntary, intentional and freely willed preference* that influences his retention. In psychotherapy, it is necessary to "step into the client's shoes" to experience, understand and formulate a formal and final cause. This does not preclude the use of mechanistic behavioural therapies but the explanation does not have to be in terms of mechanistic efficient causation. The main epistemological problem is the conceptualization of causality that relates to how people choose what to do when faced with tough choices and moral dilemmas. This is the morally related question of free will and determinism.

Theorists as opposite as Freud (1933/1965) and Skinner (1974) have argued the nature of morality itself and the fact-value dichotomy. The moral character of clinical practice and the moral conception of mental illness relate to the political character of the practice as well. If human behaviour can be predicted and determined by cognitive

principles, there will be no such thing as free will. No free will means that there is no point in holding someone responsible for his or her behaviour at all.

Another problem with the rational search for an objective fact is the issue of subjectivity in psychotherapy, where both the client and the therapist construct meaning. Erwin (2000) argues that it is not the client's meaning and interpretation which poses problems for an objective study or which lacks a truth value, but it is the postmodernists' notion of interpretation, which is the problem. What postmodernists mean is not a general interpretation, but an e-*valu*-ative interpretation. The clients not only make causal interpretations of what has happened to them, but they also interpret with *moral value* to some life experiences as good and others as bad, hence moral emotions and reasoning become involved. The role values play in originating and maintaining the client's problem as well as in the therapist's causal assumption is amenable to empirical investigation. Values are accessible to an objective study of outcome.

Erwin's (2000) 'theory of defective desire' offers an objective study of values as outcome. A desire becomes defective when its fulfillment provides little, nothing or only transitory benefit to the client. Hence, neither the problem posed by the client's meanings nor the problem of evaluating therapeutic outcomes prevents the development of an evidence-based psychotherapy.

Desires that emanate from sensation construct the linguistic self-concept that represents the so-called stable personality and moral responsibility. Although almost everyone has rejected the Cartesian split between 'material stuff' and 'mind stuff', most neuroscientists and psychologists still believe in a command centre of self from where decisions and instructions are sent out. While psychotherapy considers the dualistic split that differentiates the self from others as an enduring entity, neuroscience alludes to this as a "blindness to change" (Blackmore, 2001) in a "Cartesian Theater" (Dennett, 1991). The Buddhists, on the other hand, view the enduring entity as a "delusion". The construction of such an enduring ego self also splits itself from the ecology of the 'inner knowing' proprioceptive perception of the self. Furthermore, the splitting of such a deluded self from others and environment not only disrupts the ecological balance between the three but also sets the stage for a power struggle, control and conflict.

While psychotherapy continues with its atomistic analysis and construction of a command centre that is fabricated as a single, multiple or hierarchical self, mounting

evidence from clinical and neuroscience research disembodies, divides and deconstructs the notion of a unified rational self. 'The Disembodied Lady' of Oliver Sack (1985) and Gazzaniga's split-brain patient prove the point of duality. A more convincing piece of evidence on the disunity of self comes from the studies of newly born infants. Infants are born with ecological and interpersonal perception for survival and adaptation to the environment. Against Piaget's notion of adualism, early infants possess natural dualism and demonstrate more than a rudimentary differentiation between the self and the physical environment. The action system used by infants has basic intentionality. It is not merely a mechanical reflex. Newborns also show "innate intersubjectivity" and they distinguish between the self and the other from the outset. Murray and Trevarthen (1985) have showed sharing of affect, called "affect attunement" between two-month old infants and their mother. It may be relatively easy to fake the cognitive aspects of interpersonal coordination, but more than cognition determines whether one engages with another human being. Feelings make a human self not just a ghost in the body of a machine.

Findings of the mirror self- recognition test with children of different ages (where children recognize and remove an offending red dot from their face) contested the self as an enduring entity. Thus, while the cognitive reflective self can be understood as a symbolic or conceptual aspect of the self, the ecological self requires a constant interplay between the feeling self (me as I am now) and the symbolic, remembered aspects of self (Edelman, 1989). This is why the symbolic self can choose to ignore its own embodiment. Our belief in a permanent self or the relative stability of the personality also derives from our own *"ignorance"* of embodied changes and interdependence.

The Buddha explains how ignorance leads to the cycle of suffering and how to end this suffering by understanding the principle of "Interdependent Arising" *(paticcasamuppada)* and the theory of Conditional Relations *(Patthana)*. Briefly, the principle explains how the twelve conditions interdepend and co-condition one another in a cyclical production of suffering; mindful observation of feeling *(vedanaupassana)*, for example, provides the means of stopping and exiting from such suffering. He elaborates on twenty-four conditional relations of motivating forces or energy between these conditions contained within the Interdependent Arising.

On the other hand, psychology follows a unidirectional research design to validate a theory by manipulating an independent variable (IV) to affect the dependent

variable (DV). Thus, manipulation of the efficient cause totally obscures the "final causation" of 'intention' in theory testing.

The principle of Interdependent Arising follows the reciprocal cause and effect of interdependent conditions that gives rise to a phenomenon and makes a shift not only from an unidirectional cause to a reciprocal one, but it also clears up the confusion between the method and the theory for conceptualizing causality. Thus, the principle of Interdependent Arising gives a background to explaining unhealthy desires (greed, hatred and self delusion) and their concomitant conscious action (craving-verbalization or self-talk) as the cause of suffering. Desires always involve observing or not observing social ethics and feeling good (virtuous) about oneself when one chooses to act from desires. I argue for the development of a balance between self, other, and environment in maintaining one's own mental health. Western thought considers desire as the cause of emotional pain as well as the key to freedom from suffering. However, word or textual deconstruction of desire in the Western intellectual tradition only works at the cognitive level but not at the level of emotion. Reports of clients who received currently popular Cognitive Behaviour Therapy with an adjunct of Mindfulness meditation reveal that their anxiety and depression were covered up by rational self-talks rather than embodied resolution.

From the Buddhist perspective, easing and ceasing of emotional pain requires not only the calming of the mind and self-talk, but also *'understanding'* the true nature of unhealthy desires *'as they are'* and *'letting go'* of them. On the other hand, the Western notion of extinction involves intentional control and manipulation of variables to gain the desired result. In fact, the desire that originally constructs the (ego) self manipulates and controls the variables to gain the desired result. What is happening here is that the desire does not lack the object it requires for satisfaction. It is the subject that is missing desire, or desire that lacks a fixed subject (Deluze & Guattari, 1972, 1983). As one realizes the unstable state of the self, and the desires in a state of flux, one can let go of attachment to them and to become a selfless person. Such a state of non-self is an ultimate claim of self-authority.

However, the use of exclusionary defenses, Attention Control Training, or the variety of treatment formulations that derive their goals from conflict, inconsistency, or non-fulfillment of desire for self-esteem cannot fulfill the "non-self" claim of self-authority. Mindful focus on the Middle Path or the *neutral space-in-between* the arising, existing and passing away of feelings and craving conceptual thoughts within and

between individuals is a natural way to discover the cessation of emotional suffering. The Middle Path model integrates the development of tranquillity and insight through direct experience.

On the other hand, most Western trained psychotherapists misunderstand the Middle Path as a moderated mixture of two extreme practices rather than a practice that calmly observes mental phenomena from *"the neutral space-in-between"*. The Western therapists also misapply the Middle Path practice by creating an intellectual discussion with clients on emptiness *(sunnatta)* (Epstein, 1995) and mindfulness meditation by rationalizing that the practice should not involve the cultural baggage of social or moral ethics. Their search for purity of method overlooks unhealthy mental concomitants and the formation of unwholesome consciousness that leads to ethically non-virtuous actions. Even in the ritual-rich practices of Tibetan Buddhism *(vajrayana)*, each activity represents a sign and trains the mind symbolically, metaphorically and experientially towards liberation. The paradox of the Middle Path practice is that if one is obsessed with meditation or enlightenment one is *"stuck"* with imprisonment of obsession to control. The "Right Effort" *(samma vayama)* of the Noble Eightfold Path guides the right attitude and action. The subtle aspect of the Path is to understand experientially the *"Non-dual-Duality"* in nature and shuttle between the two within an appropriate framework. One cannot practice the Buddha's eight interdependent steps constitute the three pillars of Moral Ethics, Concentration, and Wisdom separately. If one practices separately one runs the risk of becoming either a fundamentalist assuming that one is stuck with rigid moral principles; a "stone Buddha", if one is so calm without Wisdom and Compassion or a supercomputer, if one is full of knowledge but lacking in Wisdom. Such a practitioner is unlikely to discover the transitoriness *(anicca),* the unsatisfactoriness *(dukkha)* and the non-self *(anatta)* characteristic in nature, and is unlikely to shift himself from the *"stuckness"* of suffering. Therefore, he needs to practice the steps with the experiential understanding that they are interconnected and mutually dependent. The application of these steps to psychotherapy does not require belonging to a religion or a rigid practice of them, but discovering the causality of interdependent arising and conditional relations of phenomena in nature. As psychotherapy always confuses method and theory in its conceptualization of causality, a systematic integration between psychotherapy, and the Buddhist theory and practice described above would greatly benefit psychotherapy. Such benefits not only encompass theoretical consistency and inclusivity of diverse cultural conditions but also

create an open approach to the study and treatment of human consciousness and suffering.

In addition, the open framework offers implications for further development in theoretical understanding and treatment models of psychopathology classified under Western nomenclature. For example, I propose a treatment formulation model for some psychological disorders of the self that interfaces thinking and feeling functions of the mind in the production of neurotic, schizophrenic, simple and complex psychopathic behaviours. The model places Simple Psychopaths in the bottom left quadrant where Hyporeflective Thinking (less than normal thinking) and Hyposensitive Feeling (less than normal feeling) dimensions intersect. Complex Psychopaths take the position in the top left quadrant where Hyperreflective Thinking (more than normal thinking) and Hyposensitive Feeling (less than normal feeling) dimensions intersect. On the other side, Neurotics take the position in the top right quadrant where Hyperreflective Thinking (more than normal thinking) and Hypersensitive Feeling (more than normal self feeling) intersect while Schizophrenics occupy the lower right quadrant where Hyporeflective Thinking (less than normal thinking) and Hypersensitive Feeling (more than normal self feeling) intersect.

In the final analysis, a 3rd person's conceptualized analysis deployed in psychotherapy by the clinician, of the 1st person's direct experience embodied by the client, requires more than an unconditional regard and empathy. The Buddhist tripartite practice of developing concentration *(samadhi)*, virtuous actions *(sila)* and reflective understanding *(panna)* provides a 2nd person's neutral space-in-between to *"see things as they are"* prior to an emergence of insightful understanding of a client's suffering. This is not a method to manipulate the suffering of the self or of the others but a tripartite ecological approach and attitude that maintain the harmony of the self-other-environment matrix that governs an ecological principle of Interdependent Arising *(paticcasamuppada).* Thus, an integration of Western rational analysis to the Buddhist tripartite practice proves to be ecologically sustainable.

References & Abbreviations of Buddhist Texts

For translation, interpretation and referencing of the Pali Buddhist texts, e.g. *Anguttara Nikaya, Digha Nikaya, Majjhima Nikaya, Samyutta Nikaya & Visuddhimagga,* I have closely followed the methods used by Pali scholars, meditating monks-scholars and meditators such as Bodhi (1995), Bodhi, (2000), Nyanaponika & Bodhi (1999), Nanamoli (1964), Tin (1923) & Walshe (1995) [see references].

AN   *Anguttara Nikaya*

Cv   *Cullavagga*

Dhp   *Dhammapada*

DhpA   *Dhammapada-atthakatha* (Commentary to the *Dhammapada*)

Dhs   *Dhammasangani*

DN   *Digha Nikaya*:

Iti   *Itivuttaka*

Ja   *Jataka*

Khp   *Khuddakapatha*

KhpA   *Khuddakapatha-atthakatha* (Commentary to the *Khuddakapatha*)

KN   *Khuddaka Nikaya*

Miln   *Milindapanha*

MN   *Majjhima Nikaya*

Mv   *Mahavagga*

Nd   *Niddesa*

Nm   *Mahaniddesa*

Nc   *Culaniddesa*

Pv   *Petavatthu*

Sn   *Sutta Nipata*

SN   *Samyutta Nikaya*

Thag   *Theragatha*

ThagA   *Theragatha-atthakatha* (Commentary to the *Theragatha*)

Thig   *Therigatha*

ThigA   *Therigatha-atthakatha* (Commentary to the *Therigatha*)

Ud   *Udana*

Vv   *Vimanavatthu*

Vism   *Visuddhimagga*

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Glossary

Pali and Western psychological terms and their meanings are listed together for the purpose of comparison and connection between the two.

Term	Meaning
abhidhamma (Pali, lit. Higher Doctrine)	Systematized teachings of the Buddha into a third collection
adhimana	over-estimating conceit
adhimokkha	Determination
adosa	Compassion
adukkhamasukkhavedana	Indifference or equanimity
ahirika	Ethical or social shamelessness
akusala cetasikas	Craving self-talks or unhealthy emotional desires
akusala mula	Three unwholesome roots
alobha	Generosity
amoha	Wisdom
anatta	Non-self
anicca	Impermanence
annyamannya	Co-dependence or reciprocity
anottappa	recklessness
anurodha	What the individual develops to like
anusaya	Proclivities or inclinations
anussavaka	The traditionalists
arahat	The emancipated
arahat	The Worthy One
arrest	The psyche or some of its functions do not unfold beyond a certain level of maturation. The point of arrest determines the degree of

	immaturity relatively to the usual pattern of development, e.g. mental deficiency.
arupabhava	The realm of formlessness
asavas	Cankers
atta	Self; the subject "I"
attanuvada-bhaya	Fear of blaming or accusing oneself
attavada	The belief in a self
attavadupana	Clinging to personality belief
avijja	Ignorance of knowledge of the way things are; covetousness
ayatana	Doors
ayoniso manasikara	Unwise attention
bhava	Becoming is the conditions which lead to 'birth'
bhava tanha	Craving for becoming
bhavaraga	Craving for continued existence
bhavasava	Desiring eternal existence
bhavasava	Desire for various states of being and the aspiration to attain and maintain them
byapajjati	Repulsion toward disagreeable objects
cetana	Volitions
cetasikas	Conceptual self-talk
cetasikas	Mental factors
chanda	Wish-to-do
cittas	Mind
danda-bhaya	Fear of suffering and punishment
detoured circuiting	A way of avoiding reaching the goal, either in action or thinking, in order to escape some consequences; evasiveness common in paranoia and paranoid conditions.
deviation	Abnormal psychophysiological mechanism which replaces the usual one by necessity or preference, e.g. sexual deviation
dhammam abhinnaya	The experientialists who have personal experience of higher knowledge and the

	Buddha says that he belongs to this group of thinkers
dhatus	The elements
disintegration	In this state, certain levels of the psyche become disorganized, so that their functions are grossly impaired, eliminated or blocked.
ditth	Ideas and beliefs systems
ditthasava	'Wrong' view
ditthasava	Attachment to views and beliefs
ditthi	Cognitive distortions of speculative opinion
ditthi	Wrong worldview
ditthupadana	Clinging to views
dosa	Hatred
duggati-bhaya	Fear of suffering from great remorse
dukkha samudaya	The cause of suffering dukkha nirodha The Third Noble Truth - the cessation of suffering
dukkha	Suffering
ekaggata	One-pointedness
eros	Life instinct
fixation	Fixation is the retention of a primary process or microgenetic mechanism even thought its original cause was removed and the rest of psyche has proceeded in its development.
indriya	Potentialities or faculties
inhibition	In normal conditions, the restraining of a psychological mechanism or motor response often permits the elaboration at higher level of integration. In pathological conditions, inhibition occurs when conflict or the possibility of conflict (as engendered by guilt, fear, anxiety, etc.) prevents a process from continuing.

introjection	In abnormal introjection, the patient attributes to the self qualities, actions, and feelings which belong to others or to fantasize others. In most pronounced forms of pathological projection are found in paranoia and the paranoid type of schizophrenia.
jara, marana	Aging and Death represent the aging process, the fading of the faculties and death
jati	Birth or 'birth' occurs with the arising of the aggregates and senses
javana	An active stage of cognitive process
jhana	Absorption. The factors that allow the mind to continue concentration
jhanas	Absorbed states
kama	Clinging and the value of sense objects
kama tanha	Craving for sense objects
kamabhava	The sense realm
kamacchandha	The emotional aspects of sensuous desire
kama-raga	Affective tendencies of sensuous greed
kamasava	Concerned with the gratification of the desires of five senses
kamasava	Sense-desire
kamma	Actions
kamma	Law of moral cause and effect
kamma vatta	The Action Round action
kammabhava	Behaviour
kamma-bhava	Consists of Volitional Formations, becoming and rebirth conditioning
kammic volition	The way of action intent
kamupadana	Sensuous clinging
khandha parinibbana	Extinction of the Five Groups of Grasping
kilesa	Defilements
kilesa vatta	The Defilement Round includes ignorance, Craving and clinging

kilesa-parinibbana	Extinction of Impurities
kusala cetasikas	Wealthy self-talks
kusala mula	Wholesome desire or roots
lobha	Greed
lokadhammas	Worldly conditions
magga	Path
mana	Conceit
maya	Fraud, deceit, magic, and jugglery
metta	Loving-kindness
miccha ditthi	Wrong view
moha	Delusion
nama-rupa	Body-Mind contains feeling, perception, intention, contact, attention (vedana, sanna, cetana, phassa, manasikara)
nibbana	The extinction of desires
nimittavattha	Representation of volition
nivaranas	Hindrances
omana self	Disrespect conceit"
paccaya	Forces of conditional relations"
pancakhandhas	Five groups of grasping
pancakhandhas	These conditions are known as the five groups of grasping, the five aggregates
panna	Wisdom, knowledge; reflective analysis and understanding
papanca	Obstacle, hindrance (to spiritual growth), illusion, mental proliferation
paranuvada-bhaya	Fear of being blamed, being accused by others
paticcasamuppada	Interdependent arising or dependent origination. Interdependent arising is a Pali compound of paticca, meaning dependent on, and samuppada, arising, origination dhamma conditioned states or phenomena
patigha	anger
patisandhi vinnana	relinking of consciousness

phassa	contact impingement: stimulus on eye contact, ear contact, nose contact, tongue contact, body contact and mind contact
piti	pleasurable interest
postponement	Postponement may be interpreted as temporary repression. Postponement is oftern a valuable mechanism, as it permits the subject to react more adequately when he has overcome the acute distress provoked by emotions. At other times, it is inappropriate and conducive to harmful responses.
projection	In abnormal projection, as first described by Freud in 1896, the patient attributes to others feelings, actions, intentions, and ideas which originate in the self.
psychodysplasia	Borrowed term from medicine, a normal faculty of the psyche has become so pervasive or so intense that it prevents the normal functioning of others.
raga	Lust
regression	The individual uses some mechanisms which are more typical of earlier developmental stages.
repression	It is the active process of banishing unacceptable ideas or impulses from consciousness.
reversal of motivation	The arrow of motivation points backward, toward the level of quick gratification. Though reversal motivation is often unconscious, in psychopathic states it remains conscious.
rupa	The body experiences sensations or feelings
rupabhava	The realm of form
saddha	Faith or confidence
sahajati	Co-arising

sakkayaditthi	Psychophysical personality belief'
salayatana	The Six Senses includes the six senses through the eye, ear, nose, tongue, body and mind
Samadhi	Concentration
samadhi	Absorptive focus
samsara	Perpetual wandering
samyojana	Binding one person to another as a rope does
sankhara dhamma	Conditioned phenomenon
sankhara	Dispositions; mental formations; volitional formations; evaluation
sanna	Occurs through which concepts
sarajjati	Attraction to agreeable objects
sassati ditthi	The eternity view
sati	Mindfulness
satipatthana	Development of mindfulness
satti	Motivation; positive forces
short-circuiting	A quick or not adequately elaborated mental process when the situation requires a better-integrated response, often found in organic conditions as well as in psychopathic states.
sila	Ethical behaviours
silabbatupadana	Clinging to mere rules and rituals
silavatta models	Practices
sobbana citasekas	Beautiful or virtuous mental factors
somanassa	Joy
somanassa	Pleasant feeling
somatization	The transformation of a psychological difficulty or disorganisation into a physiologic or organic is somatization.
sukhavedana	Pleasant feeling, dukkhavedana discomfort unpleasant feeling
takki vimamsi	The rationalists and metaphysicians
tanha	Craving
thanatos	Death instinct

Theravadins	Early Buddhists
thina-middha	Sloth, torpor
tipitaka	The three baskets of buddhist teaching
uccheda ditthi	The annihilation view
uddhacca	Restlessness
uddhacca-kukkucca	Restlessness, and worry
upadana	Clinging - holds on to sense objects, that is, sight, sounds, odours, tastes and bodily sensations
upapattibhava	The character and the physical and mental properties
upekkha	Equanimity; indifferent feeling
upekkhavedana	Neutral feeling or equanimous feeling
vedana	Feelings represents the feeling of pleasure, pain and neutral arising from impingement on eye, ear, nose, tongue, body and mind
vibhava tanha	Craving for non-becoming
vicara	Sustained application or absorption
vicikiccha	Doubt
vinnana	Consciousness; cognition
vipaka vatta	The Result Round comprises body and mind, the six senses, contact, feeling and consciousness
vipassana	Seeing things as they really are
viriya	Energy
virodha	Dislike
vitakka	Initial application or absorption
vyapada	Ill-will

EndNotes

[1] The Iliad is about the culture of gods and heroes at the time of the Trojan War (approximately 1230 BC). It depicts the lives of heroes who live by the accepted norms and mores of their time. The norms are moral bases of society which these heroes accommodated rather than developed individually through psychological processes of assimilation (Piaget, 1965). Homer does not state that it is blasphemy to steal the daughter of a Priest of Apollo and that blasphemy will be punished by losses in battle. He arranges actions and happenings in series.

[2] The discovery of the soul or the self was a necessary condition to engage in the process of "thinking" and to identify the knower in relation to the known object. Reasoning becomes possible through the process of transformation in the Greek language. Snell (1953, 1960) observes the dimension of linguistic possibility, which aided the shift toward the conceptualizing "mind." For example, the existence of the definite article makes it possible for the formation of abstraction as "the good." In Latin, the lack of a definite article makes it harder to talk about abstraction as "the thing in itself." In the Greek language, the development of the causal preposition as dia for "through" and oti for "because" makes it possible for logical thought (later to be known as Aristotle's efficient causation) which can become an object of reflection. Snell (1953) offers a complex analysis of how simple nouns, verbs and adjectives in combination transformed into abstraction.

Robbins (1988) traces the emergence of the individuality during the years between the Iliad and Plato's statement about psyche. In Robbins' view, Homeric men lived a mental life of surrender. They could only learn and to be reminded of the exploits of heroes through the performances by the poet. There were no written words to remind them as separate individuals. She considers this mental surrender to be "shared group consciousness" or "forced-field consciousness" as the only psychological alternative to individuality for Homeric Greeks. She argues that these men are wholly part of the heroic group and that there are no clear boundaries as to where internal forces end and external forces begin. Fraenkel (1975) speaks of the Iliad man as being "completely part of his world." What a man wills is directly transformed into action, and his character traits immediately pass into outward expression. When he recognizes what must be done, he proceeds to the deed without standing hesitantly "thinking." The behaviour of the Homeric man appears to reflect the moral feeling of the group to which he belongs.

[3] Evidence shows that the process of transition of group consciousness to a few instances of individual consciousness is not so prominent in the Iliad, where the hero Hektor talks about his pride and shame and contemplates his own death. Nevertheless, characters in the Odyssey - which was written about the same time as the Iliad - begin to show the awareness that "different men take delight in different actions" (Snell, 1960). Although the seed of individuation is sown, there is still no separation between external and internal values, and little capacity for self-reflection.

Snell (1953, 1960) contends that the ability to reflect begins to appear in the works of Hesiod, the 7th century BC farmer poet who recollects and describes events instead of just reporting them in the "and then" and "then" style. Hesiod set in motion a process that revolutionized Greek thought by providing principles instead of narrative, that deal with concrete contexts. His work demonstrates that it is through strong emotions expressed in lyric poetry that individuality comes into being. These individual experiences are not personality traits though they represent individual rather than group experience. Socrates demonstrates the principle. When he asks his interlocutors to speculate on the nature of "the good", he is asking them for abstracting ability, which is based on the work of the pre-Socratics.

[4] The character of Agave in Euripides' The Bacchae expresses the conflict between surrender to the group unconscious and personal responsibility for one's own action. Having participated in a Dionysian ritual in which she tore her own son apart limb by limb, Queen Agave returns to the palace proud of her actions. The god Dionysus spurred her on to carry out these deeds and then made her forgetful of them. Devereux (1970) has provided a fascinating account of what can be called the "psychotherapy" scene in this play. What is new in Euripides' portrayal is a powerful pull toward individual responsibility. Nevertheless, conflict between self and society remains under the surface, both in this play and in the present day Western society. In the most ancient tragedies, Oresteia, Orestes having

murdered his mother is haunted by the Furies who drive him from his homeland and to the extremes of the known world. This is clearly his process of madness which is only resolved when the matter is placed at the feet of Athene who resorts to the rationality of Athenian law. The Furies are renamed the Eumenides or well-doers and madness dissolves into rationality (Aeschylus, 1938).

  The Thebans are told by an oracle that a devastating plague will cease when the murderer of Laius, the former king, has been driven from the land. The play gradually reveals in the manner of psychoanalysis that Oedipus is the murderer, and that he is the son of Laius and Jocasta, whom he married after Laius' death. He is the transgressor whereas the father, feeling threatened because he has been told by the oracle that he will perish at the hands of his son, instructs the mother to destroy him at birth. Instead, she abandoned him. The father later starts the quarrel, which ends in his death. Although Oedipus does not go mad in the standard sense, the play depicts a man profoundly confronting the conflict between the rational and irrational within. In Ajax, Sophocles dealt with madness directly. Athene drives Ajax mad at so that he cannot revenge himself against Odysseus. His madness causes him to murder his livestock, believing them to be his enemies. When he realizes what he has done, his confrontation with the truth leads him to suicide (Sophocles, trans. 1938). Euripides is the tragedian who is perhaps the most concerned with madness. In Heracles, he deals with a god-induced madness that causes the hero to murder his wife and children. He is later overcome with grief at his action. However, he finds the courage to live on having confronted himself fully (Euripides, trans. 1938).

[5] Derived from the Greek verb hermeneuein, which means, "to interpret," and the noun hermeneutike, "the art of interpretation" and both words associated with Hermes, the messenger of the gods. "Regarding texts as organic or coherent wholes, than collections of disjointed parts, the Greeks expected a text to be consistent in grammar, style and ideas. Their interpretations found within the visible sign a hidden sense in agreement with the intention which they beforehand ascribed to the text. Since instances of this method are found for the Vedas, Homer, the Koran and other sacred writings, it seems a typical strategy for reconciling an enlightened or moral world-view with texts whose "outward" earthiness or banality seems beneath the dignity of the gods being celebrated" (Bliecher, 1980).

[6] The stories illustrated below are examples of "Minor Literature" as developed by Deleuze and Guattari. Textual studies of Borges' "The Garden of the Forking Paths," "The Library of Babel," and The God's Script," and Calvino's "The Distance of the Moon," Without Colors," and "A Sign in Space" by Ozlem Ogut (1994) to understand, to interpret the universe, his constant search for meaning, unity, and truth. At the same time, these works indicate the impossibility of arriving at a stable meaning in the universe as well as in the text, that is, the "Text" in the sense Barthes (1990) uses it in his "From Work to Text." The stories, especially those by Calvino, display man's attempt to construct a unified, stable self-identity, which, however, remains unfulfilled. A stable and unified identity is characteristic of the subject of Lacan's "Symbolic Order," including the psychoanalyst himself. Although the stories in question indicate that it is impossible to grasp the meaning underlying the universe and to construct a stable identity, they do not end in frustration or failure. On the contrary, they affirm the kind of optimism we find in Deleuze and Guattari's theory of desire, which is insatiable and refuses to be territorialized.

  Borges' story "The God's Script" revolves around a quest for an original source of signification or language. It is the original sentence or the God's sentence that is being sought but cannot be found. The configuration of the spots of the tiger is identified as an undecipherable text, a text that cannot be reduced to an original signifier. In the human languages, there is no proposition that does not imply the entire universe. To say the tiger is to say the tigers that begot it, the deer and turtles devoured by it, the grass on which the deer fed, the earth that was mother to the grass, the heaven that give birth to earth. In the language of a god, every word would enunciate that infinite concatenation of facts, and not in an implicit but explicit manner, and not progressively but instantaneously. Language as well as the universe that it tries to define here constitutes the rhizome because it is a multiplicity opening into other multiplicities. At the same time, it does away with all hierarchical differences. Language is not referential. There are no fixed signified(s). The notion of dreams enclosed within one another to infinity in the story challenges the psychoanalytic claim that dreams can be interpreted according to prescribed patterns.

  Also in Calvino's stories, the quest for a stable identity as well as the hope to come to terms with the universe through that identity remains unfulfilled because the universe is chaotic, elusive, and incomprehensible. In his Cosmicomics, the narrator undertakes an "elusive quest for self in the hope of constructing himself as a stable subject" (Calvino, 44) but finds himself lost in the process of language, and slipping chain of signification. In "A sign in Space", the narrator cannot establish a point of reference because any point can be the point of departure, and any sign within the multiplicity can be his.

I realized I had lost by now even that confused notion of my sign, and I succeeded in conceiving only interchangeable fragments of signs, that is smaller signs within the large one, and every change of these signs-within-the sign changed the sign itself into a completely different one (Calvino, 34).

This image corresponds to Deleuze and Guattari's image of the rhizome throwing out multiple stems into multiplicities, and to their idea that every new line in the rhizome changes the whole structure of the rhizome.

The stories of "The Distance of the Moon" and "Without Colors" also deconstruct the pre-symbolic and symbolic orders in the Lacanian sense by dissolving the boundary between them. Nevertheless, this is done by working from within these systems by using elements from Lacanian psychoanalysis in order to dismantle them. However, in "A Sign of Space," the anxiety of the narrator over this loss of identity or signification also stands in contrast with the psychoanalytic notion of desire for the initial state of wholeness or the undifferentiated, which is associated with the desire for the mother as the primary object of desire. In this story, desire is not directed towards an object but to the establishment of one's subjectivity that, however, also becomes impossible.

In "Without Colors" love is directed towards a female who is a part of the differentiated order where there are no object distinctions, no sharp contrasts, no colors but grey. Therefore, she can be seen as primary object of desire, desire for the pre-symbolic state of unity. This sense of loss of the primary object of desire is to be found at the end of the story, where the narrator enters the differentiated world. Nevertheless, there is the sense of loss within the undifferentiated realm itself. Ayl is the object of desire also within the pre-symbolic order, moreover, there is the notion of desire that is directed towards both the outside and the inside, and the desire to escape from the order of differentiated as well as undifferentiation.

In "The Distance of the Moon" also, desire is associated with escape rather than acquisition. It is not static but dynamic. Ofwfg's initial desire is directed to a female who also displays several motherly characteristics, which Lacan would interpret as the striving for the wholeness with the mother, which is characteristic of the pre-symbolic stage. Besides, it is the deaf cousin who, among all others, achieves the perfect reunion with the Moon, which is again identified as female. Lacan would attribute this to the fact that he has never entered the linguistic order. Nevertheless, the deaf one is more interested in the operation of desire than its acquisition of a lacking object. In fact, he prefers to distance himself from the Moon in order to keep desire flowing. Kathryn Hume (1984) describes his love as passionate but selfless, as the sensuous enjoyment of the exploration process, delight in questing. This selflessness and the nomadic wandering of desire are characteristic of Deleuze and Guattari's schizo person. Desire does not seek acquisition or culmination but free lines of escape, passages and process. The narrator attempts to escape not only from the differentiating order but also from the undifferentiating one. His desire does not stop at either one.

I thought only of the Earth. It was the Earth that caused each of us to be that someone he was than someone else; up there, wrested from the Earth, it was as if I were no longer that I, nor she that She, for me. I was eager to return to the Earth, and I trembled at the fear of having lost it. The fulfillment of my dream of live had lasted only that instant when we had been united, spinning between Earth and Moon; torn from the earthly soil, my love now knew only the heart-rending nostalgia for what it lacked: a where, a surrounding, a before, an after (Calvino, 14).

These stories challenge the traditional notions of unity of time and space as well as the unity of the subject. They deconstruct the basic concepts of psychoanalysis, using elements from Lacanian psychoanalysis, as desire, object of desire, symbolic and pre-symbolic orders. The stories dissolve the boundaries between these orders as well as binary oppositions. They exhibit a notion of desire directed not toward the acquisition of an object but towards experimentation, a constant becoming, and a process. The notion of universe as text in these stories is in line with Barthes' notion of the "Text," that is a text that displays indefinite intertexuality, and is therefore untraceable, inexhaustible. Barthes, contrary to Lacanian psychoanalysis, rejects a transcendental signifier as well as a unified meaning in the text. Deleuze and Guattari dispense with all kinds of structuralism and signification, the subject as well as the object. Their theory of schizoanalysis opens up infinite possibilities to desire.

So far, we have seen how language has split the self from the other and driven us 'insane' to a "ship of fools" through our 'stuckness' in the binary opposites of 'signifiers' and 'signifieds,' and 'reason' and 'unreason.' Even the 'deconstruction' of language by poststructuralists like Foucault, Derrida and Deleuze and Guattari appear to be "stuck" by reacting to the opposite extreme of the binary opposites. If we examine these developments and issues in Western thought from a Buddhist perspective, we may add another possibility to the understanding of our insatiable desire, for desire is the common problem in both Western and Buddhist search for liberation.

[8] For Plato, the objects the body perceives are only transient and imperfect copies of true, pure, abstract form. Plato's reason for locating the mind in the head was based on his reflection on these abstract forms, rather than on observations of physiology or behaviour. He believed that the head must be the seat of the mind because the head resembles a sphere – a perfect abstract form. According to Plato, the body and mind are interactive and interdependent but are essentially different, with the mind being superior to the body. For Plato, one can know universal categories of experience with certainty, but individual empirical events are always open to doubt and question.

[9] Aristotle's research is based on observing both the objects and actions performed by those objects. He believed that knowledge was acquired through empirical observation. For him, it is in the study of the particular that the universal is revealed. Since, Aristotle, natural sciences have moved closer towards materialism, which endorses the view that reality consists of material objects in various shapes and forms. Mental phenomena or ideas are thought of as epiphenomena. Consciousness is considered the product of the brain though it has no reciprocal effect on the brain.

[10] Although personal pronoun 'he' is used throughout the whole document, it refers to both sexes.

[11] One can define truth in terms of coherence or correspondence, but the definitions of these terms turn out to be metaphorical expressions rather than simple descriptions of procedures to be followed to ascertain the truth. These kinds of problems have led to sceptical views that knowledge is subjective (relative) rather than objective. On the other hand, the subjective position may mean that knowledge originates from ideas or consciousness, or it may mean that something may be true for one person but not for another. The objective position may mean that knowledge originates in the study of material objects rather than in consciousness, or that knowledge is intended to be universal or absolute and not relative to the speaker. Rationalism emphasizes the subjective aspect of knowledge when it claims that people find truth within their own powers of reason, but its findings are used to propose an objective or absolute truth, as in a mathematical formula that is true for all mathematicians. Empiricism is subjective in its emphasis on the experience of people's senses, but objective in seeing this experience as resulting from a material world that people can sense and about which they can determine an objective truth. It is not an absolute truth because experience may lead people to revise their beliefs, nor is it relative truth because it assumes a common world as the basis of individual experience.

[12] Having observed this cycle of alternating popularity of empirical and rational theories of knowledge, Hegel (1770-1831) embraced the dilemma and elevated the cycle to a theory and truth such that truth always involves its own negation. Both are true in part, but they miss the essential contradictory nature of all truth. His dialectical logic opposes Aristotle's law of the excluded middle or contradiction, i.e. something cannot be both "A" and "-A" at the same time. Existential philosophers, such as Kierkegaard (1813-1855), Nietzsche (1844-1900), and Heidegger (1889-1976) have rejected Hegel's embracing of both sides of the dichotomy as too cognitive and unemotional. They feel that truth is more alive, intuitive, and passionate. For the existentialists, one feels the truth as well as knows it. On the other hand, Karl Marx (1818-1883) and Friedrich Engels (1820-1895) regarded knowledge as dependent on social and economic forces rather than on independent intellectual processes. The truth is empty abstraction, an economic necessity masquerading as an intellectual necessity. The American pragmatists for their part also took on a functional view of truth by saying that the truth is "what works".

[13] If one is to compare the development of the theory of knowledge, the epistemological position of the initial phase (600-400 BC) is not clearly differentiated since the main interest lies in ontology. However, in Greek antiquity, Plato's rationalism and Aristotle's empiricism became apparent. In the medieval period, there was an integration or synthesis of rationalism and empiricism with Christian dogma. In the first half of the Middle Ages, with St. Augustine as chief protagonist, Plato's philosophy dominates the synthesis, but in the latter half, it is Aristotle's philosophy as formulated by St. Thomas Aquinas that dominates. In the "Modern Times" between "post-Renaissance" and "early modernity" (1500-1800 AD), there arises again a conflict between rationalist, metaphysical 'system-builders' and empiricist, 'critical' philosophers. Towards the end of the 18th century, the opposing thinkers are once again integrated – this time in the form of Kant's Critique. However, in the 19th century this unity is

disrupted in the opposition between Rationalist Romanticism and Marxism on one hand and Empiricist Naturalism and Positivism on the other. In the 20th century, an attempt was made to integrate these opposing views. Logical Empiricism and Critical Rationalism in particular attempted a direct synthesis of Rationalism and Empiricism. Similarly, the Frankfurt school attempted to synthesize Marxism and System Philosophy.

[14] 'Interdependent Arising' is the doctrine of the conditionality of all physical and psychical phenomena, a doctrine which, together with that of impersonality (anatta), forms the indispensable condition for the real understanding and realization of the teaching of the Buddha. It shows the conditionality and dependent nature of that uninterrupted flux of manifold physical and psychical phenomena of existence conventionally called the ego, man, or animal, etc. Whereas the doctrine of impersonality (anatta) proceeds analytically by splitting existence up into the ultimate constituent parts into mere empty, unsubstantial phenomena or elements, the doctrine of dependent origination, on the other hand proceeds synthetically by showing that all these phenomena are, in some way or other, conditionally related with each other. In fact, the entire Abhidhamma Pitaka, as a whole, treats really of nothing but just these two doctrines: phenomenality - implying impersonality and conditionality of all existence. The former or analytical method is applied in Dhammasangani, the first book of the Abhidhamma Pitaka; the latter or synthetical method, in Patthana, the last book of the Abhidhamma Pitaka. (Nyanatiloka, 1980, 150)

[15] 'Condition' is something on which something else, the so-called 'conditioned thing', is dependent and without which the latter cannot be. Manifolds are the ways in which one thing or one occurrence may be the condition for some other thing, or occurrence. In the Patthana, the last book of the Abhidhamma Pitaka (comprising 6 large vols. in the Siamese edition), these 24 modes of conditionality are enumerated and explained, and then applied to all conceivable mental and physical phenomena and occurrences, and thus their conditioned nature is demonstrated. (Nyanatiloka, 1980, 134)

[16] The following elaborates on each the twelve conditions to give the nature of them more fully.

- Ignorance (avijja), for instance, means unknowing, or ignorance of suffering, its cause, its cessation and the way leading to its cessation (the Four Noble Truths). It also means that believing in particular actions will give birth to this very self which will be reborn in various states that after death there is nothing; that life is a random process in which good and evil actions bear no fruit; that a certain religion will 'save' one automatically by simply adhering to it; that material wealth will provide true happiness.
- Volitional Formations (sankhara) consist of bodily formation; intentional speech; and mental formations, or thoughts, e.g. thinking and intending that agree with those beliefs; considering and planning actions (kamma) according to those intentions, some good, some bad and some neutral.
- Consciousness (vinnana) involves six consciousnesses through the eye, ear, nose, tongue, body and mind, e.g. perceiving and being conscious of sensations that generate particular intention. Intention fashions mind or consciousness into specific qualities. At death, the momentum of volitional formations, propelled by the law of kamma, induces the relinking of consciousness (patisandhi vinnana) to take a realm of 'birth' and level of existence appropriate to it.
- Body–Mind (nama-rupa) contains body, feeling, perception, intention, contact, attention (vedana, sanna, cetana, phassa, manasikara) or, according to the Abhidhamma, the khandha of feeling, perception and volitional formations; and body or materiality: the four elements earth, water, wind and fire, and all forms dependent on them, e.g. the process of 'rebirth' proceeds to create a life form primed to generate more kamma. As a result, there are the body, feeling, perception, conception aggregates in their entirety, complete with the distinct qualities and defects endowed in them by the fashioning influence of conditions or kamma and constrained by the limitations of that particular sphere of existence.
- The Six Senses (salayatana) includes the six senses through the eye, ear, nose, tongue, body and mind, e.g. a sentient being must have the means to communicate and adapt to its environment in order to function and develop within it. Thus, supported by body and mind and in conformity with kammic momentum, the organism proceeds to develop the six senses, the sense organs of eye, ear, nose, tongue, body and mind.

- Contact (phassa) impingement: s on eye contact, ear contact, nose contact, tongue contact, body contact and mind contact, e.g. the process of awareness operates through the contact or impingement of three factors. They are the internal sense doors: eye, ear, nose, tongue, body and mind; external sense objects: sights, sounds, odours, tastes, bodily sensations and mind objects, and consciousness: eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, tactile-consciousness and mind-consciousness.
- Feelings (vedana) represents the feeling of pleasure, pain and neutral arising from impingement on eye, ear, nose, tongue, body and mind, e.g. the feelings or the appreciation of the qualities of sense contacts, be they of comfort (pleasant feeling – sukhavedana), discomfort (unpleasant feeling – dukkhavedana) or indifference or equanimity (neutral feeling – adukkhamasukkhavedana or equanimous feeling – upekkhavedana).
- Craving (tanha) is arisen from body's contact feelings with sense objects. These includes craving for sights, sounds, odours, tastes, bodily sensations and mind objects, e.g. comfortable feelings tend to produce liking and enjoyment, desire for and seeking after more of the same; for stressful feelings or discomfort there is displeasure, a desire to destroy or get rid of them. Neutral feeling in this context is considered a subtle form of pleasant feeling because it does not disturb the mind and invokes a certain amount of complacency.
- Clinging (upadana) holds on to sense objects, that is, sight, sounds, odours, tastes and bodily sensations; clinging to views; clinging to rules and practices; clinging to the concept of self, e.g. as desire intensifies, it becomes a holding onto or clinging to the object in question. As long as an object is yet unattained there is craving; as soon as the object is attained it is held fast by clinging. This refers not only to sense objects, but also to ideas and views, modes of practice or techniques and the feeling of self.
- Becoming (bhava) is the conditions which lead to 'birth'; also realms of existence: the sense realm (kamabhava); the realm of form (rupabhava) and the realm of formlessness (arupabhava). Alternative definition: the realm of action or actions which condition 'rebirth', e.g. intention and deliberate action to produce and control things in accordance with the directives of clinging, leading to the further rotation of the whole process of behaviour, being good, bad or neutral depending on the qualities of the craving and clinging which condition them. For example, one who desires to go to 'heaven' will do things which he or she believes will lead to rebirth in heaven, thus laying the groundwork for the five aggregates to appear in the realm appropriate to those actions.
- Birth (jati) or birth occurs with the arising of the aggregates and senses; the appearance or arising of things: this interpretation explains the Interdependent Arising cycle in one mind moment, e.g. beginning with the re-linking of consciousness, which is endowed with features contingent on its kammic momentum and connecting to a state appropriate to it, the five aggregates arise in a new life continuum, comprising name and form, the six senses, contact and feeling.
- Aging and Death (jara, marana) represent the aging process, the fading of the faculties and death: the breaking up of the aggregates, the dissolution of life; alternatively, the dissipation and dissolution of phenomena, e.g. for the unenlightened being, these things are constantly threatening life in either overt or covert ways; sorrow, lamentation, pain, grief and despair which all can be summed up as simply suffering. Thus, the final word on the principle of Dependent Arising is the arising of this whole mass of suffering.

Sorrow, lamentation and so on are manifested in the cankers (asavas) that are concerned with the gratification of the desires of five senses (kamasava); attachment to views and beliefs (ditthasava), for example that body is the self or belonging to the self; the desire for various states of being and the aspiration to attain and maintain them (bhavasava) and ignorance of the way things are (avijjasava).

17

- Ignorance (avijja) conditions Volitional Formations (sankhara). Without knowledge and wise reflection on experience, confused thinking, conditioned fears, beliefs and accumulated character traits result. This consequently conditions any decision to think, speak and act. The mind proliferates and imagines like a man who believes in ghosts (ignorance) and is frightened (volitional impulse) by the light reflected from the eyes of an animal in the dark. Or, like the one who is unaware of the true nature of conditioned things as unstable and subject to conditions sees them as attractive and desirable, and

aspires to obtain and control them. As long as any trace of ignorance is still present, Volitional Formations or proliferation will be produced.

- Volitional Formations (sankhara) condition Consciousness (vinnana). With intention, consciousness is conditioned. We have a tendency or are conditioned to see, hear, etc., what background intentions influence us. Also, the context within which we see, hear and so on will be conditioned by those intentions that will lead the consciousness to repeatedly recollect and proliferate about certain events. Intention will also condition the basic state of mind or consciousness to assume either good or evil qualities; consciousness is conditioned in conformity with good or evil intentions. Without intention or interest, consciousness may not arise, even in a situation where it is possible to do so. For example, if we are absorbed in watching a TV show, we may not notice what goes on around us. Depending on the context of intention, we may see things differently. A vacant block of land may appear to a child as a playground, but an adult may see it as somewhere to build a home, to farm or to construct a factory. Again, the same object in the context of different times and different thoughts, different features will become prominent. With wholesome thoughts, a knife will serve as a constructive tool as opposed to a destructive implement when unwholesome thoughts arise.
- Consciousness (vinnana) conditions Body-Mind (nama-rupa). Consciousness, body, and mind are interdependent, as the venerable Sariputta said: "like two sheaves of reeds standing, supporting each other, with body and mind as a condition there is consciousness; with consciousness as a condition, body and mind. If we remove the first of those sheaves of reeds, the other falls down. If we remove the other sheaf, the first will tumble. In the same way, with the cessation of body and mind, consciousness ceases; with the cessation of consciousness, body and mind cease" (S. ii, 114). When we are conscious of any particular sensation such as seeing or hearing, it is the cognition of body and mind, namely body, feeling, perception and Volitional Formations. Consciousness recognizes the physical and mental properties that are apparent to the senses at an experiential level. Whenever, mental activities or Volitional Formations are wholesome, the consciousness resultant from them will be subsequently cheerful and clear and bodily gestures will be buoyant. When Volitional Formations are unwholesome, they lead to the cognition of sensation from a harsh and harmful perspective. The mental state will be negative and bodily gestures and behaviour will be influenced accordingly. In this state, the constituent factors, both mental and physical, are in a state of readiness to act in accordance with the volitional formations that condition consciousness. When there is a feeling of affection (volitional formations) there arises the consciousness of a pleasing sensation, the mind is cheerful and bright as are the facial expressions (body). With consciousness of anger, perception will be negative. The body will take on features in conformity with the hostile intention, such as aggressive facial expression, tensing of muscles and high blood pressure. Feeling will be unpleasant. When consciousness takes on any particular feature repeatedly and habitually, the subsequent mental and physical properties will bear the corresponding bodily and mental traits and character.
- Body-Mind (nama-rupa) condition the Six Senses (salayatana). Body-mind functions through consciousness of the outside world, which, together with previously acquired experience, is in turn used to serve the intention or Volitional Formations. The components of body and mind that serve as transmitter and receiver of sensations or sense bases are in a state of alertness to function in conformity with their determinants. For instance, in the case of a footballer on the field, the sense organs responsible for receiving the sensations directly concerned with the sport being played, will be primed to receive those sensations. At the same time, those senses not immediately concerned, such as taste and smell, will be in a state of suspension.
- The Six Senses (salayatana) condition Contact (phassa). Consciousness arises through the sense doors based on the coordination of three factors: the internal sense doors of the eye, ear, nose tongue, body and mind, external sense objects of sights, sounds, smells, tastes, bodily feelings and mental impressions, and attention to sensory impingements. According to Buddhism, the eye, ear, nose, tongue, body and mind consciousnesses are as different from each other as apples and oranges.

- Contact (phassa) conditions Feeling (vedana). Wherever, there is contact, there must be the experience of one of the three kinds of feelings: pleasure (sukhavedana), pain (dukkhavedana) or indifference, neither pleasure nor pain (upekkha or adukkham-asukhavedana).
- Feeling (vedana) conditions Craving (tanha). Experience of pleasant sensations leads to liking and attachment. This is sense craving (kama tanha). Sometimes desire is for a position from which it will be possible to control and indulge in those pleasant feelings. This is craving for being or for states of being (bhava tanha). Experiences, which produce feelings of discomfort or suffering usually cause thoughts of aversion and the desire to be rid of the source of those feelings. This is craving for non-being (vibhava tanha), the craving to escape from or be free of disliked objects or situations. This kind of craving usually expresses itself in feelings such as despair, depression, self-hatred and self-pity. Within neutral feeling, such as dullness or indifference, there is a subtle attachment, a subtle form of pleasant indifference, liable to evolve into the desire for more overt forms of pleasure.
- Craving (tanha) conditions Clinging (upadana). As desire becomes stronger, it develops into clinging, mental preoccupation, identification with the object of attraction. A fixed position is adopted; Objects of desire become objects of attachment, the more intense the desire, the more intense the attachment. Craving develops into specific attitudes and values. About unpleasant feelings, clinging shows an obsessive dislike to the object of that feeling and obsessive desire to seek escape from it. Any adopted position towards these things reinforces the four bases of clinging, i.e. clinging and the value of sense objects (kama), ideas and beliefs (ditthi), systems, models, practices (silavatta) and the belief in a self (attavada).
- Clinging (upadana) conditions Becoming (bhava). Clinging naturally affects life, behaviour (kammabhava), and the character and the physical and mental properties (upapattibhava). The former represents the pattern of behaviours and the latter character traits. Regarding the latter, clinging ties the self to, or causes it to identify with, particular life situations, which either fulfill desires or provide the means to escape from objects not desired. Desired situations naturally create contrastive opposites of undesired situations as well. Attachment to any life situation will produce thoughts or intentions that seek to either approach or avoid it. The direction and mode of clinging shape all of this thinking and activity. They work under the influence of accumulated attitudes, belief, understandings, values and likes and dislikes. For instance, desire for fame will produce clinging to those values and the relevant behaviour that are necessary to attain fame, and to the self, which is going to attain it. Thus clinging conditions the resultant behaviour. Similarly, desire to acquire wealth will condition the thought processes accordingly. Through seeking to attain an object of desire, people will either carry out unskillful actions and develop bad habits or perform skilful actions and develop virtue, depending on the nature of their belief and understanding. Such a pattern of behaviour explains 'action conditioning rebirth' (kamabhava). The life situation resulting from such a mode of behaviour is called a 'state of rebirth' (upapattibhava). This stage is pivotal in the development of habit and character traits.
- Becoming (bhava) conditions Birth (jati). Given a life state to be occupied, a being arises to fill it as an experiencer. There is a becoming (bhava) of self, which acts and reaps the result of its actions, the one who experiences the eight worldly conditions of loss and gain, fame and disgrace, pleasure and pain, and praise and blame. One can easily observe the birth of the self when a condition in which the self identified with is questioned or challenged.
- Birth (jati) conditions Ageing and Death (jara, marana). Birth into a life state necessarily involves the experiences of prosperity and decline within it. These include the imminent degeneration of that state, the experiences of adversity and ruin within it, and the separation from and destruction of it. There is a constant threat of danger and a constant need to protect and preserve the self. The inevitability of decline and dissolution, with the constant anxiety and effort to protect that state from them, combine to cause sorrow, lamentation, pain, grief and despair, or suffering.

[18] "Menander descended from the Greeks of Bactria, the dominion which was founded by Alexander the Great corresponds to present-day Afghanistan. The Bactrian king Demetrius (189-167 BC)

assumed power just when the Indian Mauryan empire was on the verge of collapse. Demetrius decided to exploit this situation to his advantage, and in a successful military campaign, he took possession of the capital in Taxila. Because Demetrius preferred to focus on his military conquests, he entrusted the administration of his states to his viceroys, chosen from the ranks of his own family. By the year 180 BC, the Bactrians were in full possession of the Eastern Punjab and Avantii and even threatened the Magadhan capital of Pataliputra. In no long time, however, dissension erupted among Greek satraps, resulting in the division of the Bectrian empire into two rival kingdoms: a Western Greek kingdom, which comprised Bactria proper and its satellites, and an Eastern Greek kingdom comprising the Punjab, Gandhara, and Kapisa. Menander, who in his younger days had been the general who had laid siege to Pataliputra, became the ruler of the Eastern Greek kingdom following the death of the first Eastern ruler, Apollodotus I (167-163 BC). Menander's dates are estimated by Lamotte to be 163-150 BC., though Rhys Davids dates his reign 150-110 BC, other scholars posit other figures, in the same general period." (Bodhi, 1993) quoted in Mendis, N.K.G. (1993) (ed.)

[19] One is informed about the outstretched or bent position of one's limb, about one's head facing forward or backward, and about one's upright posture even with one's eyes shut. The receptors of this sensory system are situated in the muscles and joint capsules, and in the vestibular apparatus of the inner ear. The name given to these receptors, proprioceptors, indicate that they inform us about the state of our own body (Latin, proprius = own). Receptors in the skin also participate in signalling changes in body position; it is difficult to separate the touch and pressure senses from perception of body position. Not all elements of static and kinaesthetic information (concerning position and movements of the body, respectively) reach the brain. Impulses generated in the proprioceptors may activate congenital automatisms resulting in reflex activity that is not under cortical regulation but is controlled by either the medulla or midbrain, or may pass directly to the anterior horn cells of the spinal cord. Some of the movements connected with upright posture are automatic. Adjustment of the position of the body and head reaches consciousness with a certain delay or not at all. Thus, some of the phenomena occurring in the proprioceptive analyzer system remain unconscious, similar to the information processing in the visceral sensory apparatus (Adam, G, 1980).

[20] Behaviourists like Watson and Skinner hold the dialectic extreme that emotion is nothing more than engaging or being liable to engage in certain sorts of behaviour. Although Behaviourism provides public knowledge of emotion, it fails to acknowledge James's notion that emotion is also private and concealable.

SPHERE OF ACTION OR FEELING	EXCESS	MEAN	DEFICIENCY
Fear and Confidence	Rashness	Courage	Cowardice
Pleasure and Pain	Licentiousness/Self-indulgence	Temperance	Insensibility
Getting and Spending (minor)	Prodigality	Liberality	Illiberality/Meanness
Getting and Spending (major)	Vulgarity/Tastelessness	Magnificence	Pettiness/Niggardliness
Honour and Dishonour (major)	Vanity	Magnanimity	Pusillanimity
Honour and Dishonour (minor)	Ambition/empty vanity	Proper ambition/pride	Unambitiousness/undue humility
Anger	Irascibility	Patience/Good temper	Lack of spirit/unirascibility
Self-expression	Boastfulness	Truthfulness	Understatement/mock modesty
Conversation	Buffoonery	Wittiness	Boorishness
Social Conduct	Obsequiousness	Friendliness	Cantankerousness
Shame	Shyness	Modesty	Shamelessness
Indignation	Envy	Righteous indignation	Malicious enjoyment/Spitefulness

Taken from p. 104 of translation by J.A.K. Tomson http://www.interlog.com/~girbe/virtuesvices.html

[22] Nina van Gorkom <http://www.abhidhamma.org/abhidhamma_and_practice.htm> listed the mental factors (cetasikas) which accompany moments of citta are of 52 different kinds. Of these 52, they are subdivided according to their natures into seven classes.

First, there are the 7 universals (sabbacittasadharana). They accompany every single moment of citta and thus are called universals:

1. Contact (phassa)
2. Feeling (vedana)
3. Perception (sanna)
4. Volition or intention (cetana)
5. One-pointedness (ekaggata)
6. Psychic-life (jivitindriya)
7. Attention (manasikara)

Then there are the 6 particular cetasikas, so called because they associate with only particular types of consciousness. They associate with either the wholesome or unwholesome cittas. They are called pakinnaka in Pali.

1. Initial application (vitakka)
2. Sustained application (vicara)
3. Determination (adhimokkha)
4. Effort (viriya)
5. Interest (piti)
6. Desire-to-do (chanda)

Next are the 14 unwholesome cetasikas (akusala cetasikas). They make up all the akusala moments of consciousness.

1. Ignorance (moha)
2. Lack of moral shame (ahirika)
3. Lack of fear of unwholesomeness (anotthappa)
4. Restlessness (uddhacca)

5. Attachment (lobbha)
6. Wrong view (ditthi)
7. Conceit (mana)
8. Aversion (dosa)
9. Envy (issa)
10. Stinginess (macchriya)
11. Regret (kukkucca)
12. Sloth (thina)
13. Torpor (middha)
14. Doubt (vicikiccha)

Next are the 19 beautiful cetasikas (sobhanasadharana) so called because they are common to all morally beautiful moments of consciousness.

1. Confidence (saddha)
2. Mindfulness (sati)
3. Moral shame (hiri)
4. Fear of unwholesomeness (ottappa)
5. Disinterestedness (alobha)
6. Amity (adosa)
7. Equanimity (tatramajjhattata)
8. Composure of mental states (kayapassadhi)
9. Composure of mind (cittapassanhi)
10. Lightness of mental states (kaya-lahuta)
11. Lightness of mind (citta-lahuta)
12. Pliancy of mental states (kaya-muduta)
13. Pliancy of mind (citta-muduta)
14. Adaptability of mental states (kaya-kammannata)
15. Adaptability of mind (citta-kammannuata)
16. Proficiency of mental states (kaya-pagunnata)
17. Proficiency of mind (citta-pagunnata)
18. Rectitude of mental states (kaya-ujukata)
19. Rectitude of mind (citta-ujukata).

There are the 3 abstinences (virati cetasikas):

20. Right speech (samma vaca)
21. Right action (samma kammanta)
22. Right livelihood (samma ajiva)

The two cetasikas called the illimitables (appamanna), so called because their objects are without limit:

23. Compassion (karuna)
24. Sympathetic joy (mudita).

And finally the last sobhana cetasika:

25. Wisdom (panna).

Thus there are 25 morally beautiful cetasikas (sobhana cetasikas) arising in various combinations in the wholesome states of consciousness. In addition, all 52 different cetasikas can arise in groups with the citta.

[23] Interestingly, hydroxyzine hydrochloride which is prescribed both as an antipruritic and as an anti-anxiety agent is marketed by Roerig/Pfizer as 'Atarax' (Kirby, J. T. 1995).

²⁴ The monkey-catcher applies sticky mess of gum on the trunks of several trees. When sunrays fall on the gum, spectra of various colours appear. A monkey, being curious, touches the gum with one paw that becomes firmly attached to the gum. In struggling to pull out this paw, the monkey pushes the tree with the other paw and kicks the tree with both legs. So, both paws and both legs are stuck to the gum. Then the monkey tries to pull itself out by pushing the tree with its head. So, the head is also stuck to the gum. The monkey-catcher may now come out from his hiding place and catches or kills the monkey easily.

²⁵ When we apprehend things as self, we do not see them as elements that we can, one at a time, experience through the appropriate doorway. Eye sense can experience a visible object as a kind of material body, it is not a person or a thing, and it falls away again. Ear sense can experience sound as a kind of material body, but not as a person or a thing. Each mind that arises experiences one object at a time through the appropriate doorway and then falls away, it is quite different from the preceding mind. However, we may establish wrong view by seeing, hearing or thinking as well as experiencing material bodies, such as hardness of visible objects at the same time. Seeing only sees, it does not hear, it does not think. In The Book of Analysis (Chapter 16, Analysis of Knowledge, 763) states:

> Ear-consciousness does not experience the object of eye-consciousness;
> Eye-consciousness does not experience the object of ear-consciousness either.
> Nose-consciousness does not experience the object of eye-consciousness;
> Eye-consciousness does not experience the object of nose-consciousness either.
> Tongue-consciousness does not experience the object of eye- consciousness;
> Eye-consciousness does not experience the object of tongue- consciousness either.
> Body-consciousness does not experience the object of eye-consciousness;
> Eye-consciousness does not experience the object of body-consciousness either.

²⁶ The first view taught by Ajita Kesakambali states that there is annihilation at death. The second taught by Makkhali believes that there is no cause for the depravity or purity of beings, that there is no human effort and that all living creatures are "bent by fate, chance and nature". The third taught by Puraua Kassapa denies that there is unwholesome or wholesome action. The tormenting of others is not an evil deed according to him. (MN 77)

²⁷ The Buddha gives the example of those who do not desire not to see or having regard for the noble ones, because they do not understand the three characteristics of transitoriness, unsatisfactoriness and non-self attained by the noble ones.

²⁸ Clinging to wrong view gives rise to four types of greed-rooted mind, and of these types, two are accompanied by pleasant feeling (somanassa) and two by indifferent feeling (upekkha). They can be prompted (instigated or induced) or unprompted by self or by others. The view, which arises with a greed-rooted mind, always stands for wrong view (miccha-ditthi).

²⁹ In the Long Discourses of the Buddha, sixty-two kinds of wrong view are mentioned. Of these there are 18 speculative theories concerning the past, and 44 concerning the future. There are speculative theories about the world being finite or infinite, about the origin of the "soul" or the world. There are speculations about good, evil, and about nibbana. Nibbana is not considered annihilation, but freedom from the cycle of birth and death. The emancipated one has cultivated the right conditions for the attainment to this freedom. However, so long as one still believes in a self, one is bound to cling to speculative theories (DN 1).

³⁰ We read in the Majjhima Nikaya about Videhika who was calm so long as there was no opportunity for hatred. It seemed that she had no hatred at all. She had an excellent reputation; she appeared to be gentle, meek and calm. Her servant Kali wanted to test her and she came to work later every day. Because of this Videhika lost her temper: she hit Kali on her head with the pin used for securing the door bolt. (MN 21)

³¹ The Visuddhimagga gives a similar definition. The proximate cause of envy is someone else's prosperity. When there is jealousy one cannot stand that others receive pleasant objects. At that moment there cannot be "sympathetic joy" (mudita). We may be jealous when someone else receives a gift, when he receives honour or praise because of his good qualities or his wisdom. When there is jealousy we do

not want someone else to be happy and we may even wish that he would lose the pleasant objects or the good qualities he possesses. (Vism XIV 172)

[32] The Visuddhimagga (XIV 173) elaborates stinginess as a cramped state of mind, where one cannot stretch out one's hand in order to give a gift. The proximate cause of avarice is one's own property, whereas, as we have seen, the proximate cause of envy is someone else's prosperity. When there is avarice one is unable to share what one has (or will acquire) with someone else.

[33] We read in the commentary to the Sudhabhojana Jataka (Jat V 535) about a monk in the Buddha's time that practiced the utmost generosity. The Buddha spoke about one of this monk's former lives when he was the miser Kosiya. Kosiya did not keep up the tradition of almsgiving of his ancestors and lived as a miser. One day he had a craving for rice-porridge. When his wife suggested that she would cook rice-porridge not only for him but also for all the inhabitants of Varanasi, he felt "just as if he had been struck on the head with a stick". Kosiya's wife subsequently offered to cook for a single street, for the attendants in his house, for the family, for the two of them, but he turned down all her offers. He wanted her to cook porridge only for himself, in the forest, so that nobody else could see it.

[34] lit. the 'bearer', constitution (or nature of a thing), norm, law (jus.), doctrine; justice, righteousness; quality; thing, object of mind (ayatana) 'phenomenon'. In all these meanings the word 'dhamma' is to be met with in the texts. (http://wwe.palikanon.com)

[35] Conversely, the stream-enterer (sotapana) who has realized the Four Noble Truths, has eradicated all forms of stinginess. He wishes everyone to know and realize the Dhamma he has realized himself. However, there may be good reasons for not teaching Dhamma to someone who is bound to abuse the Dhamma and to interpret it wrongly, or to someone who will erroneously take himself for a noble one because of his knowledge.

[36] Although Visuddhimagga's (XIV 174) definition of regret as repentance might hint at virtue, regretting the commission of the bad (and the omission of the good) is different from the good thinking about the disadvantages of the bad and the value of the good. Hence, regret is unhealthy as it arises with a hate-rooted mind. The term 'worry' does not suffice here. When we say that we worry, it may be thinking with aversion about an unpleasant object without there being regret. For example, we may worry about the way to solve a problem in the future; this kind of worry is not the reality of regret.

[37] When we have slandered or spoken harsh words there may be remorse about it afterwards. There can also be remorse about our neglectfulness of wholesome; words for example, praising someone who is praiseworthy. We may be stingy when there is an opportunity for praising someone who deserves praise. As a consequence of our omission of wholesome regret may arise. The Middle Length Sayings (MN 129) - Discourse on Fools and the Wise - mentions the story of a fool who has done wrong deeds through body, speech and mind. He experiences anguish because other people talk about his unwholesomeness, and thus he acquires a bad name. He fears punishment for his evil deeds and therefore he experiences anguish. Moreover, he has remorse because of his evil deeds and his neglectfulness as to wholesome acts.

[38] On sloth and torpor, the Atthasalini (II, Book I, Part IX, Chapter II, 255) states: "Absence of striving, difficulty through inability is the meaning". The Visuddhimagga (XIV, 167) gives a similar definition. The Dhammasangani calls sloth (thina) indisposition, unwieldiness of mind (1156), torpor (middha) indisposition, and unwieldiness of mental factors (1157). When there is sloth and torpor there is no wieldiness of mind, which is necessary for the performing of wholesomeness. Instead, there is mental stiffness and rigidity, mental sickness and laziness. As we have seen, the Atthasalini states that the characteristic of sloth is opposite to "striving", to energy. In addition, an unwholesome mind is accompanied by energy (viriya), but this is wrong effort; it is different from right effort that accompanies a wholesome mind. This does not mean that whenever there is a lack of mindfulness that sloth and torpor arise. They do not arise with all types of unwholesome mind.
The characteristic of torpor is unwieldiness and it functions by closing the doors of consciousness. It obstructs the performing of wholesomeness, it "oppresses..., it injures by means of unwieldiness", the Atthasalini (378) explains. The manifestation of sloth is a "sinking of associated states"; it causes the mind and mental factors it accompanies to decline. The manifestation of torpor is "shrinking in taking the object" or drowsiness. The Dhammasangani (1157) calls torpor (middha)

"drowsiness, sleep, slumbering, somnolence". The Atthasalini (378) adds to drowsiness as "Drowsiness makes blinking of the eyelashes, etc." The Emancipated has eradicated sloth and torpor. He can still have bodily tiredness and he may sleep, but he has no sloth and torpor. We may be inclined to think that sloth and torpor arise only when there is sleepiness, but when we study the types of mind that can be accompanied by sloth and torpor we will see that there can be many moments of them, also when we do not feel sleepy. As we have seen, the proximate cause of sloth and torpor is "unsystematic thought, in not arousing oneself from discontent and laziness". When there is sloth and torpor there is "unsystematic thought", that is, unwise attention (ayoniso manasikara) to the object that is experienced. At such moments, we do not realize that life is short and that it is urgent to develop all kinds of wholesomeness and in particular right understanding of realities.

Sloth and torpor can arise only with unwholesome minds, which are prompted (sasankharika). Some types of minds are unprompted or not induced (asaokharika) and some types are prompted, instigated or induced. The inducement can be done by someone else or by oneself. According to the Visuddhimagga (XIV, 91), the prompted minds are sluggish and urged on. Thus, sloth and torpor, which cause laziness and sluggishness with regard to the performing of wholesomeness, arise only with the unwholesome minds, which are prompted. They can arise with the four types of greed-rooted mind, which are prompted and with one type of hatred-rooted mind, the type that is prompted. This does not mean that they arise every time the unwholesome mind is prompted; they may or may not arise with these five types of unwholesome mind.

[39] Sayadaw U Pannadipa (2000) - Kaba Aye Sayadaw, World Buddhist Meditation Institute, Yangon explains:

All Buddhists very frequently and extensively use the word nibbana because it is the ultimate goal in Buddhism. Whenever a Buddhist performs any meritorious deed, he strenuously aspires to nibbana alone. But actually, neither by uttering words nor by praying can nibbana be attained.

Though one can write and express the word "nibbana", yet the real meaning or sense of it cannot be realized until one has attained it by oneself. Nibbana is not a thing or an object that one can have, nor a place where one can reach, nor a sense object that one can feel, nor a happiness that one can enjoy in the worldly sense, but the most supreme and pure state of insight (nana) which surpasses all mundane conditions.

According to the exposition of the Buddhist canonical Texts, nibbana is a Pali word, which is composed of two constituents, namely Ni and vana. Ni is negative particle, vana means craving, and it therefore means the absence of craving: In other words, craving (tanha) functions as a link between one life and another; but the release or absence of craving is the discnonection of chains of life-process in samsara.

In Sanskrit, nibbana is written as "nirvana" which is derive from the root "va" meaning "to blow" and the prefix "nir" meaning "out"; therefore nibbana means "to blow out", that is to blow out the flame of one's craving.

The nibbanic state is not a negative concept like nothingness, but positive. From a negative outlook, naturally we often come across pairs of opposites, such as, black and white, darkness and light, short and long; sorrow and happiness; so also life continuum (samsara) and nibbana also can be considered in a similar way. As samsara here means birth, old age, disease, death, sorrow, lamentation, grief, pain, and despair, nibbana therefore means absence of birth, absence of old age, absence old disease, absence of death, absence of sorrow, absence of lamentation, absence of grief, absence of pain, absence of despair and on the whole, absence of all suffering of life.

Again, from the positive standpoint, nibbana is characterized as the Ultimate Liberation, Happiness and Peace. According to Abhidhamma (higher doctrine), there are two kinds of happiness, (1) happiness enjoyed by senses and (2) happiness attained and experienced in insight or supreme wisdom.

Regarding the former, the happiness cannot be enjoyed unless there is a sense object, which is to be sought after. Therefore, a sense object is happiness in the worldly sense, and no sense object means on unhappiness. For this reason, the happiness enjoyed by the sense is only temporary and imaginary.

But in the case of the latter, the characteristic of nibbana is supreme peace transcending sense experience (santi lakkhana), the essence of indestructibility (accuta rasa), and the discernment in the disciple's attainment which is devoid of any sign of form or shape or colour etc. (animittapaccupathana)

So the nibbanic state is devoid of everything like the four great elements, existence, static entity, rebirth, death, consciousness, mind and matter (nama & rupa) and so on. It has only the phenomenal nature of ceasing or, extenuation of Mind and Matter, which is always grasping the desirable sense objects.

Actually, Nibbana, in its true nature is single (ekameva nibbana), but it can be attained by a

twofold way, namely, (1) Saupadisesa Nibbana the attainment of Nibbana while still in life and (2) Anupadisesa nibbana = the attainment of nibbana at the moment of death. Again nibbana can also be treated from three aspects, namely (1) Sunnata - devoid of the existence of an Ego or Soul, (2) Animitta - devoid of sign of: permanent shape or from and (3) Apanihita -devoid of desire or craving.

Nibbana, therefore, being non-conditioned by any phenomenon is a spaceless timeless and encased state devoid of substance. In reality, nibbana does not exist in any particular place, but it is attained only by going beyond the conditioned state. Therefore, one might say that the nibbanic state lies within the latent potentiality of everyone who actually searches for it.

The word "nibbana" is very essential in the Texts of the Buddha's Teaching and is used in many different Ways. For example: (1) Sacca - the state of precise Truth, (2) Mokkha - The state of Liberation from defilements. (3) Siva - The state of Ultimate Peace and (4) Sukha - The, state of Happiness because of the release from the dangers of samsara.

[40] Schizophrenia has been conceptualised within a "multifactorial-polygenetic-threshold" model (Gottesman & Shields,1982) which hypothesises that the disorder occurs once an individual has passed beyond a certain threshold, determined by a combination of genetic loading and accumulated life experience (Claridge, 1985). More recently, investigators (e.g. Sherrington et al., 1988) have argued for a single-gene theory of schizophrenia. Support for this proposal, however, is uncertain given other evidence that points to a heterogeneous group of genetic factors that may contribute to the disorder. (Kennedy et at., 1988)

[41] In the Sangarava sutta there is a reference to three groups of thinkers: 1) the traditionalists (anussavaka), 2) the rationalists and metaphysicians (takki vimamsi) 3) the experientialists (dhammam abhinnaya) who have personal experience of higher knowledge. The Buddha says that he belongs to the third group. (MN100)

[42] They are about the heart, the heart that is liberated from self-view [italic mine] and selfishness. With Right Effort, Right Mindfulness and Right concentration, the heart is pure, free from taints and defilements. When the heart is pure, the mind is peaceful. Wisdom (panna) or Right Understanding and Right Aspiration, comes from a pure heart. (Sumedho, 1992, 51)

[43] Crawford (1993) argues that the traditional definition of metaphysics posits the existence of a type of knowledge, and a means of knowing, that goes beyond rational knowledge. It depends on the existence of a different epistemology that is almost entirely lost in the postmodern West, which limits itself to the epistemic domain of reason.

[44] This is how his notions of kamma and "rebirth" differ from Hindu ideas of karma and "reincarnation". For the Buddha, karma and rebirth are interdependent conditions without strict determinism. Without karmic conditions, there can be no rebirth. The consequences of karma in this very life or in the next are conditional. It is possible that the consequences of evil actions may be reaped in this life without having to wait for a future life. It is also possible that a person who has done evil in the past may attain enlightenment and freedom in this very life. The story of Angulimala, the murderer who became enlightened after meeting the Buddha, illustrates this point. It is not only the action alone, but many other factors, such as the natural tendencies of the person and circumstances or the context under which the deed is done, which determine the consequence of an action. A spoonful of salt (condition) dissolved in a small cup of water (condition) would not be drinkable (condition). However, if the same amount were pored into the river Ganges (India), it would not be undrinkable.

In the Greater Discourse on the Analysis of Action (Mahakammavibhanga Sutta), the Buddha says:
A certain person who has not properly cultivated his body, behaviour, thought and intelligence is inferior and insignificant and his life is short and miserable; of such person …
even a trifling evil action done leads him to hell. In the case of a person who has proper culture of the body, behaviour, thought and intelligence, who is superior and not insignificant, and who is endowed with a long life, the consequences of a similar evil action are to be experienced in this very life, and sometimes may not appear at all.

[45] Heidegger's usage for 'the being of man.' Dasein is a neutral term. In contrast to Sosein 'essence being thus', Dasein has no determinate essence; its being consists in its possibilities, in what it

can make itself be; it is not confined to a particular place (or time), it 'transcends' and is 'there' or is a locus of 'being;' without Dasein there would be beings, but being as such. (Honderich, 1995, 176)

[46] Even 3-year-olds are protected from the feeling of guilt that follows from the recognition that they could have suppressed the act that violated a personal standard, though they are aware that objects, actions and the self can be good or bad. 4-year-olds wish to maintain the standard they learned at home and avoid the subjective uncertainty that would follow if they obeyed the examiner's request to spill juice on a laboratory floor, or to tear up the examiner's favourite photograph (Kagan et al., in press). Children under 5 have difficulty in controlling their action to say "day" when they see the moon and say "night" when they see the sun. However, 6-year-olds have no difficulty in saying that (Gerstadt et al., 1994). Again, a 2-year-old knows that breaking a vase is wrong but has no conception that the act, which broke the vase, could have been avoided. 6-year-olds, however, can re-run the sequence of acts and decide whether the act could have been prevented. If they believe they could have avoided the accident, they are likely to feel guilty (Kagan, 1984). They have the cognitive sophistication that allows them to integrate past, present and future in a seamless fashion. This is Piaget's notion of reversibility, and a developmental stage called concrete operation.

Children evaluate separation from a parent and its relevance for their sense of virtue, as opposed to monkeys, whose loss of the parent does not involve symbolic evaluation and meaning. Hence, it has a more uniform consequence. It is obvious that any animal is a useful model for understanding human guilt and shame in contrast. However, Frans de Waal argues that although chimpanzees possess rules and punish fellow chimpanzees he concedes that he has never seen a guilty chimpanzee. Guilt requires the ability to infer the state of others, to reflect on a past action, to realize that a particular action that violated a standard could have been inhibited and to evaluate the self as a consequence of that violation. Guilt is not a possible state for chimpanzees. The ability to infer the intentions, thoughts and feelings of another - animal or human - is unique to in the hominid line and is denied to chimps, who share common ancestors with humans.