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THERAVADA BUDDHISM AND JUNGIAN PSYCHOLOGY: A COMPARATIVE STUDY

California Institute of Integral Studies PH.D. 1984

California Institute of Integral Studies
San Francisco

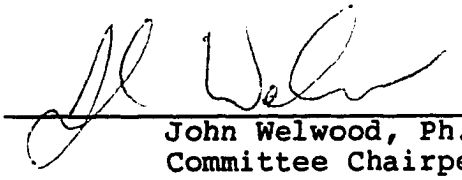
Theravāda Buddhism and Jungian Psychology: A Comparative Study

A Dissertation Submitted in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Philosophy
in
Psychology

by
Jeffery Roger Goodpaster
1984

CERTIFICATE OF APPROVAL

I certify that I have read Theravāda Buddhism and Jungian Psychology: A Comparative Study by Jeffery Roger Goodpaster, and that in my opinion this work meets the criteria for approving a dissertation submitted in partial fulfillment of the requirements for the Doctor of Philosophy degree in Psychology at the California Institute of Integral Studies.



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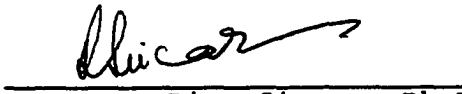

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DISSERTATION ABSTRACT

Theravada Buddhism and Jungian Psychology:

A Comparative Study

by

Jeffery Roger Goodpaster

California Institute of Integral Studies

San Francisco, 1984

Jungian psychology and psychotherapy was compared with Theravāda Buddhism. Several methods were employed: a review of literature, including a review of Jung's writings on Eastern disciplines; a theoretical exposition; and a practical case-study approach.

The latter involved meditation teachers and Jungian analysts who responded to interviews of counseling clientele. This approach found little similarity between the two groups. The Jungians leaned toward a description of the suffering and emphasized a facilitation of the individual's natural growth processes. This emphasis naturally precluded the formulation of clear goals for the clients. Buddhists were more oriented toward the causes of suffering, and although they also valued an empathic, therapeutic environment, they went beyond this with a repertoire of specific strategies for therapy, i.e., moral conduct and meditation. Compared to the Jungians, Theravāda goals for therapy were more clearly delineated, idealistic, and virtuous.

This data supported the theoretical treatment which found that one of the major distinctions between the two disciplines is between the Theravāda ideal of perfection and the Jungian goal of psychic balance. This major distinction arises from two opposing concepts of the psyche: the Jungian view that the conscious and unconscious are clearly demarcated, and the Buddhist view that the conscious/unconscious dichotomy is a continuum. The former requires that the unconscious realm always remain; the latter allows for an expansion of consciousness wherein it replaces unconsciousness.

In the Buddhist system, ignorance is the common root o all mental suffering, which implies that psychic suffering can be addressed simultaneously and eventually eliminated entirely by uprooting ignorance. The Jungian view holds that "normal" suffering is inevitable and constitutes life itself, and only "neurotic" suffering, which arises from the discrepancy between a conscious attitude and the trend of the unconscious, can be eliminated. This idea stems from Jung's theory of opposites, which is not acknowledged by Theravādins.

These two transpersonal disciplines are irreconcilable and are antipathetic in most respects. Not only do they differ in their approach to helping individuals, but even

their ideals are in oposition. Theravādins would find the Jungian goals unsatisfactory, and the Jungians would find the Theravāda goals impossible or at best undesirable.

Chapter 1

Introduction

The study of Eastern systems of psychology by Western scholars can be facilitated immensely through direct theoretical and empirical comparisons of Eastern traditions with Western doctrines and practices. Until these comparisons are made against a background of Western thought, and vice versa, ambiguities about the content, validity, and applicability of Eastern psychological approaches will continue to confound scholarship in this area.

The purpose of this project is not to attempt an empirical validation of Theravāda Buddhist "therapy," but to explicate the theoretical and practical differences between one Eastern and one Western therapeutic discipline. Specifically, the choice for this study is the comparison of C. G. Jung's analytical psychotherapy with the practice of Theravāda Buddhism.

Analytical and Buddhist psychologies are both transpersonal in nature, but because a systematic study on the commonalities and differences between these two approaches is lacking, their true affinities, if any, are unknown. A brief article has appeared now and then making some comparisons between Jungian and Buddhist views, but

only within a very limited context, such as the comparison of the Buddhist concept of mind with Jung's concept of self, or a brief discussion of the dfferences between the Jungian and Buddhist conceptions of ego. A more comprehensive understanding of the relationship between these two schools of thought is necessary, however, if we are to familiarize ourselves with the entirety of psychological thinking in the world and facilitate a move toward a universal psychological paradigm.

Some Easterners may argue that studying Buddhism against a background of analytical psychology will only lead to a reduction which will result in a sterile and inaccurate picture of Buddhism. To the extent that Buddhism is collectively a philosophy, religion, and psychology all in one basket, this may be true. But the interest here is primarily on Theravāda Buddhist "therapy," not on its metaphysics. Theravāda Buddhism has a way of working with people to ease them out of psychological suffering, and unless this method can be impressed upon and accurately understood by Western psychologists, its merits will be pretermitted. This writer maintains that comparing Theravāda Buddhism with analytical psychology in a way that is understandable to Western psychologists is not reductionism, but simply, interpretation.

The rationale for comparing Theravāda Buddhism with analytical psychology, as opposed to comparing Buddhism in general to Jungian psychology, is given by Goleman (1981), who says, "By the time . . . one gets through Mahayana Buddhism into Tibetan Vajrayana, or to Ch'an Buddhism or Zen, there are few recognizable commonalities . . . ." (p. 126). Combining all the schools of Buddhism into one basket and comparing them to the psychotherapy of C. G. Jung would result in a more superficial treatment than comparing Jung with only one Buddhist tradition, because the former approach could only address the "few recognizable commonalities."

The focus of this paper is on Theravāda Buddhism because most Buddhist scholars agree that it provides the basis for the other Buddhist traditions. Moreover, it is less metaphysical and more psychological than the other Buddhist schools.

The rationale for choosing analytical psychology as the other component of this comparison is threefold. First, it includes many of the classical elements of Western psychology, particularly the depth psychologies. Second, Jung's psychology is one of the few transpersonal psychologies in the West, and in this sense it is usually thought of as having some affinity with the transpersonal, Eastern traditions. Third, C. G. Jung's attitude toward

Eastern psychology needs clarification: sometimes he is cited as having been supportive of Eastern practices, while at other times he is depicted as having been critical of them.

By comparing analytical psychology with Theravāda Buddhism, three objectives have been sought: a comprehensive look at Jung's thought about Eastern methods; a more lucid understanding of Eastern practice, particularly Theravāda Buddhism; and the establishment of Theravāda Buddhism within the parlance of Western psychology and therapy.

This comparison has been approached in several ways: by reviewing those works of Carl Jung which pertain to Eastern psychology as a whole and to Buddhism specifically; by studying the works of other writers who have compared certain aspects of analytical psychology with Buddhism; by studying the psychology and practice of both Theravāda Buddhism and analytical psychology in more detail, all the while looking for similarities and differences among their central ideas; and lastly, by comparing the therapeutic orientation of present-day Jungians with Theravāda meditation teachers toward the same sample of three genuine mental health counseling clients.

Each method by itself is limited: Carl Jung, it has been shown, did not completely understand the psychology of

Eastern practices; a review of the works of other writers will not yield a comprehensive picture of the relationship between Theravāda Buddhism and analytical psychology, because most of the work in this area has concerned Mahāyāna Buddhism; the theoretical approach would suffer without some sort of validation and grounding in case-study analyses; and lastly, the emprirical method would be incomplete without the subtle distinctions that a theoretical analysis yields.

It is believed that the four strategies combined have produced an accurate and comprehensive picture of the similarities and differences between analytical and Theravāda approaches to therapy, and it is hoped that this exposition will provide a foundation for a later empirical inquiry into the merits of one method over the other, or the appropriate context for which each method is best suited.

Chapter 2

Part I

Review of the Literature

Since this thesis is on the theoretical and procedural aspects of both Jungian and Theravāda approaches to therapy, literature addressing primarily empirical studies of the effects of either of these two approaches will not be surveyed here. Those empirically minded individuals interested in exploring the issue of meditation as therapy are referred to "Meditation as Psychotherapy: a Review of the Literature" (Smith, 1975) and "Meditation and Psychotherapeutic Effects" (Shapiro, Jr., & Gilber, 1978). Also, of the literature that follows, only that which addresses at least one of the variables of this study, i.e., Theravāda Buddhism or analytical (Jungian) psychology, will be reviewed in any detail.

The comparison of Jungian psychology with Theravāda Buddhism is accepted today as a legitimate area for comparison, and this legitimacy is probably taken for granted by young scholars in the fields of psychology, philosophy, and Eastern thought. However, this project is legitimate only as it rests upon a foundation which began nearly one hundred years ago. This foundation is a conceptual, theoretical framework which shifted Western

man's attitudes toward Eastern religions in such a way that the East moved from a position of an arcane atheistic religion, to a sophisticated and respectable psychological system worthy of the attention of the empirically oriented West.

This foundation was laid in many steps. The first layer consists of the shift in attitude from Eastern thought as Eastern religion, to Eastern thought as Eastern psychology. This shift can be seen very early, so early that psychology itself was only in its infancy.

As early as the late nineteenth century, Bastian (1882a), in his Der Buddhismus in Seiner Psychologie, attempted to place Buddhism within the context of psychology. Responding to T. W. Rhys-Davids' (Rhys-Davids, 1882) severe criticism of his work, Bastian (1882b) re-emphasized the orginal intent of his book which was to point out to Buddhist scholars that "the main features of Buddhism are psychological" (p. 264). His personal impression was that Buddhism "must be understood psychologically in order to reach its genuine character" (p. 264).

Ten years later, Williams (1892), in his article "The Psychology of Buddhism," also attempted to place Buddhism within the domain of psychology. Believing Buddhism to be the birth of the missionary idea, vis-a-vis the asceticism of Brahmanism, he asks, "How did it [the missionary idea] secure and hold so deep a place in the Buddhist religion?"

He adds, "This question is not theological, it is purely psychological. An idea makes its appearance at a given time, and makes itself felt in the motives of men" (p. 3419).

In this instance Williams is perceiving Buddhism collectively as an evolutionary step in Indian thought. It is this step which is worthy of psychological investigation. And although this mode of fitting Buddhism into the psychological world differs significantly from Bastian and Rhys-Davids, it nonetheless offered justification for a psychological inquiry of Buddhism.

This late nineteenth century literature, having planted the see for the conception of Buddhism as psychology, was reinforced in the early twentieth century by C. A. Rhys-Davids with the publication of her book entitled Buddhist Psychology (Rhys-Davids, 1914). In reviewing Mrs. Rhys-Davids' book, Cole (1915) describes the tasks of these early writers of Buddhist psychology succinctly when he writes, "Just as early European psychology is embedded in a larger body of philosophic doctrine, so this Buddhist psychology must be selected piecemeal from the philosophy through which psychological observations are scattered" (p. 322).

The next layer in this foundation concerns the idea of Eastern thought as a basis for psychotherapy. We see this step manifesting in Japan as early as the 1920's with the

development of Morita Therapy, a system of therapy based on Zen Buddhism and developed by Morita Shoma. Although Morita therapy developed in Japan in the 1920's, it was not until much later that it was introduced into the United States, for one of the earliest articles on this subject did not appear in the Psychological Abstracts until 1960 (Kora T., & Sato, K., 1957).

Systems of psychotherapy based on Buddhism are still in use today in Japan, and they are still being introduced to the West. In 1977 Carpenter mentioned several of these systems in The American Journal of Psychotherapy. Although the majority of these systems are developing out of Japan, some models of therapy based on Buddhism are being developed in the United States as well, such as Sharrin's (1976) Some Steps Towards a Conceptual Framework for Therapy Based on Buddhism.

The move from the concept of Eastern though as a basis for therapy to the idea of Buddhism (or any other Eastern system) as therapy in its own right constitutes the third layer of the foundation for this project. In the early 1970's Deatherge (1974/1979) cited several cases in which he used mindfulness meditation as an adjunct to, or as the main treatment of choice for, some individuals with mental health problems. And much earlier Sato (1958), in his "Psychotherapeutic Implications of Zen," makes a case for Zen as therapy, citing "peace of mind" (p. 213) as one

common denominator between psychotherapy and Zen. Later in his article Sato makes some general comparisons between Zen and Western Psychotherapy. This practice of making general comparisons between East and West was the main context in which Eastern systems were explored as psychotherapeutic in their own right. Examples of other comparative works in this area are the following books: Yoga and Western Psychology (Coster 1934/1972), Psychotherapy East and West (Watts, 1961), and Buddhist Meditation and Depth Psychology (Burns, 1966).

Articles of general comparisons appeared as well, and are still appearing, such as "Eastern Wisdom and Western Psychotherapy" (Boss, 1965/1979), "Buddhist and Western Psychology: Some Commonalities and Differences" (Goleman, 1981), and "Zen Practice and Psychotherapy" (Aitken, 1982).

General comparisons have been valuable in giving recognition and serious attention to Eastern systems of thought. But although some general comparisons can be valid, the tendency is to ignore the distinctions which exist within the various approaches of the East and the various approaches of the West. Since general comparisons can usually only address the main focus of East and West without doing injustice to any one particular Eastern or Western school, important subtleties often cannot be addressed. Nevertheless, these comparisons do stimulate critical thinking about more specific East-West issues. One

such example is Van Dusen (1958) who compares the concept of No-Mind in Zen with experiences of clients in Western psychotherapy, or Chung (1969) who compares the "Differences of the Ego, as Demanded in Psychotherapy in the East and West."

The fourth layer of this conceptual, theoretical foundation is composed of comparisons in which one Eastern system is contrasted with one Western system. These are comparisons which can generate more useful distinctions and similarities between approaches, and in this sense they can greatly enhance understanding of the two positions under discussion. Specific comparisons of this nature are more likely to draw out the subtle, but often critical distinctions between Eastern and Western schools of thought. The most well-known work in this area is Erich Fromm's (1960) Psychoanalysis and Zen Buddhism. Another in-depth work is De Silva's (1967) A Study of Motivational Theory in Early Buddhism with Reference to the Psychology of Freud.

This project will be the third in-depth treatment of this nature, comparing one Western psychological school with one Eastern system, and it will be unique and important for two reasons: first, as opposed to Zen Buddhism which has received the vast majority of attention in the past, this study will look at Theravāda Buddhism, one of the most fundamental schools of Buddhism, but one which has been largely neglected in the West; second, as opposed to

psychoanalysis, this study will attend to Jungian psychology, a system which is growing in popularity in the West.

The earliest comparisons between Jungian psychology and psychotherapy with Buddhism came from Jung himself who began writing on the subject of Eastern thought in 1939. Because Jung's work in this area is quite extensive, an in-depth treatment of his views on this subject will be treatd in Part II of this review of literature. At this time it is appropriate to look in-depth at the few others who have done some work in this area.

Most articles of comparison with Buddhism center around psychoanalysis. Erich Fromm's (1960) lengthy comparison of psychoanalysis and Zen Buddhism is one such work, but this material has little relevance to this study since psychoanalysis and Jungian psychology have relatively little in common, in spite of the fact that Jung was an avid student of Freud for many years. Also, Zen Buddhism, being of the Mahāyāna sect of Buddhism, differs from its counterpart, Theravāda Buddhism. Commenting on differences between Mahāyāna and Theravāda Buddhism Ch'en (1968) states,

> Several important differences mark the Mahāyāna from the Theravāda tradition. In the first place, the Mahāyāna regards the Buddha as an eternal being who is the embodiment of universal truth, while the Theravāda looks upon the master as a human teacher. In the second place, the religious ideal of the Mahāyāna is not the arhat but the bodhisattva, a being destined for enlightenment and characterized as the epitome of compassion, love, and altruism. In the third place,

> the Mahāyāna stresses that enlightenment is attained, not by the strenuous discipline advocated by the Theravādins, but by living a life of faith and devotion to the Buddha, and love and compassion for all fellow men. Finally, the Mahāyāna teaches that all sentient beings possess Buddha nature and hence are capable of being enlightened. This is in sharp contrast to the Theravāda position that only the elite few can achieve enlightenment (p. 62 and 63).

The differences cited by Ch'en above are largely doctrinaire, however, and from a more pragmatic point of view there are some similarities between the particular Mahāyāna sect of Zen and Theravāda Buddhism. As Burns (1966) states, "Of all the Mahāyāna schools, Zen places the greatest emphasis upon meditation. Zen practice is much like Theravāda. It focuses on quieting the mind and shuns conceptual thinking in preference to direct experience." (p. 58 and 59). And according to Goleman (1977), "Some versions of Zen mediation, or zazen, remain identical to mindfulness or insight [of the Theravāda school]" (p. 91).

Because there is some similarity between the practice of Zen and Theravāda Buddhism, it may be helpful to look at the literature on Zen and analytical psychology, if only to show that there was a curiosity among both Westerners and Easterners with respect to the possible marriage of these two approaches. Moreover, this literature most nearly approximates the project at hand.

In 1960 Psychologia, a Japanese publication in English, published an article by James Kirsch (1960), a Jungian analyst who studied under C. G. Jung and who was then

president of The Society of Analytical Psycology of Southern California. Kirsch's article, entitled "Affinities Between Zen and Analytcal Psychology," was the first article specifically comparing Buddhism with Jungian psychology and psychotherapy to appear. In this essay Kirsch compared the Zen satori experience, its goal and method, with the goal and method of Jungian psychology. Specifically, Kirsch defined satori in Jungs terms as "acquiring a new viewpoint," and he likened this to the new viewpoint which is acquired in analytical psychotherapy through the assimilation of unconscious contents to consciousness. Kirsch felt that there are degrees of this experience which might occur in a patient during psychotherapy and "without a doubt the psychotherapist occasionally sees that an extraordinary significant and numinous content enters consciousness and transforms the personality in a most remarkable manner" (Kirsch, 1960, p. 85). Thus the satori experience, Kirsch believed, is similar to the assimilation of unconscious contents to consciousness in some instances.

He also understood the goal of Zen and the goal of analytical psychology to be similar. Specifically, the Jungian goal of individuation was likened to the Zen goal of satori. But although the goals for West and East are the same in Kirsch's opinion, he realized that the methods for achieving these goals are both similar and different. The methods are similar in that the kōan puts one in a dilemma

that can only be escaped through a "mind of a higher order," and this is similar to the Western approach in that, instead of using a kōan to reach a dilemma, one already finds oneself in a psychological dilemma which can only be relieved through the help of the unconscious mind, i.e., "a mind of a higher order."[1] The approaches of East and West with respect to goals was seen as dissimilar because Zen uses a kōan and rejects the unconscious dream material which is used in the West for achieving individuation.

Kirsch takes a casual attitude towards the East's rejection of dream material. But this writer believes this is an important distinction, for it pertains to the Easterner's attitude towards all contents of conscousness, an attitude which, it will be shown, is an important distinction between Theravāda Buddhist and Jungian approaches.

Equating the goal of Western therapy with the goal of the East, in this case satori, is a positive move towards mutual understanding between Eastern and Western cultures. However, a brief treatment such as this must be followed by more in-depth research in order to insure that the

---

[1]A kōan is "a Zen verbal 'puzzle,' presented by a master to a pupil, the solution of which helps lead the latter to enlightenment through his own self-awakening gained in wrestling with and solving of the kōan" (Rice, 1980, p. 222).

similarities are not merely superficial. As far as this project is concerned, the relevance of the comparisons generated by Kirsch are limited because satori is a term unique to Zen Buddhism; it does not have an exact counterpart in the Theravāda tradition. However, the goal of Theravāda Buddhism and the goal of Jungian psychotherapy will be discussed, and although there are similarities, there are important differences which may outweigh the likenesses.

Shortly before or after the publication of Kirsch's article, C. G. Jung had a meeting in Japan with Zen Master Dr. S. Hisamatsu. This dialogue was to be published by Psychologia in 1961, but Jung wanted to examine the manuscript before it was published. The first manuscript was unsatisfactory to Jung, and although he received a second manuscript, he was very ill and was not able to correct the translation for publication before he died.

Jung's personal secretary, Aneila Jaffe', asked Psychologia to hold publication because there was a lack of mutual understanding between the speakers. The editors of Psychologia agreed not to have it published. However, in 1968 the dialogue was published with justification that a project of publishing Hisamatsu's collected works was in progress, and since the Jung-Hisamatsu dialogue was to be included, it would not be unreasonable to publish it at that time. The article appeared in 1968 (Jung & Hisamatsu)

entitled by the editor as "On the Unconscious, the Self, and the Therapy."

The dialogue between the two men does not yield considerable information about the relationship between Zen and Jungian psychology and psychotherapy, for the two men were not real cognizant of each other's systems. The first part of the dialogue consisted mostly of a series of questions by Hisamatsu, evidently an attempt on his part to clarify his understanding of Jungian psychology. The second half of their discussion centered around therapeutic issues and is more germane to this project. The most interesting question put to Jung by Hisamatsu was whether or not it was possible for psychotherapy to "shake off the thousand and one worries of human life from ourselves all at once" (p 28). Jung's response to this issue is addressed in Part II of this review. Let it suffice here to illustrate, through the dialogue below, how the mere possibility of such freedom seems to have met with Jung in disbelief, as though the question itself was inconceivable.

[Translations are crude]

Prof. H. Is it possible or not possible for the psychotherapy to shake off the thousand and one worries of human life from ourselves all at once?

Prof. J. Is there really anything like that by which we can cure suffering itself?

Prof H. Is there not any universally adequately treatment for suffering?

> Prof. J. Can it be possible to have such a method? A method which enables us to free ourselves from suffering itself?
>
> Prof H. Does the psychotherapy emancipate man from suffering itself all at once or not?
>
> Prof J. Did you say to fee man from suffering itself?

Besides the incredulity with which Jung faced Hisamatsu's question and the issues it generates, another notable bit of information from Jung comes from his statement that "what [psychotherapy] aims at, is all the same with that of Buddhism" (p. 29). This is exactly the same conclusion that Kirsch (1960) comes to in his article, but, as will be pointed out in chapter 3, it contradicts the judgment of this writer.

What insight, if any, Jung acquired from his discussion with Hisamatsu is unknown; there is no mention of their interchange in any of Jung's works. Hisamatsu, on the other hand, expressed his views on the similarities and differences between the two approaches in a note which appeared at the end of the dialogue. It should be pointed out here, however, that during the conversation with Jung, Hisamatsu said very little, generally asking questions to which Jung responded. Hisamatsu's comments at the end of the article were not subject to Jung's criticism.

Hisamatsu drew three conclusions from Jung's response to his questions. He first concluded that "the Unconscious of psychoanalysis is quite different from the 'No-Mind" of

Zen" (p. 31).[2] The unconscious is not known, Hisamatsu said, whereas No-Mind of Zen is "clearly know" (p. 31). It is a state of mind clearly aware. In Theravāda Buddhism there is no concept of No-Mind, but the issue of awareness, i.e., seeing clearly, and its relationship to the unconscious is an issue which is discussed in the following chapter.

Hisamatsu's second conclusion is that the self of Jungian psychology, which Hisamatsu defined in Jungian terms as the totality of the ego and the unconscious, is not the same as the Self in Buddhism. The Self in Buddhism is not composed of anything, i.e., the ego and the unconscious, but simply means "absolute freedom, independent from everything" (p. 31). Although there is no "True Self" in Theravāda Buddhism, the term being peculiar to Zen, the concept of self in Jungian psychology has been compared to the Theravada concept of citta in chapter 3.

Hisamatsu's third and most relevant conclusion for this paper is that the cure in "psychoanalysis" involves finding the cause of one's mental illness and removing it. In this sense it treats isolated diseases one at a time. But in Zen, Hisamatsu states, the aim is to awaken one to the Self and therby cure all diseases at once. "The fundamental cure

---

[2]Hisamatsu does not make the distinction between the terms "psychoanalysis" and "analytical therapy."

must be made by digging out the root of all disease" (p. 31). This distinction, pursued in chapter 3, is an important one and relevant to the comparison of Theravāda and Jungian disciplines, because Theravāda Buddhism, like Zen, attempts to dig out the root of all disease.

The Hisamatsu-Jung dialogue does not yield any great insight into the relationship between the two approaches, but as the editor of this article wrote, "it may suggest a number of interesting problems for future investigations" (p. 32).

Although the conversation with Jung and Hisamatsu was not published in Psychologia until 1968, it was published in Fushin, a magazine of Hisamatsu's Zen group, in 1961, and it included the additional note by Hisamatsu which was included in the 1968 article reviewed above. Responding to this publication in Fushin, Sato (1961) published an article in Psychologia entitled "On the Conversation of C. G. Jung and S. Hisamatsu." Sato's short article makes no comparison between Jungian and Buddhist psychologies; he only points out the areas of misunderstanding between the two men, and the relevant issues which emerged. One of these issues centered around the concept of self in Zen and Jungian psychology, and Sato attempts to clarify this confusion in another article in 1961 in which he is co-author. The article, entitled "What is the True Self?" is a six page transcript of a dialogue between Sato, Kataoka, DeMartino,

Abe, and Kawai (1961) on the issue of the True Self and its relationship to Jung's notion of self, defined as partly conscious and partly unconscious, i.e., the totality of the two. The general consensus was that the self of Jung is not the same as the Self of Zen, a distnction already mentioned by Hisamatsu (Jung & Hisamatsu, 1968).

A more important issue expressed by DeMartino, then a Westerner and intimate dsciple of D. T. Suzuki, is whether or not the True Self, defined as the ultimate nature of man, can be realized within the Jungian framework of conscious/unconscious. "Zen says it cannot," said DeMartino (p. 131). Earlier in their conversation, Abe explained that "Formless Self is no other thing than the self-awareness which is realized through such breaking-through of the framework of self" (p. 128). The conscious/unconscious schemata of Jung was considered to be a framework which did not go as deep as the True Self of Zen. In other words, the root, which must be uprooted through awareness of the True Self, lies behind the conscious/unconscious schemata. This distinction, already pointed out earlier in Hisamatsu's note to the Jung-Hisamatsu dialogue, is in agreement with the views of this writer. The issue, addressed within the context of Theravāda Buddhism, appears throughout this thesis.

A third article appearing in the same issue of Psychologia bespoke the issue of the self and its

relationship to Eastern religion. This nine page article, entitled "The Self in Analytical Psychology," was written by Paul Horsch (1961), then teaching at the University of Zurich on Indology and at the C. G. Jung Institute on Eastern Religions.

Horsch makes no mention of the Jung-Hisamatsu dialogue that appeared in Fushin (in Japanese), so he was undoubtedly unaware of the content of that dialogue and the issues which it generated. He does not specifically compare Jung's concept of self with the concept of Self in Zen, but he does make some very useful distinctions between Jungian and Eastern psychologies. First, he agrees that Jungian psychology and Mahāyāna Buddhism postulate "a psychic principle of order and unity beyond the ego" (p. 153). However, whereas this postulate (suchness, emptiness, enlightenment) is one, undifferentiated, and undefinable in the Mahāyāna tradition (which includes Zen), and implies "the negation of all multiplicity and therewith of the individual or person;" for Jung, "self realization consists precisely in the individuation process, i.e., the maturation and rounding off of the personality" (p. 153). Thus, as opposed to oneness, there is uniqueness and multiplicity. Moreover, in Jung's postulation "there is still preserved the fundamental distinction of object and subject" (p. 153). DeMartino, in the previous article, states that the True

Self in Zen cannot be characterized by an object-subject relationship (p. 127).

Horsch very briefly addressed one other distinction between Jungian and Eastern psychologies, and that is, contrary to Jung who urged "that in spite of the capacity of the conscious personality to integrate and assimilate parts of the unconscious, there will necessarily remain an extensive realm that can never become conscious," the Indian conception believes that "the light of the spirit is capable of dispelling all darkness altogether" (p. 153). In other words, the Indian conception believes that is is possible to achieve consciousness at the expense of (without) unconsciousness (darkness).

Welwood (1977) also addresses this issue by outlining the incompatability of Western notions of the unconscious, particularly Jung's, with Eastern meditative experiences. He suggests that the conscious/unconscious paradigm be viewed as a continuum of awareness and that it replace the dualistic/realm models in the West. Essential to this new model is a view of the unconscious as a background of our interactions with the world, one which shapes our conscious experience from moment to moment. This background consists of various levels, all of which can be known consciously, ranging from the most easily perceived "situational ground," to the extremely subtle "basic ground." In this sense, conscious and unconscious are not separate realms, but

comprise a continuum of awareness with the Eastern idea of "ignorance" being a state of mind of the organism which has only a limited awareness of its "experiential field" (background).

The notion of conscious and unconscious as a continuum is important to the comparison of Theravāda Buddhism with Jungian psychology and it will be addressed further with its implications in chapter 3.

One article of an empirical nature deserves mentioning. This article, entitled "Meditation and Archetypal Content of Nocturnal Dreams" (Faber, Graham, Saayman, & Touyz, 1978), differs from the preceding works in that it uses an experimental design to investigate the effects of yoga meditation, as outlined by Patanjali, on the archetypal content of dreams. Although the comparison is with a yogic, vis-a-vis Buddhist meditation, the study does raise some interesting issues for this project. Moreover, the yogic meditation used in this study is similar to some Theravāda Buddhist meditations. Contrasting the Visuddhimagga, "the principal non-canonical authority of the Theravāda" (Ñāṇamoli in Buddhaghosa, 1956/1976, p. ix), with Patanjali's meditation, Goleman (1977) writes, "the paths they outline are in large part identical. The main differences between these two meditation manuals is Patanjali's insistence that samādhi rather than nirvāna is the highway to liberation" (p. 75).

In this empirical approach, two opposing hypotheses were subjected to experimental investigation. One hypothesis predicted that meditation would decrease dream material. This hypothesis derives from two elements: 1) Jung's equation of active imagination with a "form of 'visionary meditation' [emphasis added]" (p. 2); and 2) Jung's observation that active imagination decreases dream content. It is important to note that this hypothesis was not supported by the experimental results.

The second hypothesis predicted that dreams of meditators "would contain significantly more elements of a transpersonal archetypal nature than those of non-meditators" (p. 3). This hypothesis also derives from two accounts: 1) Jung's assertion that archetypal dreams increase as analysis progresses, i.e., the individuation process is accompanied by more archetypal dreams; and 2) Jung's contention (according to the authors) "that yogic methods may induce, and thus accelerate, the natural spontaneous process of psychological growth and development" (p. 3).[3] This second account was supported by the experimental evidence: there was a significant difference

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[3]In the opinion of the authors this contention of Jung's derives from Jung's comments about technical transformation (Jung, 1950/1959, p. 129). In this writer's opinion the interpretation of Jung on this issue by these authors is questionable. See the comments on technical transformation on pages 46-49.

between meditators and non-meditators with respect to the amount of archetypal content in dreams, and for the recall rate per R.E.M. (rapid eye movement) awakenings.

It is difficult to assess the conclusions of this experiment as it pertains to this thesis, because the role of dreams in Theravāda Buddhism has not been thoroughly explored. There is good reason to believe that dreams would not be important to Theravāda Buddhists because of the general disinterest in the content of mental experience as opposed to the process of mental experience and the attitude toward it. On the other hand, the prescription of a meditation object by a meditation teacher for a student depends upon the state of the student's mind (e.g., greed, hate, envy) which might be indicated by the content of the student's dreams. In this sense dream content could be important to the Theravāda tradition.

Irrespective of the content of the dream is the issue of the dream itself. The hypothesis which was indicated by the above experiment was the one which predicted a decrease in dream content (number of dreams) in the meditation group. This prediction, however, would be consistent with Theravāda Buddhism if one indeed became more conscious through meditation practice at the expense of the unconscious, or as Horsch (1961) would say, if the "light of the spirit is capable of dispelling darkness altogether" (p. 153), such that the unconscious could be theoretically eliminated.

In the Jungian system consciousness is not increased at the expense of unconsciousness, but in the Buddhist sense it is. Thus an empirical test of the presence or absence of dreams, assuming that they are a product of the unconscious, might help to give credence to one theory over the other. Of course, if only highly advanced meditators were to become more conscious at the expense of the unconscious, and consequently dream less, this would not necessarily be indicated through a study (perhaps Faber, et. al.) of less advanced meditators who, it is plausible to assume, could go through a period of dream enrichment before a gradual burning out of dream life.

Although the issue of consciousness at the expense of the unconscious is addressed later on in this thesis, the role of dreams in Theravāda Buddhism has not been thoroughly explored in this paper and would be an area for significant contribution.

Unlike the preceding literature, there is one composition related to this project which addresses Theravāda Buddhism in great detail: a doctoral dissertation submitted in 1967 to the philosophy department of the University of Hawaii by Manikku De Silva.[4] This dissertation, entitled A Study of Motivational Theory in

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[4]See De Silva, 1973, 1976, and 1979 for subsequent works.

Early Buddhism with Reference to the Psychology of Freud, compares Early Buddhism with the Freudian concept of the unconscious. De Silva's most important contribution in this work is the development of a notion of the unconscious in Early Buddhism.[5]

Reviewing Miller's work on the unconscious (1942), De Silva delineates two categories under which various notions of the unconscious will fall: 1) motives that go unrecognized and whose nature is not understood; and 2) motives which lack any control and appear compulsive (De Silva, 1967, p. 138). De Silva believes that Early Buddhism addresses both of these conceptions by emphasizing insight and control. In Early Buddhism "there is both a cognitive (insight) and an emotional (control) aspect to the cause of suffering so that it can be discussed under 'craving' and 'ignorance'" (p. 169-170).

According to De Silva, the specific concepts in Early Buddhism which indicate a notion of an unconscious include the āsavas, asampajano mano-sankhāras, and the anusāyas. De Silva defined the āsavas as "dark affective bases inherited through countless births" (p. 40), and believes this concept

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[5]Early Buddhism generally refers to the early canons of Theravāda Buddhism. It does not include the Abhiddhamma which is a later non-canonical work which is part of the Theravāda literature.

closely resembles the Freudian concept of id (p. 121).[6] The concept of asanpajano mano-sankhāra also implies the existence of unconscious tendencies, although "it does not imply the existence of a substrate called the 'Unconscious,' but rather the presence of certain dispositions which can be described by the adjective unconscious" (p.111). And the anusāyas, which have been variously translated by Pali scholars as proclivity, underlying tendency, inherent tendency, lurking tendency, and inclination, seem to indicate a notion of the unconscious as well (p. 112). Unlike some sankhāras (dispositions) which function at both conscious and unconscious levels, the anusāyas lie dormant at the unconscious level only. "They have eaten into one's nature and settled there and found a habitat there. The most striking fact regarding the anusāyas is their irrational and impulsive character. The majority of people are not aware of the strength of these biases, though they are subject to them" (p. 113).

Through the āsavas, asanpajano mano-sankhāras, anusāyas, and other Buddhist ideas not mentioned here, De Silva works out a notion of the unconscious in Buddhism. The role of dreams would be appropriate to his thesis as well, since dreams are considered in the West as unconscious

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[6]The id of Freud may be likened to the shadow of Jungian psychology.

products, but De Silva explores the role of dreams in Early Buddhism only briefly. Relying on the early Nikāyas (books), De Silva (1967) points out three characteristics of the dream in Early Buddhism: 1) dreams are not under our volitional control and thus we are not held responsible for our dream acts (or minimally responsible at most); 2) dreams are the product of imperfection (arhants do not dream); and 3) the dream in Early Buddhism is compatible with the Freudian notion (and also the Jungian notion) that dreams can yield insight into the real nature of a person.

The first characteristic above suggests that Buddhism, in agreement with the West, considers the dream to be unconscious. The second characteristic, it is important to note, might contradict the results of the preceding experiment (Faber, et. al., 1978) which showed meditation increasing dream content. And the third characteristic, in suggesting that dreams might contain information about a person, leads one to an area for sensitive exploration: if the dream is merely reflective of a person's state of conscousness, then it might be considered to be a mere epiphenomenon, the specific contents of which one should disregard. This use of dreams would be consistent with Buddhist doctrine as a whole. However, if the dream images are seen as symbolic and contain an important message, as in Jungian psychology, then there would be an apparent contradiciton in that mental content would, in this case,

not be disregarded; the content of mind versus the process would be the object of attention.

One other point about dreams deserves mentioning: according to De Silva, (1967, p. 134), in the Milinda Paññha the question of dreams is raised and four kinds of dreams are outlined: 1) dreams due to organic and muscular disturbance; 2) dreams due to impact of previous experience; 3) dreams due to the influence of supernatural agencies; and 4) prophetic dreams.

De Silva does not make a comparison of these dream types with the types of dreams in Jungian psychology, nor does this writer intend to address this issue further except to say here that all four of these dream types are recognized in analytical psychology, and there are some types of dreams recognized by Jung which are not mentioned above. The compensatory dream is one such dream, and it is based on the principle of self-regulation, balance, and wholeness of the psyche, a principle which is not congruent with Theravāda Buddhism, as will be demonstrated in chapter 3.

Another dream type not recognized above is the prospective dream which shows the dreamer what the consequences are of proceeding on his present course in life. This type especially requires attention to the content of the dream, vis-a-vis the emphasis on mental process in the Theravāda tradition. Both of these types of dreams assume

an important psychological function of dreams which seems to be denied in Theravāda Buddhism.[7]

A more thorough treatment of De Silva's contribution is beyond the scope of this paper. His major contribution seems to be in outlining a theory of the unconscious in Buddhism such that others, including this writer, can proceed on the assumption that there is such a notion in Buddhism. His comparison of Freud with Early Buddhism concerns mostly concepts and structures, and is less concerned with methods and goals. There are some comparisons in these latter areas, however, and they can best be summarized in De Silva's own words below:

> Freud displays elements of both optimism and pessimism. As a clinician working with a practical problem, he advocates an attainable ideal of happiness and is optimistic. As a theoretician and philosopher he often betrays a pessimistic attitude. According to the Buddha the unattainable ideal of Freud is something that can be achieved. He and his disciples after him did achieve ultimate happiness and normality. In short, the Buddha claims that the 'complete mastery' of the unconscious is possible (p. 176).

In chapter 3 this idea of "complete mastery" will be pitted against a background of Jungian thought.

This review of literature indicates that there has been some research and theoretical work of a comparative nature between Eastern and Western psychologies which lays an

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[7]Besides Jung's work on dreams (1974), the interested reader is referred to Mahoney (1966) and Mattoon (1978) for more information about Jung's theory of dreams.

important foundation for this project. However, there are two important observations to note: First, much of this work has been vague and over simplified, ignoring the very significant differences within the Eastern and Western schools of thought. In some respects Jung's own writings on Eastern disciplines, which is reviewed in the following section, are subject to this criticism. Secondly, it should be evident that there has been little joint effort among the psychologists and philosophers writing on this subject. Except for a few articles which were stimulated by the Jung-Hisamatsu dialogue (1960), little, if any, of the research reviewed relied upon, was stimulated by, or was in any other way directly related to prior works. Questions raised by one writer were ignored by subsequent writers, and coversely, contributions made by one person were forgotten, only to be rediscovered later by another. There has been, in other words, very little direction to this research subject. Hopefully this thesis will give a foundation and direction to the present subject by reviewing related literature so that one knows what has and has not been accomplished, by contributing in one volume much comparative information, and by suggesting areas of research for others who want to carry on this inquiry.

Part II

Review of the Literature: The Writings of C. G. Jung on Eastern Practices

> The historical development of our Western mentality cannot be compared in any way with the Indian. Anyone who believes that he can simply take over Eastern forms of thought is uprooting himself, for they do not express our Western past, but remain bloodless intellectual concepts that strike no chord in our inmost being (Jung, 1951/1978, p. 176).

For a comprehensive understanding of Jung's attitude toward Eastern practices and the differences between his therapeutic technique and those of the East, it is essential to clarify the differences between the Eastern and the Western mind as Jung understood them. These differences, according to Jung, are rooted in each culture's unique historical development. Describing the unique development of Western mind, Jung says,

> Our Western evolution from a primitive level was suddenly interrupted by the invasion of a psychology and spirituality belonging to a much higher level of civilization . . . . We were stopped in the midst of a still barbarous polytheism, which was eradicated or suppressed in the course of centuries and not so very long ago . . . . Our mental existence was transformed into something which it had not yet reached and which it could not yet truly be. And this could only be brought about by a dissociation between the conscious part of the mind and the unconscious. It was a liberation of consciousness from the burden of irrationality and instinctive impulsiveness at the expense of the totality of the individual. Man became split into a conscious and an unconscious personality. The conscious personality could be domesticated because it was separated from the natural and primitive man. Thus we became highly disciplined, organized, and rational on one side, but the other side remained a

> suppressed primitive, cut off from education and civilization (Jung, 1939/1978, p. 527).

This repression was further reinforced in the American who had the unenviable task of having to integrate primitive cultures in his midst. This task necessitated that he be on his best side and "profoundly unconscious of his own shadow" (Jung, 1975, p. 432).

Religious practice and morality, therefore, became dominant themes in the American and European cultures and evolved to the same extent that the barbaric unconscious was repressed. To this day the "Faustian split" is still not healed (Jung, 1957/1976, p. 47).

The fact that we have removed ourselves from our instinctual elements leads many Westerners to think that we have somehow transcended the gods and archaic myths of the Easterners.

> But what we have left behind are only verbal spectres, not the psychic facts that were responsible for the birth of the gods. We are still as much possessed by autonomous psychic contents as if they were Olympians. Today they are called phobias, obsessions, and so forth; in a word, neurotic symptoms (Jung, 1957/1976, p. 37).

The goal of Eastern practices is to reach a state of detachment from these autonomous psychic contents, but the European, according to Jung, is at a disadvantage in that he cannot detach himself from something of which he is insensible. Easterners can reject fantasies only because the East "has long since extracted their essence and

condensed it in profound teachings. But we have never even experienced these fantasies, much less extracted their quintessence" (Jung, 1957/1976, p. 43). This is because we "regard fantasy as worthless subjective day-dreaming" (p. 43).

Because we cannot detach ourselves from something of which we are unaware, the Westerner must first learn to know his subject. He must realize firsthand that there are autonomous forces behind his movement in the world. Only when he realizes this can he intervene on his own behalf (Jung, 1936/1977a). Unfortunately, the Western man too often finds out about this autonomous activity too late when his "moods, nervous states, and delusions make it clear in the most painful way that he is not the only master in his house" (Jung, 1957/1976, p. 37).

In contrast to the European who has split his instinctual mythical sphere from his conscious life, the Easterner has a conscious life which is more complete, more whole, for the Easterner has successfully integrated consciously what we would call our instinctual and moral natures. "In the East it is consciousness that is characterized by an apperception of totality, while the West has developed a differentiated and therefore necessarily one-sided attention of awareness" (Jung, 1950/1976, p. 655). This wholeness is evident in the Eastern architecture, myths, and paintings which are replete with the instinctual

and metaphysical elements of life. "The rich metaphysics and symbolism of the East express the larger and more important part of the unconscious and in this way reduce its potential" (Jung, 1936/1977a, p. 536). This is in marked contrast to the European whose unconscious animal becomes more beast-like for the simple reason that it is repressed (Jung, 1918/1978).

Recognizing this conscious/unconscious split in Western man, Jung issued warnings to Westerners about practicing Eastern methods of liberation, methods which were designed for, and rooted in, an alien Eastern mind and culture. The warnings were not issued because of some mistrust of the methods per se, nor did Jung issue the warnings, as some believe, in any conviction that Westerners have a different collective unconscious than Easterners:

> Just as the human body shows a common anatomy over and above all racial differences, so, too, the human psyche possesses a common substratum transcending all differences in culture and consciousness [writer's emphasis]. I have called this substratum the collective unconscious (Jung, 1957/1976, p. 11).

Jung's warnings were based on his realization of cultural differences between Westerners and Easterners. These important differences concern the treatment of the personal unconscious, in particular, the shadow elements which Westerners so diligently repress. Unlike the West, "the East compassionately tolerates those 'lower' spiritual stages where man, in his blind ignorance or karma, still

bothers about sin and tortures his imagination with a belief in absoulute gods" (Jung, 1939/1977, p. 482).

It is apparent that Jung firmly believed that there was a difference between Easterners and Westerners in the attitude that each group takes toward their unconscious. In 1943, five years later, Jung again expresses this belief:

> The yogi is perfectly well aware of the world of the kleshas [instinctual forces of the psyche], but his religion is such a natural one that he knows nothing of the moral conflict which the kleshas represent for us. An ethical dilemma divides us from our shadow. The spirit of India grows out of nature; with us spirit is opposed to nature (Jung, 1943/1977, p. 572).

The emphasis on "moral conflict" is Jung's. It was his belief that our Western culture places greater moral restrictions on our behavior and beliefs compared to the East, and consequently our shadow material is more severely charged such that we are highly motivated to avoid it.

The difference between East and West regarding the content of the unconscious is the basis for the difference in the attitude toward it. Because our culture places more restrictions on appropriate behavior and thought, it is easier for us to contribute to the pool of our personal unconscious. Consequently, in opposition to the East, "we have an abysmal fear of that lurking horror, our personal unconscious." (Jung, 1943/1977, p. 572).

Jung believed that Westerners cannot easily shake their cultural heritage. The individual seeking to liberate himself by delving into his personal unconscious will only

find himself shirking in the face of his own shadow, withdrawing from it, and then practicing what Jung called an "imitation" of meditation. He warned Westerners not to practice Eastern ways, simply because he thought they would not be able to do it properly, given the Westerners' unique attitude toward their shadow. Here he warns of this imitation:

> And I wish particularly to warn against the oft-attempted imitation of Indian practices and sentiments. As a rule nothing comes of it except an artificial stultification of our Western intelligence. Of course, if anyone should succeed in giving up Europe from every point of view, and could actually be nothing but a yogi and sit in the lotus position with all the practical and ethical consequences that this entails . . . then I should have to admit that such a person understood yoga in the Indian manner. But anyone who did not do this should not behave as if he did (Jung, 1943/1977, p. 568).

What Jung meant by "the practical and ethical consequences that this entails" is not clear. Four years earlier he expressed the same concern when he wrote: "But I suspect every European attempt at detachment being mere liberation from moral considerations. Anybody who tries his hand at yoga ought therefore to be conscious of its far reaching consequences" (Jung, 1939/1977, p. 507).

As illustrated below, Jung thought one could become possessed by the unconscious by practicing meditation. It may be this danger to which he refers when he speaks of "ethical consequences" and "liberation from moral considerations."

Jung firmly believed that Eastern practices were ways of reaching the unconscious. In a forward to Schleich's Those were Good Days, he indirectly states that introspection in Indian and Chinese yoga can "plumb the depths of the psyche" (Jung, 1934/1976, p. 465). And in a commentary to The Tibetan Book of the Great Liberation he discribes the meditation practice as "a sort of Royal Road to the unconscious" (Jung, 1939/1977, p. 507-508). Yet, in his view, there is a price to be paid for this Royal Road, and that is consciousness itself. Eastern techniques, he thought, might lead to "a dissolution of consciousness" (Jung, 1939/1977, p. 507). Elsewhere he states, "I do not doubt the existence of mental states transcending consciousness. But they lose their consciousness to exactly the same degree that they transcend consciousness" (Jung, 1939/1977, p. 484). And in addressing yoga's purported ability to control the unconscious processes, Jung admitted that such control might be possible, but at the expense of becoming identical with the unconscious (Jung 1939/1977, p. 493).

Losing consciousness, becoming identical with the unconscious, was only one danger that Jung saw in Eastern practices, and this danger he thought was only pertinent to the devout long-term meditation practitioner, the one who could discipline himself long enough to achieve "oneness." However, there is another danger that Jung saw in these

practices, and that is the danger of becoming possessed by the unconscious:

> This critical state, when the conscious mind is liable to be submerged at any moment in the unconscious, is akin to the "loss of soul" that frequently attacks primitives. It is . . . a slackening of the unconscious tension . . . . The widespread practice of yoga and dhyana in the East is a similar abaissement deliberately induced for the purpose of relaxation, a technique for releasing the soul (Jung, 1946/1954a, p. 266).

The "slackening of the unconscious tension" and the resultant release of the soul is a moral issue, probably of the same nature as that which Jung refers to as "ethical consequences" and "liberation from moral considerations."

Jung addresses the "loss of soul" phenomenon several times, and the only clear conclusion one can draw is that he believed that some meditations could be used to bring about this condition. He refers to this condition as an effect of the numinosum, a term he borrowed from Rudolf Otto and defines as "a dynamic agency or effect not caused by an arbitrary act of will" (Jung, 1938/1977, p. 7):

> A great many ritualistic performances are carried out for the sole purpose of producing at will the effect of the numinosum by means of certain devices of magical nature, such as invocation, incantation, sacrifice,

meditation and other yoga practices (Jung, 1938/1977, p. 17).[1]

The "loss of soul" experience of the primitives is specifically sought. A ritual is performed for the purpose of releasing unconscious tension, tension created by the excessive cultural prohibitions, or simply because of a hard life style (see Sargant, 1974). But "liberation from moral considerations" in the context used by Jung, seems to mean an unintentional danger, i.e., an outcome not intended by the practitioner. And this is the real issue, for it is not important if meditation can produce "the effect of the nunimosum" if intended. What is important are the effects, positive or negative, which occur as a result of practicing meditation for transformational purposes. Unfortunately, Jung's position on this is not clear.

It is certain that Jung believed that meditation can reach the personal unconscious; it is certain that he saw it as having at least the potential for producing the numinosum effect; and it is certain that Jung believed Europeans do not have the courage to face their personal unconscious in a way that is necessary when practicing meditation correctly,

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[1]Kundalinī yoga is one practice that Jung specifically mentions as having the capacity to produce the numinosum effect (Jung, 1935/1977, p. 520). But often Jung spoke about meditation and yoga practices in general terms, so one cannot be sure of which meditation or yoga practices he is speaking.

and that such a moral conflict contraindicates meditation practice for the Westerner except for the rare individual who can "actually be nothing but a yogi." But whether or not Jung thought it can ever lead to anything constructive for the Westerner, or even be a valuable practice for the Easterner, is another matter, a matter which we will take up now.

Jung did not seem to doubt that the yogi can achieve "mental states transcending consciousness." (Jung, 1939/1977, p. 507). His objection was that it was done at the expense of consciousness. "Oneness," he said, "probably derives from the general contamination of contents, which increases as consciousness dims." (Jung, 1939/1977, p. 491). This contamination seems to be Jung's description of the temporary and immediate experience of oneness. But he also seems to recognize a more permanent carry-over effect. This he implies in the following:

> I do not doubt that the Eastern liberation from vices, as well as from virtues, is coupled with detachment in every respect, so that the yogi is translated beyond this world, and quite inoffensive (Jung, 1939/1977, p. 507).

Here Jung seems to recognize a state of detachment or liberation which is reached through meditation, rendering the yogi "inoffensive." We will see that this liberation was not favored by Jung who saw it as a retreat from life itself.

In a letter from Carl Jung to Philip Magor (Jung, 1973, p. 558) he again addresses the efficacy of Eastern practices. This time he likens meditation to a form of prayer and says that it is "the most frequent means to change the condition of mind." He does not indicate here that what is frequent is necessarily the most effective, nor does he indicate what sort of change takes place in the mind. But considering a statement he made in 1941 during a lecture delivered to a section of the Swiss Society for Psychotherapy, we can be assured that Jung believed that Eastern "prayer" induces a healthy change in mind. In this statement to the Swiss Society, Jung speaks of the value of yoga practice. He was specifically speaking about the self to which he said,

> To experience and realize this self is the ultimate aim of Indian yoga, and in considering the psychology of the self we would do well to have recourse to the treasures of Indian wisdom. In India, as with us, the experience of the self has nothing to do with intellectualism; it is a vital happening which brings about a fundamental transformation of personality. I have called the process that leads to this experience the 'process of individuation' (Jung, 1946/1954b, p. 102).

He goes on to recommend the study of yoga "merely because the Western knowledge which is akin to it is more or less inaccessible except to specialists. It is esoteric, and it is distorted beyond recognition by being formulated as an arcane discipline and by all the rubbish that this draws in its wake" (Jung, 1946/1954b, p. 102). The esoteric, distorted knowledge of the West which is akin to

yoga is alchemy, which Jung believed is more valuable than yoga for those who understand it, because it is rich in symbolism, a quality which helps us to interpret the dream symbols of the individuation process.

Although this recommendation of the study of yoga may seem contradictory to Jung's previous warnings to Europeans, suffice it to say that he recommends the study of yoga for Europeans, not its practice. It would be very difficult to reconcile Jung's previous warnings about yoga practice with a recommendation for it. And it cannot be argued that Jung changed his view about yoga, because the date of this recommendation is 1946, right in the midst of his other writings warning or discouraging the practice of meditation by Westerners.

It seems evident that Carl Jung believed there to be some value for Easterners in the practice of yoga, because it aims at the experience of the self--but only for Easterners. He considered Westerners to be another breed, not really suited for Eastern ways. The practice of yoga works for the Easterner and not the the Westerner because of the former's depotentiated unconscious:

> Yoga technique applies itself exclusively to the conscious mind and will. Such an undertaking promises success only when the unconscious has no potential worth mentioning, that is to say, when it does not contain large portions of the personality. If it does, then all conscious effort remains futile, and what comes out of this cramped condition of the mind is a caricature or even the exact opposite of the intended result (Jung, 1936/1977a, p. 535).

This simple analysis, that Eastern meditation is suitable for Easterners but not for Westerners, becomes slightly complicated when attention is turned toward some of Jung's other writings in this area. Particularly interesting is his notation on what he called "technical transformation":

> The exercises known in the East as yoga and in the West as exercitia spiritualia come into this category [technical transformation]. These exercises represent special techniques prescribed in advance and intended to achieve a definite psychic effect, or at least to promote it. This is true both of Eastern yoga and of the methods practiced in the West. They are, therefore, technical procedures in the fullest sense of the word; elaborations of the originally natural processes of transformation. The natural or spontaneous transformations that occurred earlier, before there were any historical examples to follow, were thus replaced by techniques designed to induce the transformation by imitating this same sequence of events (Jung, 1950/1959, p. 129).

Unfortunately, this commentary on technical transformation is ambiguous: Is technical transformation simply an alternative to spontaneous transformation? Or is Jung suggesting that these technical transformations are ineffective? One begins to doubt the neutrality of his statement when he says these exercise are intended to achieve psychic effects, are designed to induce transformation, and when he describes them as imitating the original transformation process. There is a great sense of a lack of commitment on Jung's part concerning the effectiveness of these methods.

Jung explains technical transformations further with an allegory. Summing up, he states that people practicing such techniques turn the process "upside down without noticing it: They anticipated the result in the hope of making the process repeat itself which had led to that result." (Jung, 1950/1959, p. 130).

Although Jung does not again mention "technical transformation" itself, what appears to be the same idea is addressed earlier in a letter he wrote to Pastor Ernst Jahn in 1935:

> Yoga, however, as we know it today, has become a method of spiritual training which is drilled into the initiands from above. It holds up the traditional picture for contemplation and has precise rules as to how they should be executed . . . . But this is the exact opposite of what I do (Jung, 1973, p. 197).

This statement by itself does not directly address Jung's perception of the effectiveness of the yoga method, although the fact that he considers it the opposite of his method might be a statement of yoga's efficacy. The method is considered "upside down" and "the exact opposite" of Jung's in that the symbol for contemplation is given to the practitioner by the teacher, or by some rules of method, neither of which derive spontaneously from the

unconscious.[2] This is an important point, for Jung asserted throughout his life that unconscious compensations, so necessary for transformation and wholeness in the Westerner, occur spontaneously. The Eastern concentration method attempts to achieve transformation through this conscious outer process, as opposed to an unconscious inner process.

Jung addresses the same problem again, this time referring to the introverted attitude of meditation (which is different from the one-pointed methods to which he was referring above) which may contact the personal or collective unconscious. He emphasizes that to know the unconscious through these methods is not the same as producing the unconscious compensations which are the pointers to conflict resolution:

> If, through introspection and the unconscious realization of conscious compensations, it is possible to transform one's mental condition and thus arrive at a solution of painful conflicts, one would seem entitled to speak of "self-liberation." But, as I have already hinted, there is a hitch in this proud claim to self-liberation, for a man cannot produce these unconscious compensations at will. He has to rely upon the possibility that they <u>may</u> be produced . . . . It is a curious thing that Eastern philosophy seems to be

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[2]Originally the symbols were born out of man's unconscious spontaneously, perhaps as far back as paleolithic times. This is when the images first arose. They have been passed on through tradition and are now fed to practitioners, given to them from the outside like the telling of an ancestor's dream (Jung, 1936/1953, p. 92 & 93).

> almost unaware of this highly important fact. And it is precisely this fact that provides the psychological justification for the Western point of view. It seems as if the Western mind had a most penetrating intuition of man's fateful dependence upon some dark power which must co-operate if all is to be well (Jung, 1939/1977, p. 491).

There is a definite negative tone to these statements about technical processes. But one can only conclude at this point that Jung had doubts about the transforming effect of Eastern practices even for Easterners.

It is surprising, in view of Jung's warnings about Eastern practices, to find him admitting to practicing yoga himself, at least under certain conditions. In his autobiography he writes,

> I was frequently so wrought up that I had to do certain yoga exercises in order to hold my emotions in check. But since it was my purpose to know what was going on within myself, I would do these exercises only until I had calmed myself enough to resume my work with the unconscious. As soon as I had the feeling that I was myself again, I abandoned this restraint upon the emotions and allowed the images and inner voices to speak afresh. The Indian, on the other hand, does yoga exercises in order to obliterate completely the multitude of psychic contents and images (Jung, 1965, p. 177).

When this statement is contrasted with the following statement which he made twenty-five years earlier, it shows the increased flexibility in Jung's attitude toward the East over the years:

> Anyone who is . . . delulded enough to think that I use yoga methods and yoga doctrines or that I get my patients, whenever possible, to draw mandalas for the purpose of bringing them to the "right point"--then I really must protest (Jung, 1936/1953, p. 97).

In spite of Jung's slight positive shift toward Eastern practices, he admitted that yoga had its limitations. When yoga made him feel as though he was himself again he abandoned the practice in order to "let the images and inner voices speak afresh." Jung was against the Eastern practice of holding images constant. He considered such control over nature to be undesirable for the Westerner:

> Western man has no need of more superiority over nature, whether outside or inside. He has both in almost devilish perfection. What he lacks is conscious recognition of his inferiority to the nature around and within him (Jung, 1936/1977a, p. 535).

Jung disagreed with some of the goals of Eastern practices, particularly yoga. This probably kept him from practicing yoga beyond the point in which he was "himself" again. For Jung, life was the interplay of opposites (Jung, 1961/1976, p. 246), and to retreat from them into "the unconscious for good" (Jung, 1939/1977, p. 501), or to become liberated from them (Jung, 1921/1977, p. 118), was to retreat from life itself:

> In the East, there is the wisdom, peace, detachment, and inertia of a psyche that has returned to its dim origins, having left behind all the sorrow and joy of existence as it is and, presumably, ought to be (Jung, 1939/1977, p. 493).
>
> The Indian feels himself to be outside good and evil, and seeks to realize this state by meditation or yoga. My objection is that, given such an attitude, neither good nor evil takes on any real outline, and this produces a certain stasis (Jung, 1965, p. 276).
>
> What we are trying to do, is to reduce the suffering for human beings, but still there are some sufferings.

> Beautiful things, wonderful matters, if they are not distinguished from ugly things or worries, then no more exist those beautiful things nor wonderful matters . . . . Without suffering, life is not very much interesting to live any longer (Jung & Hisamatsu, 1968, p. 29) [crude Japanese translation].

Although life and the world are a battleground of opposites, that is not to say that one need be mastered by them. The technique of mastering them in the West is through the union of opposites, "by contemplating both and so reaching a middle position" (Jung, 1959/1978, p. 464), only then is one no longer at the mercy of the opposites. In this way one accepts the opposites and works with them; one is not possessed and tortured by them like those who tend to cling to one end of life's continuum at the expense of the other.

The difference between Jung and the Easterners about the way life ought to be lived can also be seen in the dialogue Jung had with the Zen master Shin-ichi Hisamatsu in 1960 (Jung & Hisamtsu, 1968). Jung was asked by Hisamatsu if the collective unconscious had in its nature the capacity to free ourselves from it. One would expect Jung to answer negatively, since he considered the collective unconscious to consist of the a priori elements of the human psyche, the determinants or blue prints of human experience. To Hisamatsu's surprise, however, Jung answered positively, that it was in the nature of the collective unconscious that one can be free from it. But what Jung meant by "free" was

probably not that the collective elements could be abolished, or that they need not have a place in human life; but rather, that they do not need to overpower man, as they so often do when man attempts to control and shape his experience to his fantasy of what the good life ought to be:

> A man must reach to the degree that he is free either from "he must," being obliged to chase after things or from being obliged inconveniently to be ruled by the "Unconscious." Both are radically the same and Nirvana (Jung & Hisamatsu, 1968, p. 29).

By working with the elements of the unconscious one becomes free. Only in this way did Jung believe the collective unconscious has, in its nature, the capacity to be free from it. This is in contrast to the Indian position which attempts to go <u>beyond</u> this reconciliation of opposites. "The Vedic conception is a conscious attempt to find release from the pairs of opposites in order to reach the path of redemption" (Jung, 1921/1977, p. 194). Hisamatsu wanted to know if Jung thought the archetypes could be transcended entirely, such that one could be free from all suffering at once. This does not seem to be Jung's understanding of the question, and Jung specifically stated during their dialogue that "it is not possible" (p. 29) to be free from our fundamental suffering. Hisamatsu was wondering if analytical psychologists believed that the archetypal context could be undercut, as he believed that it was necessary to "free oneself both from the 'Collective Unconscious' and from <u>the bondage caused by</u> [writer's

emphasis] the 'Collective Unconscious'" (Jung & Hisamatsu, 1968, p. 29). "The fundamental cure," Hisamatsu thought, "must be made by digging out the root of all diseases" (1968, p. 29). Jung, of course, did not believe this was desirable, if at all possible. Moreover, he did not understand the question about the possibility of freedom from the collective unconscious in this way, although he recognized that the "Buddha, a spritiual pioneer for the whole world, said, and tried to make it true, that the enlightened man is even the teacher and redeemer of his gods (not their stupid denier, as Western "enlightenment" will have it)" (Jung, 1939/1978, p. 525).

It was shown earlier that Jung believed that the Easterners attempt to liberate themselves from the opposites. Why he did not take Hisamatsu's question about freedom from the collective unconscious in this same context is unknown. It would seem that Jung would have understood this conception of freedom and would have responded accordingly. But there are some indications that the ultimate aim of Buddhism, or Eastern psychology as a whole, was incorrectly grasped by Jung.

Carl Jung's basic psychological approach was to integrate the opposites, the result of the "Faustian split," so that one can lead a more whole life and diminish the potential of the unconscious to emerge in an overwhelming manner to possess the ego consciousness, like that which

happens in neurotic and psychotic conditions. Thus his objective was, in part, to free the conscious mind from domination by the unconscious. In his commentary on The Secret of the Golden Flower (1957/1976, p. 44), he states that this is also the "purpose of the instructions in our text" [on Chinese meditation and philosophy]." And in a later work, the "Tavistock Lectures," he equates the objective of the fourth stage of the therapy of transference, i.e., detachment, with the aim of Eastern practices:

> I call the fourth stage of the therapy of transference the objectification of impersonal images. It is an essential part of the process of individuation. Its goal is to detach consciousness from the object so that the individual no longer places the guarantee of his happiness, or of his life even, in factors outside himself, whether they be persons, ideas, or circumstances, but comes to realize that everything depends on whether he holds that treasure or not . . . . To reach such a condition of detachment is the aim of Eastern practices (Jung, 1935/1976, p. 166).

But, as the foregoing discussion has shown, there may be some real significant differences between what Jung meant by the term detachment and the way it is used in the East. As Hisamatsu indicated, the ultimate aim of Buddhism is more than detachment, or freedom "from the bondage caused by the Collective Unconscious." It is freedom from the collective unconscious itself. Jung wished to liberate us from the bondage, not from all suffering.

As mentioned before, Jung's comments on Eastern practices were usually directed to Eastern practices

generally. Only occasionally would he mention the specific technique to which he was referring. This was probably because general statements about Eastern practices can be made, in spite of their numerous and often subtle differences. The general comments Jung made are appropriate to this investigation since the Theravāda practice encompasses both major meditation styles, i.e., concentration and insight practices. Jung's only work specifically mentioning Hīnayāna (Theravāda) practices, those outlined in the Pali Canon, is the following:

> A correct application of the methods described in the Pali Canon or in the Yoga-sutra induces a remarkable extension of consciousness. But, with increasing extension, the contents of consciousness lose in clarity of detail. In the end, consciousness becomes all-embracing, but nebulous . . . a state in which subject and object are almost completely identical. This is all very beautiful, but scarcely to be recommended anywhere north of the Tropic of Cancer (Jung, 1939/1959, p. 288).

In this statement Jung indicates that consciousness suffers from this practice. It becomes nebulous and out of touch with a reality which, for those living in the northern climate, is so convincing that they feel much better off not forgetting it (Jung, 1939/1959, p. 288). Jung's criticism also stems from his view that Westerners need to work on wholeness, which is not manifested when either the conscious or unconscious suffers at the expense of the other. In Jung's statement above, he seems to assume that the vast extension of consciousness is a diminished consciousness

with a diminished sense of reality. Consciousness, as Jung defines it, is selection and discrimination (Jung, 1939/1959, p. 288), something contrary to an "all-embracing," "nebulous" consciousness. For this reason, "universal consciousness" is a contradiction in terms; it is not selective or discriminitive.

Because the European has a split consciousness, as compared to the consciousness of the Easterner, the only corrective measure is one which gives both the conscious and the unconscious equal attention. The unconscious cannot be suppressed by consciousness without ramifications, nor can it be swallowed by it. Our only alternative is "open conflict and open collaboration at once. That, evidently, is the way human life should be. It is the old game of hammer and anvil: between them the patient iron is forged into an indestructible whole, an 'individual'" (Jung, 1939/1959, p. 288).

According to Jung, ego cannot swallow the unconscious, but the unconscious can swallow the conscious ego, e.g., during samādhi (Jung, 1939/1959, p. 287). But because of the nature of the Westerner's unconscious, this would incur an uprush of unconscious material:

> If a European tries to banish all thought of the outer world and to empty his mind of everything outside, he immediately becomes the prey of his own subjective fantasies, which have nothing whatever to do with the images mentioned in our text [Buddhist Mahāyāna Sutras] (1943/1977, p. 571).

Even if the European could get through this difficult phase such that he could indeed reach oneness, Jung would not recommend it. And here it must be pointed out that he does not recommend it because of his assumption about how life ought be lived. To reach oneness, to transcend the opposites, etc., is to flee from life. For Jung, the richness of life is in its moderated suffering, for only against a background of suffering can life's treasures be known. To lose consciousness, to become identical with the unconscious, which was Jung's interpretation of the oneness experience, was one of the dangers pointed out earlier. But it seems to be a danger only in so much as it contradicts Jung's philosophy about how life ought to be lived.

In summary, Jung's concerns about Eastern methods stem from two assumptions: 1) that there is a difference between the Easterner and the Westerner in their psychic structure, i.e., the Western psyche is split to a greater degree than the Eastern psyche, with more of the Westerners' personality in their unconscious; and 2) that the play of opposites is what constitutes life itself, and to retreat from it is to retreat from life, from the moderated suffering which the existence of the opposites entails.

Out of the first assumption arises Jung's belief that the task of Westerners is to first know their autonomous other, for they cannot detach themselves from that which they are unaware:

> We forget entirely that first of all we should establish a connection between the higher and the lower regions of our psyche. Such a connection exists in Eastern man, while we are cut off from our earth through more than a thousand years of Christian training. Thus the Western man has to develop that connection with his unconscious first, and then only will he understand really what the Eastern methods aim at (Jung, 1973, p. 96).

Although this warning is based upon the differences between the psyches of Easterners and Westerners, it does not suggest that Jung believed meditation practices to be particularly valuable for Easterners. Although Jung, as we have seen, often contradicts himself throughout his work, there is a sense of his ambivalence about the value of these practices for <u>anyone</u>:

> Taking the mental equipment of Eastern man into account we may suppose that the teaching is effective. But unless one is prepared to turn away from the world and to disappear into the unconscious for good, mere teaching has no effect, or at least not the desired one (Jung, 1939/1977, p. 501).

One of the few positive statements Jung makes about Eastern practices is to liken the aim of yoga to his own aim of individuation. But this statement is contradicted and all but negated by his more numerous impugning comments: he interprets oneness as a contamination of unconscious contents; likens the yogi inoffensive; refers to some meditations as technical transformations, which are processes "upside down"; charges Eastern philosophers with not understanding that unconscious compensations cannot be

produced at will; and depreciates meditation's aim of obliterating psychic contents and images.

All of these interpretations or comments on Eastern practices are the natural result of seeing through a paradigm of analytical psychology. Jung assumes his psychological model to be valid at the outset and attempts to explain Eastern practices and their experiences in his terms. This results in an erroneous understanding of Eastern disciplines. His paradigm forces the oneness experience almost into a category of psychosis: an uprush of the unconscious into consciousness. Easterners would vehemently object to this interpretation, because oneness, in their view, is an <u>expansion</u> of consciousness, an increased clarity, not a contamination.

Adherents of Eastern psychologies would also argue, for example, that the "inoffensive" yogi has escaped suffering and has thus reached his goal of equanimity. But Jung, if he does not deny the Easterner his phenomenological experience, does deny the value of this experience. Here we see Freud's influence on Jung, for like Freud, Jung assumed that suffering was inevitable, "a game of hammer and anvil," and to escape from it is essentially psychological suicide.

A part of Jung was undoubtedly attracted to Eastern psychologies and wrestled their principles into his own paradigm, but another part of him then acknowledged the resultant distortion as an inferior position. This

may explain why Jung's view about the value of Eastern practices is plagued with ambiguity and contradictions.

Chapter 3

A Comparison of Buddhist and Analytical Approaches to the Alleviation of Suffering

Any strategy for the elimination of suffering ultimately depends on a perception of the nature and origin of suffering. A particular paradigm of suffering circumscribes the goals to be achieved in any mental health system, and it provides the rationale for the means for that achievement. Therefore, in order to compare the Theravāda system for the relief or the removal of suffering with the Jungian approach, one must first examine the differences between the two approaches regarding the origin and nature of suffering. In order to do this, one more regressive step must be taken, and that step is the examination of each school's model of the psyche. This step will be taken in Part I of this chapter, but only to the depth necessary to lay the foundation for the goals and strategy sections to follow.

Once the structure and dynamics of the psyche peculiar to each of these two schools is examined, the goals of these two approaches can be compared and understood more completely. This comparison of goals will constitute Part II of this chapter. Part III will address in detail the methods of each school for achieving those goals.

Part I

The Structure and Dynamics of the Psyche

Psychic Elements

Jung divided the human psyche into two major functional units or realms: the conscious and the unconscious. The conscious is essentially the awareness aspect of our being, and it has ego as one if its objects. The ego is that sense of I which Jung defines more carefully as a "complex of ideas which constitute the center of my consciousness and appears to possess a high degree of continuity and identity" (Jung, 1921/1977, p. 425).

Although the ego is felt subjectively to be the center of consciousness, it is also partly unconscious. By "unconscious" Jung (1905/1975) means in the widest sense "everything that is not represented in consciousness, whether momentarily or permanently" (p. 95), and he breaks it down into two parts: the personal and the collective. The personal unconscious is composed of psychic content that is determined by our personal experience in the world. It consists of psychic matter which has been forgotten, repressed, or subliminally perceived. Much of the personal unconscious material consists of aspects of our lives--feelings, thoughts, behaviors, etc.--which are not acceptable to the ego for one reason or another. Jung referred to these unacceptable elements personified as the shadow.

Unlike the personal unconscious, the collective unconscious contains the archetypes--universal, psychic elements which Jung (1919/1978) defines as "the a priori, inborn forms of intuition" (p. 133). They are the basic ideas and themes of feeling, thinking, and behaving, which characterize man as a species. The existence and variety of archetypal themes does not depend on, nor are they immediately influenced by, one's individual history. Rather, it is mankind's collective history which determines their nature.

Another important structural element in Jung's theory is his concept of self which he defines as "a union of opposites par excellence" (1944/1953, p. 19). It is a "personality which we also are" (1928/1972, p. 177), the totality of the conscious and the unconscious part of our psyche; it cannot be consciously apprehended in its entirety by the ego. The self can be considered another personality which is the director of our entire psychic operations, being motivated by wholeness and completeness, the "union of opposites par excellence."

One parallel in Theravāda Buddhism to Jung's concept of self is the Buddhist concept of citta. Humphreys (1963) defines citta as "Mind," "Consciousness" (p. 57). But citta includes more than just consciousness: it "is mainly conscious but not restricted to the momentary conscious contents and processes. On the contrary, it includes all

the layers of consciousness, even the unconscious" (Johansson, 1970, p. 23).

The Pali-English Dictionary (Rhys-Davids and Stede, 1966) defines citta as "the heart (psychologically), i.e., the center and focus of man's emotional nature as well as that intellectual element which inheres in and accompanies its manifestations; i.e., thought." Thus citta is considered "the core of personality, the functional, empirical self [which is] by nature a center of emotions, desires, and moral defilement. It is partly conscious, partly subconscious" (Johansson, 1970, p. 104).

There is some similarity between Jung's self and Theravāda's citta, since both represent the center or heart of personality, partly conscious, partly unconscious, with an "individual form" (Johansson, 1970, p. 23). But as it will be shown later, there are differences between citta and self in that the former is to be made pure and free from defilements, whereas the latter is to be made whole, which includes defilements and other imperfections.

Although there is some parallel in Theravāda Buddhism with Jung's notion of self, there are no concepts in Theravāda Buddhism related to the Jungian archetypes in general. And considering that the archetypes more or less constitute suffering itself, one may necessarily be

precluded from ever successfully identifying any Jungian archetypes in Theravāda Buddhism. However, such a possibility might exist if the archetypes are relegated to a considerably inferior role than that given them by Jung.

Although there is no parallel in Theravāda Buddhism to the archetypes of analytical psychology, the unconscious as a whole--meaning psychic elements which have a role in human thought, behavior, or emotions, but of which we are not conscious--may be found in Theravāda Buddhism. This was already partly addressed in the Review of Literature: Part II.

In general, the Buddhist concepts which have been used by various scholars to support a notion of the unconscious in Buddhism are almost without exception motivational or dispostional concepts. Vajirañāna (1975) equates the Pali term "āsavas" with "residual disposition" (p. 341), and the term "sankhāra" is defined by Humphreys (1963) as a link in the chain of nidānas, an impulse which is "placed below consciousness" (p. 165). Many Buddhist writers are now realizing that "the Buddhists knew of the existence of the unconscious states of mind long before the West" (Wijersekera, 1978, p. 14). And it is not uncommon to find Buddhist scholars speaking matter-of-factly about the unconscious or subconscious in Buddhism.

Although there are elements in Buddhist doctrine equivalent to certain notions of the unconscious, the soley

dispositional nature of these concepts distinguish themselves from Jung's notion of the unconscious in several ways, for although the unconscious in Jung is certainly dispositional, it is also much more than that: it contains certain teleological-compensatory elements not found in Buddhism; it is somewhat defining and limiting when we consider the archetypes as inborn forms of intuition; and the unconscious is seen to be a place or realm which has content. This notion of realms does not characterize the unconscious in Theravāda Buddhism.

The ego of Jungian psychology has its counterpart in Buddhism only through illusion. Buddhists do not deny the subjective experience of ego, but it is this sense of I which the Buddhists believe is the cause of much suffering. I, or the self (attā), is, in the Buddhist view, the strongest deception of mind and the most difficult to see through.

Although Buddhism does not recognize the absolute reality of ego, the knower of ego, i.e., consciousness, is a concept common to Buddhism. Consciousness is considered by Buddhists to be one of the five aggregates of human existence. However, unlike Jung, Buddhism does not conceive of a conscious realm as opposed to an unconscious realm, for conscious and unconscious in Buddhism are not separate structures, but represent opposite ends of a conscious/unconscious continuum. The consequence of Jung's

model of the psyche is that consciousness can never replace unconsciousness; realms do not disappear. However, the Buddhist idea of a continuum has a different implication: it becomes possible to increase the scope of consciousness at the expense of unconsciousness such that consciousness embraces what was previously unconscious. In the Jungian model the unconscious can be brought to consciousness in many instances, but not at the expense of unconsciousness. It would be incompatible with the Jungian model to say, for example, that an expansion of consciousness in an individaul means that he is less unconscious.

In Buddhism an expansion of consciousness means exactly this, but it does not mean that one is aware of everything at once, that all content is in consciousness at one time. Rather, it means that one is more aware of the factors influencing behavior which were previously unconscious. Since the unconscious in Buddhism is principally dispositional, an expansion of consciousness has the effect of making one more aware of what is behind one's thought and behavior, etc. Such awareness dissolves the power of the dispositions, giving more control and freedom to the conscious mind. This issue of power and control represents a significant difference between Jungian and Buddhist methods and will be addressed later.

The dispositional nature of Jung's unconscious is inseparable from its content nature. In Jung's mind an

increase in consciousness means an increase in conscious content. With regards to this Jung (1946/1978) says,

> There is no conscious content which can with absolute certainty be said to be totally conscious, for that would necessitate an unimaginable totality of consciousness, and that in turn would presuppose an equally unimaginable wholeness and perfection of the human mind (p. 188).

In Jung's psychic model there must always be unconscious content, for there is always an unconscious realm which is defined by content (Horsch, 1961). This conception coincides also with the teleological function Jung gives to the unconscious. Without the unconscious there would be no unconscious compensation or direction of a conscious attitude. In Jung's system this lack of compensation could only exist if consciousness needed no compensation, i.e., if it was in itself completely whole. As Jung stated above, this would involve an unimaginable perfection of the human mind.

But the idea of a continuum of consciousness was not entirely unacceptable to Jung:

> As we know from direct experience, the light of consciousness has many degrees of brightness, and the ego-complex many gradations of emphasis. On the animal and primitive level there is a mere "luminosity," differing hardly at all from the glancing fragment of a dissociated ego. Here, as on the infantile level, consciousness is not a unity, being as yet uncentered by a firmly-knit ego-complex, and just flickering into life here and there whenever outer or inner events, instincts, and affects happen to call it awake . . . . Therefore, we would do well to think of ego-consciousness as being surrounded by a multitude of little luminosities (Jung, 1946/1978, p. 189-90).

> But consciousness . . . embraces not only consciousness as such, but a whole scale of intensities of consciousness. Between "I do this" and "I am conscious of doing this" there is a world of difference, amounting sometimes to outright contradiction. Consequently there is a consciousness in which unconsciousness predominates, as well as a consciousness in which self-consciousness predominates (Jung, 1946/1978, p. 187).

Theravādins would generally agree with Jung's passages above. The primitive, instinctual life that Jung mentions would be analogous to a state of ignorance and delusion (unconsciousness) by the Buddhists who might also refer to it as a state of unmindfulness, "mindfulness" meaning a state of awareness whose objects are our thoughts and actions, but more importantly, the dispositions and views behind them.

But the conscious and unconscious, although capable of exchanging information back and forth, are nonetheless separate in Jung's system, with perhaps a continuum within each domain, but not a continuum in which conscious and unconscious are each the extremes.

Definition of Suffering

Theravāda Buddhism defines suffering in many ways, but common to all of them is "general discontent." The following is a classical definition of suffering appearing in the Mahā-Satipatthāna-Sutta cited in Nyanaponika (1979):

> Birth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, grief and despair are suffering; not to get what one wishes, is suffering (p. 127).

Birth, old age, and death, constitute the first of three groups or stages of suffering recognized in Pali literature. The first stage can be referred to as bodily suffering. Sorrow, lamentation, pain, grief, despair, and not to get what one wishes, fall into the second group of suffering called mental suffering. The last group of suffering is explained by Govinda (1971) below:

> On the third stage suffering is no more concerned with the petty cares of our own person and of our momentary life, it becomes more and more universal and essential. We are taking part in the suffering of others, and instead of regarding our personality as the highest value, we understand that by clinging to it, it has become a hindrance, a bondage, a symbol of limitation and imperfection (p. 49).

For the purpose of this paper, this third group of suffering will be called transpersonal suffering, "since this suffering is no more concerned with the petty cares of our own person."

All three types of suffering "are clearly recognizable [in the Pali literature] though they have not been definitely classified and explained as such" (Govinda, 1971, p. 49).

Bodily suffering is generally left to the medical profession, although psychology's role in this area is expanding, and the third form of suffering seems to necessitate a successful resolution of suffering at the second level. For these reasons, and because Western psychology

is mostly concerned with the second level, mental suffering will be the main focus of this essay.

Like Buddhism, Jung divides suffering into different classes also, namely two: neurotic suffering and normal (meaningful) suffering. Neurotic suffering is also referred to as "suffering of the soul" (Jung, 1954/1976, p. 335-36), indirect suffering, or psychic suffering (Jung, 1946/1978, p. 335). It is that suffering caused by repressed content or the compensation of the unconscious for a one-sided conscious attitude. Jung (1946/1954c) distinguishes the two types of suffering below:

> Conscious realization prevents the unmentionable atmosphere, the general cluelessness, the blank disregard of the troublesome object; in short, it stops the painful content from being repressed. And though this may seem to cause the individual more suffering, he is at least suffering meaningfully and from something real. Repression has the apparent advantage of clearing the conscious mind of worry, and the spirit of all its troubles, but, to counter that, it causes an indirect suffering from something unreal, namely a neurosis. Neurotic suffering is an unconscious fraud and has no moral merit, as has real suffering (p. 78).

It is neurotic suffering which is Jung's main concern, whereas normal or direct suffering is perceived by him to be an inevitable fact of human existence. In the previous chapter it was shown that Jung could not accept a total abolition of all mental suffering. Suffering, he said, was what gave meaning to pleasure; one knows pleasure through pain, and vice versa. Thus, meaningful suffering is not something Jung purported to treat.

The Theravāda Buddhist doctrine, on the other hand, suggests that all mental suffering can be dissipated. This includes grief over "real" objects. The Theravādins contend that such a reality is indeed not as real as we would like to believe. But seeing into the true nature of things changes our perception and consequently our reaction to them, reactions which are normally painful, or at least precursors to pain and suffering. It was this Buddhist belief that prompted Hisamatsu to ask Jung whether or not he thought all suffering could be eliminated at once (Jung and Hisamatsu, 1968).

In comparing Jungian and Buddhist views of suffering, it becomes apparent that the scope of suffering addressed in Buddhism is larger than that addressed in analytical psychology, because it includes the normal, direct suffering which is not the concern of Jungian psychology.

Origin and Cause of Suffering

Jungian and Buddhist views differ significantly on the origin or cause of human suffering. It must be remembered that when Jung addresses suffering he is addressing neurotic suffering, and when Buddhists address suffering they are including normal suffering as well. Jung's version of the dynamics of suffering will be presented first, and then the Buddhist conception will be compared to his views.

Jung (1929/1976) believed that insanity, i.e., psychosis, "is possession by an unconscious content" (p. 36), but milder forms of mental suffering, i.e., neuroses, were also thought by him to be attributed to some influence of the unconscious. Specifically, "the cause of neurosis is the discrepancy between the conscious attitude and the trend of the unconscious" (1935/1954, p. 20). The entire root of suffering, in Jung's view, has to do with this discrepancy. Discrepant attitudes are conscious attitudes which weigh too heavily on one side of any pair of opposites. Jung often referred to this disequlibrium as a "moral problem of opposites." Using this term he addresses the cause of neurosis:

> Modern psychotherapy knows that, though there are many interim solutions, there is, at the bottom of every neurosis, a moral problem of opposites that cannot be solved rationally, and can be answered only by a superordinate third, by a symbol which expresses both sides (Jung, 1951/1978, p. 180-81).

When this psychic disequilibrium takes place--for example, when a man is unable to recognize and accept the feminine part of his psyche--the unconscious compensates with an equally strong and opposite reaction. The stronger the singleness of consciousness, the stronger the power of the compensating unconscious. The unconscious begins to emerge in the form of dreams, projections, or fantasies. In this way "the unconscious contents are the cause of blinding illusions which falsify ourselves and our relationship to

our fellow man, making both unreal" (Jung, 1928/1972, p. 225).

Suffering arises from this dynamic interplay between the conscious and unconscious through our attempts to control the uprush of the unconscious. Urges begin to overwhelm us, unacceptable ideas keep coming to mind, and fear and anxiety possess us when there appears to be no rational explanation for them. The unconscious tries to speak, tries to make the ego aware that the ego is only part of a psychic totality and has no right to deny the existence of the psyche's other potential functions, feelings, and attitudes. This activity of the unconscious is an attempt to prepare the synthesis of the conscious and unconscious through a process of assimilation (Jung, 1956/1963, p. 495). With cooperation between the conscious and the unconscious, neurotic suffering is diminished.

It becomes apparent that the unconscious in analytical psychology has a teleological function, which is why Jung (1969/1976) viewed it as "a living psychic entity which, it seems, is relatively autonomous" (p. 621).

The unconscious in analytical psychology has a very significant role. Although it does not have its own central ego as consciousness does, it is a separate entity which compensates for any conscious attitude, and sends messages like a barometer, via dreams, telling people when they are straying from their individual path (Jung, 1935/1954, p. 10

and 1916/1972, p. 294). The unconscious not only reacts, but it also takes the lead (Jung, 1943/1972, p. 72). Thus for Jung (1930/1954), "the unconscious is seen as a creative factor, even as a bold innovator" (p. 34).

Because of the importance Jung gives to the unconscious, an attempt by the conscious mind to deny the function and existence of the unconscious produces the psychic catastrophe that Jung refers to as neurotic suffering. "Many neuroses come from the fact that too good a victory has been won over the body and its dark powers," suggesting too much conscious control is dangerous (Jung, 1973, p. 485). As it will be shown later, this statement is contrary to Buddhist thought.

Like analytical psychology, Buddhism states that it is our attitudes toward the world which are responsible for our suffering. Govinda (1971) writes, "It is therefore not the 'world' or its transitoriness which is the cause of suffering, but our attitude toward it, our clinging to it, or thirst, or ignorance" (p. 55). But here the similarity stops, for the attitude in Jungian psychology is responsible for suffering because it fails to take into account the psyche's totality, whereas in Buddhism attitude is responsible for suffering because it is based on ignorance and leads to clinging and attachment:

> Owing to this nescience [ignorance], the uninstructed worldling entertains wrong views. They regard the impermanent as permanent, the painful as pleasant, the

> soulless as soul, the godless as god, the impure as pure, and the unreal as real (Piyadassi, 1971, p. 10).

So in Buddhism it is ignorance which ultimately conditions wrong views and which then leads to attachment to things and ideas. For example, a failure to intuitively understand the doctrine of impermanence may lead one to believe that things should remain the same. Such a belief would motivate one to spend a lot of energy acquiring things and to keep them in their most desirable state. A failure to do so would be responsible for one's discontent, because "craving when obstructed by some cause is transformed to wrath and frustration" (Piyadassi, 1971, p. 24). Again, this has nothing whatsoever to do with wholeness. Wrong view in Buddhism only assumes a right view which leads to the cessation of suffering.

Psychic Autonomy

Behind much of the differences between Jungian and Buddhist thought is Jung's notion of man as poly-natured. Within man's psyche exists "a multiplicity of relatively autonomous psychic complexes" (Jung, 1930/1961, p. 329). Jung believed that we should own up to these many selves, acknowledge them as legitimate, worthy parts of our psyche. As opposed to this, Buddhists believe in anattā (no-self), which implies a denial of all our natures as opposed to their affirmation, and the disowning and letting go of psychic debris.

One will find that Jung also spoke of psychic elements which are not us. For example, Jung said, "we are so in the habit of identifying ourselves with the thoughts that come to us that we invariably assume we have made them" (1928/1972, p. 201). In this context, Jung's use of "we" is synonomous with "consciousness," and he meant that thoughts do not always arise from consciousness, but from the unconscious: "We can really produce precious little by our conscious mind. All the time we are dependent upon the things that literally fall into our consciousness" (Jung, 1935/1976, p. 172).

Jung's idea that thoughts are not us means that thoughts are not our conscious us. Although we do not make them consciously, they do belong to other parts of our psychic economy and have meaning and significance. In Theravāda Buddhism, thoughts that just, "fall into our consciousness," should not be searched for meaning and significance; thoughts are not us, not any of us, and thus one should not identify with them.

Jung de-emphasizes the role of the conscious mind, whereas Buddhists emphasize it. The entire Buddhist path emphasizes the ability of man to "look beyond what is actually happening" (Dhiravamsa, 1977, p. 14), that is, to look beyond the contents, images, and feelings, to the source of it. When this source is intuitively

(experientially) perceived, the power of those previously unconscious dispositions is depleted:

> In this way one gains self-control, and one should be . . . self restrained in behavior, work, and thought, and he [Buddha] believed that the human being was free to stop doing what he did not want to do (Johansson, 1970, p. 83).

But such self-control was not a part of Jung's system, since "we depend entirely upon the benevolent cooperation of our unconscious" (Jung, 1935/1976, p. 172).

In Jung's system there are two extremes to be avoided: 1) total possession of the ego by the unconscious; and 2) excessive control of the unconscious by the ego, which, of course, can only be temporary. The ideal is to reach a middle ground in which the conscious and unconscious cooperate with each other. In Buddhism there is only one extreme to be avoided, that is, total ignorance. The other extreme, the one to be cultivated, is enlightenment or clear perception. Clear perception, to be addressed further in the third section of this chapter, includes the uprooting of defilements and unhealthy dispositions. There is no compromise! Thus it can be said that Jung, because his system is founded on a notion of opposites, is a compromising system, whereas Buddhism, because it advocates one end of the spectrum (healthy factors) and rejects the other, (unhealthy factors) is uncompromising.

Teleology Versus Causation

Analytical and Buddhist approaches to mental health also differ significantly with respect to their notions about the role of mental illness. Although Jung certainly believed that there are causes of neuroses, such as a wrong attitude or an overcontrolling ego, he also thought neuroses were meaningful; he perceived neuroses to have a teleological function:

> Neurotic symptoms and complexes are also elaborate 'arrangements' which inexorably pursue their aims with incredible obstinancy and cunning. . Neurosis is teleologically oriented (Jung, 1943/1972, p. 40).

Jung viewed neurosis as an attempt by the unconscious to restore psychic equilibrium. Again, one sees behind this conception an assumption of a totality of opposites.

In the Buddhist model, which does not strive to balance any set of opposites, neuroses have no teleological function. "Things arise because of conditions, causes" (Dhiravamsa, 1977, p. 14), not out of any sense of purpose. This is not to say that the human organism as a whole is not teleologically oriented, only that suffering has no purpose; it is merely the result of ignorance. Therefore, remove ignorance and suffering is eliminated.

Buddhist literature is filled with discourses on the causes of suffering and the conditions necessary for these causes. This writer has seen no mention of any purpose for suffering in Buddhist literature, and this seems to be quite

consistent with a Buddhist model which does not strive for a psychic balance of opposites, and which does not recognize an unconscious entity which has an autonomous and an almost ego-centered role in the psyche. One must remember, however, that Buddhism is not really concerned with the content of the psyche, with the images and emotions that come to bear on consciousness. Instead, it is concerned with what is behind the images and emotions. Buddhism and analytical psychology seem to be addressing two different levels of the psyche. The latter addresses a realm of content which may indeed have a teleological function, and the former addresses a level behind the images and feelings. Jung addresses psychic life, while Buddhism addresses what is behind psychic life, such as a belief in self, permanence, etc., which might condition the psychic life to which Jung attends. The issue seems to be whether or not the psychic life that Jung refers to as the "play of opposites" is the true ground of being, and if it is not, what happens to this psychic life when it is uprooted from a level beneath it? In the Review of Literature: Part II, this writer addressed Jung's belief that to escape from the opposties is to escape from life. This was Jung's fear, so he attended to life, to what he saw, to the opposites which support his teleological conception of neurosis. Buddhism, which addresses what is behind the psychic content to which Jung is interested, is without a conception of opposites,

and is without a notion of an unconscious entity. Therefore, it finds little room for teleology and can best be characterized as a causal theory of suffering.

Table 1 on the following page summarizes the comparisons made in this part of chapter 3.

Table 1

A Summary of the Comparisons of Jungian and Buddhist Ideas About the Structure and Dynamics of the Psyche

Jungian	Buddhist
psyche divided into realms with separate conscious and unconscious entities	psyche is undivided, a continuum ranging from conscious to unconscious
ego; ego as entity	conscious mind; ego as entity through illusion
self is union of opposites, conscious and unconscious	citta contains all opposites, conscious and unconscious; to be perfected
assumptions: wholeness, totality, balance	assumption: Right View, Right Understanding
unconscious is dispositional realm containing symbols as images, cannot be replaced with consciousness	unconscious is dispositional only, not a realm with contents; can be replaced with consciousness
psyche cannot be entirely apprehended by conscious mind	entire psyche (conscious contents and unconscious tendencies) can be apprehended by the conscious mind
two kinds of suffering: neurotic and normal	three kinds of suffering: bodily, mental and transpersonal
suffering is caused by a discrepancy between a conscious attitude and the trend of the unconscious	suffering is caused by ignorance and false views
unconscious should be assimilated into consciousness	unconscious should be perceived, defiling elements and unhealthy dispositions should be uprooted entirely
autonomous psychic complexes; too much control of unconscious by conscious ego leads to neurosis, moderate control	psyche need not remain autonomous; more emphasis on self-control, self-restraint

(continued)

unconscious has a causal and teleological function	unconscious has a causal function only
neuroses are teleological	neuroses are caused
own up to our many selves	disidentify from contents

Part II

Goals of Buddhist Practice and Jungian Analysis

This section examines and compares the goals of both Theravada Buddhism and Jungian psychotherapy. The aims of Buddhist practice will be examined under the following headings: Understanding, Destruction, Freedom and Detachment, Joy and Happiness, and Control. The goals of analytical psychotherapy in contrast to those of Theravāda Buddhism will follow, and a table summarizing this discussion will be presented at the end of this section.

Goals of Theravāda Buddhism

Understanding

The most fundamental Buddhist goal, and one which can also be considered a means to further goals, is understanding. Understanding, also called insight, which means awareness through personal experience, refers to the apprehension of the right view of man and his world, such as the intuitive perception of the doctrine of impermanence, anatta (no soul), or the dependent originations which lay out the various conditions supporting existence, and so on. Understanding the nature of the mind is a prerequisite for the achievement of all other Buddhist goals. For example, understanding can lead to the awareness that suffering can

be overcome, and it can also lead to the destruction of the defilements or "sinful" tendencies (āsavas):

> Here a person goes on experiencing the right stages of emancipation from time to time, and he having seen them through insight, some of his sinful tendencies are completely destroyed! (Law, 1969, p. 17)

An experiential understanding of the fundamental Buddhist principles is purported to lead to significant changes in temperament. For example, "if you understand that there is nothing which does not change, your attitude will change radically" (Dhiravamsa, 1977, p. 35). Such a change in attitude is synonomous with the abandonment of ignorance, and this abandonment is the natural consequence of understanding as stated in the Anguttara-Nikāya:

> What advantage, O priest, is gained by training in insight? Wisdom is developed. And what advantage is gained by the development of wisdom? Ignorance is abandoned (Warren, 1896/1963, p. 330).

It is important to note that ignorance, which usually manifests itself as unconscious and erroneous beliefs about ourselves and the world, is "abandoned," that is, it is let go and replaced with understanding. It is not a belief system or attitude to be integrated with consciousness. The two cannot exist equally within the human psyche, for in the Buddhist system the cultivation of one automatically supplants the other.

Destruction

Another goal of Theravāda Buddhism, inseparable and intimately connected with understanding, is destruction of

defilements, unwholesome tendencies, unhealthy factors, etc., which, by being rooted in greed, hatred, and delusion, serve to maintain suffering. There are different degrees of this destruction ranging from the eradication of unhealthy conscious factors, to the eradication of unwholesome dispositions lying beneath consciousness.

"Destruction" and "eradication" are powerful words. They have nothing to do with compromising or integrating, which are the powerful tools of analytical psychology. Rather, destruction means exactly that, the total and permanent uprooting of unhealthy factors and their unconscious dispositions. "At its [nirvana's] end point it's the complete eradication, at the deepest level, of the unhealthy factors from one's psychological economy" [emphasis added] (Goleman, 1981, p. 132).

Johansson (1970, p. 88) talks about dissolving dynamic psychic factors (desire, emotion) by a causal analysis of their origin. Such dissolution or destruction is a gradual process, with complete destruction being a final aim of Buddhism.

The removal of the fetters from one's psychological economy assumes that the healthy factors in the mind, such as pliability, proficiency, tranquility, etc. (Nārada, 1965), are cultivated in their place. This ultimate eradication of unwholesomeness and the total cultivation of profitable mind elements is synonomous with the attainment

of nibbana, which is the ultimate Buddhist objective. Johansson (1970) writes, "Nibbāna is the state of citta created when the obsessions and other imperfections have ultimately disappeared and have been replaced by understanding, peace, and 'health'" (p. 26).

One should note here that it is citta (mind) which is perfected by the dissolution of unhealthy elements and the preponderance of the healthy. This is in marked contrast to the Jungian view of self which does not entail the elimination of any psychic elements. The analytical view would no doubt assume this ideal quality of citta to be in a state of disequilibrium and out of touch with the shadow elements. Such a state of perfect citta might seem to be the ultimate in psychological health by some, a state of lifelessness by others, or an impossibility by a majority. The Buddhist doctrine, however, clearly adheres to the possibility of such an attainment. In the Anāpānasati Sutta it is written,

> There are bhikkhus, in this Order of bhikkhus, bhikkhus who are Arahats, in whom the cankers are destroyed, who have lived the life, done what is to be done, laid down the burden, reached the highest good, destroyed the fetters of being,[1] and through knowing rightly, are

---

[1]The ten fetters: 1) belief in personality; 2) uncertainty (doubt); 3) belief in rite and rituals; 4) lust (sensuous desires); 5) ill will; 6) greed for material existence; 7) greed for immaterial existence; 8) pride; 9) agitation (distraction); and 10) ignorance.

> liberated--such bhikkhus, indeed, are there, bhikkhus, in this Order of Bhikkhus (Ñānamoli, 1981, p. 3).

Freedom and Detachment

Freedom in the Buddhist sense generally means freedom from certain states of mind and includes freedom from emotional factors: "the important thing is to see clearly without preconceptions and misapprehensions, to see with freedom from emotional factors" (King, 1980, p. 19). To see with freedom from emotional factors means to see objectively, without attachment. This can also be seen as freedom from passion or affect, since such freedom is one characteristic of the arahant's mind according to Vajirañāna (1975, p. 20)

The word "passion" is somewhat ambiguous, but generally connotes an intensity of emotion. However, as Govinda (1971) indicates below, freedom may mean freedom from all emotion, an ideal which is not congruent with Jungian psychology:

> [The Buddha's enlightenment] was a state free from all emotions, yet it was not a passive indifference, a negative state of mind, but a very positive and powerful spiritual equilibrium (p. 62).

Johansson (1970) seems to be in agreement with this view when he says, "the perfect and purified citta is unemotional and stable" (p. 44).

Like "passion," the meaning of emotion is not clear. Certainly it includes unhealthy emotions such as anger,

fear, hatred, etc., but what about more positive emotions like love, happiness, and joy?

In order to understand the concept of emotion in Buddhism one might best characterize it as a state of attachment, and thus, for the same reason that attachment is to be abandoned, i.e., to attain freedom, emotion is to be abandoned.

> The most important thing in meditation is freedom. This is really the central point of meditation. Are we free or are we constantly carried away by something else? (Dhiravamsa, 1977, p. 18).

Being carried away by something else is an attachment considered unhealthy in Buddhism, and this attachment can express itself through any of the six senses: mind, feeling, taste, sight, hearing, and smell. One objective in Buddhism is to condition oneself to be free from the attachments of all of these six senses. When this is done "a certain person sees an object with the eye, but is not enamoured of its beauty . . . . In the same way he hears a sound with his ears, smells an odour with his nose, tastes with his tongue, feels an external object with his body, apprehends a mental phenomenon with his mind, but is not enamoured of its form and beauty" (Law, 1969, p. 36).

Until this freedom is achieved, the personality is determined by the objects around it, and it is bound to the suffering inherent in such attachment.

Joy and Happiness

Sometimes the goal of Buddhism is not expressed negatively as "detachment from," "freedom from," "destruction of," etc., but positively as the cultivation of joy and happiness. "The sacred scriptures have never been tired of pointing out that this cessation of suffering is supreme happiness and that every step towards that aim is accompanied by ever-increasing joy" (Govinda, 1971, p. 61).

"Joy implies buoyancy and concentration of mind" (Dhammasudhi, 1968, p. 39) and might be distinguished from emotion in the sense that the former is characterized by a lack of attachment, whereas the latter is not. Two qualities of the arahant mentioned by Goleman (1981) are "equanimity in all circumstances" and "calm delight in experience" (p. 132-33). Emotion is neither calm delight nor is it generally considered to be equanimous. But joy seems to connote both of these characteristics.

Control

Some writers suggest that the Theravāda Buddhist doctrine emphasizes control of the mind. For example, Johansson (1970) writes, "A disciple should be able to decide what ideas, even perceptions, should be allowed into his consciousness, and he should be able to keep other ideas out" (p. 91). And Wijesekera (1978) states that without such control man becomes "a slave of his own mind" so "one must have the mind under control (cittaṁ vasam vatteti) and

not allow the mind to get the better of one (cittasa vasena vetteti)" (p. 17).

But these statements are misleading because they suggest that Buddhism advocates direct control over the mind. Practitioners of Buddhism would prefer a more accurate term than "control," such as "training." Theravāda Buddhists advocate training the mind through meditation such that positive mental factors and equanimity of mind are cultivated and unwholesome thoughts are destroyed. In this sense there is indirect control over the mind, but this is so only to the degree that the mind is trained. "Training" suggests conditioning, guiding, and developing the mind, whereas "control" suggests extreme effort in a command and restraint of the mind. Although it could be argued that concentrative meditation involves restraint of the mind, the overall Buddhist objective is on mind development, and on a natural, effortless response to life. Thus, from the perspective of a Western reader, it would be more accurate to understand Buddhism as aiming toward a well-trained mind rather than a controlled mind.

Goals of Jungian Psychology With Reference to Buddhism

Understanding

The goal of understanding is a crucial objective of Buddhist psychology. It is also an important element of

Jungian psychology as well. However, there are some significant differences. In Theravāda Buddhism understanding is achieved through vipassanā meditation. Through this meditation the practitioner gains insight into the processes of mind which, for example, leads to the realization that there is no stable and permanent self. Buddhist understanding is not a search for meaning, but a search for connections, the subtle relationships between mind elements. But first, understanding must lead to the discovery of the distinct mind elements. These elements, which are the objects of understanding, are extremely subtle and demand a very concentrated or very mindful mind.

In contrast, the aim of analytical therapy "is a realization of unconscious content in order that compensation may be re-established" (Jung, 1921/1977, p. 420). The object of understanding in this case is psychic content. Jungians wish to understand the meaning of the content, as in the appreciation and understanding of dreams (Jung, 1943/1972, p. 111). Although this mental content is subtle in the sense that it is unconscious, it is gross in comparison with the Buddhist system which addresses that which is behind the content.

The search for meaning is never an objective of Theravāda Buddhist psychology, because this psychology does not conceive of suffering, in any aspect, as being teleological. There is no desire in Theravāda Buddhism to

understand the hints of the unconscious mind. Theravādins will recognize contents of mind which arise during meditation, but they will see no point in trying to understand these contents. The contents are simply recognized and let go as an effort is made to see behind them.

Destruction

The Buddhists very much want to see the unwholesome psychic elements destroyed. This destruction of the "bad" would produce an unhealthy disequilibrium in the psyche if we were to view this destructive operation in terms of the Jungian model. Whether such a psychic operation is possible is the first issue, but as the Review of Literature indicated, Jung had once admitted to the possibility of such an operation, questioning instead its implications for human life. Jung believed the joys of human life were contingent on their opposites: "All experience goes to show that beauty needs her opposites as a condition of her existence" (Jung, 1921/1977, p. 85). Moreover, "in our empirical world the opposites are inexorably at work and that, without them, this world would not exist" (Jung, 1958/1976, p. 727). "No one stands beyong good and evil," Jung said, "otherwise he would be out of this world. Life is a continual balancing of opposites, like every other energic process. The abolition of opposites would be equilvalent to death" (1969/1976, p. 620).

In one sense the balancing of opposites might be seen to be equivalent to equanimity of mind, one of the healthful states of mind to be cultivated in Buddhism, because Jung believed that a realization of the opposites would lead to their equilibrium. He refers to this equilibrium as a "suspension between opposites [which] gradually changes into the bilateral activity of the point in the centre." He goes on to say that "this is the 'liberation from opposites,' the nirdvāndva of Hindu philosophy" (Jung, 1956/1963, p. 223).

Jung seems to equate the phrase "liberation from opposites" with his notion of a balancing of opposites. It is not a transcendence of the opposites, but an optimal state of working with the opposites. The opposites are not denied, suppressed, or uprooted.

With respect to Buddhism, there are two issues that need to be addressed: First, there is without a doubt an objective of Buddhism to eliminate defilements, to totally uproot them. In this sense at least <u>some</u> opposites, the unhealthy factors, are purported to be destroyed. On the other hand, and this is the second issue, to be obsessed with joy, love, beauty, wonder, and all other "goodness," which could be considered a polar extreme of unhealthy elements, would be considered by Buddhists to be just as undesirable as being attached to the defiling elements. However, what is advocated in Buddhism is not an extreme, but always composure of mind, equanimity and tranquility.

For example, "in the case of Joy (sukha, somanassindriya), the presence of Tranquility means that Joy will be a 'tranquil happiness'" (Nārada, 1965, p. 82). In this sense the goal of Buddhism seems to be a middle way between the opposite extremes with non-attachment and equanimity as the center. This is similar to the goal of Jung, who wanted a cooperation between the conscious and unconscious and not a push-pull operation which would cast the individual from one extreme to another in a compensatory battle of wills. Yet, Jung's notion of cooperation is not the tranquility of the Buddhist mind in which the defilements are destroyed. Rather, this cooperation is a recognition of man with both beast and beauty as his nature, and being slave to neither as long as both are recognized. The beast empowered becomes vile attachment, while the beauty strengthened only empowers the beast and bonds, not frees, the individual to the opposites.

Liberation from the conflict of opposites was not denied by Jung, for he said, "individuation is a natural phenomenon, and in a way an inescapable goal, which we have reason to call good for us, because it liberates us from the otherwise insoluble conflicts of opposities (at least to a noticeable degree)" (Jung, 1958/1976, p. 723). But this liberation is not abolishment, for "the ordinary man stands between the opposites and knows that he can never abolish them" (Jung, 1969/1976, p. 620). Liberation from the

opposites in the Jungian sense is liberation from the conflict of opposites which is the "existence of two mutually antagonistic tendencies, both striving to drag man into extreme attitudes and entangle him in the world, whether on the material or spiritual level, [which] sets him at variance with himself and accordingly demands the existence of a counterweight" (Jung, 1921/1977, p. 217). This liberation does not exist in a denial, suppression, or destruction of part of ourselves, but in the recognition of our inner beast. "The beast is not tamed by locking it up in a cage" (Jung, 1921/1977, p. 213).

In Jung's view the opposites are inescapable and freedom lies in the middle path between the extremes. In Buddhism the extremes are eliminated also, but in addition, the defiling elements are uprooted so that they no longer belong to one's psychic economy.

In conclusion, let it suffice to say that there seems to be a qualitative difference between the Buddhist state of mind which manifests tranquility and equanimity with many unhealthy factors uprooted, and the Jungian state of mind which still contains the beast. Jung refuses to let go of the beast because to do so would be to let go of its opposite. Although Buddhist doctrine undoubtedly recognizes polarity in the world, they seem to deny its necessity in the phenomenology of mind.

To Jung the concept of opposites implies balance and completeness, whereas to Buddhists it does not. The difference between these two views might be best expressed by Jung himself who wrote, "For me the state of human wholeness is one of 'completeness' and not of 'perfection,' an expression which, like holiness, I tend to avoid" (Jung, 1976, p. 236).

But perfection seems to best characterize the Buddhist approach to this issue. This perfection seems to require a transcendence of the opposites, for the defiling elements of the human mind, which are taken for granted by Jung as necessarily inhabiting an equal portion of man's psyche, are seen by the Buddhists to be rooted in a deeper context of ignorance and are therefore capable of being entirely uprooted through Insight.

Freedom and Detachment

Freedom was partly addressed in Part I of this chapter, but it will be further elaborated here through the concept of detachment.

In reference to Buddhism, detachment means not clinging, and this has two meanings: 1) not trying to guarantee one's happiness by clinging to material and immaterial things which can never be permanent; and 2) being free from bias, that is, not being rigid in thought. Both of these meanings can be found to be goals of analytical psychology to a certain degree.

As to the first meaning of detachment Jung (1935/1976) writes,

> I call this fourth stage of the therapy of transference the objectivation of impersonal images. It is an essential part of the process of individuation. Its goal is to detach consciousness from the object so that the individual no longer places the guarantee of, or of his life, even, in factors outside himself, whether they be persons, ideas, or circumstances, but comes to realize that everything depends on whether he holds the treasure or not . . . . To reach such a condition of detachment is the aim of Eastern practices (p. 166).

Although Jung never addresses the notion of impermanence, which provides the rationale for this goal of freedom in Buddhism, this goal in the Jungian sense seems identical to the idea of detachment in Theravāda Buddhism.

The second meaning of detachment, i.e., freedom from bias, implies objectivity, for only when we are free from rigidity can we open ourselves up to alternative ways of perceiving the world. This objectivity is also a goal of analytical psychology:

> Emotional ties are very important to human beings, but they still contain projections, and it is essential to withdraw these projections in order to attain to oneself and to objectivity . . . . Only through objective cognition is the real coniunctio possible (Jung, 1965, p. 296-97)

The differences between analytical psychology and Buddhist psychology regarding the goal of detachment pertain less to the goal itself than to the dynamic processes behind the goal. For example, although both Jungians and Buddhists may characterize attachment as possession, in Buddhism there is no one who possesses us. In analytical psychology,

however, the perception is different: "Wherever we are still attached, we are still possessed; and when we are possessed, there in one stronger than us who possesses us" (Jung, 1929/1976, p. 38).

Once again the analytical entity emerges who must somehow be appeased. In this case, the "entity theory" does not create a difference in goals between the two schools, but because of the differences in dynamics behind the goals, the strategy for reaching toward this detachment is different. This will be addressed further in Part III.

Joy and Happiness

Because suffering is more or less the opposite of happiness, and because Jung believed that as "light and shadow are complementary . . . so are suffering and joy" (1976, p. 268), it follows that happiness cannot be the aim of analytical psychology. To seek happiness would mean to deny its counterpart (suffering), a separation which Jung believed was impossible, or at least undesirable. In a letter to V. Subrahamanya Iyer in 1938 Jung (1976) addresses this subject of happiness and suffering. It is partly produced below as a good summary of his position on this issue:

> It is self-evident that there can be no happiness unless there is suffering. The German philosopher Schopenhauer said that happiness is merely the end of suffering. This is a somewhat negative definition. Inasmuch as suffering is a very positive condition happiness must be an equally positive one too. But unfortunately the fact is that the two cannot exist

> without each other. So much so that happiness easily turns into suffering even as the most intense suffering can produce a sort of superhuman happiness. They are a pair of opposites that are indispensable to life (p. 247).

The goal that supercedes joy and happiness in Jung's system is the goal of completeness or wholeness. If this leads to happiness at times, it is appreciated; if it leads to suffering, it is accepted. Happiness cannot be sought without its counterpart. For this reason, wholeness becomes the aim of analytical psychology.

Control

The issue of control in analytical psychology was partly addressed in the Review of the Literature: Part II. It should be apparant that Jung considered attempts to control the unconscious to be a dangerous activity which only serves to rile the unconscious tocompensatory battle. Moreover, because Jung adhered to a notion of autonomous psychic forces, he believed the will was limited in its control over the psyche:

> It [will] cannot coerce the instinct, nor has it power over the spirit, in so far as we understand by this something more than the intellect. Spirit and instinct are by nature autonomous and both limit in equal measure the applied field of the will (Jung, 1946/1978, p. 183).

Jung did not believe that the instincts can be coerced, at least not without dire consequences for Westerners. What is to be controlled is the extreme wrath of the unconscious, its possessive nature.

Theravādins agree with Jung that the mind cannot be directly controlled. But they depart from Jung's thought in asserting that the mind can be trained in such a way that unwholesome thoughts can be depotentiated or eliminated entirely while wholesome thoughts are cultivated in their place. According to the Theravāda view, one need not be at the mercy of autonomous psychic forces. The distinction between the two views is one of degree, the degree to which psychic forces remain autonomous.

Further Goals of Jungian Psychology

Addressing Jung's goals by comparing them to those of Theravāda Buddhism does not yield a complete picture of the goals of Jungian psychology. The processes of assimilation and individuation must also be explored, since these are indigenous and important elements of Jungian psychology and psychotherapy. Much of what is contained by these two objectives has already been addressed. However, at least a brief and more direct treatment of them is warranted.

Assimilation

Jung said, "everything must be done to help the unconscious to reach the conscious mind and to free it from its rigidity" (1936/1977a, p. 537). He referred to this process as "assimilation" and considered it to be "the aim of psychotherapy" (1952/1956, p. 442). The process aims at making the center of the total personality the self, a point

midway between the conscious and the unconscious (Jung, 1928/1972, p. 221). However, this process of shifting the center of the total personality to the self was considered by Jung to be a never-ending process. The ego can effect a closer and closer approximation of the self, but it can never be entirely identical with it (1951/1978, p. 23).

The immediate purpose of approximating the self is to become more amenable to the goals of the unconscious. Jung (1928/1972) believed that there are "psychic goals that lie beyond the conscious goals" (p. 215). Therefore, by approximating the self, which is partly unconscious and partly conscious, the individual reaches toward a state of equilibrium in which the conscious and unconscious goals are given equal expression. It is the individual as a totality of opposites which is given utmost importance in Jung's system, and "only when the unconscious is assimilated does the individuality emerge more clearly" (Jung, 1916/1972, p. 297).

Individuation

Individuation is the ultimate goal of analytical psychotherapy. It is "individuality in the highest sense" in which "the patient becomes what he really is" (Jung, 1935/1977, p. 10). One divests "the self of the false wrappings of the personal on the one hand, and of the suggestive power of primordial images on the other" (Jung, 1928/1972, p. 174). By this Jung means that one lives a

balanced psychic life free from the "egotistical bundle of personal wishes, fears, hopes, and ambitions which always has to be compensated or corrected by unconscious counter-tendencies" (Jung, 1928/1972, p. 178). In addition, one's life is steered by internal values as opposed to rigid rules and values imposed upon one by the external world. To live from within necessitates that one understand oneself. Self-knowledge and assimilation are therefore the essential processes leading toward individuation. But since individuation is the gradual approximation of the self, it is never completed.

By living from internal values, people become the individuals they really are. All individuals are different: "the shoe that fits one pinches another; there is no universal recipe for living [emphasis added]. Each of us carries his own life form within him--an irrational form which no other can outbid" (Jung, 1931/1954, p. 41).

In prescribing a universal recipe for living, Theravāda doctrine contradicts the emphasis above, and in this sense individuality does not become one of the aims of Theravāda Buddhism. But this does not mean that all beings who follow the Theravāda recipe for living and reach enlightenment, detachment, true understanding of the world, etc., are alike. This is not the case, for the arahants (enlightened ones) were known to be individuals having their own recognizable personalities like anyone else. Addressing this issue

Johansson (1970) says, "There are individual differences also with regard to traits in which an arahant should be perfect, e.g. knowledge, understanding, and envy" (p. 127).

Although individuality in the sense of individual uniqueness is not denied in Buddhism, individuality as an entity is denied, most specifically so:

> Herein, it should be understood that one of the benefits of the mundane development of understanding is the removal of the various defilements beginning with the (mistaken) view of individuality (Buddhaghosa, 1976b, p. 819)

It would seem, therefore, that an emphasis on individuality in Buddhism would be antithetical to the Buddhist position and a hindrance to the realization of anattā (no-self).

Developmental Considerations

The goals of analytical psychology depend considerably upon the age of the individual as Jung indicates below:

> Our life is like the course of the sun. In the morning it gains continually in strength until it reaches the zenith heat of high noon. Then comes the enantiodromia: the steady forward movement no longer denotes an increase, but a decrease in strength. Thus our task in handling a young person is different from the task of handling an older person (Jung, 1943/1972, p. 74).

Jung believed that the age of the patient is "a most important indicium." (Jung, 1931/1954, p. 39). A young person (less that forty years old) can be handled quite well using the ideas of Freud and Adler which promote a normal level of adaptation (Jung, 1931/1954, p. 38-39).

> The life of a young person is characterized by a general expansion and a striving towards concrete ends; and his neurosis seems mainly to rest on his hesitation or shrinking back from this necessity. But the life of an older person is characterized by a contraction of forces, by the affirmation of what has been achieved, and by the curtailment of further growth (Jung, 1931/1954, p. 39).

Jung considered individuation generally to be a privilege of the older person. The younger individual has no time to look inward, being preoccupied with receiving a fortune, rasing a family, and becoming established in the world.

Theravāda Buddhism makes no distinction between the young and the old; the goals are the same. In fact, Theravādins might argue that the goals of the younger person, as perceived by Jung, are rooted in attachment, ignorance, and so on. The need to secure wealth, the strive for power, the sexual struggles, etc., can easily be seen to be rooted in ignorance. Thus, the young and the old have the same objective in Buddhism: the alleviation of suffering, a universal concern which is not peculiar to any age group.

Final Remarks

One must realize that the differences between these two schools of thought stem logically from certain assumptions about the structure of the psyche. Jung's goals stem logically from a theory of opposites which comprises the

ultimate context of the human psychological condition. The Buddhist goals stem from a more causal paradigm of the psyche which allows, in theory at least, for the uprooting of certain psychic factors which Jung believed are inevitable.

Other than the differences in the conception of psychic structure and dynamics, the disparity in goals can be attributed to differences in the definition of mental health. As Goleman (1981) states, sanity in Theravāda Buddhism is "the presence of healthy factors and the absence of unhealthy" (p. 129). Jung, on the other hand, stresses totality and the expansion of consciousness which results from it. Actualizing the complete individual is what is important, with healthy factors taking a secondary role at best.

Some writers suggest that the Theravādins may have a different world view which does not support some Western notions of mental health. For example, Johansson (1970) writes that in the Buddhist texts the arahants (enlightened saints) "are tempted or frightened by Māra or that they dream of beautiful fairies," (p. 128) which suggests to him that "some traces of the old desires and insecurities were still there and found their outlet in the only way still permitted to them: projected as external appearances. Since they were seen as external facts, they were accepted and could even be described in the texts" (p. 128).

Johansson (1970) also writes that self-assertion and defense mechanisms "in the arahants were normal and permitted" (p. 129). If this is correct, then the Buddhist ideal, which is represented by the arahants, is not the Western ideal and suggests a difference between East and West in what constitutes mental health. Perhaps, as Johansson suggests, the Buddhist ideal of perfection is a myth. But as Boss (1965/1979) writes about Indian sages, its possibility still remains:

> I was forced to the conclusion that in them there is nothing at all evil, covetous, destructive, fearful, guilty, or dark, to be consciously controlled and unconsciously repressed. No matter how carefully I observed the working lives of the holy men, no matter how ready they were to tell me about their dreams, I could not detect in the best of them a trace of a selfish action or any kind of repressed or consciously concealed shadow life (p. 187).

The following table summarizes the comparisons made in this section.

Table 2

A Summary of the Comparisons

of Jungian and Buddhist Goals

Jungian	Buddhist
attain understanding defined as self-knowledge; no right view, all views are relative	attain understanding defined as right view of man and the world; there is a right view
approximate ego to the self and achieve wholeness and completeness	perfect citta by replacing unhealthy factors with healthy factors
rid one of neurotic suffering caused by wrong attitudes	rid one of all mental suffering: neurotic and normal
assimilate unconscious contents to consciousness	uproot defiling elements, let go
opposites cannot be broken, opposites are ultimate context of psychological experience	no psychic model based on opposites, assumes unhealthy elements have causes which can be eliminated
integrate and recognize defilements in ourselves and thereby remove some of their influence	eradicate defilements
compromise "defiling" elements	no compromise with defiling elements
shadow elements cannot be removed from psychological economy	remove unwholesomeness from psychological economy
detach consciousness from the object	detach consciousness from the object
freedom from possession by the unconscious and extremes of opposites	freedom from unhealthy states of mind, emotional factors, and passion
equilibrium	equanimity

(continued)

joy and happiness secondary to wholeness and individuality	joy and happiness as a result of non-attachment are primary
individuality, individuation	no emphasis on individuality in the Jungian sense
acknowledge the unconscious to achieve passive control of the mind to the extent necessary to avoid empowering the unconscious	train the mind through meditation practice to cultivate positive mental factors and equanimity and to destroy unwholesomeness
understanding is a search for meaning, understanding the hints of the unconscious mind	understanding is analysis, a search for connections and causes between mind elements
realization of unconscious content	content recognized but emphasis on what is behind content
balance of opposites	non-attachment to either extremes
objectivity	objectivity
unconscious goals	no unconscious goals
goals depend upon the individual's stage of life	goals independent of stage of life

Part III

Techniques and Strategies for Mental Health

This section is not intended to be a manual for Buddhist or Jungian approaches to mental health, but only a concise exposition comparing some of the more basic elements of these two strategies. There are numerous books already published on just Theravāda or Jungian methods, so it is not the intent to reproduce that material here.

Buddhist Methods

The Buddhist technique for the alleviation of suffering consists essentially of three major practices: virtue (sīla), concentration (samādhi), and understanding (paññā). These three divisions comprise over eight hundred pages in The Path of Purification (Buddhaghosa, 1976a & 1976b), and the reader is referred to this classic text for a very detailed presentation of these three practices.

Virtue

Virtue, hereafter referred to as "sīla," means "moral conduct," and consists of ten items of good character:

1. abstinence from taking life
2. " " taking what is not given
3. " " adultry
4. " " telling lies
5. " " slander

6. abstinence from harsh or impolite speech
7. " " frivolous and senseless talk
8. " " covetousness
9. " " malevolence
10. " " heretic views

The purpose of sīla practice is to provide a firm ground for the practice of concentration and understanding (insight). It is "designed to produce a calm and subdued mind" (Goleman, 1977, p. 209), and it is in this sense that it is an "indispensable precondition" (Johansson, 1970, p. 81) to concentration and insight practices.

Specifically, one who practices sīla "will acquire self-confidence, inward purity, absence of external fear, and thereby mental serenity, factors which are imperative for ultimate success in meditation" (Vajirañāna, 1975, p. 3).

Initially, sīla must be practiced with effort. However, eventually the practice itself, along with meditation, will allow sīla to flow effortlessly as a natural part of one's being in the world.

The notion of sīla has no religious orientation; it is simply based on a Buddhist realization that moral behavior leads to fortunate consequences, and immoral behavior has the opposite effect, binding one more firmly to the state of suffering. Thus sīla assumes a dichotomy between good and

bad action and thought and has its center in a notion of absolute views, i.e., sīla is not relative.

The notion of any absolute morality is contrary to Jung's thought. On good and evil he (1948/1977) writes, "Evil is a relative thing, partly avoidable, partly fate, just as virtue is, and often one does not know which is worse" (p. 197). Other evidence which supports this contention that Jung was a moral relativist emerges through his work on individuation. Jung stressed the importance of actualizing the complete individual. Such actualization involves getting in contact with one's true, unique nature, to discover the laws that are peculiar to oneself, "otherwise [one] will get lost in the arbitrary opinions of the conscious mind and break away from the mother-earth of individual instinct" (Jung, 1935/1954, p. 10). Because of this stress on individuality, collective values do not always apply as they may be contrary to the particular needs of an individual.

Morality becomes an element of Jungian psychology only when it can be defined as "acting true to one's individual nature," as opposed to adopting conventional standards of belief and practice. Although the Buddhists acknowledge that one will effortlessly act in accordance with sīla principles when one gains self-knowledge, at the same time they believe sīla precepts to be objective and beneficial

for all individuals, something which Jung would certainly refute.

Concentration

The second element of the Buddhist technique is concentration. Concentration is essential to the path of insight or understanding, because it involves the ability to hold the mind steady on a particular object or process. Without this ability, insight meditation would be impossible.

There is also a path of concentration, however, which involves concentrative meditation and which has a rather controversial standing within the Buddhist system of meditation. On the one hand, it is seen as a prerequisite to the more valuable insight meditation practice, since it trains the mind in concentration for more efficient practice of insight (vipassanā). But on the other hand, an approach to the ultimate goal of nibbāna, and its concomitant suffering, can be achieved without undertaking the path of concentration. Those adepts who adopt this latter strategy are referred to as "dry visioned saints." They develop the concentration necessary for vipassanā as they practice, without first going through the entire concentration/jhanic path.

Confusion about the role of the concentration path in Buddhism corresponds to the arguments about its origin within the Buddhist tradition. King (1980, p. 41) questions

its indigenous relationship to Buddhism and suggests that it may have been a later development influenced by the older and more established Hindu tradition. But this is debatable and irrelavant for the purposes of this paper, because concentrative meditation is a significant element of the Theravāda tradition today.

Concentrative meditation, also know as samādhi meditation, "consists in achieving the utmost one-pointedness of thought upon a given subject of solutary nature, and then raising one's conception of the subject to an abstraction . . . . Consciousness is raised from a lower to a higher plane with the elimination of its inferior tendencies which are called Nīvarana, Hindrances" (Vajirañāna, 1975, p. 4)

These hindrances are sensuous desire, ill will, worry and restlessness, sloth and torpor, and doubt. Their elimination through the practice of concentration produces a very tranquil mind, but the path of concentration does not eliminate the kilesās, i.e., greed, hatred, and delusion, nor does concentrative meditation eliminate the āsavas, mental traits of the mind which are sensuality, desire for external existence, false views, and ignorance of the nature of life:

> Concentration is the result attained by mental discipline that is still acting upon the surface level of the consciousness, and cannot of itself cope with the residual dispositions (āsavas) of the mind; nor can

> it dispel ignorance and uproot the causes of miseries of existence (Vajirañāna, 1975, p. 341).

There are forty subjects of concentrative meditation (see Appendix A), some which are better suited for one person than another depending on one's temperament. According to the Path of Purification (Buddhaghosa, 1976a) there are six kinds of temperament: greedy temperament, hating temperament, deluded temperament, faithful temperament, intelligent temperament, and speculative temperament. A combination of these will yield many more types. A person with a greedy temperament, for example, would be better off meditating on a different subject than one who has a hating temperament, for meditation subjects can be used "to overcome specific, even if temporary, weaknesses or hindrances in the meditator's attitude" (King, 1980, p. 33). For example, one who is possessed by lust for the body might be advised to meditate on a corpse in order to remove such attachment to the body.

The role of concentrative meditation in the Theravāda system seems to be limited, with its greatest asset being its ability to train the mind in one-pointedness, a high level of concentration which will facilitate the practice of vipassanā (insight) meditation. However, its other positive effects, e.g., tranquility and the removal of hindrances, are certainly not without merit.

Understanding

Buddhism offers more than just a temporary solution to the problem of suffering. Their ultimate approach is the path of understanding, also known as insight, wisdom, or vipassanā meditation.

Unlike the practice of moral conduct and concentration, the practice of insight deals more directly with our psychological experience--a central feature of Jungian methods. Because of this, and because it is the Theravāda method, a comparison of this approach with the major techniques of Jungian therapy will yield a fair comparison between these two systems.

The practice of insight is purported to lead to "intuitive perception," or experiential understanding into the nonrelative truths of Buddhism. Without such intuitive perception one's attitude toward the world, and the result of that attitude, i.e., suffering, will not change.

The meditation procedure is an acute analysis of reality which demands a highly concentrated mind. The vipassanā meditation scheme offers many variations of subject matter, but it is not wihin the scope of this paper to outline the entire vipassanā approach. Instead, the emphasis to follow will be on the process of analysis which is common to all the vipassanā schemes. For it is this general treatment of reality which differs from Jungian practices.

By the term "analysis" or "investigation" of vipassanā meditation is "meant steady contemplation so as to penetrate through to Reality, thrusting aside the veils of appearance. In investigating, one must note what the object or event is, how it arises, how it is caused, how it dies away or ceases, and in particular how to overcome and master it" (Dhammasudhi, 1968, p. 40).

In vipassanā meditation one simply observes "all the sensations--heat, cold, itching, vibration, lightness, heaviness--and the associated feelings as they arise, without clinging or condemning or identifying with them" (Goldstein, 1979, p. 17). This practice "reveals that everything is impermanent and there's no self. And you realize that seeking and clinging to satisfactions are actually the source of suffering" (Goleman, 1981, p. 12).

The process of vipassanā meditation can be described as detached awareness. At first the awareness is simply recognition of mental states. As awareness increases with practice, subtler levels of the mind are perceived and mental states are broken down into more refined elements. Thus vipassanā meditation leads to a greater and greater awareness of mental states.

The detached awareness that is so characteristic of vipassanā meditation is contrary to the Jungian therapeutic approaches. Jung's methods will be addressed briefly below, followed by a comparison of Jungian and Buddhist techniques.

Jungian Methods

The all encompassing goal of analytical psychology is to bridge the gap between the unconscious and conscious minds. The two major strategies for accomplishing this are dream work and active imagination. Both of these approaches are similar in that they involve and encourage the expression of the unconscious mind and the conscious awareness and participation in that activity.

Dreams

Dreams are the voice of the unconscious according to Jung, and they are largely compensatory in nature. They have the effect of compensating for an extreme conscious attitude by producing dream content contrary to that attitude. Dreams also have the function of communicating the attitude of one's conscious mind to one who is unaware of his conscious predicament.

Since the unconscious speaks through dreams, and since neurotic suffering was defined by Jung as a conscious/unconscious conflict, it was natural for Jung to turn to the dream during therapy when he didn't know what else to do. In doing so, he hoped that the dream would give him and his patient a message or clue about his patient's psychic state of affairs.

Listening to the dream can, in addition to providing a message, be therapeutic in itself. This listening can take

many forms from simply noticing the dream, to amplifying the dream content by responding to the content with personal and collective associations (see Mahoney, 1966, pp. 161ff). This elaboration, Jung thought, often diminishes the intensity and frequency of the dream (Jung, 1946/1978, p. 202). It serves to integrate the unconscious content with consciousness and to restore the broken connection between the conscious and unconscious minds (Jung, 1973, p. 416). Jung had no real theory of dreams or any notion as to how they arise. He only knew that if we meditated upon the dream, "if we carry it around with us and turn it over and over, something almost always comes of it" (Jung, 1931/1954, p. 42).

Jung perceived the limitation of his dream work against the background of active imagination. In active imagination "the material is far more rounded out than the dreams with their precarious language. And it contains much more than dreams do; for instance, the feeling values are in it, and one can judge it by feeling" (Jung, 1935/1976, p. 173). Active imagination also has an advantage by not being dependent upon the dreamer's ability to recall and remember his dreams. Moreover, the use of active imagination in the later stages of analysis "replaces the dreams. The images anticipate the dreams and so the dream material begins to peter out" (Jung, 1935/1976, p. 172).

In Jung's system the unconscious seems to express itself in three major ways: projection, dreams, and active imagination. A decrease in one mode seems to have the effect of increasing the expression of the other modes. Since dreams are inferior to active imagination, and since projections are undesirable, active imagination seems to be the preferred approach in Jungian therapy for integrating the conscious and unconscious, assuming the individual is capable of the technique.

Active Imagination

Jung (1936/1977b) defines active imagination as "a sequence of fantasies produced by deliberate concentration" (p. 49). It serves to clarify the affect and, by bringing it to consciousness, makes it more understandable (Jung, 1957/1978, p. 82).

Jung (1928/1972) explains the effect of active imagination more specifically below:

> Continual conscious realization of unconscious fantasies, together with active participation in the fantastic event, has, as I have witnessed in a very large number of cases, the effect firstly of extending the conscious horizon by the inclusion of numerous unconscious contents; secondly of gradually diminishing the dominant influence of the unconscious; and thirdly of bringing about a change of personality (p.219).

The theory behind active imagination is that the unconscious provides the impetus for most of our thoughts and fantasies. Persons "often fall into the error of thinking they have created these fantasies, whereas in

reality the fantasies have merely occurred to them" (Jung, 1935/1954, p. 11). Given this autonomy of the unconscious and its important role in producing thoughts and fantasies, Jung believed that if we concentrated on a mental picture without interrupting the natural flow of events, the unconscious would produce a series of images which make a complete story (Jung, 1935/1976, p. 172).

Specifically, the technique is to "concentrate one's attention on some impressive but unintelligible dream-image, or on a spontaneous visual impression, and observe the changes taking place in it. Meanwhile, of course, all criticism must be suspended and the happenings observed and noted with absolute objectivity" (Jung, 1941/1977, p. 190). However, merely watching the images has no real effect; instead, the person should become an active participant in the fantasies:

> The piece that is being played does not want merely to be watched impartially, it wants to compel his participation . . . . [the patient] is encouraged by his analyst to take part in the play and instead of just sitting in a theatre, really have it out with his alter ego . . . . This process of coming to terms with the other in us is well worthwhile, because in this way we get to know aspects of our nature which we would not allow anybody else to show us and which we ourselves would never have admitted (Jung, 1956/1963, p. 496).

A Comparison of Jungian and Buddhist Methods

Active imagination has three important characteristics: 1) it encourages participation of the subject in his fantasies (attachment); 2) it emphasizes the content of the

fantasies (content); and 3) it reduces all experience to mental images or fantasies (conceptualization). Each of these three characteristics contradict the vipassanā meditation approach of Theravāda Buddhism and is addressed separately below:

Attachment

The aim of vipassanā meditation "is to hold the attention steady on each event as it happens, but not to follow it with imagination" (Dhiravamsa, 1977, p. 152). By following events with imagination one becomes preoccupied with mental content and objective detachment is lost. It might be argued that Jung's method does allow objective detachment, but this is so only to a degree. Jung himself seems to admit this when he said, "Although to a certain extent he [one engaged in active imagination] looks on from outside, impartially, he is also an acting and suffering figure in the drama of the psyche" (Jung, 1956/1963, p. 529). Thus, to a "certain extent" there is objectivity and detachment, but not nearly to the extent as that desired in Theravāda Buddhism.

As the "suffering figure in the drama," Jung encourages a reaction from the patient to his unconscious-inspired fantasies. But in Buddhism, "when you react to something it means that you get involved with it and start applying interpretations to what happens" (Dhiravamsa, 1977, p. 20). Becoming involved in psychic experience and interpreting

that experience is exactly that attachment which the Theravādins are trying to discourage during meditation. Although Jung emphasized that it was only through not interpreting the natural flow of events that the unconscious will produce images to make a complete story (1935/1976), the very act of reacting to the images as an "acting and suffering figure" assumes an interpretation of events to which one is reacting. This sort of interpretation is not practiced in vipassanā meditation which de-emphasizes mental content in favor of the process behind it.

Content

Jung seems to fixate at the level of content, because it contains the message or theme of the unconscious. There is no emphasis in Jung to go behind the content to the contextual level of thought itself. Jung never addresses this level; he only addresses the next step up--the content of thought. In vipassanā practice, however, any thoughts that come up are simply noted as thoughts, not as content. "For instance, if we are distracted by thoughts we acknowledge this: 'thinking--thinking--thinking,' or 'wandering thoughts--wandering thoughts--wandering thoughts.'" (Dhammasudhi, 1968, p. 55). Goldstein (1979) also makes this point below:

> To meditate upon thoughts is simply to be aware, as thoughts arise, that the mind is thinking, without getting involved in the content: not going off on a train of associations, not analyzing the thought and why it came, but merely to be aware that at the

> particular moment "thinking" is happening . . . . Observe the thought without judgment, without reaction to the content . . . . The thought is the thinker . . . . It comes uninvited (p. 27).

The above passage by Goldstein, although not intending to contradict Jung, seems to do so with just that purpose in mind, and it perfectly illustrates the difference between active imagination and vipassana approaches.

Associations

In his passage above Goldstein states that meditation does not entail "going off on a train of associations." To this, Jung's method of active imagination has some similarity. Jung thought "fantasy must be allowed the freest possible play, yet not in such a manner that it leaves the orbit of its object, namely the affect, by setting off a kind of 'chain reaction' association process" (Jung, 1957/1978, p. 82). Thus, associations outside the orbit of the object are not allowed. Inside the orbit of the object associations must take place, however, if a story is to develop. Therefore, Jung's method is a compromise between a total check of associations (the Buddhist method), and a completely unchecked chain of associations.

Conceptualization of Experience

From the Buddhist perspective, Jung's active imagination would likely be seen as being one step removed from the actual experience itself. For example, Jung (1956/1963) says, "You can also use a bad mood as a starting

point, and then try to find out what sort of fantasy it will produce, or what image expresses this mood" (p. 495-96). This process of expressing moods via images and other creative activity can be considered, from the Theravāda perspective, an interpretation of the mood, a conceptualization of it. Govinda (1971) expresses the Buddhist view of conceptualizing experience below:

> The essence of the practice is to bring the mind to an experiential level rather than a conceptual one. Visualization of the breath is a concept. That's not what's happening: that's a projection on to it. The idea is to be with the experience of the sensations of the breath, not creating a concept around it (p. 16).

Jung's system concerns symbols, content, messages, etc., all which require mental imagery. But objects of vipassanā meditation include mental processes, hearing, and bodily sensations, none of which, as Govindā indicates above, are to be visualized.

Danger of Therapy

Jung admitted to some danger in his system for certain psychologically predisposed individuals. He said his method of active imagination "is not entirely without danger, because it may carry the patient too far away from reality" (Jung, 1936/1977b, p. 49). When the therapist works with a patient whose psychic state is in great disequilibrium, the process of active imagination has the potential to unleash more unconscious content than the conscious ego can handle. The assumption behind this view

is that the individual will necessarily identify with this newly emerging unconscious material. In the Buddhist system, however, identification is not practiced. Instead, the emphasis is placed on objective detachment, and therefore a danger of unconscious content "carrying the patient too far away from reality" is not perceived--at least in theory. Amodeo (1981) cites an instance of a meditator who became overwhelmed by the feelings and content arising during her meditation practice:

> During meditation this subject . . . developed a strong tendency to dissociate from her current experience, which sometimes produced an intense fear. She would often experience a vague, diffuse state which led to a fear of going crazy (p. 149).

It is apparent that the subject did not remove herself from her fear so as to make fear the object of her meditation. In this sense she was not practicing meditation correctly. Dhiravamsa (1977) would have addressed this issue as follows:

> When one becomes aware of something of which he or she was previously unaware, fear may take over. What is the wisest thing to do when this happens? Enquire at once into what is frightening you. Look at it and do not run away from it (p. 94).

The ability to always disidentify from experience would no doubt be questioned by Jung who considered the unconscious to be a powerful and overwhelming force under certain circumstances. This is not the Buddhist conception, and, at least in theory, such a danger is not perceived by Buddhists if one practices meditation correctly.

Diagnosis

In spite of the many differences between the Buddhist and analytical psychological approaches, there are some surface similarities between the two. For example, neither the Buddhist nor the Jungian systems emphasize diagnosis.

> The diagnosis is a highly irrelevant affair since, apart from affixing a more or less lucky label to a neurotic condition, nothing is gained by it, least of all as regards prognosis and therapy (Jung, 1945/1954, p. 86).

Although Jung might distinguish between those who are ready for active imagination and those who are not, in both the Jungian and Buddhist systems diagnosis has little meaning: the treatment for any suffering is going to be largely the same as that for any other kind of suffering. Jungians will usually work with dreams and active imagination, and the Theravādins will generally practice vipassanā meditation--in spite of any diagnosis. Within each system treatment for individuals is the same. Jung believed that diagnosis only serves to distinguish between psychoneuroses and organic conditions, and one would assume such a distinction would also be useful for Buddhists who do not purport to treat organic conditions through meditation.

There may be more room for diagnosis in Buddhism if one considers the concentration path, in which the object of meditation is determined by an individual's particular distribution of unhealthy factors. King (1980) says that the choice of subject "makes no real difference" (p. 31),

yet he recognizes that some meditation subjects are better suited for some individuals than others. Nevertheless, it seems safe to conclude that diagnosis plays no significant role in either the Buddhist or Theravāda systems.

Final Remarks

The differences between the Jungians and Theravāda methods can be attributed to their differences regarding goals, psychic structure, and psychic dynamics. Since Jung would probably understand a bad mood to be rooted in a wrong attitude and intimately connected with an unconscious disposition, it is natural for him to want to let the unconscious speak and thereby facilitate assimilation. And since symbols as images are the communication medium of the unconscious, it becomes logical to encourage a departure from the mood, for example, to the image of the mood. Because understanding the unconscious entity is Jung's focus, images become paramount.

Theravāda Buddhism does not want to understand an unconscious entity, but to understand what is behind all of our feelings, moods, and suffering in general. Unlike the Jungian approach, there is no element of synthesis in Theravāda Buddhism.

To Jung the cause of neurotic suffering is disequilibrium, to the Theravādins it is ignorance, and for this reason the techniques are so different. But "different"

does not do justice to this comparison, for in fact, the two systems, at least in theory, appear to be opposites.

The following table summarizes the comparisons of this section.

Table 3

A Summary of the Jungian and Buddhist

Techniques for Mental Health

Jungian	Buddhist
relative morality, external moral criteria may be incompatible with individual needs for development	sila, assumes dichotomy between good and bad, absolute morality; instills self-confidence, absence of external fear, serenity
relative morality is natural expression of the psyche	sīla flows effortlessly
morality is a psychological edict	sīla is a psychological edict, not religious
individual path	one path
treatment strategy is basically the same for all individuals (barring the distinctions between young and old adults)	treatment strategy basically the same for all individuals
no comparison	concentration, prerequisite to insight; concentration objects more suitable for some than others depending on one's temperament
not concerned with tranquility	concentration produces tranquil mind, temporary effects
working with dreams	no working with dreams
personal and collective amplification	no such elaboration
active imagination: identification, reaction, and associations encouraged within the subject matter	insight meditation: disidentification non-reaction detached awareness, no associations

(continued)

active imagination extends conscious horizon, adds conscious content, changes personality	vipassanā subtracts fixations, cultivates wisdom at the expense of ignorance, changes attitudes, uproots defilements
fixates at the level of content	content not important
conceptualization of experience	remains with experience
some danger in the system	theoretically no danger in the system
gradual progress	gradual progress
diagnosis not used	diagnosis not used

Chapter 4

A Case-Study Approach

The previous material was a theoretical essay about the differences between Jungian and Theravāda approaches toward suffering. This chapter describes an inquiry about these differences through a case-study method.[1] This method has been useful in illustrating differences among the various theoretical orientations of the West, e.g., Jungian, psychoanalytic, and behavioral models,[2] but it has not yet been used to contrast any Eastern with any Western perspective. However, there is no reason that this strategy would not also be practical for making an East-West comparison, namely, that between the Theravāda and Jungian schools of thought. This approach is presented below and will supplement the theoretical examination presented earlier.

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[1]"Case-study method" as used here refers to an analysis of persons by therapists who rely upon a diagnostic interview and minimal background information on each client.

[2]For example, Freud's case of "Little Hans" is often presented with more than one interpretation to illustrate the differences between the psychoanalytic and behavioral schools of thought. Jungian and psychoanalytic dream theories have also been compared in a similar way using dream material from either Freud's or Jung's patients.

Method

Interview Questions

Three persons utilizing mental health counseling services were interviewed in order to obtain information about them which would be useful to both Jungian therapists and Theravāda meditation teachers in their analyses of these three subjects. Because it was uncertain as to what information would be valuable to a particular therapist, the same information had to be presented to both groups rather than modifying the interview questions to suit each analyst.[3] Identical information was also presented in order to have a standard set of data as information for comparison purposes. Dream and T.A.T. (Thematic Apperception Test) questions were included to elicit unconcious material of use to Jungians, but it was not certain if meditation teachers would find this unconscious

[3]The words "analyst" and "therapist" will be used to refer to both the Jungians and the Theravāda meditation teachers used in this study, although a meditation teacher is, under more normal circumstances, neither referred to as an "analyst" nor as a "therapist."

matter valuable.[4] Other questions, particularly those pertaining to different types of moods and the rank ordering of the nine mental factors,[5] were selected primarily to aid the meditation teachers in their analyses.

Some questions were meant to yield useful information for all analysts such as, "What is your goal or purpose in life?" and "What is it about your life, yourself, or your situation which is most dissatisfying or discomforting to you?" Generally, interview questions were selected with the theories of both schools in mind. A ninety-minute limitation was set for each interview, and it was stuctured to be diagnostic rather than therapeutic.

All interview questions appear in appendix B, and transcripts of the interviews appear in appendix E. The sequencing of the questions varies somewhat from subject to subject depending upon the direction and flow of the interview.

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[4]The four T.A.T. cards used in this interview were chosen from the Hartman set and from evidence by Irwin and Vander Woude (1971, pp. 514-516) showing these four cards to elicit the most useful information for both male and female adults.

[5]The nine mental factors such as greed, pride, hate, shame, etc., are categories of persons outlined in The Path of Purification (Buddhaghosa, 1976a and 1976b) and elsewhere in Buddhist literature.

Subjects

Clients. An announcement was made at a two-year college that out-patient counselees, or those ready to seek outpatient services, were needed for a doctoral study. Responding to the request were ten persons ranging in age from 18 to approximately 40 years old. Each person was informally interviewed for five to ten minutes to ascertain the nature of the problem for which the person was utilizing, or was intending to utilize, mental health counseling services.

Five persons were not interviewed at length because their problems, which were primarily marital or due to school pressures, were ill-suited for this project. Each of the five remaining subjects were interviewed once by this writer for ninety-minutes. All subjects were told beforehand that the interview was not therapeutic, but was only meant to gather information to enable therapists to respond to their cases. The orientation of the therapists involved in this study was not revealed to them, and strict confidentiality was assured. It was also made clear to the subjects that no reimbursement could be offered for their time. In spite of this, all subjects readily agreed to the interview. Some suggested that their motivation for doing so was to talk about their problems, to learn more about themselves, or to further psychological research.

All interviews were recorded, and after listening to the recordings of the five interviews, the three interviews yielding the richest psychological material were chosen for analyses. All three interviews were transcribed verbatim (see appendix E) and sent to the analysts below.

Analysts. Four Theravāda meditation teachers and four Jungian analysts were solicited to analyze each of the three cases by relying solely upon the transcript of the interview with each subject and minimal background information. A $50.00 payment was offered to each analyst for the completion of all three analyses. Meditation teachers and therapists were chosen based upon recommendations from respected members of each field and upon their willingness to participate in this study.

Both junior and senior members from each orientation participated. All Jungians were certified Jungian analysts, having received a diploma from one of the many Jungian Institutes located in the United States and abroad, and all but one Jungian had obtained the Ph.D. Jungians were recruited from the midwest and southern United States; meditation teachers were from the west and east coasts. Most of the meditation teachers were foreign-born, and each was visiting the United States as an esteemed guest at a university or monastery. Neither the Jungian analysts nor the meditation teachers were personally known to this writer, and none of them were aware of the comparison group

in this project. All were assured of confidentiality. (See appendix C for exact information presented to the analysts.)

Procedure

Following a verbal agreement over the telephone, each analyst was sent an identical package containing three transcripts of interviews (one transcript for each subject), copies of the four T.A.T. cards used during the interview, and a letter of instruction (appendix C) which, except for some minor changes in terminology to suit the theoretical orientation of the analyst, was identical for everyone. The letter of instruction simply asked them to analyze and comment on the cases in congruence with their helping approach, being as specific as possible with the information available. Three analysis forms (appendix D) were also provided to each analyst, one for each subject. The forms contained eight questions to which the therapists were to respond. Space was provided on the forms for reply.

Results

Although four Jungians and four meditation teachers agreed to analyze all three interviews, not all of them fulfilled their commitment. One Jungian submitted no analyses at all, in spite of a follow-up letter extending the deadline and reminding him of the arrangement. One meditation teacher responded to only one case (albeit in great depth), as he said, "All of them are very much alike." Another meditation teacher would not comment on the

individual cases, but submitted a thirty-minute tape recording of a conversation he initiated with a Theravāda monk (on this writer's behalf) about the Buddhist approach in general. A follow-up letter was sent asking for more specific responses to each case, but instead the meditation teacher sent a more lengthy recording which again addressed the problem in more general terms. His response will be mentioned later, because it supports some of the differences between the Buddhist and Jungian paradigms.

According to two Jungians, client C could not be helped via the analytical method, so only one Jungian responded to all questions pertaining to client C, although admittedly with less optimism. One meditation teacher also believed that client C could not be helped through his method.

Question One

As indicated in Table 4 on the following page, thirteen analyses were submitted in all. This table summarizes the responses of the analysts to the first question on the analysis form which asked if the client could be helped via the therapist's approach to helping people.

Question Two

Question two asked the analysts for their interpretation of the causes, reasons, or maintaining factors of the client's emotional discomfort. One would expect the Buddhist responses to be similar for all three cases, because Buddhism addresses the root of suffering

Table 4

Responses to Question One:

Can This Client Be Helped Through Your Helping Approach?

Analyst	Client	B-1	B-2	B-3	B-4	J-1	J-2	J-3	J-4
	A	yes	Tape recording	yes	yes	yes	yes	yes	No analyses submitted
	B	no response	No specific analyses of any client	no	yes	yes	yes	yes	
	C	no response		yes	no	no	yes	no	

B = Buddhist Meditation Teacher
J = Jungian Analyst

which, in their view, is the same for all, i.e., ignorance, craving, false views, violation of sīla, and so on, in spite of the endless variations of suffering. Jungians would be expected to respond to the three cases more differently, giving more attention to the unique psychological dynamics and background of each case.

An assessment of the Buddhists' responses to this issue bears out the above hypothesis to some degree, but not entirely. Regarding client A, B-1's responses were congruent with Buddhist theory about the root of suffering, that is, the cause of client A's suffering was attributed to a "lack of insight" and also to emotions of lust, hate, and ignorance, which lead her to form habits that bring about her unhappiness. Some data from B-3 were similar by attributing A's condition to be the result of sankhāras, unconscious dispositions which are themselves caused by ignorance and which condition consciousness. However, B-3's response to client C and B-4's responses to both client A and B were more classically Western. Here suffering was seen as being due to extreme trauma, distorted self-perception, lack of love from others, a harsh and criticizing home environment, etc. There was no mention of ignorance, belief in self, violation of sīla precepts, etc., which are the classical causes of suffering in Buddhism.

The apparent discrepancy is probably due to the various levels at which one addresses the question about causes or

maintaining factors. In Buddhism there is no one or first cause. Thus one can legitimately address the issue at a level of kamma, (karma), at a level of ignorance, at a level of craving and desire, or at a level of actions, all of which influence suffering. But since meditation aims at eliminating suffering at the level of ignorance, one would expect more of the Buddhist responses to have been directed at that level.

Although the Buddhists differed amongst themselves in their responses to this question, in contrast to the Jungian data they are not that dissimilar. The Jungian responses pertaining to question two were more varied, but also more thorough. And interestingly, there was as much descriptive material as there was causal. Examples of descriptive material are the following taken from responses to clients A and B: "The woman has a prominant shadow characterized by POWER . . . . She may well be manipulative [and] seductive, but certainly prone to over dramatize . . ."(J-2). "She seems unaware of . . . the depth of her rage or to whom. There is a lot of repression of 'eros' . . ."(J-1). "Her judgment is severely impaired in conducting herself in her life. Her poor judgment is evident in her relationship with men and in areas where her scholastic competence is challenged. Also, she has difficulty in delaying gratification and therby acts impulsively with self-destructive consequences" (J-3).

Other responses to this question pertaining to client A came closer to the notion of causes or reasons, but are still very descriptive, such as "a negative animus situation functioning with great autonomy," and being "out of touch with her instinctual body." These two responses, along with those mentioned above, might be considered descriptive because they are different ways of describing what the client's state of being is, as opposed to adding information or insight about the reasons or causes for the client's condition.

Some of J-3's interpretations of client A are more removed from description and do add information about the cause of her behavior. He mentioned possible problems with her father who might be cold and distant, and he speculated that she was establishing unions with men as a way of making contact with her father. Both of these statements are very specific about causes; such specificity was not seen in the Buddhist responses.

Client B's problems were considered by the Jungians to be the result of the trauma of triple rape, of previous deep-seated feelings of insecurity, and of a self-destructive drive toward perfection. Another Jungian saw her problem stemming from secret guilt of being a rape victim, problems with her relationship with her mother, and from a dysfunctional family in general.

Problems with client C were attributed to relationship problems with his mother, and to a disturbed relationship with his inner feminine and masculine natures (descriptive?).

Half of the Buddhist responses to this question were similar to the Jungian responses above, in which the cause and the problem are nearly the same. But notably, the other half of the Buddhist responses were very remote from the problems such that one would have no idea what the problem of any client was by only looking at their description of the causes, e.g., ignorance and sankhāras. Thus we see on the part of some Buddhists the classical Buddhist manner of cutting beneath the personal peculiarities, whereas the Jungians are very much with the problem in their analyses of causes to the extent that most of the causes, maintaining factors, etc., are almost identical with the situation; they are simply another way of looking at it. This might indicate some resistance from the Jungians toward analyzing in terms of causes.

Actually, the notion of "cause" itself is somewhat ambiguous since there seems to be a hierarchy of causes. At the top lie those causes which are almost entirely mere redescriptions of conditions, and at the bottom lie the untimate cause(s) of one's being. Since even the Buddhists argue that there is no one absolute cause, their responses to this question must be seen only as lying at a different

place in the hierarchy (or wheel) of causes than the Jungian responses.

Question Three

This third question asked each analyst for their goals and objectives for each client, with attention to both long and short-term goals if relevant. One would expect the Buddhist goals to initially center around equanimity, i.e., the practice of sila and the cultivation of healthy factors of mind. Long-term Buddhist goals would include the removal of attachment, ignorance, and craving; and a movement toward perfection. Long- and short-term goals, however, interact in such a way that a distinction between them might not be made.

From a Jungian perspective, goals would be expected to center around the idea of balance or wholeness, as opposed to perfection. This would include the assimilation of unconscious material to consciousness, and the liberation of the client from an overriding influence of the unconscious. Individuation and nibbāna (nirvāna) would be the ultimate goals of Jungian and Buddhist approaches respectively, but might not show up because of the young ages of the subjects. Jungians would be expected to emphasize the role of the unconscious vis-a-vis the Buddhist emphasis on consciousness.

Some of the Buddhist responses to this question fit very well with the expectations above. B-1's goals for

client A, for example, were cure and prevention. The cure involved replacing negative mental content with positive mental elements, a Buddhist method for eliminating the unhealthy factors of mind which lead to suffering. Prevention was to be effected by having client A practice mindfulness meditation on her own mental processes in order to inhibit the negative effects of unhealthy external and internal psychic constituents on her mind.

B-3 approached client A similarly. His objective was to help client A become mindful of the true nature of her existence and to help her become aware of the true cause of her problems. He added that an understanding, on her part, of life as impermanent, unsatisfactory, and insubstantial, and therefore suggesting non-attachment, would also be a goal. B-3's objectives for client C emphasized meditation for relaxation (as opposed to gaining insight) which would release his unconditional love for himself and others.

In general, these Buddhist goals seem to involve the replacement of negative mental content with positive content, and the cultivation of greater insight into one's mind and the nature of life itself. These responses would be expected from a classical Buddhist standpoint. However, B-4 approached the subject from a different angle again. Regarding client A, he believed acceptance of herself and her life to be a goal. He also emphasized freeing the client of strong (negative?) images in her mind, and showing her

how her circumstances create them. One might construe "acceptance" as a form of non-attachment, and the freeing of strong images as being similar to B-1's goal of replacing negative content with positive content.

The Jungians generally approached the question of goals from another angle entirely, treating the question as one pertaining to goals that the therapist would have for himself/herself as opposed to goals that the therapist would have for the client. Regarding client A, for example, J-2's goals were to enable an emotional abreaction of the rape trauma and to support client B with respect to telling her parents about the trauma. Similar goals were laid down regarding client C, e.g., confront women and the feminine, and make therapeutic sessions easy and relaxed to help client C get to an emotional level of experience. J-3 responded similarly, mentioning goals such as emphasizing what client A wants out of life, and treating the past carefully. For client B, J-3 mentioned exploring client B's role as the identified patient in her family, and addressing her feelings of being raped and her feelings toward her brother. J-1 believed that an emphasis on goals would over-burden client A and suggested that client A find her own goals.

The only Jungian response that paralleled the Buddhist treatment of the question was a statement by J-3 who suggested, as a goal for client A, enabling her to deal with

day to day stress. Here we have a goal for the client--cope with stress.

Interestingly, none of the Jungian responses fit the predictions above. There was no mention or suggestion of balance or wholeness, freedom from unconscious dominance, or individuation. In fact, one might expect to see replies similar to the Jungian statements above in a response by a therapist of almost any Western orientation; the goal statements are not unique to what is classically considered Jungian. This might be due to a misunderstanding of the question, to limited expectations of the therapists toward these clients, or, more likely, to attention of the therapists to more precise and immediate needs of the clients, although long term goals were requested.

In contrasting the Jungian goal statements with those of the Buddhists, one finds the Buddhists more concerned with changing a basic attitude toward life in general, and thus eliminating all problems in that way. The Jungians, on the other hand, appear to be attending closer to the specific problems of each case. Talking about mother, emotional abreaction of the rape trauma, establishing a therapeutic relationship, explaining dreams and feelings, etc., seem to be addressing the particular problem, not all problems. Moreover, the Jungian goals are rather vague, with more of an emphasis on the process and climate of therapy than on its outcome. The majority of the Buddhist

goals, however, are more specific and address problems as opposed to a specific problem. In his taped message, B-2 states, "So you see, the Western approach is to solve a particular problem. The problems will come again and again, so there's no end to suffering that way . . . . New problems will come and solve and solve and solve . . . . Western psychoanalysis [psychotherapy] solves symptoms of mental problems, not the cause."

Question Four

This query asked the analysts how they would go about helping the clients, taking into consideration both short- and long-term strategies. Here we have a marked distinction between Jungian and Buddhist methods. The Jungians approached this imprecisely compared to the technique-oriented Buddhists. One Jungian, in fact, was uncertain as to what was meant by "strategies." He associated strategies with manipulation and technological therapies. Another Jungian supported this view, stating that she rarely thinks in terms of strategies. The overall response of the Jungians to this question is very consistent with this anti-technique attitude.

Regarding client A, Jungian strategies included the following: learning more about the client's objective and subjective life, opening [the client] up as though she were a flower bud, establishing a non-confronting relationship, listening to how she was abused and rejected, establishing a

trusting and accepting relationship, and making the consulting room a container for her despair.

This Rogerian emphasis is a strategy only in the loose sense of the term. The most precise statements about any strategy from the Jungians came from J-2 regarding client A, in which he would find her natural interests and talents and support them, help her to become more aware of how she can transform her aggressive energy, help her to be more direct in her expression of emotion, and help her to become conscious of the negative ways she evokes responses from others. But even J-2's responses here only remotely resemble a strategy. In fact, they might more easily be considered goals for the client. There is no mention about how these objectives would be carried out.

The non-strategic orientation of the Jungians can easily be seen against a background of Buddhist responses to this question. B-1 states that the first step would be to provide a friendly atmosphere for client A by either educating her family to be more kind, or by providing her with a nunnery or an ashram. These provisions would keep her away from the causes of her negativity and expose her to a more positive environment. This is very similar to the Jungian approach above, but it is only the first step.

Secondly, B-1 would involve her in loving kindness meditation in order to help her overcome her "negativity of mind," beginning with five to ten minutes each day and

working up to thirty minutes twice daily. He would then introduce her to mindfulness meditation which would slow down her "affective phase of mind" and help her to respond correctly to situations, while at the same time insuring her mental health.

B-3 was less thorough, but still precise in his technique. He would teach her meditation to both relax and gain comprehension of herself, and he would also see her from time to time and remind her to be mindful. (B-1 provides the justification for mindfulness.) In his response to client C, he suggests the importance of therapeutic communication when he states that he would "speak with him and allow him to express his feelings." But he adds that he would <u>then</u> gently "guide him through the constant practice of meditation."

As usual, B-4 responded differently than the other Buddhists. For client A he would "make her see that the past is not the present," an awareness he would impress upon client B as well. In addition, he would stress to client A the importance of self-awareness, show her how she expresses her negativity on to others, and explain to her the Buddhist idea of dependent origination, the scheme of the causal steps behind suffering. For client B he would encourage self-acceptance and better eating habits, explain to her the mechanics of fear and the necessity of forgiving her mother, and emphasize the importance of non-attachment.

Although B-4's remarks differ from the other Buddhists and parallel the Jungian responses by not mentioning any technique for accomplishing the above, his statements are still very precise compared to the Jungian responses to this question. It is not certain, however, if he would teach the clients meditation to gain the insight that he wants to emphasize. Meditation is not explicitly mentioned by B-4, although it is the Buddhist technique for accomplishing the objectives he sets out above.

Generally, the Buddhists' strategy stresses love and insight. The former is a way of combating negativity of mind, and the latter is a technique for insuring mental health and for reducing unhealthy emotional responses and attachments to life. All of this would occur in an environment conducive to mental health. Both Buddhists and Jungians value a therapeutic atmosphere, but beyond providing a positive environment for therapy, the Jungians seem to resist being pinned down to anything more precise.

Question Five

The fifth question asked the therapists what they would look for which would indicate to them that their goals and objectives were being met. The question attempted to get at either their concepts of mental health or at variables which would indicate non-health.

Interestingly, both Jungians and Buddhists believed that dreams would reflect the mental health of the clients.

Regarding client A, B-1 believed that less unpleasant and more pleasant dreams would be evident, and B-4, in his response to client B, mentioned that he would see dreams moving "from death more towards life and the fulfillment of it."

With respect to client C, the Jungian analyst J-2 would want to see positive animus figures appearing in his dreams. For client A, he would look for a gradual differentiation and personalization of masculine figures in her dreams and would "watch [the] dogs and wolves," symbols of her "undifferentiated instinctual component," with respect to what they had to offer, and presumably in terms of a new role and a new relationship with the client (in her dreams). J-1 would look for an "ability to engage dream images with more insight and emotion."

Although both Buddhists and Jungians find dreams to be indicative of mental health, there are subtle differences between these two groups. The Jungians do not seem to be interested in happy or pleasant dreams per se, but rather, in the specific images of the dream and their relationship to the individual and his/her problems. For example, regarding client C, who has a fragile ego and problems with his masculinity, J-2 would look for "supportive masculine figures in his life and in his dream and fantasy material." And for client A, he would want to see the "differentiation and personalization of masculine figures" because of the

consequences for her own creativity, initiative, and independent stance.

Thus, the Jungians did not perceive dreams in general terms as relating to themes of pleasantness, but rather as personal themes which have to do with particular deficiencies. The Buddhists saw dreams more holistically, as reflecting purity of mind, whereas Jungians saw dreams in terms of their particulars, addressing specific symbols, their meaning, and how they relate to the particular situation of the dreamer. It is as though one problem, is being expressed and addressed from the Jungian perspective, whereas the state of mind as a whole, and not one particular problem, seems to be the interest of the Buddhists.

This whole versus particular dichotomy is also evident in an analysis of the rest of the replies. The Jungians responded to this question more specifically throughout, with attention to the unique dynamics of a particular problem as the following replies indicate: less defensiveness, a return of appetite, an outward directed initiative, a more objective and independent stance, less projection, a transition from guilt to anger, a growing capacity to speak for oneself, an expression of assertion and anger, an easing of suicidal thoughts, and so on.

It should be clear that the Jungian responses reflect particular deficiencies or problems in the subjects. This

approach was alien to the meditation teachers who looked for similar elements for all three cases, irrespective of the differences amongst the clients. These elements have a strong humanistic and virtuous flavor in congruence with the Buddhist goal of perfection, and they evidence a marked distinction between Buddhist and Jungian notions of mental health. These responses are as follows: more tolerance toward family, happy, kind, more warmth and love for family and friends, feel good about living, live without hatred towards anyone, and live with a friendly attitude toward all.

There was little emphasis on virtuousness, happiness, or even contentment in the Jungian returns, although it does appear in a more subtle, moderate form in three of their responses: fun or playfulness in life, lifting of depression, and easing of suicidal thoughts.

Because the Jungians emphasize wholeness as opposed to the Buddhist ideal of perfection, the differences between the Jungians and Buddhists on this issue are not surprising.

Question Six

Question six asked the analysts which interview questions were most helpful in their analysis. One would expect the Jungians, with their emphasis on the unconscious, to focus on those questions eliciting unconscious material, such as the question regarding T.A.T. cards and the question pertaining to dreams. The Buddhists, on the other hand, who

seem to emphasize the conscious mind, might find T.A.T. and dream questions and their responses less useful in their analyses, and they might focus instead on the question about the nine mental or emotional states, and the question about the purpose in life. The former relates to the discourses in the Visuddhimagga, and the latter might bring out a person's unrealistic expectations about life and attachments to it.

The data suggest only a trend in the direction of the hypothesis. All three Jungians mentioned the dream material as being especially useful for at least one of their clients. J-2 and J-3 found dream material helpful for all three analyses. The Jungians' interest in dream questions can be contrasted with the lack of interest by the Buddhists. Only B-1 found dreams most useful, and this pertained only to client A in which the dreams, according to B-1, indicated the emotional state of her unconscious. The other Buddhists seemed to have had little interest in dreams. In weak support of the hypothesis, only one of the Buddhists mentioned the T.A.T. question and responses as being especially useful, and this was found for only one of the three subjects. One Jungian, however, found the T.A.T. information important for his analysis of all three clients.

A look at the Buddhists' responses to this question shows absolutely no agreement among them; not one response is repeated by another Buddhist for any of the clients. The

question about the nine mental or emotional states, for example, was mentioned only once (with reference to client A), and the question about the purpose of life was also mentioned only once (with respect to client B). Each Buddhist found different interview material most useful in their analyses and, except for the dream question, there was as much variety among the Jungians to this query as there was among the Buddhists. Therefore, no other conclusions can be drawn regarding the differences between the Buddhist and Jungian groups on this issue.

Question Seven

Similar to question six, question seven asked the therapists what information not presented in the interview would have been useful to them. Of all the questions, this one generated the most similar responses between the two groups, for almost without exception, a more detailed family history was desired by all analysts from both sides. Of the meditation teachers, B-3 and B-4 believed that more detail about the clients' relationships with their parents and/or more information concerning their childhood would

have helped.[6] B-3 writes, "I believe very strongly that early childhood experience has much to do [with] our later life." Unfortunately, however, he does not go on to state how these experiences relate to Buddhist techniques for therapy. Perhaps more knowledge about the cause would affect the type of meditation prescribed.

Except for information about client B's possible drug experiences, the Buddhists only wanted additional information pertaining to the family and childhood dynamics of the clients. All Jungians wanted this information also, but some were more specific about what family and childhood information was desired. The specifics included, for example, childhood medical history, the client's relationship towards the Catholic Church, how and when the subject was introduce to menstruation, the background of conflict with the patient's mother, and so on.

Except for a few concerns about the clients' present circumstances, which would have been appreciated by some Jungians, all of the Jungian and all of the Buddhist requests were for more historical information on the clients.

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[6]B-1 did not respond to this question, but to question six about interview questions most helpful for the analysis, he mentions that the interview questions regarding the client's family were especially useful to him, because it "brings out her emotional state in real life situation[s]." This supports the contention that Buddhists are interested in family dynamics for therapeutic purposes.

Thus there were essentially no differences between the two groups on this question, although the rationale for the Buddhists' interest in childhood experiences might have been enlightening and may have suggested differences between these two schools.

Question Eight

This last question asked for miscellaneous comments, and because the comments are so diverse, they have been, or will be, used as supporting comments throughout this chapter.

Rejected Cases

Before summarizing the foregoing material in this chapter, it is important to look at why certain clients were not seen to be good candidates for therapy, for this will help to elucidate the similarities and differences between the Theravāda and Jungian approaches.

The client most rejected by the therapists for therapy was client C. Two Jungians (J-1 and J-3) and one Buddhist (B-4) believed that client C could not be helped through their approach. The only other rejection came from B-3 regarding client B.

Client C is, in this writer's opinion, the most severely disturbed of all the clients. He seems to have some disturbance of thought as well as emotion (high anxiety), and his symptoms are more chronic and disrupting than those of the other clients. Although client B also has

signs of significant emotional discomposure, she shows no evidence of thought disturbance. Client A's condition appears milder in comparison to the other two, and this might explain why she was not rejected by any of the analysts.

Initially it was believed that client C would be rejected by Buddhists more so than the Jungians because of the severity of his symptoms. There has been wide differences of opinion among Buddhist writers about the applicability of Buddhist meditation to more severely disturbed people, so there was some doubt by this writer regarding his candidacy for meditation.

B-1 did not address the case of client C, but he did state that all of the cases are "very much alike," so much so that he "decided to respond to only one of them." This might be construed to mean that client C, in his opinion, is a candidate for Buddhist therapy. B-3, however, expressly stated that client C could be helped, and he indicated that he would teach him meditation to relax and to release his unconditional love, first toward himself and then towards others. B-3 seemed to be aware of client C's thought disturbances, because he stated that client C "said something totally unrelated to the question" [about the purpose of the client's life] . . . . As confused [as] he is, he has not understood the question."

The Buddhist who believed that client C was not a good candidate for his approach was B-4, the only American Buddhist meditation teacher in this study, which might explain why his responses differ somewhat from those of the other meditation teachers on this and other issues. According to him, client C is not in a position to help himself very much. Meditation candidates, he says, "have to be 'reasonably stable' mentally and emotionally." In his opinion, "client C has some mental difficulties which he needs to work with before he can benefit much from meditation . . . . After some therapeutic work, if client C is able to feel more self-acceptance through self-understanding, then perhaps meditation would be of some use to him."

B-4 also said that client C would be a poor candidate for meditation, because his condition "seems to be heavier in that his negativity is so strong toward himself and others. He also seems to be further along on a self-destructive course of thinking and behavior." And some of his sexual problems with women, B-4 thought, would best be handled through a "model of psychotherapy rather than through meditation."

The Jungian view of client C was surprisingly less favorable than the Buddhist view. J-3 believed that, based upon the interview, the man might be a latent schizophrenic, and therapy would only help if he was taking appropriate

psychotropic medication. In stating his opinion that the client "has limited psychological and social resources," J-3 seems to concur with B-4 above. Client C's current therapy without supportive medication is seen by J-3 as "scaring a 'holding function' with no appreciable change," and he acknowledged that if client C's stress continued, an acute psychotic episode might occur in the future.

The other Jungian therapist to "reject" client C was J-1 who, in spite of her conclusion that client C was very "neurotic and immature" and could benefit from psychotherapy, believed him to lack "the psychological capacity for deep insight or for symbolic thinking to a degree that would be effective in change." She also doubted his patience to work on himself and suggested that a Gestalt therapist or a Bio-energetics therapist would be more appropriate.

The only other client considered to be inappropriate for either Jungian or Buddhist therapy was client B. "I know from my experience," B-3 said, that people "with this kind of problem have not been successful in attaining the goal of meditation. When people with this kind of mental problem [rape trauma] try to practice quiet meditation, they recall their past incidents and find themselves in a very anxious, restless and even paranoic situation." He went on to state that "they need to [treat] their mental condition by some other means and then take up meditation."

B-3's rationale regarding client B on this issue is similar to B-4's rationale pertaining to client C. Both men suggest that some minimum level of stability is necessary before practicing meditation, and to gain this stability, another therapeutic technique would be more suitable.

In summary, both Buddhists and Jungians agree that some semblance of mental stability or capacity for insight is necessary before undergoing "therapy," in spite of the fact that the cases were perceived differently by the therapists, some seeing more potential than others in a given client.

Summary and Discussion

The table on the following page summarizes the results of this case-study inquiry. The data are very consistent with the theoretical material presented in chapter 3, although not every point addressed in chapter 3 was measured through this case-study approach. The Jungian goal of individuation, for example, did not emerge because of the young ages of the subjects. But this only serves to illustrate the importance of age in the Jungian system.

In congruence with Jungian theory, there was no emphasis on morality, joy, or happiness; or on any attempt to repress or uproot "defilements" of mind. The major Jungian focus, which assumes the importance of psychic teleology, seemed to be on the facilitation of natural psychic processes. For the most part, causes of the subjects' suffering did not seem to be of much interest to

Table 5

A Comparison of Jungian and Buddhist Aproaches to Therapy According to the Data from the Case-Study Inquiry

Jungian	Buddhist
less oriented toward causes; tend more toward description as opposed to causes	more oriented toward causes and more remote from the problem, cutting beneath personal peculiarities; causes are more similarly perceived across all clients
resistant to technique; emphasis primarily on providing a positive climate for therapy	quite technique oriented with a repertoire of specific strategies involving moral conduct and different types of meditation
resistant to setting goals; goals mentioned were vague, emphasizing climate for therapy; not idealistic	goals are clear, idealistic, and virtuous
emphasis on adjustment to the particular problem, to the specifics of each case (e.g., less projection, capacity to speak for himself, express assertion and anger)	oriented toward changing the basic attitude of clients in order to eliminate all problems goals (insight, love, kindness, tolerance, etc.) are very similar for all clients, and are not specific to a problem or to an individual
dreams perceived in terms of their particulars, with attention to symbols and how they relate to the particular problem of the dreamer	dreams perceived holistically and simply (pleasant/unpleasant dreams), and as they reflect a general state of mind

(continued)

dreams are an indicator of mental health and play an active and useful role	dreams are an indicator of mental health, passively reflecting the state of mind
dreams and other unconscious material are quite useful in analyzing the patient's situation	dreams and other unconscious material are of limited use in analyzing a person's situation

the Jungian analysts. This teleological orientation also explains why goals were poorly delineated by Jungians: the person's psyche determines the goals, not the therapist, although there is always the basic goal of psychic balance. A look at the summary of Jungian goals in the previous chapter will show that they center around psychic equilibrium, but are otherwise quite general.

In contrast to the Jungians, Buddhist goals were more explicit and specific, emphasizing absolute, positive qualities of human nature. With respect to this case-study, the meditation teachers' emphasis on moral conduct, pleasant dreams, etc., exemplify this.

Not only were the Buddhists more specific with respect to goals, but they were also more specific about methods for attaining those goals. Sīla practice, meditation in general, and the prescription of certain themes for meditation practically put Buddhism in the category of a technical "therapy." Analytical psychologists have techniques as well, such as active imagination and amplification, but these were not mentioned and were evidently not appropriate for the clients presented here.

In general, and in spite of the Buddhists' somewhat idealistic theoretical position, there was excellent agreement between the theoretical points presented in chapter 3 and the application of Buddhist principles in this chapter. Sīla, understanding, and meditation, all

theoretically crucial to the Buddhist approach, were evident in the meditation teachers' responses to the three cases. And the Buddhist notion that suffering is causal, as opposed to being purposive, was also evident in this case-study inquiry. The Buddhists explained the role of ignorance, sankhāras, behavior, and environment as factors critical to the mental health of the clients.

Within both the Jungian and Buddhist systems there were slight differences in treatment approaches for the three subjects. The theoretical conclusion in the previous chapter, that in each system treatment is basically the same for all individuals, deserves some qualification: treatment is the same insomuch as there are only a few basic processes used to correct mental suffering. For Jungians it involves those processes which will correct psychic disequilibrium; for Buddhists it involves those few processes which destroy ignorance and facilitate insight. In both systems the varieties of suffering can be reduced to some common denominator. In the Jungian system it is disequilibrium between conscious and unconscious attitudes, and in the Buddhist system it is ignorance and the resultant cravings and attachments. Because neither system emphasizes diagnosis, in comparison to those that do, treatment is the same. In other words, the medical model approach, which implies discrete abnormalities with separate etiologies and

treatment approaches, is an approach to which the Jungians and Buddhists do not subscribe.

The results of this case-study must be tempered in face of the confounding variables, one of which is the marked diversity among the therapists within each group. Not only were there differences surrounding therapeutic procedures, but there were also differences about who could and who could not be helped by the Jungian and Buddhist approaches. In experimental terms, this would be called within group variance, variance which, if it is large enough, makes it difficult to assess real between group variance, i.e., the differences between the Jungian and Buddhist methods. But with some confidence, general trends within each group and their distinctions from the other group have been noted.

Besides the marked diversity among the therapists within each group, some persons might believe additional within group variance arises out of the diversity of the clients themselves. But this diversity was essential to this study. In order to assess therapeutic trends in general and to assess the Theravāda theory that all problems are due to the same cause and that all people have the same goal irrespective of their particular problems, and to contrast this with the Jungian approach which addresses individual issues, it was important to provide therapists with a pool of several different client problems.

In addition to within group variance, another problem of this study is its small sample size. This is an almost insurmountable problem when human beings are asked to participate in research in which a considerable expenditure of time is required for so little reimbursement. But even a small study such as this, when put against a background lacking in cross-cultural dialogue, becomes a significant step towards understanding the affinities and disparities between Eastern and Western psychology. Studies such as this will enable researchers in the future to construct an objective instrument which would require less time to answer, thus reaching larger samples of representative groups. Such a study would also lend itself to statistical analyses of the variables under inquiry. But these variables must first be drawn from preliminary research, much as a pilot study serves as a prerequisite for any instrument for institutional or organizational evaluation. Open ended research and pilot studies are designed to gather the important variables for use in a closed, objective instrument in which participants have limited responses to pre-selected variables.

But open ended research must also have some structure, that is, a paradigm which both supports and limits what it is trying to study. The structure of this project met with some objection by both Buddhists and Jungians alike. One Jungian said, "I rarely think in terms of 'strategies,' long

or short term . . . ." Another responded, "I was taken aback by your questions. Implicit in your questions (of the therapist) is a view that psychotherapy is a technological enterprise in which 'something' is done to the client in order to make them 'well,' 'better,' etc. . . . . This has a very non-human aspect." And yet, when one looks at the responses of these therapists something is done: a client is provided a climate for psychological growth and insight, dreams are explored for meaning, and therapists "take on a supportive and managerial aspect." Although these activities are not done to the client, they are done for the client "in order to make them 'well,' 'better,' and so on."

B-2, who submitted the tape recording, concurs with the Jungian statements above. He says, "I can make out a kind of strategy to deal with their problems, but that wouldn't be a kind of living thing. . . . We can read through the case histories and try to give an answer--we can do that--but that won't be real." And yet, later on, he also comes up with a kind of strategy:

> When somebody comes we listen to their problems and in some way we try to make the mind calm down. One way is to have a very . . . a lot of loving kindness for that person. If the person gets that, the mind calms down a little bit . . . . That's a bit of relief [for that person]: "somebody knows what's wrong with me, somebody knows how I'm feeling."
>
> Then we give them one subject to meditate on. Anything. For some people loving kindness meditation is very good. For some people, breathing--mindfulness of breathing. Some people can't even do that, so [we have them do] just hearing which is the easiest--hearing meditation.

Another Buddhist monk, one who did not analyze the cases, but one who did correspond with this writer about this study wrote the following:

> Can we necessarily expect the earlier teaching [Buddhism] to be accurately expressible in terms of concepts and theories which arose much later [Western psychology] and in response to much different conditions? When you take into account the systematic and thorough nature of the Buddha's teachings, all the time held in focus by the experience of suffering or unsatisfactoriness, and juxtapose this with the somewhat scattered and theoretical nature of Western Psychology--i.e., a lot of theory based on a few insights--then, to expect the Dhamma to be expressible in terms of Western Psychology seems even more absurd . . . . Personally, it gives me no small amount of pain to see the Buddha's teachings watered down with less insightful concepts, theories and models [peculiar to Western psychology]. I prefer to go to the Buddha and the Dhamma on their own terms as it were.

This writer believes that all knowledge requires a paradigm of one sort or another with which the knowledge can be plotted, understood, and communicated. If not a paradigm of goals and causes, then another paradigm without goals and causes, but another paradigm nonetheless. The model used in this empirical inquiry to gather data did not distort or demean the spirit of either of the two approaches being studied. The dhamma has been treated fairly and accurately with its essence entirely intact. The Buddhist argument above, that one system is older than another and cannot therefore be understood in terms of the newer school, is no more sound than saying that Pali, the ancient, dead language in the area and time of the Buddha, cannot be translated

into English. If any school has been "watered down" in the process, it has been that of the Jungians which, because of its eclecticism allowing it greater breadth and variety, lends itself less to analysis in terms of general trends and characteristics.

The Buddhist statements above are presented here only because they represent a view of Western psychology's inquiry into Eastern traditions, not because they express the general opinion of the meditation teachers in this study. Generally speaking, the inquiry was well received and, except for B-2, there was no sensitivity on the part of the participating Buddhist meditation teachers toward this inquiry.

This chapter suggests that the East, particularly Buddhism, can effectively address mental health problems and that they do so in strict accordance with their theory. Buddhism is not just for the already healthy who want to go beyond normal adjustment; it is for the suffering of mind as well, for those who grieve, for those who suffer, and for those who despair (see Buddhaghosa, 1976b, pp. 572-74).

Besides suggesting that Buddhism has a legitimate place among our Western mental health systems and belongs on the repertoire of the eclectic therapist (who himself must practice Buddhism before he can apply it, however), this

empirical study also highlights some practical differences between East and West.

In spite of the confounding variables mentioned above, general trends toward treatment can be seen within each group and comparisons can be drawn. The strategic Buddhist idealism is easily seen against the background of the more earthly and eclectic Jungian approach. Equanimity and non-attachment stand opposed to enticing symbolism and fantasy, and kindness and tolerance become set against assertion and expression.

Chapter 5

Summary and Discussion

Both Jungian and Buddhist psychological ideas are attractive. Jung's theory speaks to the psychological experiences of many and offers us the knowledge and friendship of our other side, our unconscious. He provides us with symbols through which we can hear our unconscious speak, and he gives us, through these very same symbols, a reality which transcends the individual. Thus we can look to our dreams and fantasies, and the symbols they contain, much as we look to our gods and our saints.

Jung explained man's habit of searching beyond himself for meaning and explanation as a projection of inner archetypal myths. Through Jung our need for a transcendent reality is still met, but it is redirected toward our own inner selves. He provides us with an interior god which offers us a needed sense of rapport with the numinosum. When the myths of our unconscious speak to us, we feel greater peace, greater affectivity, and greater reward and meaning in our lives. There is synchronicity, meaningful coincidences of events; there are symbols and fantasies which speak to our conscious self from our innermost being; and there is moderated suffering which takes on its own existential significance.

Jung's theory is appealing for all of these elements. But built upon a foundation of archetypes which are the a priori, inborn blueprints of psychological experience, we are locked into a world of opposites where moderated suffering is inescapable. This pardigm <u>is</u> psychological life as Jung saw it. There can be no real living outside of it.

And yet the Theravādins would disagree. Theravāda Buddhism offers humanity the hope of escape from even moderated suffering which, in the Theravāda view, has no existential value. Humanity's dark side can be eliminated. Consciousness can expand into and at the expense of unconsciousness, and it is through this substitution of light for dark that we move toward Theravāda Buddhism's more explicit and objective ideal, i.e., saintliness and all that it entails, a state of absolute non-attachment and equanimity devoid of the "normal" suffering which is inevitable in the archetypal world of analytical psychology. Sainthood to the Buddhists is not a mere archetype as Jung believed (Jung, 1928/1972, p. 288), but is the human manifestation of moral living, free of myths and of attachments to ideas and fantasies. It is absolute knowledge, not limited by those Jungian archetypal motifs which find no parallel in Theravāda thought.

For Jung, the human ideal is more subjective, relative, and less defined than the Theravāda ideal. It is

individuation, a psychic wholeness which is its own virtue. It is not founded so much on a collective standard as it is on an individual one. It "is a process of differentiation having for its goal the development of the individual personality" (Jung, 1921/1977, p. 448), the fulfillment of one's own unique nature.

But the Theravādins go behind man's unique nature to a more common ground. From here they take a bold step in outlining the desired aim and path of mankind in more collective, absolute, and explicit terms than the Jungians. And they characterize that aim in agreement with the notion of perfection, a term which Jung always strived to avoid.

Because of analytical psychology's emphasis on individuality, the analytical therapists in the previous chapter were more resistant to setting goals for their clients. Instead, they emphasized, and had faith in, a climate for growth that would allow the individuals' own inner growth processes to take them to their natural aim. It should not be understood that any psychic condition is natural and healthy from the analytical perspective. On the contrary, subjective life can exist in turmoil when the opposites are out of balance. In such conditions, emphasis is placed on restoring balance and thereby correcting the particular problem that symptomatizes the psychic disequilibrium.

Addressing a particular psychic problem is a natural consequence of analytical psychology's "polytheism." Within the human condition is a multiplicity of psychic natures. When one is expressed to the detriment of the other, an imbalance emerges that leads to "neurotic" suffering. Neurotic suffering reflects the particular constellation of the psyche. Therefore, attention is addressed to the particular psychic constellation in desequilibrium and the conscious attitude or repression which casts it in such a state to begin with.

From the Buddhist standpoint this is not sufficient, for it does not address normal suffering, but only neurotic suffering. In the Buddhist system, normal suffering, i.e., "meaningful" suffering, is still suffering, and there are subtle attitudes behind this suffering which must be changed. These subtle attitudes are delusional and are rooted in ignorance. In the Buddhist view <u>all</u> forms of psychological suffering are ultimately based on ignorance and the resultant attachments and cravings. But if one works toward seeing the delusions for what they are and replaces ignorance with insight, the wrong views which condition even normal suffering will be eliminated. Thus it makes more sense from the Buddhist perspective to get at the underlying false views and ignorance and work on the foundation of all suffering at once. This is why the responses of the Buddhist meditation teachers, as opposed to the Jungians,

emphasized understanding of the true nature of existence, the concept of impermanence, etc., and an awareness of the dispositions behind the suffering.

But if we take this Buddhist view and place it within the context of Jungian psychology, it makes no sense. Suffering, in Jung's mind, is a vital constituent of life. As Jacobi (1951) expresses it, "Suffering and conflict pertain to life, they must not be regarded as 'diseases'; they are the natural attributes of all human existence, they are, so to say, the normal counterpole of happiness" (p. 170).

This statement really addresses the very root of the differences between these two schools: suffering is "the normal counterpole of happiness," that is, happiness is contained only within Jung's idea of opposites; happiness cannot exist without suffering. For this reason, happiness does not seem to be a priority to Jung. He barely mentioned it, believing it to be more of "a gift of the gods" than something achievable through "preconceived ideas" (Jung, 1977, p. 451). In the last chapter, in which Jungian analysts indicated characteristics which would suggest some resolution of the clients' problems or some suggestion of mental health, very little was said that even intimated happiness, whereas the Buddhists explicitly mentioned it. So what is to Buddhism an absolute ideal, is to Jung only

one pole in a pair of opposites, one of the many natures and ideas comprising human existence.

Because Jung subscribed to a notion of opposites, for him there could be no "worship" of any psychic elements to the exclusion of the others. This includes reason, consciousness, and morality, elements which are particularly emphasized in Theravāda Buddhism. Jung believed that humankind should never identify with reason alone, that the non-rational is as much a part of man as is the rational.[1] This is an important point, because Theravāda Buddhism does not support the non-rational in man: the medium of the non-rational, i.e., fantasies, rituals, and dreams, are devalued in the Theravāda tradition. This decry of the non-rational is just another instance, in Jung's view, of one-sidedness. His attitude toward this imbalance is indicated in the following:

> That the gods die from time to time is due to man's sudden discovery that they do not mean anything, that they are made by human hands, useless idols of wood and stone. In reality, however, he has merely discovered that up till then he has never thought about his images at all. And when he starts thinking about them he does so with the help of what he calls "reason"--which in

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[1]The word "irrational" was used by Jung, and, technically speaking, it is the opposite of "rational." But since it refers to absurdity and senselessness (Webster, 1975, p. 970), it has been replaced here with "non-rational," because Jung did not mean by "irrational" that it was in any way absurd or senseless; he highly valued the relevance or meaningfulness of the irrational element.

> point of fact is nothing more than the sum total of all his prejudices and myopic views (Jung, 1954/1977b, p. 13).

This criticism of the revere of reason could have been addressed to Theravāda Buddhism, because the latter is so devoid of non-rational elements and emphasizes instead the logical (causal) relationships between the mental and emotional constituents of psychic life. This, no doubt, explains why Theravāda Buddhism cares naught for symbols--except to use them as loci for concentration--for to address symbols as meaningful in either dreams or fantasy would be to acknowledge the value of man's non-rational nature. This is not the manner of Theravāda Buddhists, which explains why the Theravāda meditation teachers involved in this study did not attend to particular dream symbols. The symbols themselves contain no meaning. Only the dreams as a whole have meaning in terms of their pleasantness or unpleasantness, and only as they reflect an individual's state of consciousness. The data in Chapter 4 suggest that the Theravādins do not perceive dreams as messages from an autonomous other, but instead as passive mirrors of consciousness. The unconscious, Jungian realm of symbolism, fantasy, and non-rationality should be entirely subordinate to, in the Buddhist system, consciousness. This "overvaluation" of consciousness, as Jung would interpret it, is also a consequence or a part of the Theravāda devaluation of the non-rational.

Another Buddhist emphasis besides reason and consciousness is sīla. Sīla, i.e., moral conduct, is part of the Theravāda objective standard of mental health. Even though the concept of morality in Buddhism is valued for its practical psychological consequences, vis-a-vis any religious effect, Jung, for whom morality is simply being true to one's nature, would have considered the Buddhist emphasis on it, that is, its cultivation, as one-sided. This is especially true when one considers the accompanying Theravāda objective of destroying the defiling elements of the psyche.

Jung would find this rejection of defiling elements, along with the Theravāda emphasis on moral elements, to be dangerous indeed, capable of evoking the wrath of the unconscious. Moreover, to destroy these shadow elements would have the concomitant effect of annihilating what is good as well, for good, according to Jung, can only be known against a background of evil:

> The individual may strive after perfection . . . but must suffer from the opposite of his intentions for the sake of his completeness. "I find then a law, that when I would do good, evil is present within me" (Jung, 1951/1978, p. 69).

Consistent with this idea, we find the Jungian analysts expecting nothing moral of their clients. They looked not for moral improvement, but rather, an increased facilitation of the compensatory activity of the unconscious. This was in significant contrast to the Buddhist responses which

emphasized virtue as both a criterion and facilitator of mental health. Again this difference is rooted in Jung's scheme of opposites.

Thus the Buddhist system, in the Jungian view, is severely guilty of several transgressions, which is why Jung did not indicate full-fledged acceptance of Theravāda views. The psychic state to which the Buddhists aim would appear extremely unbalanced according to Jung, and would therefore be placed in a precarious predicament.

From the analytical perspective, the Buddhists fail to cooperate with the unconscious. But from the Buddhist perspective, such cooperation makes no sense: of what use is it to cooperate with what is essentially ignorance or disposition? In the Buddhist view there is already too much cooperation with unconsciousness. This has led to greed, hate, envy, and suffering in general. So in contrariness to the Jungian view, the Theravāda strategy is to control, uproot, and destroy unconsciousness, particularly the dark elements. It is through this strategy that the Buddhists seek freedom.

The analytical view holds the unconscious to be more than dispositional. It is a somewhat autonomous realm of content which carries meaning, has a teleological function, and is a creative, innovative factor which takes the lead in compensatory psychic activity. It is our other side, a useful psychic companion that has, as its nature, a right to

expression equal to the conscious self. In many respects, Jungians see this unconscious as a separate entity within us, so naturally it should not be--moreover, cannot be--destroyed.

This Jungian concept of the unconscious is the conceptual foundation which legitimizes the Jungians' search for meaning in dreams and fantasies, and in symbols in particular. And it is also this foundation which supports a teleological conceptualization of psychic activity. But the Buddhist notion of the unconscious warrants only a search for unconscious connections, the causal dispositions behind conscious thought, feeling, and actions.

Psychic content in the manner of dreams and fantasies are recognized by Theravādins, but it is of little interest to them. Rather, the dispositions behind the content is the context within which the Buddhists operate. Jungians, on the other hand, operate at the level of mental content, because what is behind it is psychic disequilibrium which can only be understood by looking at the psychic content. There is nothing in the Jungian system behind psychic matter except the archetypes, but they cannot be known directly, nor can they be changed by the individual. Thus the logical choice within Jung's system for dealing with psychic content is to gather its meaning and facilitate its teleological and compensatory function.

But because the Buddhists do not adhere to a notion of archetypes, there is nothing to stop them from introspecting further and further behind the mental content in order to find out what conditions our psychic tendencies (archetypes?) that lead to, or constitute, "normal" suffering.

Jung is stopped from seeking behind this content, not only because of his belief in the impenetrable nature of the archetypes, but also out of a belief that normal suffering is meaningful. To Jung, life is to be lived, to be experienced, both in its suffering and in its unsuffering moments. This love for the naturalness of life alienated him from both the East and the West, for he saw both cultures guilty of either running from life or attempting to overcome it:

> This extraverted tendency of the West and the introverted tendency of the East have one purpose in common, both make desperate efforts to conquer the mere naturalness of life. It is the assertation of mind over matter, the opus contranaturam, as a symptom of the youthfulness of man, still delighting in the use of the most powerful weapon ever devised by nature: the conscious mind. The afternoon of humanity, in a distant future, may yet evolve a different ideal. In time, even conquest will cease to be the dream (Jung, 1939/1977, p. 493).

This study has explored the commonalities and differences between the systems of Theravāda Buddhism and analytical psychology. It challenges the common belief that Jung saw merit in Eastern practices, and it demonstrates the large conceptual differences between analytical psychology

and Theravāda Buddhism. This study also illustrates, through the case-study approach, some practical differences in applying the theory of each school to actual mental health clients, and it generates some interesting issues about the nature of psychic life, the potential for individuals to eliminate their dark side, and about how life ought to be lived, whether with suffering or without.

Ultimately one must choose a path for one's psychological journey, but as this project shows, this existential decision cannot be mitigated with some synthesis of these two approaches, for their paradigms merge only in petty areas and aspire to entirely different ideals. In the words of William James (cited in Perry, 1948), "each is foolish to the other, for each lives in the light of a different world" (p. 259).[2]

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[2]From William James' description of the antagonism between common sense religion and the extravagant prophets.

Appendix A: Forty Objects of Meditation

The Ten Kasinas

1. earth
2. water
3. fire
4. air
5. blue
6. yellow
7. red
8. white
9. light
10. limited (bounded, enclosed) space

The Ten Kinds of Foulness (repulsive things)

11. swollen corpse
12. bluish corpse
13. festering corpse
14. fissured corpse
15. gnawed corpse
16. scattered corpse
17. hacked and scattered corpse
18. bloody corpse
19. worm eaten corpse
20. skeleton

The Ten Recollections

21. the Buddha

22. the dhamma (law)

23. the sangha (community)

24. morality (virtue)

25. liberality (generosity)

26. devas (deities, gods)

27. death

28. what belongs to the body (thirty-two parts of the body)

29. respiration

30. peace

Note: On numbers 24, 25, and 26, Goleman (1977) states: One's own purity, one's own liberality, and one's own possessions of godly qualities.

Four Divine Abidings (sublime states, stations of Brahma)

31. friendliness (loving kindness)

32. compassion

33. sympathetic joy

34. even mindedness (equanimity)

The Four Immaterial (Formless) States

35. infinite space

36. infinite consciousness

37. nothingness

38. neither perception nor non-perception

Perception

39. loathsomeness of food

Analysis

40. the four physical elements: earth, air, fire, water (the analysis of everything into these four elements)

Appendix B: Major Interview Questions

1. What brings you to seek counseling at this time?
2. How long has this condition or circumstance existed?
3. How would you describe your relationship with your family?
4. How would you describe your relationship with your peers?
5. What is it about your life, yourself, or your situation that is most dissatisfying or discomforting to you?
6. I want to break up your waking experience during the past thirty days into pleasant, neutral, and unpleasant moods. What percentage of the time during the last thirty days were you in a pleasant mood? A neutral mood? An unpleasant mood?
7. What are your pleasant moods like?
8. What are your neutral moods like?
9. What are your unpleasant moods like?
10. I am going to give you nine cards. Each one has the name of a mental or emotional state written on it. I would like you to rank these cards according to how you have experienced them during the past month. Which states have been most dominant and which states have been least dominant in your life during the past thirty days? Rank them from one to nine with "one" representing the most frequent occurrence, and "nine" representing the state you have experienced least out of the nine during the past thirty days. The states are greed, pride, hate, shame, anger, jealousy, joy, sympathy, and love. (Cards are handed to subject in that order.)
11. Describe some of your recent dreams in as much detail as you can remember.
12. Are there any other dreams, pleasant or unpleasant, which are not so recent, but which you remember to this day as being particularly powerful, vivid, or impressive?

13. I am going to show you some pictures, one at a time, and your task will be to make up as dramatic a story as you can for each. Tell what has led up to the event shown in the picture, describe what is happening at the moment, what the characters are feeling and thinking, and then give the outcome. Speak your thoughts as they come to your mind. (Subject is asked to respond to card no. 1, card no. 2, card no. 4, and lastly, card no. 13MF, all from the Thematic Apperception Test.)

14. Are there any recurring thoughts or daydreams which seem to visit you frequently without your conscious intent?

15. Are there any other recurring thoughts or daydreams that you deliberately create because of their pleasantness, or as an escape from some of your problems?

16. What is your goal or purpose in life?

17. Is there anything else you would like to say about yourself which you think would be of help to therapists analyzing your case?

Appendix C: Letters of Instruction

Letter of Instruction to Buddhist Meditation Teachers

Dear _____

Thank you for your participation in my dissertation project. In accordance with our agreement, I am enclosing transcripts of three ninety-minute interviews with three different adults seeking help for their mental health problems. I have also enclosed analysis forms on which to write your analysis of each case. Please analyze and comment on these cases in congruence with your helping approach, being as specific as you can with the information available. You may send your analyses back to me one at a time as you complete them, or you may send all three at once. I would appreciate all three analyses within three to four weeks if possible.

Feel free to make notes on the transcripts as you read them. A generous right-hand margin has been provided for this purpose. You may keep the transcripts if you wish, or you may return them, in which case I may use your notes as additional data unless you specify otherwise.

Several individuals using your helping approach will be analyzing these cases. The purpose of this dissertation is to compare the Theravada Buddhist approach with another approach to helping persons with mental health problems, or problems of living. Individuals adhering to this other approach will be analyzing these same three cases.

I will not be using any names in this dissertation. Those who will read this dissertation will not know who supplied the case-study analyses, nor will you have any knowledge of who wrote the analyses on which you will be asked to comment.

I do not expect to include your analyses in their entirety in this dissertation, but may only pull out the central elements.

[continued]

Feel free to call me collect if you have any questions. I would also like to hear from you if you answered "No" to item number one on any of the three analysis forms.

I will be looking forward to hearing from you.

Respectfully yours,

Jeff Goodpaster

The following key will help you to read these transcripts:

( )	Interviewer's questions and responses are enclosed in parentheses.
[ ]	Explanatory material is enclosed in brackets.
. . .	Three dots indicate a longer pause than is usually indicated by a comma.
. . . .	Four dots indicate an unfinished sentence, sometimes because of an interruption.
Mmhmm	Yes
Huh uh	No
[laugh]	Nervous laugh
Note:	Four pictures are enclosed. Please refer to them when reading the subject's responses to these pictures (card #1, card #2, card #4, and card #13MF).

Letter of Instruction to Jungian Analysts

Dear _____

Thank you for your participation in my dissertation project. In accordance with our agreement, I am enclosing transcripts of three ninety-minute interviews with three different adults seeking help for their mental health problems. I have also enclosed analysis forms on which to write your analysis of each case. Please analyze and comment on these cases in congruence with the Jungian approach, being as specific as you can with the information available. You may send your analyses back to me one at a time as you complete them, or you may send all three at once. I would appreciate all three analyses within three to four weeks if possible.

Feel free to make notes on the transcripts as you read them. A generous right-hand margin has been provided for this purpose. You may keep the transcripts if you wish, or you may return them, in which case I may use your notes as additional data unless you specify otherwise.

Several individuals using the Jungian approach will be analyzing these cases. The purpose of this dissertation is to compare the Jungian approach with another approach to helping persons with mental health problems, or problems of living. Individuals adhering to this other approach will be analyzing these same three cases.

I will not be using any names in this dissertation. Those who will read this dissertation will not know who supplied the case study analyses, nor will you have any knowledge of who wrote the analyses on which you will be asked to comment.

I do not expect to include your analyses in their entirety in this dissertation, but may only pull out the central elements.

[2nd page identical to Buddhists']

Appendix D:

Facsimile of the Analysis Form Sent to Jungian Analysts and Meditation Teachers

ANALYSIS FORM: CLIENT A

1. Do you believe that your approach to helping people can assist this person with her mental health problems or problems of living? [circle one]

   Yes [Please answer the following questions.]

   No [Please explain below. Do not answer the following questions.]

2. What is your interpretation of the psychological dynamics involved in this case; that is, what are the causes, reasons, or maintaining factors of this person's discomfort?

3. What would be your goals or objectives for working with this person, i.e., what would you try to achieve? Take into account both short and long term goals if this is appropriate.

4. How would you go about helping this person? Consider both short-term strategies (What might you do with this person at first?) and long-term strategies (What might you do with this person later?) Be as specific as you can.

4. (continued)

5. What would you look for which would indicate to you that your goals and objectives for this person were met?

6. Which interview questions yielded information which was most useful to you in this analysis? Explain.

7. What additional information would have been most useful to you in this analysis?

8. Miscellaneous comments. [Use back side of this sheet if necessary.]

Appendix E

Client Interviews

(See page 192 for the key to reading the following interview transcripts)

Date: 1-22-83

Interview Data: Client A

Age: 19 . Marital Status: single . Sex: female .

Ethnicity: Caucasion . Economic Class: lower middle .

Religious Orientation: non-practicing Catholic .

Education: college fresh. . Intelligence: no information.

Counseling History: This client began seeing a mental health counselor (at her mother's insistence) in 1980 after she ran away from home. Since December of 1982 she has been seeing a mental health counselor once a week. Previous to this her counseling was more intermittent.

Medical Record: She is now in her eighth month of pregnancy. Two years ago she was hospitalized briefly for hypoglycemia tests in order to determine if hypoglycemia could be responsible for her depression. Results: negative.

Family Data: Both parents are living and were never divorced. Siblings: one younger brother, 7 years old; one younger sister, 14 years old; one older sister, 20 years old.

Work Record: Part-time restaurant work during the past three years. No work-related problems.

Behavior During Interview: Good eye contact throughout the interview. No nervous behavior. No display of emotion, even when relating incidences of sexual abuse.

Miscellaneous: Dropped out of high school three times during her sophomore, junior, and senior years. In each year her drop-out occurred in March.

WHAT BRINGS YOU TO SEEK COUNSELING AT THIS TIME?

Um. Depression. Trying to release emotions instead of keeping them all inside, and my problems dealing with sex. (Can you tell me more about the depression?) It started in 1980 because of my relationship with the guy I went down to Texas to see. And then every year around that time I just get really low and bitter. (Can you give me a little background information on this person you went to see in Texas--what this person meant to you, and what kind of relationship you have with this person, and why you went to Texas?)

Well I met him on Valentine's day and he was more or less my first boyfriend. And . . . uh . . . we went together off and on over three years. (And then you broke up?) And then we got back together and broke up and everything . . . off and on. (Why did you breakup? Did you want out? Did he want out?) He constantly told stories and lies and he believed them himself, and I caught him in his lies. And then we just ended up fighting all the time. (At the end, now, you broke up with him. How did he end up in Texas?) He had been in the army, and then he had gotten kicked out when he was down there, and then he got hired with some ambulance company. (So that's how he left this area and ended up in Texas?) Mmhmm. (And you went down there shortly after your breakup to see him or . . . ?) Um. We got back together when he kept writing, "Well I'll send you money and you can come down." And then he'd write back another week, "Well you're gonna have to wait awhile." And then he kept doing this, so then finally I just said, "The hell with him. I'll go down and see what's going on." And then I got down there--and this was in March of 1980--and, uh, I found out that he had been living with another woman. And everything that he told me--that he had a house, that he had a car, that he had a good job and all this--was just a bunch of bullshit. (Okay. How did you react to that realization?)

Well, my parents came down to get me and they confronted me. And they told me all this stuff with the people I had been staying with--um, [boyfriend's] boss and whatever. And they were telling me all this stuff that he was doing. (Your parents told you?) They told me that too. They [people she was staying with] told my parents and then they [parents] decided to tell me everything that [boyfriend] was doing. (You didn't find this out firsthand?) No. (I see.) And . . . it really hurt because I was crying my head off. And I went on into the bathroom to throw the Kleenexes away and my mom followed me in, and she thought I was going to leave again. And that just pissed me off, and

I said, "That's it! That's it! I'm gonna get out of here! I'm gonna hit you!" And then we got into a big fight, and somewhere in the fight I ended up grabbing a pair of . . . paramedic scissors and tried to kill myself with them. I didn't even know I was doing it [laugh]. (You didn't even know you were doing it.) Mmhmm. (You tried to stab yourself?) Mmhmm. And there were nine people holding me down. And I almost succeeded, but not quite. (Do you remember where you were trying to stab yourself?) I was just trying to bring it in, but their hands held my arms and everything.

(So you were very upset and you went into the bathroom, and your mom followed you in there. She thought you were going to take off?) Mmhmm. (And then you had a fight with your mother. You were very emotional--emotionally upset--and somewhere in there you picked up the scissors and tried to stab yourself, and a lot of other people ran into the room and tried to . . . .) Mmhmm. (And you don't remember . . . you don't remember trying to stab yourself?) I . . . it's . . . it just all went so fast 'cause I, you know, we were just fighting in the hall and I just saw 'em and grabbed and . . . you know, it was like I wasn't even a part of me doing it; it was like I was watching it happening. (Do you remember--do you see yourself now doing that? Do you have a memory of that?) Parts of it. It's, you know, kind of fuzzy. (So while all this was taking place it was almost like . . . .) It was like I wasn't doing it. It was someone else was doing it with my body. (I see. Where . . . where was your consciousness at that time? Did you feel inside your body, that you were inside, or . . . ?) Up . . . just up in . . . like up there [points toward ceiling, and slightly behind and to the right] near the ceiling and stuff. (Up near the ceiling looking down) Mmhmm. (I see. Okay. This was in March?) Mmhmm. (Do you remember the exact date?) Uh . . . March the twenty-third, twenty-fourth.

(So ever since this incident you've been depressed.) Mmhmm. (Were you depressed before this?) No. Before . . . it was like the minute I met him there was a drastic change in my personality. I used to be, you know, real caring and touching with the family and stuff. And then once I met him I wouldn't let anybody even touch me. (Can you describe the nature of the touching that went on before?) Well, hugging and, you know, just being around people. But once I met him, then I, you know, spent my time alone--um, ignored everybody. And if anybody even came near me, it was like, you know, you could feel it around you; you just cringed. (So you didn't want anyone else touching you.) Right. (Except your boyfriend) Mmhmm. (I see. Did you have a healthy sexual relationship with your boyfriend?) There was no sex.

(So ever since March of 1980 you've been depressed. Now are you depressed all the time?) Um. It starts around, around Valentine's day. And then it's just a gradual decrease, you know, in my mental attitude, and then finally it just peaks and . . . freak out [laugh]. (What's the nature of the freak out? Can you explain what happens?) Um. I just start getting real irritable towards everybody in the family--won't let 'em near me. And then eventually I end up leaving. (Leaving. What do you mean by "leaving"?) Leaving the home, running away. (Where do you go?) Um. The first time I went to Texas. Once I went up to [city]. Um. Once I was in the hospital being tested for hypoglycemia, but it was because of the depression that I went in. And I ended up leaving the hospital with this other girl. And I went down to [city]. We were going to go to California, but I got out of it when I was in [city]. (What do you do when you get to where you're going?) Just keep going. I usually end up being caught though. (Every time you've been caught?) Every time except the last time which was last year. (And what happened then?) I left with the father of the child. (I see.) And I moved in with some of his friends and didn't . . . nobody knew where I was, because I didn't know where he lived or anything. [Subject is now pregnant. The father of the child is not the same person as her first boyfriend mentioned above.] And I was down there for about three months before I contacted home. (What made you contact home?) Um. Oh wait! No. It was about a week actually, 'cause I needed my clothes and stuff. But I came up when nobody was there. And I took all my stuff and went down there.

(So, your depression actually only goes from about Valentine's day until the end of March?) And into April a little bit. (A little bit into April. Yet you have been seeing a counselor now ever since December this year.) Last year. (Last year. Excuse me. So I assume that because Valentine's day hasn't approached yet that you have not really been depressed, and so you are seeking counseling now for your depression?) Well, for that and, you know, so that I can deal with it and keep it in perspective if it does happen this year. (If it does happen. So right now you are afraid that it's going to happen again, is that it?) Mmhmm. And I don't want it to happen because the baby's due in March.

(Can you tell me what it's like when it [depression] happens?) I don't even notice it coming on. It just . . . everything irritates me, and I can't stand being around anybody. And like the school, I totally lose interest. And I just skip, you know, stay home the whole day starting in

like February. And then I end up dropping out a month later. And . . . I don't know, it's really lonely . . . and upsetting. But you know, I feel like there's nothing I can do and I hate everybody. And then I start . . . instead of taking it out on other people, I take it out on myself. I end up keeping it all inside and blaming myself for everything that happens.

(You take it out on yourself, you said. Now, do you mean just blaming, or do you mean physically?) No, not physically, just totally mentally. (Other than this one suicide attempt, have there been others?) Yeah. Um. Three times. (Three times. Can you tell me when those occurred, and what happened?) Um. The first time was in Texas. I think it was around March the next year, 1981. [The first attempt was in March, 1980. The second attempt was in March, 1981.] And I took the truck from home without their permission. I was out all night, you know, drinking and stuff with everybody. And then I came to school the next morning, and I just about, you know, "I don't want to go home, nor do I want to go anywhere right now. I just wish I was dead." And I was just sittin' there for awhile and I looked down on the ground and there was this broken glass and stuff. And just like reflex, I went out, took a piece of glass, and tried cutting my wrists and stuff. (Just like reflex. What do you mean by "just like reflex"?) The body moves with out being controlled. (So you felt you had lost control again, that the body just went and did this.) Yeah. I didn't even feel it, and I, you know, I was sitting there just scratching my wrist away. And, you know, I wasn't feeling any pain. And then my friend came over, you know, and she saw what I was doing, and she came into the truck and she was talking to me. And she talked me into going to, um . . . her counselor at [place] I think. And that's, that's when I got myself put in the hospital then. (I see.) And . . . .

(This second time you didn't feel like you had any control similar to the first time. Did you feel that you were outside your body again, or what was your experience? Do you remember?) It was . . . it was like I was there, but just in the head. You know, seeing everything. I wasn't in my whole body; I wasn't feeling anything. (So you just saw the glass and you automatically just went and picked up some and started scratching. Evidently you didn't cut yourself too badly.) No. I couldn't get very much blood out. (Not very much blood) Huh uh.

(Okay. And the third time?) I think . . . it's hard to remember when it happened. I don't even know when it happened, but . . . we were having a party. It was in New

York. I wasn't thinking. I was totally drunk. And I was thinking that if I would lock myself in the closet and smoke enough cigarettes, or even try to burn my, you know, my clothes and stuff, that I would end up dying. And I didn't burn anything, you know. I put a few holes in my clothes, but it didn't catch fire or anything, and the closet was all full of smoke, but it didn't kill me [laugh]. (Okay. So you went into the closet, you shut the door, and you started smoking cigarettes.) Yeah. I was drunk. I didn't . . . . (Okay) I thought it would end up killing me . . . lack of oxygen. (You did burn your clothes?) Mmhmm. (purposefully?) I don't know if it was purposefully or not. I woke up the next morning and there were holes in my dress and stuff so . . . . (I see. Now, how is this similar or different from your other attempts?) Well this time it happened . . . . Um. I was with some guy . . . and . . . you know, we were just kissing and stuff and all of a sudden I got it into my head . . . he's out for just one thing. I started screaming and yelling at him and then I ran into one of the hotel rooms because we were . . . a whole group of us were out there--to see plays and stuff. And I locked myself in the closet and nobody could find me for about three hours.

(Did you feel a loss of control like you did the other two times?) Not really. This time I was just, you know, "I'm fed up with everything and . . . ." (It was a little different in that sense?) Mmhmm. (The other two times . . . . The first time happened after you had problems with your boyfriend.) Mmhmm. (The second time, did that center around a guy in any way with the van [truck]?) The second time I don't think so. But right after that . . . . Okay. When I was . . . when I was in the hospital . . . . Um. And then we left. Me and this other girl, and she was fifteen and I was seventeen. And then we were going to leave with her boyfriend and his friend and go to California, and we were going to rip off this Mercedes from someone. And it ended up that her boyfriend and friend were <u>black</u>! You know, we were going to stay in their house overnight until we could get the car and then leave. And that guy . . . . Somehow I ended up getting stuck there alone. And this guy threatened me with a gun and stuff.

(Threatened you. What did he want you to do?) Um. Well he raped me, but . . . . He sat there and loaded the gun right in my face. And then the next morning when he was asleep and stuff I got out of there. (And this was what year?) 1981. This was after I tried cutting my wrist and I got in the hospital, and then I left with her. (Did you report the rape?) No. (Did you tell your parents about it?) No. (You haven't told your counselor about it?) Huh uh.

Well I told her that he threatened me with a gun, but that's as far as I went. [Long pause] (How did you react to that--during the rape and afterwards?) I was totally repulsed because I had a prejudice against blacks in the beginning, and that just worsened it. And, now I'm, you know, I can't even stand to have a black guy look at me. And if someone's holding a gun, you know, I'll . . . sometimes I get a . . . like a ounce of flashback. And I'll just try to get away from whoever has the gun, even if it's a fake one. But that was the second time I got raped.

The first time was when I went down to Texas. And a truck driver had raped me. (You went to Texas in 1980.) Mmhmm. (Was it before you tried to kill yourself?) Yeah. It was on the way down to Texas. (On the way down. Did he force you? Did he threaten you?) First of all he got me drunk, and then he forced me. And before that I had . . . a . . . never . . . no, um, idea of, you know, what sex was. (It was intercourse for the first time for you.) Mmhmm. (And you were raped. Did you report that to anybody?) No. (You never told your parents?) Um. They found out about it. (How did they find out?) I had something in my purse. Um. I think it was like a stub from a hotel or something. I don't know. And they found that, and they asked me what it was . . . and, you know, I didn't say anything, you know, because I was ashamed and all that. My counselor knows about this one though. But we never talk about it. (Your parents don't know that you were raped. They just think that you were in this hotel, in other words?) Mmhmm.

(Before the first rape and the second rape, did you have other sexual experiences? Were those the only two sexual experiences that you had?) Up until that time. And then I started dating other guys and, you know, I would go out with a guy and then, you know, he'd start talking like that, and then I'd get scared, you know, "If I don't do something, they're going to beat me up or something." (I see.) So I always felt pressured into it. (Yeah. So you have been able to have sexual relations with other people since then.) Mmhmm. (How do you feel when you have those . . . ? Is it an enjoyable experience for you, or is it just a . . . ?) I can't stand it! (You can't stand it.) Huh uh. (But you do it.) Because I'm scared to death [laugh]. (Because you think that they'll force you.) But, you know, now I don't think that way, but um, [name] was the last guy that I ever had sex with [father of her child]. And . . . . (And you thought that way with him?) Mmhmm. Now I'm starting to think, "Well, they're not going to do anything if I say 'no,'" but a lot of good that does me now [laugh].

(So now you have sexual difficulties.) Mmhmm. (And you also mentioned that you were seeking counseling because of something about expressing your feelings?) Yeah. I can't do that at all. If I'm mad at somebody I just, you know, I'm not going to say anything. Even if I feel good inside, you know, I won't let anybody else know. It's like I walk around never showing the feeling at all. And so now I've got all this anger and, you know, when things depress me that's, you know, just builds up and . . . it usually all comes out in March. (I see. How do you feel now? Do you think you are expressing your true feelings now?) Sometimes I can get them to come out, you know, and it's hard because my moods keep fluctuating so badly--from the hormone change, from being pregnant. And some days I'll just blow up at everybody, and other days things are just great. So instead of blaming myself for the way that I feel now I . . . . It's because I'm pregnant, you know, so it's okay. I'm not crazy or anything. (Right now, as you are sitting here, do you feel that your true emotions are coming out, or do you feel differently inside?) No. I'm keeping some of 'em inside. (Can you tell me <u>what</u> you are keeping inside?) Crying [laugh]. (Because you were talking about some very traumatic experiences and there isn't a whole lot of emotion.) It hurts [laugh]. (Do you cry by yourself? Do you cry at home?) Yeah. One day, um, I sat and cried the whole day. It, you know, I was totally exhausted and I cried myself to sleep. I cried for about a total of eight hours. (Is that recently?) About two weeks ago. (So you were depressed.) Well I was that day because everybody was yelling at me and . . . just everything went wrong.

(How do you think you handle normal stressors? Do you do okay with them, or do you over react to small . . . ?) I over react. Everything irritates me [laugh]. (Everything irritates you.) Especially what my little sister does because she, you know, she's breaking the household rules. And she never cleans up after herself and I end up doing all of it.

HOW DO YOU DESCRIBE YOUR RELATIONSHIP WITH YOUR FAMILY?

It's getting better. It's getting back to the way it used to be and now me and my mom are talking again, discussing things. And . . . . (For a while there you were not talking to her?) Mmhmm. (Was this during the last few years?) Yeah. We wouldn't . . . we wouldn't even have a normal conversation like, "How is the weather?" And now we talk, you know, anything that pops into my mind. I feel at ease talking to her now. (Yeah.) And, um, I'm starting to get back to how I was before I met [first boyfriend]. You know, part of the family again. And, since I turned

eighteen, last year I gained a, you know, new respect for my parents. Instead of seeing them as just parents, now they're people. The only person I don't get along with is [sister] most of the time because she's just a little adolescent brat [laugh]. (This is your sister?) Yeah.

(Are there certain things that she does that you cannot stand, or . . . ?) Yeah, because she's doing things that I did, and I don't want her turning out the way I did. (What are those things?) Well, I know she drinks already . . . 'cause she's confided in me about her parties and all that. And I'm starting to suspect that she's doing drugs. Um. She's getting into trouble at school. I <u>think</u> she might be smoking cigarettes now, and I don't want to see her smoking.

(Do you drink now, or did you?) I . . . I used to drink every night. (Until you got drunk?) Well not until I got drunk, but at least one beer a night up until I got pregnant. (And drugs?) Um. The drugs fluctuated, you know, mostly pot. And like once a week we would go out and party and stuff. And then, depending on who I was seeing . . . whatever we'd get, you know. One time I went out with a guy for about two weeks and he almost got me hooked on "coke" [cocaine]. (And this was true during the last few years?) Yeah. (All these are after you and your boyfriend broke up?) Or in between our breakups.

(So you would say that your relationship with your family is pretty decent except for your sister.) Mmhmm. (And you are trying to maybe straighten her out because she doesn't listen, is that it?) Yeah. (Okay.) She's trying to be like me. (As you are now.) No. As I was. (As you were.)

HOW WOULD YOU DESCRIBE YOUR RELATIONSHIP WITH YOUR PEERS?

Um. There's hardly any except through letters now 'cause they're all gone to college . . . in different states. And we only see each other over breaks. (Your friends. What about people in classes with you, people around school, other people your age?) I keep to myself pretty much, because at the moment I feel self-conscious, you know. I used to be real skinny [laugh]. (Oh, because you're pregnant.) Yeah. And . . . I don't know, I feel sort of alienated from everyone. And like with my friends from high school, in a way I am alienated becase three of them . . . two of them have had abortions, you know, and I just bitched them out about it. (Yeah.) Because I, I'm pro life, and they <u>were</u> up until they got pregnant, and then, you know, "I'm not gonna have a baby," you know, "forget what I told you before!" And that upset me [laugh]. (So you are pretty

much to yourself. You feel . . . .) I feel sort of like I am diseased [laugh]. Don't touch me; it's catchy [laugh]. (What do you do when people approach you?) Um. I'll talk to them, but I won't start the conversation usually. (Do you feel comfortable around people?) Sometimes. It depends on my mood. You know, if I feel like being around people, then it's okay.

(Is there anything that you feel that you'd like to be, like you'd like to improve your relationship with your peers, or do you feel comfortble being the way you are?) That changes too. It depends on if I'm feeling lonely. Then I'll want to go out and be miss popularity and all that. And other times I just don't want to have anything to do with anybody. (I guess I'm asking if you feel comfortable with yourself with that attitude.) Yeah. (Okay.)

WHAT IS IT ABOUT YOUR LIFE, YOURSELF, OR YOUR SITUATION WHICH IS MOST DISSATISFYING OR DISCOMFORTING TO YOU?

Well, that [last boyfriend and father of her child] and I broke up. We broke up mainly because he wanted me to have an abortion, even though we were planning to get married. (Now, [name] is the father of this child?) Yeah. And . . . . (How long ago did you break up?) November [three months ago]. (And you are having difficulties accepting that breakup?) Well, I accept it; it's just that I've got this lingering hatred since he wanted me to get an abortion. And now I am starting to worry that if he decides to come and try to get custody . . . . Because he threatened it once when we were still going together, you know, like, "I'm gonna come up and kidnap the kid sometime." And so I am sort of paranoid about that. (So you are sort of afraid of that happening.) Mmhmm. (Do you still have feelings for him?) No. (Not at all?) No. (Did you?) Sort of, but . . . when we were planning to get married it wasn't based on love; it was, "Oh we're going to get married and have a good time and we'll be drunk all the time," and stuff like that. And so there would have just been a marriage for getting drunk and getting high all the time, and living in poverty. (How long did you go out with him?) Um, about six and a half months. (Six and a half months) Mmhmm. (You were never formally engaged?) No.

I WOULD LIKE TO BREAK UP YOUR WAKING EXPERIENCE DURING THE PAST THIRTY DAYS INTO PLEASANT, NEUTRAL, AND UNPLEASANT MOODS. WHAT PERCENTAGE OF THE TIME DURING THE LAST THIRTY DAYS WERE YOU IN A PLEASANT MOOD?

Not even one percent. (Not even one percent) No. I hate getting up [laugh]. I . . . I'll sleep, you know.

I'll get to bed like eleven o'clock, and then I'll wake up around seven because that's when everybody starts getting up. And then after everybody leaves I'll go back and sleep for about three more hours, get up, get something to eat, go back to sleep for another three hours and then finally get up--drag myself out of bed finally. Waking up has never been easy for me.

WHAT PERCENT OF YOUR TIME WOULD BE IN A NEUTRAL MOOD OR AN UNPLEASANT MOOD?

About half and half.

EVEN THOUGH YOU HAVE FEW PLEASANT MOODS, WHAT ARE YOUR PLEASANT MOODS LIKE?

It's when I finally jump out of bed and want to do something, you know, and got all this energy. (Do you remember a specific situation which put you in a pleasant mood?) Um . . . . (Or does it just happen to you, or . . . ?) It just happens. (It just happens.) Mmhmm. Or else, like . . . a special occasion or something that comes up. Rarely happens though [laugh].

WHAT ARE YOUR NEUTRAL MOODS LIKE?

That's where I just get out of bed without feeling good or feeling bad, but just walking, you know, walking around the house just kind of dazed--do nothing [laugh]. I don't know how else to describe it. (Do you have any feelings that go with that?) No. It's just kind of, "Eh, another day."

WHAT ARE YOUR UNPLEASANT MOODS LIKE?

I could kill anybody that even looks at me wrong. Maybe I had a bad, you know, hard time sleeping at night, or I had a nightmare. And . . . or if someone turned the lights on me [laugh]. You know, I'll get up and I'll just growl at everybody. A just overall rotten feeling. (So irritibility, anger, that sort of thing.) Mmhmm. And I'll just go around with a scowl on my face all day. I won't tell anybody I'm in a rotten mood and leave me alone. I'll just walk around. (Between Valentine's day and March then, would you say that you are in an unpleasant mood, a neutral mood? How would you describe that particular time?) Mostly an unpleasant mood when people are around. There can be times, you know, when I'm alone that I feel fine, but the minute anybody enters the room it's, "Oh, I'm in a rotten mood, even if I was happier a few minutes . . . seconds ago. (Depression which occurs during March, or February and

March--<u>that</u> you associate with which one of these moods, neutral or unpleasant?) In February to March it would be mostly neutral. Then in March itself it would be mostly a rotten mood. (Does that include depression?) Mmhmm. (Are you saying that you are not depressed from February to March?) It's starting to come on, but it's not as severe. (Okay.)

I AM GOING TO GIVE YOU NINE CARDS. EACH CARD HAS A NAME OF A DIFFERENT MENTAL OR EMOTIONAL STATE WHICH YOU MAY HAVE EXPERIENCED DURING THE LAST THIRTY DAYS. I WOULD LIKE YOU TO RANK THEM ACCORDING TO HOW YOU HAVE EXPERIENCED THEM DURING THE PAST MONTH. WHICH STATES HAVE BEEN MOST DOMINANT, AND WHICH STATES HAVE BEEN LEAST DOMINANT IN YOUR LIFE DURING THE PAST THIRTY DAYS OR SO? NUMBER THEM FROM ONE TO NINE WITH "ONE" REPRESENTING THE MOST FREQUENT OCCURRENCE AND "NINE" REPRESENTING THE STATE YOU HAVE EXPERIENCED LEAST OUT OF THE NINE DURING THE PAST THIRTY DAYS.

Well this is the one that shows up the most [anger]. This one whenever my sister is around, which is about eighty percent of the time [hate]. Whenever I am around a guy, shame. You know, it's like they can see everything that's happened to me and things like that. The other ones, I don't know [laugh]. That one almost never. I can't remember being greedy, just selfish [laugh]. Um. This one about half the time [jealousy]. Um. Except not over things that other people have. It's, you know, my mom's got my dad, my sister has my cousin who's up all the time. And here I am with nobody to talk to, nobody my age. (Do you mean no friends, or no friends of the opposite sex?) Um. No, just nobody. This one, just a little bit [sympathy]. Joy just a little bit. You know, if I've done something that I'm happy about, or if I'm going to do something that I really want to do. I never feel that. (You never feel love?) No. Because love to me is . . . you know, like when I was with [first boyfriend], and when I was with [father of child] you know, "Oh I love you," but it has no meaning at all to me. (Have you ever experienced love?) Well I thought I was in love with [first boyfriend] the minute I met him 'cause, "Oh he's showing," you know, "He's paying attention to me." But . . . . (In retrospect you are saying that you were not.) Yeah, the way that would define love, no. (What about love for your parents?) I <u>care</u> about my parents . . . but . . . . (You don't love them.) My terminology for love is, is just a word, just not a feeling. (It's not a feeling?) No. (You don't have even an imagination about what love is?) No. [laugh] I know what caring is. And I guess for me that would take the place of what most people would define as love. (You almost resent

the word.) Yeah. 'Cause it's, you know, just something you say . . . for the sake of saying it.

I never feel pride. (Never feel pride) No. I . . . I'm too critical of myself. (What do you criticize yourself about?) Well. Okay, like I play the piano and guitar, and a couple other instruments. And my mom and everybody's always coming up and, "Well that sounds so good!" and all that. And I just pick out all the bad . . . mistakes and all that. So I really don't have any pride I guess [laugh]. I, you know, in the sense of being a person I feel like an object, you know, that's been used and not a real person. You know, I don't, I don't have the right to feel anything, 'cause of the things that have happened to me.

(So you want to organize these [cards] now as anger, hate, shame, jealousy. How would you put the others in here? [She organizes the rest as follows: compassion, joy, pride greed, and love.] (I think I understand where some of the anger is coming from--the hate. What about shame? You said something about when you look at guys you feel they can look right through you?) Even girls. It's like, you know, they look at me and say, "Oh, she's a rotten person. She did all these things. She deserved it." (What things do you imagine they see?) Well, sometimes I, you know, I think they probably think I'm a slut or something, because of this [points to baby].

(Can you describe the nature of your repulsion for sex? Exactly what are your feelings? Can you elaborate a little bit more?) To me it's filthy and disgusting. And . . . it's, you know, the minute that I'm done it's like I want to take a shower, but there's no way to wash it off. I . . . I can't even stand being touched, especially by guys. (Do your parents touch you?) Um. No. 'Cause they know that . . . you know, it's almost like it hurts to be touched. And I just draw away from . . . . (So they pick that up and they just . . . .) Mmhmm. (How long have you been like this? Was it after your rape the first time, the second time, or was it the year before that, or . . . ?) Just right when I met [first boyfriend], 1979, when I was fifteen. I don't want anybody coming near me. (Until then you were okay.) Mmhmm. (Were your parents touching you before?) Oh yeah.

DESCRIBE SOME OF YOUR RECENT DREAMS IN AS MUCH DETAIL AS YOU CAN REMEMBER.

This one happened about two weeks ago, and it still stands out in my mind. (All right. Do you want to relate that?) Okay. I was somewhere. I think it was Lake

Michigan. And there were all these huge ships going by, and people, you know, on them. And me and some nondescript person were going to try to swim out to one, you know. And we got halfway there, and then all of a sudden the whole thing changed, and we were like in this big swimming pool on the ship. And . . . it was covered. (The ship was covered, or the pool?) Both. We were on the ship in the pool, and there was like a ceiling over it. But it was only five feet above us. We were in the water, and just a little bit above us was the ceiling. And there were little partitions where you can climb over it, and you're into another pool. And we were just going around like this. (Going around . . . .) Swimming and climbing over these little cement things. (Partitions. There were only two pools?) I think there were about eight pools altogether. (And you were with some other people?) Yeah. It was all guys now that I think about it. You know, we were all just swimming around, climbing over partitions, swimming around. (The nondescript person you referred to in the beginning, was that a male or a female?) I don't know.

Once we were in the pool it was all guys and we were swimming around, and then there was like grass and a building. This is still underneath on the ship. And we climbed out and it was a classroom then. And there was . . . a . . . some lady with a dog. This ugly black thing with a super long . . . snoz [laugh]. And really mangy looking. And it had string tied around it, you know, around the muzzle, and then around the rest of the body. And I was walking up to it after getting out of the water. (Up to the dog) I was coming up to the dog. It was sitting on a desk, and this lady was untying the thread, or yarn, or something; it was red. And she was taking it off, and I was just about to touch it and, almost like an electric shock, I drew back. And I was scared to death of the dog. And I started backing up, and she finally got all the yarn off the dog. And I turned around and I dove into the hall. It was water again. (Into the hall?) Yeah. Out of the classroom. (Okay. Into the hall was water.) Mmhmm. (Okay.) So I just dove into the water, you know, and it's like swimming down a corridor--lockers and everything along the wall. But it was all water. And the dog jumped in after me . . . and . . . just as it was almost right on top of me I woke up, scared to death. I thought he was going to kill me. (You thought the dog was going to kill you.) Yeah. (Did you say the color of the dog?) Black. (Black dog) (And the woman who had the dog was an older woman?) About middle aged. (The dog was tied up with yarn. Does yarn mean anything to you? Do you use yarn at all?) Well, I crochet every now and then, but . . . I've never used red yarn. (Red yarn) And that's what was wrapped around the dog. (Do you remember

any other details of the dream? Do you recognize any of the people in the pool? Were there black people? Were there white people? Just male? White and black?) No. I think they were all white. (All white males in the pool) Mmhmm. (Was the pool deep?) Yeah. It was at least twenty feet deep. (It was twenty feet deep. Were you swimming in it?) Mmhmm. (Was it a clean, clear pool, or was it . . . ?) Very clear. (Very clear?) Mmhmm. Blue. The water was blue. (Were the other pools all about the same?) Mmhmm. (All identical, just separated by a partition.) Right. (Anything else you can remember about that?) Huh uh. It scared me. (It scared you.) Mmhmm. (You were frightened only at the end, when the dog was chasing you, or . . . ?) Yeah. (You said the other woman was sitting behind the desk?) She was standing behind the desk taking the yarn off the dog real slowly. And I was going to pet the dog, and just as I was just about, you know . . . my hand was within inches of the dog, and I was suddenly scared to death. And the dog was staring at me the whole time.

(Are there any other recent dreams that you remember?) At least once a week I'll get back home (Okay.) and . . . . Okay, we have this big porch outside and then a garage, a two-door garage next to it. And somebody will be out there, and I'll be trying to, you know, calling somebody to come in 'cause it's dark out. (Do you know if this is a man or a woman?) It's like my little brother. (Okay.) And my sister sometimes. And my parents are gone, and, you know, I'm calling him to tell him to come in. And I'm trying to get our pets in too. For some reason I'm trying to get everything into the house. And they're not coming. You know, they just won't listen to me, or I can't reach them in time. And all these wolves, you know, like a pack of ten of them . . . will come around. You know, they'll be trying to break the windows and stuff to get in. You know, I'm trying to get everybody in but nobody ever gets hurt. (So the wolves are trying to break in at the same time you are trying to get the people in.) Yeah. (No one ever gets hurt. How does that dream end?) I'll just all of a sudden wake up when, like, if the dogs, if the wolves are off aways, or they're turning around to run or something. (I see. This a fragment of a dream or . . . ?) Mmhmm. (And you said that this occurs more than once?) Yeah. It . . . . I keep having dreams about these wolves coming up and, you know, sometimes I'll kill them off, but more of them will come.

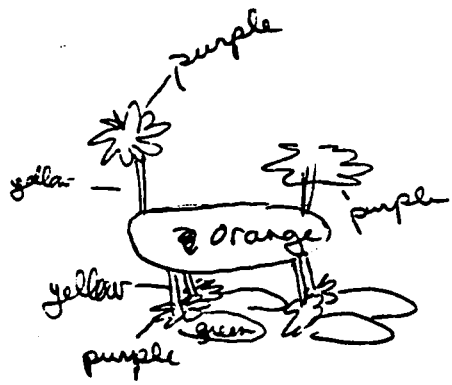
(Can you remember another dream that's similar to that? I'm assuming they're not always exactly identical.) No. (Can you recall another one that is similar to that?) Um. One time . . . Okay, we had all . . . . For some reason there are all these barns and sheds in our backyard. And I

was going back to them with my cousin. And we were going to kill the rats that were in it. And we, you know, we had these sticks and clubs and stuff. And I remember we jumped on to the roof of one from a higher one. We were on top of the sheds walking around, and we jumped on to a lower one. (I see.) And we looked into one of the sheds and there were all these, you know, like about a thousand eyes just staring out at us. And we started smashing . . . . It was like a corn crib. You know, it was slats, and we started smashing, and there were a lot of wolves in it. They were yellow and black. (Wolves in the corn crib?) Mmhmm. (Not a barn now.) It was connected to a barn. This was in the corn crib part. And there were all these wolves in there. We were sitting there trying to hit 'em with the sticks and stuff. And we quick ran towards the house and, you know, the wolves were taking their time getting out. And I was standing on the porch, and I'm calling our dog to come into the house so that I can get him inside. But for some reason he looked like the wolves too. And then he started getting bigger and bigger. And we ran into the house and we got some guns, and we were trying to shoot all these wolves, but there were just thousands of them all over the place. And then all of a sudden I woke up. (You woke up. Do you own any pets?) Um. We got three horses, four rabbits, three dogs, three cats. (Do you live on a farm?) We live on a farm, yeah [laugh].

(Is there another dream that's similar to those two that you want to relate?) One time, I think it was after seeing that commercial for that reptile that flys around. It was at the movies. It didn't last very long. I don't know what it was, but, um, this big, like pterodactyl or something--I don't know what it's called--was flying around and it landed on our garage. And I was inside the garage and my little sister was out in the backyard, you know. And I saw it up there and I ran to the porch, you know. And it can't get under the porch because it's too big. And I would see it sitting there. And my sister was out in the back of the yard, and I was calling to her, you know, "You gotta sneak around so that it doesn't get you!" And she just comes walking straight, you know, ignoring what I'm saying, just walking straight right out in front of it. And then the thing took off and it was flying around, circling above her. And as it started to swoop I woke up. I don't know if it got her or what [laugh]. (I see. Okay. This second dream and third dream, when did they occur?) Um. Those only happened once. (And how long ago?) Within the last two weeks. (So you had both of those dreams within the last two weeks.) Mmhmm. (Actually, all three of those dreams within the last two weeks. Okay.) But I, you know, I have a lot of different dreams where wolves are constantly

coming. Just a whole mess of 'em. I can't remember all of them. Basically I try to kill them off, but they just keep coming more and more, whether I kill any of them or not. (Do they also include you calling someone or not?) Usually, yeah. (Usually. And usually the person you call is . . . ?) Just like they're not even listening to me [laugh].

One time I had a dream and it was a cartoon, and I was a cartoon-animated figure [laugh]. It didn't make any sense, but . . . . I was just walking along through this cartoon forest. And I was, you know, flourescent colors, you know, like orange and green and purple. And . . . it was weird 'cause first it started out that I was just walking along and all of a sudden I just started changing into this cartoon thing. (What were you changing into?) [laugh] It was weird looking. Um. Yellow stick legs--four of them. (Yellow. Four yellow stick legs.) Mmhmm. Um. [?] a bright purple looking-like slippers, how they have a band right around the ankle. Really fuzzy though. And green feet just . . . . It was circular things walking like a dog, and then a yellow tail. [A sheet of paper is passed to subject] You want me to draw this? [laugh] I can't remember what the head was like totally, but . . . . (When did you have this dream?) About a month ago. That's the tail [see diagram below].



It was a long tail with a purple thing on top. All the sticks are yellow and the feet are all the same. And that's the little thing around there. Oh, I can't remember what it looked like. (All right. That's fine. So again, you were in this cartoon forest? What made it a cartoon forest, the colors?) It was just like someone drew it, you know, like a cartoon. There was nothing that even resembled reality (All right.) Just weird looking cartoon plants and . . . . (And you turned into or you were . . . .) I was just walking along somewhere as me, and then all of a sudden I started getting all deformed or something and turned into a thing.

And I was walking around . . . . (Did you feel like yourself when you were that thing, or did you feel like . . . ?) Yes [laugh]. (Okay. Did you feel that you were getting deformed? You felt a change take place.) Yeah, but then when I was this thing it was like it was always me. (Okay.) You know, walking through this thing and, you know, just looking around . . . and, that's all I can remember, but it went on for a long time. (Just looking around. You don't remember what you saw, or what a . . . . .) I can't even a . . . . When I woke up all I remember was being this thing. (All right. That's interesting.) I can't remember what the head looked like. I can sort of see it, but it's blurry. I think it had silly ears and . . . . (looks almost like a dog) Mmhmm. It was really powerful though [laugh].

I AM GOING TO SHOW YOU SOME PICTURES, ONE AT A TIME. AND YOUR TASK WILL BE TO MAKE UP AS DRAMATIC A STORY AS YOU CAN FOR EACH. TELL WHAT HAD LED UP TO THE EVENT SHOWN IN THE PICTURE. DESCRIBE WHAT IS HAPPENING AT THE MOMENT, WHAT THE CHARACTERS ARE FEELING AND THINKING, AND THEN GIVE THE OUTCOME. SPEAK YOUR THOUGHTS AS THEY COME TO YOUR MIND. [The following cards are from the Thematic Apperception Test.]

Card #1: [eight seconds] He looks like he's very upset about having this violin. Um. The impression I get is that his parents forced him to take up lessons and . . . maybe his father was a good vio . . . you know . . . famous violinist, and they wanted him to be another prodigy. So they bought him this violin and said, "You're gonna do it!" And then I guess he's waiting to practice, and he doesn't want to have to do it. He's looking at it like, "Why do I have to do this? Why are they punishing me? What have I done to deserve this kind of treatment? (And the outcome is?) He just keeps going along with it. (He does practice?) Even though he keeps hating doing it [one minute, eight seconds].

Card #2: [six seconds] Okay. Well. The father looks like he's beating up the horse or something. And the horse is plowing the field. And there's somebody in the background doing the same thing. It's hot out; he doesn't have a shirt on. Um. There's a lady stading over here. She looks like she's pregnant [lady standing against tree]. She looks happy and content. But I . . . I don't see a relation between her and the . . . the . . . father that's plowing the field. And then there's the . . . about a seventeen or eighteen year old girl . . . going to school. She's looking down the road . . . like she doesn't want to go down that way. She looks sad and depressed. Um. He is probably beating up the horse because it's not doing its work right, and he's been getting fed up with it all day and because of the

heat. I don't know why this lady is here [laugh] [the lady with the books]. And she looks like she had a hard time at home before she left to go to school. (the lady with the books) Right. And . . . I guess what happens is that this guy just finishes doing the field, and then goes in, puts the horse away and stuff. Um. She ends up going to school and, you know, meeting her friends and maybe doing something . . . that will cheer her up. But this other person, I don't know [laugh]. Just kind of like she's going to be there the whole time . . . and not do anything. (Okay. Good) [two minutes, twenty-eight seconds].

Card #4: [five seconds] This guy looks like he's going to beat somebody up, and the girl is trying to stop him. There's someone in the background . . . like the other woman type thing. And, let's see . . . from the look on his face, it looks like somebody killed . . . like one of his friends or . . . family member. And he's going to go out and get 'em. And this lady, you know, heard about this, so she came over, but she's an accomplice [laugh], so she's trying to keep him here and tell him, you know, that, "We don't know who did it," although she was in on it. What ends up happening is he's going to, you know, just throw her out of the room, go kill whoever it was that did it [one minute, eight seconds].

Card #13 MF: That girl looks like she's dead. And . . . he looks like he's just waking up, you know, like, "Uh! What am I . . .," You know. And . . . I don't like this picture [laugh]. Um [pause] I think that . . . maybe he raped her, and she ended up dying, and he doesn't realize that she's dead, and he's just gonna leave [fifty seconds].

ARE THERE ANY RECURRING THOUGHTS OR DAYDREAMS WHICH SEEM TO VISIT YOU FREQUENTLY WITHOUT YOUR CONSCIOUS INTENT?

Um. It deals with sex. And it's, it's like ghosts coming back and haunting me, 'cause um, I feel like a prostitute from going to bed, you know, with all those guys. And . . . . (Can you tell me what the daydream is?) Just all these faces coming back. You know, the guys that I've been with, and it's . . . they're not saying anything, but it's just like my head's just gonna break open from it. (Do you just see these faces, or is there action taking place?) No. Just all these faces coming at me. It feels like my head is just swelling up and it's gonna break, and I feel like screaming or hitting my head against the wall or something. (Is this an image you say?) Mmhmm. (Are there any thoughts that go with that, or any . . . .) Just repulsion, and then I get angry at myself for ever letting it happen. And then I start feeling that, "Well you

deserved it. You must have done something to deserve it. You asked for it." Things like that.

ARE THERE ANY OTHER RECURRING THOUGHTS OR DAYDREAMS THAT YOU DELIBERATELY CREATE BECAUSE OF THEIR PLEASANTNESS, OR AS AN ESCAPE FROM SOME OF YOUR PROBLEMS?

Well . . . I . . . . . My life long goal is to be an actress. You know, or a performer of some sort. You know, I just picture myself in all these different movies. That's about it [laugh]. (Is there a particular role that you imagine yourself doing?) All different roles. Like a character actor, like Carol Burnett type, you know, being able to go from serious to totally cracking up [laugh]. (Do you think about that frequently?) Off and on. About half of my daydreams are that. (Everyday, or once a week?) About three times a week. (How about the first one? How often do they occur?) About once a month. (Where you see all the faces?) [nods "yes."]

I WAS GOING TO ASK YOU WHAT YOUR GOAL OR PURPOSE IN LIFE IS, BUT YOU ALREADY TOLD ME THAT YOU WOULD LIKE TO BE AN ACTRESS.

Well another thing I'd like to do is . . . write a story on my life. Mostly to deter teenagers from running away and hitchhiking, you know, 'cause a lot of them don't realize what can happen. And I found out the hard way.

IS THERE ANYTHING ELSE YOU WOULD LIKE TO SAY ABOUT YOURSELF WHICH YOU THINK WOULD BE OF HELP TO THOSE WHO ARE TRYING TO UNDERSTAND YOU AND YOUR SITUATION?

I don't know. Not much I can think of [laugh].

[end]

Date: 1-25-83

Interview Data: Client B

Age: 18 . Marital Status: single . Sex: female .

Ethnicity: Caucasion . Economic Class: middle class .

Religious Orientation: non-practicing Lutheran .

Education: college fresh. . Intelligence: no information.

Counseling History: No counseling prior to this interview. First counseling session is scheduled for the day after this interview.

Medical Record: Hospitalized briefly because of a suicide attempt. No medication being taken at this time.

Family Data: Parents are living and were never divorced. One grandmother is housebound with emotional problems. Siblings: one older brother, 20 years old; one younger brother, 17 years old; one younger sister, 12 years old.

Work Record: Worked part-time at a department store last year, but was fired for undercharging a customer. During the past two summers she worked at an amusement park. Her customers complained that they were being cheated.

Behavior During Interview: Head extremely lowered throughout entire interview. Absolutely no eye contact at any time. She cried at times, although frequency of crying was difficult to assess, because her hair length and lowered head obscured her face.

Miscellaneous: Listed in "Who's Who Among American High School Students."

WHAT BRINGS YOU TO SEEK COUNSELING AT THIS TIME?

Chronic depression. Um. I mean, you know, I got problems, sure, but everybody has problems, you know; so it's not like mine are any different than anybody else's. (Can you talk about those problems?) [pause] Well, like at home, it's like I really hate my house. You know, like . . . whenever I'm in the house it just, you know, I lock myself in my room and, you know, don't come out unless we have to eat. Because I just . . . it's like I don't even belong in that family. I don't even know what I'm doing [laugh] in the family, you know I just . . . . (What's it like when you're at home?) [pause] Stressful [almost as though she were asking a question]. [pause] (Can you describe the stress?) Well I just feel like I don't belong, like I shouldn't be there. (Is it that feeling of not belonging that produces the stress?) Yeah. (Where do you think that comes from--the sense of not belonging?) I don't know, 'cause we're a really distant family, you know. We're not really close like some families are. It's like if I have to talk to my older brother I, you know, I shake, you know. I'm scared of him, you know. It's like, to be scared of your own brother . . . pretty sad, but um . . . . (This is the twenty-year old?) Yeah.

(Do you recall any incident in the past or . . . ?) We were always like that. I used to be . . . . Well, my younger brother and I were younger. It's like everyone used to think we were twins 'cause we were always the same height and I had my hair cut really short, you know. It's like we looked pretty much alike, but then . . . then the last couple years he really grew up and, you know, he drifted away . . . or I drifted away, I don't know. (You and your brother drifted apart, but you were together at one time--real close.) Yeah. Then my sister. I resent her and it's terrible. And she's only in sixth grade and I just . . . 'cause she seems to have everything going for her, you know. I mean, she's really pretty, you know, and she's got a lot of friends, and she's in band and choir and all these, you know, other kind of things. I don't know. I always resented her, and I know I shouldn't feel that way, but I can't get over it, you know. It's just something I feel. (Do you feel that you would like to be like her, or . . . ?) Yeah.

Let's go back to your . . . . You say chronic depression. Can you describe what it's like to be chronically depressed?) It's not fun [sigh], just . . . . It's like waking up in the morning . . . it's just like, "Oh geez, another day," you know? And then, you know, go to school, come home and study, and . . . . (Is there anything in your

life that you feel is missing? Something you need that you're not getting?) Yeah, but I don't know what that is. (With this feeling may be emptiness?) Yeah. Loneliness. [pause].

(How long have you felt this way? How long have you been chronically depressed?) Ever since . . . . It started when I started high school and, you know, all throughout high school I had no friends whatsoever. I mean, you know, I ate by myself, and I walked to classes by myself and, you know, I wasn't into any sports or anything like that.

HOW WOULD YOU DESCRIBE YOUR RELATIONSHIP WITH YOUR PEERS AT THIS TIME?

Not good. Um. I don't have any friends. (Do you have an explanation for that?) [unintelligible] (Do you make attempts to seek friends? Do you . . . ?) That's what my mom says. She says, "You don't try hard enough. You should join the club at school," and, a , "participate in sports," and stuff like that, but you know. [pause] (Since you've been attending this school, have you gone out of your way to try and make friends or make contact with people?) No [almost inaudible]. (What keeps you from reaching out?) Well maybe I'm afraid. [pause] (Can you get into being afraid more? What do you mean by being afraid? Afraid of . . . ?) I'm afraid of people. (I imagine you have some image in your mind of what would happen, what specifically you're afraid of. What is that?) [Long pause. Subject may be crying.] (When you think about making contact with someone--like to talk to them, or introduce yourself to them, or . . . maybe you're interested in someone and you want to get to know them--I get the impression that you don't make contact, that you don't talk to them because you are afraid. But, do you know, can you say what it is you're afraid of? What do you imagine will happen?) Rejection? (Are you asking me or are you telling me?) [laugh] No. I guess I was telling you. [pause]

Do you feel that you've been rejected at home?) Yeah. (Can you describe some of that rejection, or some situation that you would meet with rejection--things that would go on that would, to you, indicate rejection?) Well, okay. Take my little sister again. It's like . . . you know, I always tried so hard to please my parents, but I was never good enough. And, you know, anything she does, you know, "Congratulation, you're doing so good!" And, you know, they never told me that. And, it's like, I just can't please them. (What gives you that indication that you cannot please them? Is there something that they say or do, or is it something that you are imagining?) It's like, you know,

like when I used to do really good in high school, you know, get the A's and that. And it's like . . . they never told me they were pr . . . even when I make Who's Who they never told me they were proud of me [angrily]. They, you know, it's like all my . . . you know, like my bothers: They have all kinds of trophies for football and baseball and all that stuff, and I never had one. And now my sister's in the band and everything and she's going in concerts and everything, you know, and, you know, she's accomplished something, and I just haven't accomplished nothing.

(Do you feel that whether or not you are loved depends on your accomplishments?) [long pause] Kind of. (Did your parents ever criticize you?) Yeah. All the time. (Even now?) Not lately. (In the last year or two?) No, 'cause I've just totally drifted away, you know. Like I say, I just stay in my room all the time. And, you know, it's like I don't even like to talk to my mom 'cause whenever we talk, you know, we get in a fight or something, so I just stay away from her. (Possibly to avoid rejection?) Could be [very softly]. [long pause] (It sounds like your style of relating to the world is to withdraw. And instead of taking chances you just sort of avoid the situation, like maybe avoid making contact with your family, avoid making contact with your parents. Does that sound accurate?) Yes [sigh].

WHAT IS IT ABOUT YOUR LIFE OR YOUR SITUATION THAT'S MOST DISSATISFYING OR MOST DISCOMFORTING TO YOU?

Myself? (Yourself. Can you be more specific, elaborate on what you mean?) [laugh] I don't know. I hate myself and I just . . . just want to die. (You want to die.) I think that all I have left to look forward to in this life. (You attempted to commit suicide. That was only a few weeks ago. Was that the first attempt? [nods affirmative] Was there anything specific that led up to that?) Um. Let's see. It was a Sunday and um . . . my mom, you know, she's in one of her criticizing moods and that, and she was . . . you know, 'cause I told her, you know, I was getting sick of school and I coudn't handle it. And a . . . so she shoves this [newspaper] in front of my face and she says [sarcastically] "Well why don't you move to [city] and find a job," you know. I mean, "Your're doing nothing around here. Alls you ever do is sit around. You never do anything. You're not even trying." She goes, "I think you would be better if you'd just move out," you know, "get away from everybody." And um. I don't know. I said some things back, and she said some more things, and then I went in my room. And I had two bottles of Sominex [sleeping pills] there, and um . . . which they don't work so [laugh]. And so I took a bottle--you know, thirty-two pills--and then

it's like I was so sick 'cause it took two glasses of water to drink them all down, and it's like I couldn't even, you know, attempt to try the other bottle. So I just kind of laid down on the bed and um . . . it was about three-thirty when two hours later my mom was ticked [angry] because I wouldn't come out to eat. And, uh, they couldn't unlock my door because I had the key to my room. So they were trying all these screwdrivers and everything and finally my sister goes, "Oh I know what will open it!" So she gets something and they opened the door. And I was kind of laying on my bed. I was kind of like in a daze but . . . not quite. It's like I knew . . . you know, I could here everything they were saying. So my brother comes in and goes, "Oh she's just faking it! She just wants attention! You know how she is!" And uh, then my ma, you know, she saw the empty bottle on the floor and she goes like, "Oh she's just pretending. I wonder where she threw them," you know. "I know she didn't take them," you know. And uh, then my dad came in and he took my pulse. And it was really rapid. And my heartbeat--I was so mad: My heart was beating so fast and I, was like, "I'm dying! It should be going slow!: you know. And I . . . . It's like I couldn't get to sleep at first. I was just thinking, "Go to sleep. Everything will be cool." It didnt work that way [almost to herself]. And then, um, he [father] called a friend of his who is a paramedic. And he asked him if someone O.D.'ed [overdosed] on excedrin or something, what the symptoms would be. And, you know, he said a rapid heartbeat and dilated eyes, and a rapid pulse. And uh, he said that if a person did that, that they should go to the hospital and get their stomach pumped, because you have to worry about low blood pressure. So then my ma called an ambulance and they said, "Well, we'll have to put it in as a drug overdose in the paper." And uh, "You'd be better off to take her down yourself." So my mom goes,"See, she just wanted attention; that's all she wants. She wants it in the paper that she had a drug overdose." (Your mother said that?) Yeah. See, it's like I can remember everything everyone said, but I don't think they know that I know. And uh, so they brought me down there [and] made me throw up. And then, like I could here my mom crying to the doctor. She goes, "Have we been that bad of parents that we've been so bad to her? We gave her everything," you know, like "Yeah, right, you gave me everything" [sarcastically]. (Everything except . . . .) I don't think they gave me anything.

(When you took the pills, was it your intent to die or was it your intent to just get really sick and let them . . . to give them the message?) To die [sadly]. 'Cause my mom said that too. She goes, "You didn't really mean it, right? You just kind of wanted attention, or so that we'd

realize you had a problem." I said, "No mom. I wanted to die. And if I had a chance to do it again, I'd take a gun." And she said, "Where are you going to get a gun? And I go, "Well, we've got the pistol under the piano." And she goes, "How'd you know about that? [And I go] "I know where all the guns in the house are." And then she started getting really upset. And I go, "Don't worry, they don't have any bullets in them," you know. But it wouldn't be all that hard to go out and buy some, you know. [mother] "Well why would you want to die? I don't understand you? I mean, is it because we don't get along or what?" And I didn't want to talk about it so . . . .

(So how do you feel about it right now?) I'd still like to kill myself [laughingly]. But, okay, like, my psychiatrist in the hospital, he said that next time I try to attempt it--if I failed--I'd have to go to a mental institution for three to six months. And uh, I don't want to do that. And my mom goes, "Well now this is gonna look bad on your record. You're gonna have to lie about it and say you never had a mental illness or anything like that." It's like, all they're worried about is like, their reputation. You know. It's like I disgraced the family by going into the hospital, you know. 'Cause it's like nobody told any of their friends or anything. It was just kept quiet, you know. "It was just another one of those little things [subject's name] did for attention" [sarcastically]. [long pause]

I WANT TO BREAK UP YOUR WAKING EXPERIENCE DURING THE PAST THIRTY DAYS INTO PLEASANT, NEUTRAL, AND UNPLEASANT MOODS. WHAT PERCENTAGE OF THE TIME DURING THE LAST THIRTY DAYS WERE YOU IN A PLEASANT MOOD?

Maybe one percent. (One percent?)

WHAT ABOUT A NEUTRAL MOOD?

[unintelligible] always sad depressed and lonely. (Do you feel you're not even in a neutral mood usually? [nods affirmative] (So ninety-nine percent of the time you're in a sad, depressed mood?) [nods affirmative]

WHAT ARE YOUR PLEASANT MOODS LIKE?

[pause] Like, if I do really good on a test or something, then, you know, I'd be happy. But it doesn't last. You know. Maybe I'd be happy for five or ten minutes and then that's it. (What other kinds of things put you in a pleasant mood?) Not very many [laugh]. Um. [pause] I think drinking, because when I drink it's like, you know,

it'll take some loneliness away. (Do you drink a lot?) No. (What do you mean by drinking?) Well, I don't know. (Do you mean like going out and getting drunk? Or do you mean just having a beer now and then?) [laugh] Yeah. I'll grab a six pack and drink it in my room or something. (You mention you don't have any friends, so I imagine you don't go to bars. So when you drink you drink alone. Again, what does that do for you?) It sort of takes the pain and loneliness away 'cause I don't think about it. Just drink, you know, and listen to music.

WHAT ARE YOUR UNPLEASANT MOODS LIKE?

It's like I'm just here. You know, I just . . . . Um. (Just here) It's like I could care less, you know. Like I walk around school and it's . . . you know, just routine. And I just . . . . You know, I'll feel bummed out. [pause] I feel weak a lot, but that's probably because I don't eat. (You feel physically weak?) Yeah. (Do you eat at home?) Yeah. I usually eat some. Most of the calories I get is from, you know, drinking liquids. You know, like I'm always drinking Pepsi, grapefruit juice, or something like that. But, like I used to exercise about six days a week and go out running three days, but now I, you know, it's like I don't even care anymore. [I] just don't have the motivation. (How long ago was it that you were doing the exercises?) About a month or two?

(You don't eat. Is that because you never get hungry, or does that have something to do with being in school and not liking to be around people, and maybe avoiding eating because you have to go the the cafeteria?) I still go to the cafeteria, you know, to get a Pepsi and to have a cigarette or something like that. But I just don't eat because I don't feel like eating. (You're just not hungry.) Right. Or else, sometimes, like if I think I'm getting too fat, I won't eat until I lose a lot of weight. (How do you feel about your body now? Do you feel you're too fat?) I shouldn't because I only weigh like ninety-seven [pounds], but I still do. Yeah, I still want to lose weight . . . 'cause um last year, in my senior year okay, in January I weighed about one hundred ten which is about five pounds overweight for me, so I had to go on a diet. But then when I graduated from high school I weighed eighty-seven [pounds] 'cause I thought, "Well, if maybe I got skinny, people would like me," you know. It didn't work. (You tried to gain popularity through being thin.) Right. So now it's like if I weigh anything over a hundred pounds I won't eat. I don't know, 'cause maybe I'm afraid of getting fat. (When you did lose weight dieting, did people approach you more?) No. Same as always. (Now and then someone must approach you.

How do you react?) Nobody approached me. (Never?) [long pause]

I AM GOING TO GIVE YOU A LIST OF SIX MENTAL OR EMOTIONAL STATES WHICH YOU MAY HAVE EXPERIENCED DURING THE LAST THIRTY DAYS. I WOULD LIKE YOU TO RANK THEM ACCORDING TO HOW YOU HAVE EXPERIENCED THEM DURING THE PAST MONTH. WHICH STATES HAVE BEEN MOST DOMINANT IN YOUR LIFE DURING THE PAST THIRTY DAYS OR SO? NUMBER THEM FROM ONE TO NINE WITH "ONE" REPRESENTING THE MOST FREQUENT OCCURRENCE, AND "NINE" REPRESENTING THE STATE YOU HAVE EXPERIENCED LEAST OUT OF THE NINE DURING THE PAST THIRTY DAYS. THE STATES ARE GREED, PRIDE, HATE, SHAME, ANGER, JEALOUSY, JOY, SYMPATHY, AND LOVE.

[Subject places cards in the following order from most experienced to least experienced: hate, anger, shame, jealousy, sympathy, pride, greed, joy, and love.]

(Do you want to explain any of these at all--where the hate comes in, where the anger comes in, and so on?) Well, the hate and the anger are directed towards myself. And the shame is for not being good enough. And the jealousy is 'cause I'm always jealous of my brothers and sister, 'cause they're always happy and everything and I'm not. Sympathy is . . . I don't know. And the other ones . . . like I don't have any pride, or I'm not greedy. I never have joy or love so I kind of just had to put them somewhere.

(You said you direct a lot of hate and anger against yourself.) Mmhmm. (Specifically, what is it that you hate or are angry about yourself?) Mmhmm. (Can you say what that is?) It's just me. (Just you. Could you just name some characteristics about yourself that you really hate or are angry about, or are shameful of?) Just all of me. (Just the way you are as a person?) Yeah. (Describe yourself as a person. How would you say you are as a person?) [pause] (Maybe take an objective point of view, like imagining you were someone else looking at you. What do you see? How would you describe yourself?) [long pause] (You can't describe yourself?) [Very long pause. Subject tearful] (Is it too hard for you to describe yourself? Is it too painful to do that?) Yeah, it's painful. And, a, withdrawn, worthless. Um. [long pause]

WE'LL GO ON TO SOMETHING ELSE THAT MAY BE EASIER FOR YOU. I DID ASK YOU TO WRITE DOWN YOUR DREAMS AND REMEMBER THEM. DO YOU REMEMBER ANY OF YOUR DREAMS?

The ones I remember, they're all about death. (Okay. These dreams are recent?) Yeah. (Can you recite one or two

dreams from the past few days?) Well I had this one dream Wednesday or Thursday [four or five days ago]. It was like it was in black and white. I never had a black and white dream before--really bizarre. Um. I was this cheerleader. I came home from school at night, and I was in the kitchen, but it wasn't the kitchen at our house. And, uh, the front doorbell rang, so I went and answered it. And it was my older brother. And so he came in the house. He told me that he loved me, and then he shot himself. And that was it.

And then right before I went in the hospital [few weeks ago], I used to have dreams on how I could die. (Now are you talking about sleeping dreams or daydreams?) No. Sleeping dreams. One time I dreamed that, um, dreamt that I came home from school, and the house was empty, and then I went into the bathroom and found some razor blades and I slit my wrist. And it's like it was so real. [I] could see the blood gooshing out and everything and . . . it was really weird but . . . . It's like it felt painful. It's like I was sleeping, but it felt painful.

And then once I dreamt I was, um, driving to school. I was going a hundred miles an hour or something. I just swung the car to the left. I flew into a ditch and the car blew up. (And then what happened to you in this dream?) Well I died [laugh]. And . . . uh . . . . (And then you woke up?) Yeah. (The dream, the first dream you told me, occurred what . . . a couple nights ago--two days ago?) No. It was last Wednesday or Thursday). (Last Wednesday or Thursday) [about five nights ago].

(Do you remember any dreams more recent?) No. I usually don't remember my dreams, 'cause I figure maybe it's 'cause I don't sleep a lot. Maybe I never hit the R.E.M. stage [rapid eye movement--vivid dream stage of sleep]. (How many hours of sleep do you get per night?) About six. (Do you feel rested when you wake up.) No. Well I can't get to sleep at night. It's like I just lay in bed for hours. I just can't get to sleep. (Do you daydream? Is that it?) Sometimes I do.

ARE THERE ANY RECURRING THOUGHTS OR DAYDREAMS WHICH SEEM TO VISIT YOU FREQUENTLY WITHOUT YOUR CONSCIOUS INTENT?

I always think of myself as a different person. (You mean you daydream about yourself being another person?) Yeah. (Can you tell me about that daydream?) Well, like being someone like my sister, you know, or my brothers, you know. Lots of friends, being pretty and popular, and stuff like that, but [laugh] those things don't come true so

. . . . (What do you see yourself doing in these daydreams?) Being with a lot of people. Feeling like I belong. (Mmhmm. Now are these daydreams that you consciously think up--or deliberately think up--or are these daydreams that just occur to you?) They just occur to me. (They just occur. When would you say they would occur?) Usually like at night when I'm in my room by myself.

ARE THERE ANY OTHER RECURRING THOUGHTS OR DAYDREAMS THAT YOU DELIBERATELY CREATE BECAUSE OF THEIR PLEASANTNESS, OR AS AN ESCAPE FROM SOME OF YOUR PROBLEMS?

A lot of times I'll daydream about death still. (This is conscious, deliberate . . . ?) Yeah. That's deliberate [sigh]. (Can you give me an incidence here, a specific example of the content of this daydream about death?) Like I always see myself, you know, in the casket, and everyone around saying all these bad things about me how it's, you know, "It's about time she died," you know, "She's no good anyway." But in every one, though, my little sister is always crying. (Now these are the daydreams that you deliberately create?) Yeah [softly]. (How often do you do this?) A couple times a week. (Any particular time?) I haven't really noticed.

I WOULD LIKE YOU TO LOOK AT SOME CARDS. I HAVE FOUR THAT I WOULD LIKE YOU TO LOOK AT. THINK OF THIS AS A TEST OF IMAGINATION IF YOU WOULD LIKE. I AM GOING TO SHOW YOU SOME PICTURES, ONE AT A TIME. YOUR TASK WILL BE TO MAKE UP AS DRAMATIC A STORY AS YOU CAN FOR EACH. TELL WHAT HAS LED UP TO THE EVENT SHOWN IN THE PICTURE; DESCRIBE WHAT IS HAPPENING AT THE MOMENT, WHAT THE CHARACTERS ARE THINKING AND FEELING; AND THEN GIVE THE OUTCOME. SPEAK YOUR THOUGHTS AS THEY COME TO YOUR MIND. [The following cards are from the Thematic Apperception Test.]

Card #1: [eight seconds] Is this like a violin or something? An instrument? I don't know what it is? (What ever you imagine it to be) [laugh] I gotta figure out what it is. (There is no right or wrong answer or anything. Just look at the card.) Well if I'm wrong tell me [laugh]. (There is no right or wrong.) This kid looks like me when my ma tried to force me to taking piano lessons, to get me cultured. [long pause] (Just use your imagination. What is happening at the moment, what led up to the event, and what is the outcome, and what is the character thinking and feeling?) He looks bored to death. Um. If I knew what this thing was [referring to the violin] . . . . (Would it help if I told you it was a violin? [the interviewer realizes that he is violating some normal test procedures.]) Is it a violin? Okay. 'Cause up here it looks kind a like

maybe it's broken or something. Okay. Um. [twenty-three seconds] Well probably his mom was forcing him to practice and he'd rather be outside with his friends or something. He doesn't want to do it so he's sulking because, you know, he doesn't want to do it. I don't know. I don't have any imagination. (What would you say the outcome would be?) I don't know. Um. Maybe if he sat there long enough his mother would let him go outside and forget about practicing. I don't know. Like my sister . . . my mom, everyday she used to nag me, "Got to practice. Got to practice piano." And now she [sister] plays the French horn and piano. She never has to tell her to practice. I mean, she does it on her own [two minutes, twenty seconds].

Card #2: [eighty-four seconds] She looks kind of sad [the lady in the foreground]. I don't know why. [fifty-five seconds] I don't know. I don't have an imagination. (What are the other characters thinking and feeling in this picture?) I don't know. The guy's plowing the field. That other lady looks like she's pregnant. (What is actually taking place? What led up to . . . ?) I don't know. (You can create anything you want. It's your imagination.) [twenty-four seconds] I don't know. Maybe those are her parents and now she feels rejected because her mom is going to have a baby and she's going to focus all the attention on that baby and forget she's alive. That makes her sad. (What happens? What's the outcome of this story?) She was right [softly]. (She was right?) Yeah [four minutes, nine seconds].

Card #13MF: [fourty-two seconds] It reminds me of a movie I once saw. This guy going out and killing people . . . 'cause his mother didn't love him. [eleven seconds] (Can you say what led up to the event and what happens?) [thirty-four seconds] Mmhmm. He's angry. So he kidnapped her and shot her. Now he feels guilty 'cause he should have shot himself . . . instead of her, because she's, you know, innocent, and she wouldn't do anything wrong. (What would you say happens?) He runs out in front of a train and gets crushed [angrily] [two minutes, ten seconds].

WHAT IS YOUR GOAL OR PURPOSE IN LIFE?

I don't have one. (You have no goals? Do you have a goal to finish school?) I guess I should. (Sounds like you should but you don't.] Well, I gotta do something. (Most people, when they choose an occupational career, they go to school, they have it as a goal, you know, to get out. They see themselves in the future working in that field. Is that true of yourself?) No. I really don't think about the future. My problem is I always dwell on the past, you know.

It's like I can't forget the past. (Are there any specific instances in the past that you want to relate? You say you can't forget the past. I almost have the feeling that there's something back there that's really . . . . Is there one particular incident in the past that you dwell on?) Yeah. I don't know if I can talk about it. (Can you tell me how old you were when this happened?) Sixteen. (Just one occurrence?) [nods affirmative] (Is this something that you did or that someone did to you?) Someone did to me. (Is this a sexual thing?) [pause] (Were you raped or abused sexually by someone in your family?) It wasn't my fault. (But it was someone in your family?) No. (Can you tell me what happened?) [pause] (You said it wasn't your fault. Is it a sexual matter?) [pause] (Did it involve someone you knew well? Were you molested sexually by someone?) Mmhmm.

(Did you ever talk to anyone about this? Ever tell your parents?) Huh uh. (Can you tell me?) [long pause] (Can you tell me what led up to the incident?) I was out jogging. It was about, you know, nine o'clock. It was in the summer. And I was jogging by the park . . . and, um, three guys jumped me. [pause] (Did they all abuse you?) Yes. (Did they have intercourse with you?) Mmhmm. (And you never told anyone? Is this maybe when you started having problems?) Yeah. I think it started it. (Does this have anything to do with hating yourself? Do you hate yourself because of it?) Partly. (How often do you think about this?) I try to repress it, but, um, it doesn't always work. (How successful are you at repressing it?) Not very good. (How often does it come to mind?) A lot. (Once a week? Once a month?) [long pause] (I think it's important to understand how often you go back to this incident.) [pause] Probably every week. Or if I see someone who looks like one of the guys, I'll just go home and lock my door and just cry.

[Subject very emotionally upset. Formal interview terminated.]

Interview Data: Client C

Age: 27. Marital Status: divorced. Sex: male.

Ethnicity: Caucasion. Economic Class: lower middle.

Religious Orientation: non-practicing Lutheran.

Education: part-time college fresh. Intelligence: ave.

Note: The information below was given by the subject. No attempt has been made to verify this information.

Counseling History: This man has been seeing a therapist weekly for the past two years. Prior to this he had two conferences with a school psychologist when he was seventeen years old. He does not recall what problems he had which motivated him to see the school psychologist, but it was the Bob Newhart television show which gave him the idea to see a psychologist. (The Bob Newhart show is a situation-comedy which evolves around the actitities of a psychologist.) He stopped seeing his school psychologist because he thought his father would think that he was crazy like his father's step son.

Medical Record: Before age four, he spent time in the hospital for stomach and pneumonia problems. In adolescence he thought that a life of blindness would be a good life to live because "this one stinks," so he looked through a telescope at the sun in an attempt to go blind. He thought his blindness would require him to be put away and would therefore enable him to avoid seeing his family and friends. He reports his vision to be 20/25 and 20/30.

Family Data: Both parents divorced and remarried. He was born nine months after his mother remarried and believes he was mainly conceived for a tax write-off. He thinks of himself as the "smallest and most stupid of all siblings." His siblings include three half brothers (35, 37, and 38 years old), and one half sister (34 years old).

Work Record: Currently working in an automobile factory at which he had been employed for nearly five years. He is now committed to doing a good job, as opposed to his poor work record in the past: "I've been immature all my life. I was a real screw off when it came to working."

WHAT BRINGS YOU TO SEEK COUNSELING AT THIS TIME?

Well when my marriage broke up two years ago. A month after it broke up, going back into the house to get my things out, I noticed stuff on the bulletin board. My ex-wife had a list of counselors to see, and she was given this by her attorney. And I looked it over, and I said, "Hey, this one here, that's closer to the home so . . . and where I'm staying, so I decided to go. Maybe I, you know, if she's going . . . if it's good for her, it's good for me.

So as time went on I realized all the bad times of my life--friends, family, a home environment. Oh lordy! (So that's when you started seeing a counselor, and you're still seeing a counselor?) Mmhmm. (Is it still because of divorce problems or is it something else?) Well, the divorce finally brought me there, so . . . . (What keeps you going now? What problems are you working on now? What difficulties do you have?) Loneliness. Needing to be with somebody. Companionship. (Do you mean male or female?) Female. And the need for a strong human attachment. I don't know if that's immature sounding, but I'm sorry, that's, that's how I feel. I need somebody to kind of look up to 'cause my family kind of grew up faster than I did and left home way before I did, so . . . . (So the reason you are seeing a counselor at this time is . . . to work on loneliness?) Mmhmm.

(What's it like being lonely?) Well there's two things always on my mind and that's uh . . . committing suicide and wanting and needing companionship. Such a deal. Well I'm all ready to go anyhow so . . . . (In what way are you all ready to go? What do you mean?) I bought . . . . Several months after my . . . um . . . marriage broke up I bought a cemetery plot. And, uh . . . recently then my car broke down and I was told I needed . . . I'd be best off getting another motor for it, so I got a bigger motor. Because I want to do it the way it was done in Vanishing Point [a movie]. (How's that?) Crash and burn. He was scared. The man was scared. You could see it on his face. He just had a straight face. As he was heading toward bulldozer blades . . . just before he hit them he started smiling as if to say, "I'm doing what has to be done because there's no turning back. There's . . . I'm in a lot of trouble. There's too many problems." So . . . and then he went through with that.

(And that's the way you want to do it?) That's the way I've wanted to do it for a year and a half. (For a year and a half, but not now?) [nods affirmative] (Now too?) [nods affirmative] (How serious are you?) Last night I was

inside my car. I was at work on the line [in an automobile factory], and I was inside my car. And I was a sliding right down that road as fast as could be, and I down shifted, and I popped it back into gear--high gear and that was it. Hit an embankment and went airborne right into this deserted brick building. (You did this.) I've done this so many times. Last night was the most closest I've ever gotten. (Now you imagine doing this you say?) Yeah. (You were in your car imagining this?) I was at work on the line, mentally in my car. (I see. I see.)

(If you do contemplate suicide, you must be going through a lot of pain. Can you describe the pain, or what it's like being . . . ?) Acid stomach! Despondent as hell! Lordy! Not wanting to eat. Feeling like you're enclosed in a box, trying to get out. But you can't. You want to do this in the means of talking to somebody . . . and you can't do it because nobody wants to talk really. They don't know nothing about you; you're new on the line. And so . . . what do you do? You just think a lot. And you think a lot, and you think even more. So . . . . How many times I hear this song just before the guy hits the blades--those bull dozer blades: "You got to rock it, roll it, real it, feel it." Kapow! Crash and burn! You can hear the explosion. The hood flying, hittin' the pavement, and the second explosion. (Do you think of suicide as a way of escaping your pain, or as maybe a way to get back at someone?) That's a way of escaping my pain, 'cause for the last twenty-seven years I've been fighting hell. And every time it gets worse. You see, what else can go wrong? I don't even like going home anymore. I don't even like checking the mailbox, only when I think I got some check in it or something.

LET'S TALK ABOUT YOUR RELATIONSHIP WITH YOUR FAMILY. YOU SAY YOU DON'T LIKE GOING HOME. IS THAT BECAUSE YOU DON'T GET ALONG VERY WELL? HOW DO YOU RELATE WITH YOUR FAMILY?

Well I have my own home yet, so I live with my boy. I've got custody of my six and a half year old boy--for now. And so empty there. And dad doesn't have much time to spend with his boy there and so he's getting a little out of hand; he's hard to manage. (Your boy) Mmhmm. But yet, it's a challenge to get him going. Other than that, the home life stinks. 'Cause I have no time for myself. (In what way?) Oh, my boy's demanding. That's understandable. That's . . . I don't know. The cooking, the cleaning, the nurse and the love and the caring, the bandage and all that stuff and then . . . . But everytime I'm home, you know, the phone will ring. It'll probably be bad news. Check the mailbox. More bad news. (What sort of bad news?) The bills come in

and I had them the month before. Um. And the money. You know. It starts slipping away. It starts getting smaller and pay gets smaller. It's just . . . it's too hard to explain. It's just bad news in the mailbox, everytime I look in there. And legal too, so . . . . (And what?) And legal at times too. (Legal problems?) Oh, from time to time you find a surprise in there. I don't like the law. Works against me like that. I've only seen a judge twice in my life, that's for the divorce and job custody battle. (What are the legal issues now? Do you run into them now or is that dead?) Is it what? (The legal issues, have they been resolved?) No. I've got some coming up tomorrow, and I've got to buffalo my way through them. (What's this?) Um, me and my boy see this, uh, lady who helps you work with your problems and deal with your problems in raising your children. And last week I was really down and out and I really gave her the impression I didn't want my boy anymore. And so my counselor that I see weekly had talked to me yesterday and said she talked to this woman and said I'm in a lot of trouble 'cause she's gonna recommend that my boy gets taken away from me. (How do you feel about that?) That's what made me think what I thought last night on the line, because even though I feel so pinned down by my boy, I love him. He really irritates me. At times I wish he would be gone, but he's all that keeps me going. And then I'll end up--if I do lose him--have to pay child support on two children for fourteen years. And I can't handle that. Not unless I go live in a gutter. I'm not gonna live with my family anymore. So then I have to do what I have to do.

(You said you're not going to live with your family anymore, and you said that your home life stinks. Did you mean your relationship with your family stinks or . . . ?) Well it's improved somewhat since my divorce started. (How is your relationship with them now?) They . . . we were never surrounded with a whole lotta love in that family. Oh I hate those days! There's spots in my life that I do cherish, but the majority of it stunk, and the home life stunk. And the environment that we were brought yup in never included love. And my family shows me their love the best way they know how. (How's that?) By wanting to help me out with things here and there, you know, call him up for a . . . to ask him something. Just get a question answered. And a, he's good [his older brother]. He's a, a week ago he invited us for dinner. I just happened to stop by for something and he said, "Stay for dinner. We've got some specialty you might like." So . . . .

(How would you like them to show their love?) I think that's sufficient between me and my family. It's not enough, but not from my family. I couldn't accept a big

change if they tried anything else. That's good enough. (Do you feel you need something else then? You want something else from them?) No, they've done too much. Matter of fact, they even feel like I'm a burden on them. I had a whole lot of problems during Thanksgiving. I went deer hunting. And my brother, who lives up north, seen, emphasis on seen all the pressure and stress I was under. And . . . my sister-in-law questioned it. My brother helped me out and tried to comfort me the best they could, 'cause after all I've been through in over a year and a half's time at that point. And then, my car breaks down when I'm up there. How do I get it back home now? I mean my car broke down. I spent a hundred bucks. Took it up north. It broke down. Now I gotta get it home. And so they, you know, they realized this and they tried to help me out all they could. You know, to try to get my car running. (You said you were out there and your brother realized how much stress you had been under during the last year and a half. What are you referring to during that last year and a half? What did you go through?) My divorce. (Your divorce.)

HOW WOULD YOU DESCRIBE YOUR RELATIONSHIP WITH YOUR PEERS?

As family and friends? (As friends) As friends real good. Better than what it was when I was growing up. A lot better. We've kind of mellowed out. (What do you mean by "we"?) Everybody. My friends and myself. Them more than me. I'm told I'm still immature. I don't doubt that. (In what way are you immature?) Well as my counselor told me yesterday . . . she told me this, that I wasn't mature. I figure--she told me before--I guess it's some ways in the way I talk . . . and the way I act maybe--do a few juvenile things.

WHAT IS IT ABOUT YOUR LIFE, YOURSELF, OR YOUR SITUATION WHICH IS MOST DISSATISFYING OR DISCOMFORTING TO YOU NOW?

Living without companionship. I can live without money. I can live without the fine things in life that costs money. I can even live without the big dollars that I'm making where I work. Just enough to survive, that's all I need. Six or seven dollars an hour, survival money these days. But companionship. (What is it like to be without?) You cry a lot. You feel sick to your stomach--acid stomach. It's hard to get going--motivated. It's hard to keep the house clean. Hard to cook. Very hard to cook. You buy all these things that you just cut open and dump in a pan and heat up and that's it. And then it is like I was doing shortly after I started coming out of the way I was feeling, like last summer. This past summer I was doing special things, but not anymore. It hit me again. (It hit you

again?) Yeah, during the holidays is when it really come around. It started just before, about a month and a half before, and then the holidays--Christmas Eve--I just split. That was it. I just cracked right down the middle. I was gonna blow my brains out. Instead I just, I went nuts. I started pounding my head all over the place . . . with my face up against the walls, doors, on the floor. Jesus! I got a nice little problem with my neck doing that. (You did this to yourself?) Yeah. I couldn't handle it. I couldn't handle it. A phone call made it happen so . . . . (What was the phone call?) A neighbor. He called me up to wish me a merry Christmas and whatnot. Asked me what I was up to. And I said, "What are your plans for the night?" He goes, "Well, I'm going to church in a few minutes." And then after that he says, "I'm going to have breakfast at my aunt's and my mother's"--sister's or whomever. And that hurt. My tree wasn't decorated yet. I put it up the night before. The day before I put the lights on. And here I am. I have to wrap presents. I have to decorate a tree. I have to put my boy's bicycle together that Santa's bringin' him. And I'm just sittin' there just crying away or screaming or hollering. I'm pretty sure my one neighbor heard me. Um. I just couldn't handle it any more. I was drinking a beer at the time--a beer. And I took the beer and I chucked it. I believe, I don't remember, I think I had two in my hand. I don't know, I chucked that too if I did. And I just went berserk. My neighbor is doing what I wanted to do. I wanted to go to church, and boy would I like to be able to go and have breakfast with family. (You were never invited?) No. It wasn't my family. (Your own family never invited you.) Oh. My sister did. My brother did, but he had to cancel out. So my sister said, "You come over by me." And I didn't have time.

I WANT TO BREAK UP YOUR WAKING EXPERIENCE DURING THE PAST THIRTY DAYS INTO PLEASANT, NEUTRAL, AND UNPLEASANT MOODS. WHAT PERCENTAGE OF THE TIME DURING THE LAST THIRTY DAYS WERE YOU IN A PLEASANT MOOD?

One percent if that. (What about an unpleasant mood?) Probably ninety-eight, ninety-six, ninety-eight percent, somewhere in between. (And your neutral mood?) One or two percent.

(What are your pleasant moods like?) It just depends on the time and the situation. What's going on at the time. If it's something that makes me smile. (And what are those things?) It just depends on what it is. (Can you tell me what kind of things make you smile or put you in a pleasant mood?) When I have time to watch TV, and I see something where there's violence in it, where the bad guy gets cut

down, and the good guy makes this leap with his car and gets away. Or something on that nature. (How's that make you feel?) Real good. Sometimes it even makes me feel real good when the bad guy wins. Depends on the situation. (Why does it make you feel good when you see this?) 'Cause I wish I could do it. Being so small and whatnot, I'm kind a like struggling with the big people all my life. I just want to be . . . to have some kind of recognition. Some thing, characteristic, or trait, that stands out--like some people have, some friends have, one in particular. He's unique. (In what way?) He can take what you thought was a dead car, so to speak, and bring it back to life if he wants to--make it even better than before. One time I asked him, I said, "What are you gonna do? Are you going to have this car as a automatic or standard?" He goes, "Whatever I want it to be." And he's been doing this ever since he was fourteen. (And you respect that and admire him?) Yeah.

(What are your unpleasant moods like?) Grouchy. Tearful. Sick to my stomach. Unmotivated. Sometimes wanting to kill. Commit suicide [laugh]. Get back at people in my life for things they done to me. My unpleasant mood the majority of the time is just, you know, like being tearful.

(Okay, and your neutral moods?) Sometimes. Sometimes we hit a lull, what I call a lull. And you can't cry and you can't laugh. That is what my neutral mood is. It just lays there. Just like a cloud covering, it won't go away.

(How are you now? What kind of mood would you say . . . ?) So so. Lull.

I AM GOING TO GIVE YOU NINE CARDS. EACH CARD HAS A NAME OF A DIFFERENT MENTAL OR EMOTIONAL STATE WHICH YOU MAY HAVE EXPERIENCED DURING THE LAST THIRTY DAYS. I WOULD LIKE YOU TO RANK THEM ACCORDING TO HOW YOU HAVE EXPERIENCED THEM DURING THE PAST MONTH. WHICH STATES HAVE BEEN MOST DOMINANT, AND WHICH STATES HAVE BEEN LEAST DOMINANT IN YOUR LIFE DURING THE PAST THIRTY DAYS OR SO? NUMBER THEM FROM ONE TO NINE WITH "ONE" REPRESENTING THE MOST FREQUENT OCCURRENNCE, AND "NINE" REPRESENTING THE STATE YOU HAVE EXPERIENCED LEAST OUT OF THE NINE DURING THE PAST THIRTY DAYS.

[His ordering is as follows: compassion, anger, hate, shame, love, joy, pride, greed, jealousy.]

(Do you want to comment on any of these--why they are in the position that they are?) Well this one here [compassion]. I can't lie. I feel sorry for myself a lot.

I feel sorry that I put up with so much of what I put up with in my life. And the fact that . . . well, it's hard to explain . . . the way I was raised . . . when I was told and cut down a lot, and made fun of and . . . foolish and whatnot. And why I don't pick up and put that aside. I feel sorry for myself that I am stupid. I feel I'm stupid--shrimpy. Skinny as hell. I've lost a lot of weight. (How much do you weigh?) I don't know, I think about one-hundred twenty [pounds]. (How tall are you?) Five [feet] six [inches]. I put about ten, twelve notches in my belt in two years because I lost weight. And on and on and on. I do feel sorry for others. Uh . . . in a different respect. Some in what I feel that they feel. And a lot to do with government and big business. That's different in itself. I feel sorry for people that they're so stupid to lay down and take what medicine is given to them by the government and big business. And they're too stupid to stand up and speak up. The whole stupid country. Bunch of liars and cheats on sixteen hundred Pennsylvania Avenue.

(Are there any others you would like to comment on?) Anger. Lots of anger. Mostly towards women. And hatred. One and the same. 'Cause I feel they've [women] never really given me a chance. I mean, it's all I've heard about going here [to school]--fall of '81 and '82. Women in the student lounge talking and carrying on. "Oh yeah, my boyfriend this and that, he's a hunk. He drives a car with little or no rust on it, and he makes big bucks." So much an hour, big bucks. And he took me here, and he took me there. And I hope he takes me there . . . this weekend. I heard it quite a few times. And that wasn't bad enough. I had to make up a test in the teachers' offices. I heard the same thing going on in there. The same thing! All my friends tell me, "It doesn't take money; it's your personality." But that's a crock! Maybe when they were dating . . . before they got married. And the special few that are hunks. They found somebody special 'cause they know how. I've never really found out how. And they got a choice select few. My junior high school years . . . boy was I screwed blue and tatooed by women, being used to get back at other boyfriends. Those were the decent ones. Nice looking. Not fat. That's all that ever chased me was hogs and dogs. So I'm weary of fat and ugly. Even though I'm no prize for women.

High school, same thing. I was turned off. I couldn't . . . I couldn't get myself to be around women. Finally I did. And she found out that I was making a piddly fourteen dollars a week. Oh, man, I'll never forget the look she gave men when we went dutch to a movie. Oh god she give me a nasty look. Whe I called up another time to see if she

wanted to go out, "No, I'm busy." What are you doing the week after? "I'm busy." What are you doing a month from now? "I'm busy." Well how about a year from now? She goes, "I'll probably be busy." So, that was that. And then finally in high school, I had met my ex-wife. She was out of school; she had quit. Uh, she wasn't like the others. I didn't trust her for the first month. Actually the first two months . . . that we were together. And yet I started talking marriage after the first month going together. She still stayed by me. She didn't run. She didn't hide. Nothing. Tell me to get lost. (That explains your anger, right?) Yeah.

(How about shame and love, joy?) Well my mother was . . . she brought all of this on. She babied me all my life because of the fact I almost died a couple times. I wish I would have. (Now does this have anything to do with shame?) Well, yeah, that can go right up to there too, but I mean because of the way my mother raised me, I was afraid of women. And then I really was afraid of women because they started giving me a hassle when I wanted to see if they'd go out with me. And in my marriage I took it out on my ex-wife so . . . . (In what way did you take it out on her?) I called her a lot of names. And that brings us to that [shame]. My mother, when I was growing up . . . she used to tell me in other ways that sex was bad. (That sex was bad) Yeah. (In what "other ways" did she tell you this?) Well . . . just ways. That's the way I interpret it anyhow. (Is that the way you feel now?) Yeah. I was thinking about it a couple hours ago. I was at home and I was listening to a guy talking on the stereo. And he brought something up that came to mind--hit me like a brick wall. When I was in junior high school and high school, we'd go, you know, play basketball or football or something. And we needed teams. The only way we could identify these teams, seeing how we all had the same outfits on, was either shirts or skins, and I never liked to be a skin. And the first chance I had to put my t-shirt back on I did.

(How did this affect your marriage?) Well the only time I liked my clothers off was for one think only--or two, a bath or shower also. But I didn't uh . . . . (Did you have sexual problems during your marriage?) Kind of. (Was it okay then? You didn't feel bad about it? You said you felt it was . . . .) Well, I don't know, it's hard to explain. Uh. Me and my ex talked about it two weeks ago. I asked her. Second time since the break-up I had to be relieved emotionally about a lot of things and I even asked her about that again. And she said that, well, I had two things going against me, but she said the one didn't bother her. The other one is a . . . . (You had two things going

against you?) Actually, yeah. (And what were they?) Premature [ejaculation]. And the fact that she always felt me struggling, because I was trying to please her. (She said that did not bother her?) Yeah. She said . . . well the only thing that bothered her was me struggling. She could feel me struggling. (So you couldn't feel relaxed.) I couldn't, no. I just wanted to make sure she was happy. I didn't feel I was any good at it anyhow. (Did you get pleasure from it, or did you just worry about her . . . to satisfy her, or . . . ?) I was worried about her. I had pleasure out of it sometimes. Most of the time though . . . right there towards the end before the break-up, I felt I was really a nothing. I shake a lot too. Number one because I was nervous. And number two, mostly 'cause a, I couldn't support myself, too weak in the arms. And, a, one other . . . I, a, forgot. I was clutsy in bed too. (Clutsy. You mean awkward?) We had one instance when I was really clutsy. I [don't] like to tell you because I'm really embarrassed about it. And my ex told my . . . her sister. And I know she told her 'cause one time the three of us were together. We were, I don't know what we were doing, we were just together. And my ex or her sister, one of the two spoke up first and mentioned something about it. "You mean just like when this happened?" I said, "Oh man, and you told her?" So, that's that. I've learned now. I don't like sex. I really don't. I really don't. I know what I believe in my own way getting to this now what love really is. So, I prefer just that. I even read in a couple gossip columns in the paper--several times--how just holding one another is good enough, and how they get more pleasure out of that. Especially, like an old couple wrote in, and they said that's just as good and it feels so good. They just hold one another for twenty minutes.

(What is the role of love in your life now?) How do I define it? (No. How do you experience it?) I don't experience it. I can't even accept my boy's love too much any more. It's not good enough. It's been that way for six months maybe. (How does love play a part in your life?) What I feel inside here. What I'd like to get rid of. You know, to share it. (So it's almost like a need for love then.) It's a need for love, yeah. I also love my friends at work. My friends are what's keeping me going. Love, it'd be nice. If the world wasn't fighting all the time. I don't even like to hear the news any more. There's too much hatred.

I AM GOING TO SHOW YOU SOME PICTURES, ONE AT A TIME, AND YOUR TASK WILL BE TO MAKE UP AS DRAMATIC A STORY AS YOU CAN FOR EACH. TELL WHAT HAS LED UP TO THE EVENT SHOWN IN THE PICTURE, DESCRIBE WHAT IS HAPPENING AT THE MOMENT, WHAT THE

CHARACTERS ARE FEELING AND THINKING. AND THEN GIVE THE OUTCOME. SPEAK YOUR THOUGHTS AS THEY COME TO YOUR MIND. [The following cards are from the Thematic Apperception Test]

Card #1: [eight seconds] The first thing I thought of was frustration when I saw it; he's frustrated. The eyeballs look a little too plain-Jane, so maybe he's just in a daydream thinking about something else 'cause he's tired of playing. (What's he thinking about?) Whatever. Just daydreaming whatever comes to mind. Something he'd rather do. There may be something that his parents would rather him do. I heard that! [I can relate to that!] Maybe he's studying, looking over the notes. Or whatever he has there. (Can you say what led up to the event or what the outcome will be?) Yeah. Why not? He's had enough for the day [one minute, eight seconds].

Card #2: [Instructions were repeated] [twelve seconds] What a battle axe! [laugh]. Uh. Just people going about their everyday chores. Man's working. Woman's coming home from school, or maybe going to school. Her [woman against the tree], I can't figure her out at all. Looks like she overate a lot. But, a, eventful day. You can picture this sun two different ways. That could be the east. (Well using your imagination, what do you see?) I'd like to see morning. The first thing I saw was the end of the day. He's got his shirt off. It's gotta be the end of the day. The light of the field is cloud. He's finishing up his work; she's coming home from school. And there ain't no telling what she's doing [woman against the tree] [laugh]. She looks like she's making sure he does his work. The way she's standing there. It could be like something out of those movies where there's a mother and a daughter on their own and some guy comes along. He's looking for a little room and board. She's making sure he earns his keep . . . 'till the father comes home from war maybe. Father's gone; father deserted. [Unintelligible] looks like a lot of wreck [one minute, fifty-two seconds].

Card #4: [five seconds] That one looks like he wants to leave. He's a little bit mad at her or something; something's bothering him. She wants him to stay. That's about it. (What led up to the event?) Maybe something that he thought was wrong in the relationship. And he's fed up with her. But, I don't know, it's hard saying by the clothes he's wearing, uh, hair-do she's wearing. Back in those days men were a, how do you say, demanding too much from women anyhow. And she's willing to give in like women did in those days, 'til they started speaking up in the seventies, really speaking up. (What's the outcome?) He

leaves. (He leaves.) Sure. Look at the way she's . . . uh . . . look at those eyeballs. I don't know, she doesn't look too awful scared though. Lordy. Maybe he's looking at . . . . What I see in her eyeballs and his, maybe somebody, some guy said something against him or her. And she's saying forget it, don't worry about him. Um, by the look at the eyeballs, by the look at the women [one minute, thirty-five seconds].

Card #13MF: [Immediate response] Ich! [emotional reaction] That looks like me. I can't look at that stuff. He's embarrassed to see what's there. (You're not looking at the picture?) Not really. Cover her up a little. It's too rough. It's more than my plain and simple mind can handle [Subject pushes card away.] [twenty-four seconds].

ARE THERE ANY RECURRING THOUGHTS OR DAYDREAMS WHICH SEEM TO VISIT YOU FREQUENTLY WITHOUT YOUR CONSCIOUS INTENT?

I heard that! [I can relate to that!] A couple months ago--I think it was a Saturday morning--I'd been laying . . . . I was sleeping in the living room on the floor. And I woke up and I was thinking of things. "What do I have to do today?" I was just waking up. And, a, this one daydream just entered my mind out of nowhere. Oh lordy! (Let's go with that.) It was dark out, kind of dark out. (In the daydream?) Yeah. And there was a black tombstone with gold engraving on it. I don't see any names on there . . . but I know the location and the direction that the tombstone was facing. It's not the way the people are, you know, buried there [in real life]. It was facing like from, facing a, northeast, and the heads are from north to south, not southwest northeast. It's right next to some pine trees. That's what I wanted. I wanted mine next to these pine trees and I got as close as I could get, so I felt comfortable with that.

(Now the position of the bodies to the graves, you said that was at an angle?) Yeah. It was dark out, and, a there's a lot of trees behind. And that was roughly it. I mean that's what entered my mind. I was just laying there, just trying to wake up and just started to wake up and thinking what do I have to do for the day. And that's what caught my mind. Um. (Do you remember anything else about the stone or anything else about the daydream?) Just that it was dark out, that the stone was something like this. I remembered the gold squiggly on it. The little, a, like gold leaves what have you--wheat. It was a black stone. And it's right next to the pine trees like where I wanted it. (Any dates, any names on it?) No. (You have a sense that it was your stone or just a stone?) A stone. I figure it's

where I wanted to be . . . that close to the pine trees. (So that's closer to the pine trees than what you have now?) Yeah. (Do you really want to be close to the pine trees?) Yeah I do! (Okay. How often do you have this daydream? Just once?) Just once.

(Are there any recurring daydreams--daydreams that you have more than once, that periodically just seem to come?) Yeah. Twice. Several months ago. I was at work sitting on a bench just watching the cars roll down the line [in a factory]. I didn't have to do much. It was a diddly job. And I was just sitting there and twice, I don't know, within a week, day, or something like that--month--I was just thinking about something and something just crowded in over my mind. It was seeing cars coming east on Roosevelt Road, like they were all hanging a right-hand turn right by [name] Funeral Home. And twice I recognized in these daydreams, twice I recognized a silver Camaro which was a friend of mine's car. (In the procession?) In the procession. (Were there people in these cars or not? You just saw the cars?) I just saw the cars. (And what were the cars doing? Just driving past the funeral home?) It was in a procession. Roosevelt Road comes like this. Here's [name] Funeral Home, and they were just all rounding the turn like that, and twice I caught the Camaro right around there, just rounding the turn. (Twice. You mean two separate daydreams?) Two separate daydreams. It was a recurring daydream. (Do you remember anything else about the daydream?) That was it. That's all that really stuck out.

ARE THERE ANY RECURRING THOUGHTS OR DAYDREAMS THAT YOU DELIBERATELY CREATE BECAUSE OF THEIR PLEASANTNESS, OR AS AN ESCAPE FROM SOME OF YOUR PROBLEMS?

It was cloudy out [another daydream that just "slipped right in"]. I was trying to go to sleep. It was several weeks ago. I just laid down to go to sleep. And right out of the clear blue . . . . I believe it was cloudy out and, a, oh lordy! May I? [Subject wants to draw.] It was cloudy out and I remember standing over by my grave site. There was a couple people strung out along like that. Several right there. [Drawing is scratchy and does not aid understanding.] My casket, I caught a piece of that--silver. That's what I want is a silver. And in my thought that's what it was. And I caught just a little bit of it, just a little bit. And I was standing right about there. (You are standing there?) Yeah. Just catching a little bit. And I think my dad was right about there. And my mother come running up. And she says--she was drunk--and she goes, "Where's [subject]? Have you seen [subject]?" And I was standing there watching this. That's where I was. I was

actually in there [the casket]. (You saw yourself in the casket? Was the casket open?) The casket was closed. (But you knew you were in there?) Yeah. In the cemetery they were just about ready to break up. Looks like they just did, 'cause like my dad was standing there. I think he was wearing a blue suit. And I remember him grabbing her [subject's mother] about like this on her arms. (On both arms?) Yeah. One on each side of her. And she had kind of a scared look in her face, and a little bit of tearfil eyes . . . where she had been crying for sure. And . . . she came running up drunk and she said, "Where's [subject]? Have you see [subject]?" And I think I pointed out, you know, "He's over there." I'm pretty sure it was cloudy. (And then what happened from then?) It come out of my mind like I stopped dozing. "What the hell did I think of that for?" (And when did this occur?) Several weeks ago. (It only happened once then?) Yeah. I was getting ready to go to sleep. I was just laying down and it just popped into my head like the other two.

[Questions regarding recurring and deliberate daydreams repeated with the emphasis on recurring.] Dying. I think when pressure's on, how I want to be behind the wheel of my car. I crash and burn. (Where do you do this? Is there a particular place?) I'm not saying. I want it to be original. I don't want somebody else to do it before me--use up my space. (What do you imagine?) Crashing and burning. I'll stop . . . . I don't think about it much any more. I stop and I look, or I drive through and I look at my grave. And I say, "Well, in three days I should be here." (Is it the grave you bought?) It's right on the way to crashing and burning. Same highway. I always think about how I'd like to crash and burn. In my daydreams I don't stop there as often as I used to. It's very seldom that I do. In my daydreams I just crash and burn. I think it was last Tuesday or Thursday--in between there--I was . . . . That's the closest I've mentally been in there--in the car, crashing and burning. A full tank of gas and go! The pressures are too, too much for me. The fact of being what I feel, or of being a failure in life. Struggling because I'm a skinny little whimp. The fact that I can't get companionship because of the same. And look at that! [Subject points to his arms which he thinks are too thin.] That's why I buy these [long shirt sleeves], to really cover as much as I can. Nothing I can tuck in so you can see my waistline either, how the belt wraps around one and a half times.

Today was another thing. I thought of it. Sunday, sunday night was another time I thought of it. I feel like I'm fighting a losing battle . . . with everything. I keep

on trying to push myself and go because this time I believe I can do it. I'm tired of being a puppet for the company that I work for, somebody they can minipulate. "Hey, we got a job opening for you. We're calling up a whole bunch of you back." Then you work for a little while, then they lay you off, then you collect unemployment. Then they don't call you back, so you hit welfare. Then they call you back. Then you work long enough to collect unemployment. And now it's getting to the point where they're manipulating you to worse extremes. They've let people off one day short of collecting unemployment, so they go straight from work into welfare. Straight from work into the streets. And I'm tired of doing that. I'm tired of doing the same old garbage over and over. I think, and I believe, and even my sister told me so yesterday, I've got the abilities, and all I have to do is apply them. And I can do my school. It'll be a little rough; I'm slow. I have to read slow to understand. A lot of times I'll have to go over it and over it, and write it down.

I think I have what it takes. The way things are right now I think I'm gonna bomb again. I really felt positive with myself today when I walked in class. I felt I could do what had to be done, but things just snowballed. I was damned hungry. I had to go to the washroom something fierce. And these guys are working faster that I can work. We broke up into groups of four and did a test. And the pressures felt so unreal. I had all I could do to hold back from letting it out. So I just got up and I walked out to the washroom, and I do what I had to do. Splash myself with cold water, come out, chucked the test, and talked to the teacher about it. Told him if he wanted to drop me he could. And he said he didn't want to.

WHAT IS YOUR GOAL OR PURPOSE IN LIFE?

My goal and purpose? I need my education. I want to get out of the factory. I physically can't handle it. It's painful. Environmentally I hate it. You could bring a deaf mute in that place and they could do the same garbage you do. They're making robots doing it. They got robots doing a lot of the work. (So your goal is . . . ?) Get the hell out of there! I'm tired of being their puppet. I know I'm capable of something and I'm tired of being a nothing and a nobody. I know I can do something.

(What would you say your purpose in life is?) My purpose right now as I see . . . I have no purpose. I have dreams. I realize I can't fulfill them . . . because my academic abilities are so low, because they were all clouded by my mother and my marriage. I've always considered myself

. . . well, in the last several years, a late blossom in life. And now I'm in a position where I can't change that, so I gotta go for what I think I can handle. And I'm sure I've got the capabilities of doing it. By the time I'm done doing all this I'll be an old man and ready to collect social security if I'm still around [material deleted].

IS THERE ANYTHING ELSE THAT YOU WOULD LIKE TO SAY THAT WOULD ENABLE OTHERS TO UNDERSTAND YOU BETTER?

A whole bunch! (You feel you could go on and on for hours and hours.) Could I ever. When I stand and look in the mirror just before I get ready to take a shower--let's say I'm shaving or something--I see myself and I say, "What a skinny little whimp! Who would want you?" I don't like looking at myself. A couple times I pulled up my . . . a . . . clothes if I don't have any shirts on 'cause I'm getting ready to hop in the shower. I've looked in the mirror and I glanced down and saw my bellybutton and I pulled it--whatever I was wearing--up so that I didn't have to look at it in case I glance down again, cause I don't like lookin' at it. You see, my belly is associated with my mother. I've got a lot of hatred for her. She's really tearing up . . . . I don't know anything about women either--how to date them. I don't know nothing about it. (Are you making any effort in that direction?) No. Because of everything I've heard and seen.

DESCRIBE SOME OF YOUR RECENT DREAMS IN AS MUCH DETAIL AS YOU CAN REMEMBER.

[Subject could not remember dreams during the interview, so he submitted his dreams via tape cassette. During the recording of his dreams he used dream notes which he had written before the interview.]

Night number one: I dreamt that I'm walking through the downtown area of [home town]. The area is right around Woolworth area. [It] centers on the area of Woolworth's. It seems an eccentric ruler of some sort is walking in this area with a group of people. And in this dream it seems to be like a city square of some sort. This person has his group of people open fire on people walking in the downtown area. It's in the middle part of the afternoon, something like between the hours of twelve-thirty, two o'clock. It's the way the sun is shining in my dream. And I say he has this . . . eccentric ruler has his people open up fire on other people in the square. I remember being scared at this.

So later in the afternoon I'm walking through the downtown and get shot by the same. It was though as if I was singled out. Now when I get shot it's like five-thirty in the afternoon as the sun is shining--the way the sun looks at that time of day. In this dream my niece is with me. She comes out of nowhere--one of my nieces. Then as I get shot, she pretends to get shot and falls on me. Why, I dont't know. Then the dream switches over quickly to where it shows people are looking for the both of us. And we're hiding right around the other side of the building in which we had been shot. We're both hiding in a car, in the back of a station wagon. Family seems to be looking for us. Something I don't recall here, but as I have it written down, they had a funeral with her. But she's hiding with me; she's not dead. Ah, yes, I do remember now, 'cause she has a casket. There's a small casket--seems like a porcelain casket--a shape that I've never seen before, something like what could be termed as a sugar bow. And this casket has this white, really weird shape, like ripples protruding out on the sides, like six of them--three on each side. And the casket is laying on its side, and it's being held in somebody's hand. And the person that's holding it is standing in front of a house my sister and brother-in-law used to own, and it's roughly in the morning hours, say ten o'clock or so. The size of the casket: it's the oddest shape I ever saw. And I should say the size of the casket is four inches by two inches, really weird.

Another part of that dream the first night: I also dreamt I had car trouble. I was in the county, and for some reason or another I was hiding in a barn or warehouse. Some reason or another I had flashbacks being in the city. It's hard to remember. And it's like next to the city. This dream seems to connect with the other one that I had. It just moved from the country to the city, or vice versa. It's like I was running from something--somebody. I was scared in this second half of the night with this dream too.

Night number two: I dreamt two times something of . . . . Oh, it's roughly the same dream, but just a little rearranged. I dreamt that my youngest son was dying from something, or was dead from something, because twice I remember a hearse driving up to me. Both times the side door of this hearse opened up. And both times my oldest son would be in the hearse alongside a small white casket. The casket would open up. I don't remember it opening up. The door of the hearse would just open up, the casket would appear--closed. And then it would be open. Who would have opened it up, I don't know. My youngest son would be inside sleeping. He seemed to be wearing like a small hospital outfit, gown, what have you--the infant's wear that the

hospital staff puts on the infant, on the newborn, including with the little mittens that they have on their hands so they can't scratch themselves.

But at any rate, a second time in this dream that I dreamt about the hearse pulling up [the second time he had this dream] I remember--the second time this did happen: I picked up my youngest son and held him. And he made this little motion with his hands like newborns will do. They don't know what they're doing, they're just moving around and they kind of bring their hands together a little bit. And he had a faint, faint smile, and just barely like he was opening up his eyes. I crawled inside the hearse; I went inside. And the door [of the hearse] was closed in the second half of the dream [the second dream], and there's a light on inside. And my oldest boy was sitting off in a corner with a smile on his face, and this little like side light--dome light--was burning away. When I did pick up my boy--my youngest--and he smiled as he did, whatever.

Also in dream number two [night number two] I dreamt that I was driving my car west on 35th Street. For some reason I pulled over. I parked my car on the wrong side of the road, over by [name] Gardens, if it's any big deal. It was a cloudy day. I got out of the car, and as I got out of the car two friends of mine walked out of the [name] Gardens and started talking to me. They got in my car and left. And, a, as I said, it was cloudy. Well seeing as how they left in my dream, I started walking back. I started walking east on 35th Street until I got to the railroad tracks. I got up to the tracks, then I stopped and I stood in the middle, in the middle of a set of tracks. I looked south down the tracks and saw what I thought was a train in the distance; I saw a light. I decided to stay put. I did step off the tracks though, because this object came close. I didn't want to get run over. Turned out to be it wasn't a train: it was a middle aged man riding a bicycle, towing a travel trailer or something. I couldn't really make it out.

The guy looked at me and then he stopped. He started to show me a <u>pig</u> . . . no bigger than my hand. So out of nowhere there were a few people standing around me--just out of nowhere, just came from nowhere. One of them was a friend of mine. Nobody said nothing, just stood there.

I remember questioning this man repeatedly. Kept on saying something about his pig is, a, five weeks old, and always receiving the same answer from him: "yes." While questioning this man and the age of this pig, I looked up at him and standing around him were several silvery tall figures, really weird looking, as if they were from outer

space--like lots of tinfoil or something. I found myself looking eye to eye with one of them whose face was silver, and also resembled a pig. They were tall; they were husky. I still remember that dream too.

Night number five: I dreamt about my psychotherapist Carol. I dreamt she just, a, she lived roughly two blocks north of where I live now. It was in the late afternoon that I had seen her in my dream, say, six-thirty at the time maybe . . . late afternoon, what have you. She had her old, a, blue station wagon. And she had her car parked in an alley. She had it parked onone side of the alley. And yet she was walking into a house on the other side of the alley. She had personalized license plates on the back of this car that read Emily. And then I remember seeing her. After seeing the car I seen her walking up some steps, a couple steps getting ready to go into the back door of a white house. There's a gentleman standing in front of her who had dark hair and a beard. He was standing on the top step, and she was standing on a step just behind him, a step lower. She turned to me. She looked at me and gave me a little smile as she was turning the key to go in the house. That's all I remember about that.

Night number ten: Oh this is great! I dreamt about a skyscraper. This dream is different. This skyscraper was one hundred stories, or maybe two or three hundred stories up. I mean it was high! It took place in the afternoon hours, maybe like around one-thirty. I had flash-backs from one part of the dream to another, back and forth a couple of times. This skyscraper was really, really high. I was really up there! It was very hazy, very hazy. When you look down, it was like being in an airplane, everthing was small--what you could see. It was very hazy. It was hard to see ground. I was on the southwest side of this building. I was chased out on the ledge for some reason or another like somebody was trying to kill me. I remember people looking out the east side of the building--the windows--windows--trying to find me. I remember a big, tall, stocky figure in particular. Just the figure, one that really stuck out, like he was looking for me. I was scared in this dream. I was hanging by one hand looking down every now and then, hanging on to a ledge. I was on the southeast side like I say. I started out at the corner, hanging on to the east side of the ledge, and then the south side, right at the corner both times--southeast. Looking up once in a while, these people trying to look for me as if they were trying to single me out, "Where is he?" And I was scared, scared I was going to fall, scared they were going to kill me. Gettin' the jitters right now just thinking about it. Oooh! I don't like heights! I really don't like

heights! I don't mind being in airplaines. It's a little scarry, but . . . when you're not enclosed . . . . This dream scares me now.

I remember several figures in this dream as though they were just staring out the window looking for me. They didn't see me. But I dreamt also of some construction at [place of employment] lakefront plant. One time the dream actually was at lakefront plant, but the other construction site involved with [place of employment] in this dream seemed to be taking place like out on 30th avenue and highway E. There's a lot of trees there, but the roads were different. But it dealt with construction. It was [place of employment]. Why? I don't know. It seems like it kind of flashed back through . . . Well, the construction is what flashed back from lakefront to the country. Lordy. It was pretty out there. Roughly this is taking place--as the sun shines that time of day--roughly one-thirty in the afternoon. I remember a lot of people being around the construction.

Night number eleven: I dreamt I colored my new boots too dark. Put too much mink oil on them. And the boots turned out the same color, for that matter, the same style as an old set of boots I bought six years ago. And if you count back six years ago you're gonna find a set of numbers I don't like. I didn't like that year whatsoever. I hate thinking about it. When I get money that deals with that year that's, a, labelled that it was printed or minted in that year I get rid of it. When I hear music from that year I get rid of it. I'd like to take those boots and throw them out. They're not much use for me anyhow. They're not beyond repair, but I just hold on to them. I could use them to beat around in--garden work, something like that. And I'm paranoid. At any rate. I'm paranoid that I'm gonna relive those times again--financially, and others. I don't like that year. At any rate, I dreamt that I took my new boots, put too much mink oil on them. I told you I wrecked them, made them look like the old boots. I like those boots a lot--the new ones--I really do. It's painful to wear them, with a bad back and all, but I worn a pair of boots like that for about eight months now.

[end]

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