

BUDDHISM AND COUNSELING

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In recent years, Korean counseling psychologists and psychotherapists have been paying more and more attention to Korean culture and society, especially to Buddhism. As the result, several articles (Kim, 1968; Rhee, 1967, 1968) have been published to base Korean counseling and psychotherapy on their traditional thoughts. In the light of the fact that every culture and society has its own uniqueness as well as generality, this seems to be a necessary and healthy step for the growth of Korean counseling and psychotherapy on the basis of the background of Korean culture and society.

Buddhism, however, seems to be suggestive and meaningful not only for Korean counseling and psychotherapy, but also for counseling and psychotherapy in general. Therefore, this paper intends to explore some meanings and implications of Buddhism, especially *Mahayana* Buddhism for counseling in general.

Buddhism could be said as a religion to show the way to reach nirvana from sufferings. The way is in one's enlightenment of himself and his world, i.e. his reality as such, as they are. Even though such enlightenment is achieved by disciplining himself, he needs help from others such as teachers and companions. These imply its general similarities to counseling and suggests some possibility of its contribution to counseling.

To show some meanings and implications of Buddhism for counseling, this paper will be cons-

tituted of three parts. First, some essential doctrines of Buddhism will be introduced briefly. Next, based upon them, three modes of understanding and experience of reality will be presented as a major bridge for the discussion of counseling. And finally, I will try to explore their meanings and implications for counseling.

A. NON-ENLIGHTENMENT, ENLIGHTENMENT, AND WAYS TO ENLIGHTENMENT⁽¹⁾

According to *The Awakening of Faith in the Mahayana*, "One Mind," which is the one undifferentiated whole, has "two doors," "the door of suchness (Bhutatahata)" and "the door of birth and death(samsara)." If the One Mind comes through the former, an individual is free from any condition. However, if it comes through the latter, he is dependent upon his conditions, and therefore he cannot be free. The door of suchness, the gate to liberation, is opened to him by his enlightenment, and the door of birth and death, the gate to sufferings, is closed to him because of his non-enlightenment. In fact, the two doors are not two different doors, but one and the same. They are matter of his mode of understanding and experience of the same ground, One Mind. Namely, suchness and birth-and-death are no more than two different aspects, which One Mind operates in reality.

(1) Except the section, "Ways to Enlightenment," the major reference for the discussion of this part is based upon *The Awakening of Faith in the Mahayana*, which is traditionally considered a summary treatise of Mahayana Buddhism.

1. Non-enlightenment.

Non-enlightenment is the absence of enlightenment, in which "the Great Mirror of Wisdom" of One Mind is clouded by "fundamental ignorance." How the mirror is clouded is as follows. Through "the primordial activity (i.e. motivating force)" of the fundamental ignorance, an individual's Mind is disturbed to develop on the one hand ignorant "conception of subject (i.e. ego)," with which he identifies himself, and on the other hand ignorant "conception of object," from which he discriminates himself. The separation between his ego and the object seems to be the fundamental disparity of human existence (De Martino, 1960). Conditioned by such ignorant ego- and object- conception which are the result of disturbed One Mind, he understands and experiences himself, others and objects, etc., as lovable or hateful, good or bad, beautiful or ugly, right or wrong, etc., according to his defiled "intellection (discrimination)" about them by their appearances or phenomenal aspects. The intellection is also affected or influenced by his past and his future. The results of intellection are continuously kept in motion as his defiled "succession (memory)." Hence he might understand and experience his reality always as the same as before. Based upon such defiled succession and present intellection, he further develops his defiled "attachment" to phenomenal aspects or appearances of reality. Then, based upon such attachment, he is driven to make his defiled "assignment of names and words (i.e. conceptualization, symbolization)" to phenomenal aspects and attaches himself to such names and words. Thereafter, based upon such his attachment to names and words, as well as to phenomenal aspects of reality, he is led to make variety of defiled "activity (i.e. behavior)." Consequently, he is faced with "sufferings(i.e.problems)."

2. Enlightenment

Enlightenment is opened to an individual when the clouds of ignorance are cleared away and the Great Mirror of Wisdom of One Mind purely reflects his reality without any distortion due to his intellectual or affective attachment. As Suzuki pointed out, "the *adarsana-jnana* [Great Mirror Wisdom] reveals itself when the bottom of the unconscious, that is, of the *alayavijnana* [all-compassing consciousness], is broken through". (1960, p.58). Such cleansing and breaking through, however, is usually carried out in the reverse order of the developmental steps to sufferings, i.e. from sufferings to fundamental ignorance. In other words, to be free from his sufferings, he should be aware of and change his distorted behavior, which results in his sufferings. Then he goes through the awareness and change of, his fetterment by names and words; of his intellectual and affective attachment to appearances; of his distorted discrimination of these attached appearances; and of the false separation between his ego and other objects. And finally, he should clear up his fundamental ignorance.

Here, it seems necessary to make a close examination of several aspects of these steps.

An individual who gets on the way to enlightenment sees through the consequences of his behavior and tries to avoid any further distorted behavior of the sort.

He goes beyond the net of words and names, i.e. beyond the realm of provisional conceptualization. He is not restricted by words and symbols. Instead, he transcends them and reaches the experience itself, which usually cannot be fully expressed through words and symbols. So, Suh-San (1520-1604), a Korean *Sunh(zen)* master, wrote in *The Mirror for Sunh Students* that [practising] *Shun* is to reach the realm of no words through no words, and [studying] *sutra* is to do so through words" (Suh-San, p. 20).

He does not attach himself to, and discriminate, reality according to its phenomenal appearances. He has no attached thought on appearances. He does not wish to possess or to do something. He is neither reflective, nor intentional on what he is doing at the moment (Watts, 1957; Suzuki, 1960). Hence he is bound neither by his past experiences, nor by his future. He looks through phenomenal differences and grasps the unity in the diversity. That is, he gets in touch with the underlying or potential ground of phenomenal differences. Therefore, *The Diamond Sutra* says "All phenomenal appearances or forms are altogether illusory, and hence if anyone could see that all appearances are formless, he sees Buddha at the moment."

Furthermore, he understands and experiences at the same time both the differentiated and the interrelated between himself and other objects. He is awakened to the ultimate non-reality and the non-validity of the conceptions of ego and object. Hence, going beyond his skin-encapsulated boundary, he is evolved into cosmic Self or so called big self and experiences freedom in any condition.

Finally, One Mind is all clear to him, which has hitherto been clouded by fundamental ignorance. He is aware of, and transcends the disturbances due to the movements of fundamental ignorance. Thus, he is opened to, and lives with and in, One Mind, which has the two, but at the same time, one and the same aspects, i.e. *prajna*, clear all-knowing intuitive wisdom, and *karuna*, unconditional all-embracing pure love. He is no more affected or interfered by any condition, and he has no more fear and anxiety, and no more illusory or distorted concepts or ideas, as pointed out in *Maha Prajna Paramitas Sutra*.

In short, enlightenment is the door to liberation. Through enlightenment he is not fettered by language, past and future. He does not discriminate or evaluate reality according to its appearances. He is right in the experience at the moment, and understands the sameness as well as the

differences and the unity as well as the multiplicity among a variety of phenomena. He looks through the apparent fundamental disparity between his ego and object, and he is aware that any attachment to his ego or any object is no more than his illusory conception. Finally, he breaks through his fundamental ignorance and its primordial movement, and therefore he lives in complete freedom with all-clear wisdom and unconditional all-embracing love.

3. Ways to Enlightenment

There are a lot of ways to help an individual enlighten One Mind which reflects reality clearly and is full of love. In this paper, however, *Sahn* (zen), *Kwan*, and practices of bodhisattva only will be described.

1. *Sahn* (zen)

The tenet of *Sahn* is generally summarized as "Direct pointing at One Mind, looking into his own Nature, and becoming Buddha," or "[Transmission of Truth] from Mind to Mind." Therefore, *Sahn* is not able to be inquired by language, while *sutra* is. *Sahn* cannot be taught in usual way. A common phrase among *Sahn* inquirers, "Opening, showing, awakening, and entering," well expresses the impossibility of teaching another individual to lead him to enlightenment. One, whoever he is, can only help another person open and look into his One Mind by direct pointing. However, the awakening and entering One Mind are up to the inquirer himself. An helper is utmost necessary condition for awakening, but no more than that. The seed or cause of awakening of one's Mind is preserved within himself, and entering One Mind also is his own determination and action.

Sahn is generally practiced in two ways, either by making one's mind empty or by searching into a *Kong-An* (koan). The former is *Muk-Zo Sahn* and the latter *Kan-Wha Sahn*. In *Muk-Zo Sahn* (*Sahn* by silent illumination), an individual makes his mind empty of any discrimination of reality by its phenomenal appearances, so that his

non-discriminating pure One Mind of Suchness could reveals itself. He vacates his mind from any attached thought on external objects and events and from any attached internal imagination. He devotes himself only to vacating his mind from any intellectually or affectively attached discrimination, while allowing and attending to any thought if it occurs. In short, he attends to his all clear One Mind only and lets it work by itself.

In *Kan-Wha Suhm*, an individual concentrates himself to his *Kong-An*, a problem to be solved. However, a *Kong-An* is apparently quite illogical, contradictory, paradoxical, unintelligible. There is no way to calculate and pursue it with words (Suh-San, p.42). "Mind has no control over it" (Suh-San, p. 41). To help him solve such a puzzling problem, *Suhm* master usually has *Mun-Dap* (mundo, questions and answers) session with his student. However, *Mun-Dap* also is different from the usual way of questioning and answering. It is not only logical, intellectual, verbal, but also a-logical, emotional, behavioral. That is, their question and answer often seem quite irrelevant, and their way of communication seems quite strange. For example, sometimes the master beats his student with his fists, shouts suddenly, keeps silence, glares at him, or even physically throws him out, and so on. Therefore, Suh-San admonished that an individual should be qualified in three characteristics for successful *Kong-An* inquiry i.e., "great faith," "great resolution" and "great spirit of inquiry" (Suh-San, p. 39).

Anyhow, he cannot find any point to grapple with, either in a *Kong-An* or in *Mun-Dap* session. Consequently, he is faced with great doubt on how to solve it at all, so that he himself becomes a "doubt block" and inescapable from his *Kong-An* in any case. He is forced to struggle with it, with all of his feeling and emotion, will, and body, as well as with his intelligence. Namely, the

whole of his body and mind grasps his *Kong-An* and the *Kong-An* grasps him. It is a struggle of life and death to him.

However, one moment suddenly comes to him and the complete solution is "opened," "shown," and "awakened" from the root. This is the moment of enlightenment. The hetherto fundamental disparity between his ego and object is broken through. His ego, which has been conditioned by the disparity up to the moment, goes through complete qualitative transformation to big self of One Mind. He comes to understand that as far as his ego is considered as something to be identified, to be attached, or to be satisfied, there is no difference between his ego and other objects. Namely, he is aware that his ego and object are mere mental representations of himself and his world due to his subjectifying and objectifying thinking. Hence he is able to transcend such illusory separation between his ego and object and consequently his distorted discrimination or evaluation, which has been resulted in due to his attachment to his ego and object.

However, one sudden enlightenment is not enough for his complete enlightenment. He should "enter" One Mind and live in and with it. If not, his enlightened One Mind might get dusts again from fundamental ignorance. To keep Great Mirror of Wisdom shiny and all-embracing love full, he continuously has to break through his fundamental ignorance and his illusory discriminations about himself and the world, until he gets to his final "great enlightenment."

2. *Kwan* (kuan)

Kwan is observing and experiencing phenomenal change from moment to moment, i.e., forming, staying, decaying, and disappearing of an event or object. It is done with his *Shim-An*, mind-heart eye. The most widely known is *Sa-Nyum-Chur-Kwan* (observing four areas to think).⁽²⁾

(2) For the detail describton about Sa-Nyum-Chur-Kwan in Sutra, see *Korean Buddhist Scriptures*, pp. 142-147

In *Sa-Nyum-Chur-Kwan*, an individual observes four areas, each at a time. The four areas are bodily movements and physiological states, feeling and sensation, ideas and thoughts, and environmental context or situation. He is open and receptive to it without contaminating or interfering it at all. He either simply allows it to occur or initiates it by himself. And he focusses his attention and experiences every detail of change as it occurs, stays, and disappears. By doing so, he understands himself and his world, as they are. That is, he discriminates and evaluates reality clearly and deeply its essential nature, meaning, conditions, characteristics, as well as their appearances (Rhi, pp. 382—383).

The above described ways of practices are mainly concerned with one's own self-inquiry for his own enlightenment. He, however, is not able to pursue his enlightenment only for himself, but he should help others be enlightened, since enlightenment is by nature breaking through the boundary between himself and the world. Helping others is revelation of his pure all-embracing love of One Mind, as well as its all clear wisdom.

3. Practices of Bodhisattva

Bodhisattva is hypostatized figure who "seeks wisdom from above and helps all sentient beings below be enlightened." He uses every possible means to help others get enlightenment. Here, four all-embracing virtues and ten aspects of mind in helping others will be described.

Four all-embracing virtues are *Bo-Shi* (charity), *Ae-Uh* (affectionate talk), *I-Haeng* (benevolent deed), and *Dong-Sa* (assimilation). *Bo-Shi* is giving and sharing what others are in need of, such as property (or treasures) and truth, and getting others rid of his fear and anxiety. *Ae-Uh* is speaking to others with affection and love. *I-*

Haeng is doing something helpful to others. And *Dong-Sa* is adapting himself to others and cooperating in and sharing, life with them. In practicing variety of virtuous activities, bodhisattva always keeps his compassionate mind. Such compassionate mind is well characterized as ten aspects through *Kwan-Eum* (kuannon) bodhisattva. The ten aspects are the mind of compassion, the mind of equality, the mind of non-doing, the mind of non-attachment, the mind of emptiness, the mind of non-impurity, the mind of humbleness, the mind of non-assertion of wrong views, and the mind of wisdom.

So far, I have explained essentials of *Mahayana* Buddhism, which seem to be relevant to counseling. Before turing to discussion of counseling based upon them, I would like to present three modes of understanding and experience of reality, upon which an individual's life seems to be based.

B. THREE MODES OF UNDERSTANDING AND EXPERIENCE OF REALITY

Three modes of understanding and experience of reality would be able to be hypothesized, based upon the doctrine of enlightenment and non-enlightenment. They are ego-centered mode, object-centered mode, and Self-centered mode, depending upon whether an individual understands and experiences his reality in the light of his ego, objects or One Mind.

1. Ego-centered Mode and Object-centered Mode

The ego-centered mode of understanding and experience is such that which an individual constructs his reality centered around his ego or self-referents. The ego is his *karmic*⁽³⁾, attached self-referents, like his own needs, interests, wishes,

(3) Adjective form of *karma*. *Karma* is the force generated by some activities to bring certain consequence or effect. Here, I used the term, *karma*, in the sense that the attachment to referents represents the "force accumulated" as the result of his past life.

beliefs and values, etc., which he usually identifies himself with.

On the other hand, the object-centered mode of understanding and experience is such that which he constructs his reality centered around his *karmic*, attached objects or object-referents, like other people and their opinions, social norms, conventions, traditions, or nature, which he usually discriminates as external.

In ego centered mode of understanding and experience, an individual's discrimination and evaluation of reality are usually influenced by his ego, whereas in the object-centered mode they are usually influenced by his attached object-referents. Namely, he, others, society and so on are perceived, felt, and experienced as framed by such attached referents, not as they are. His behavior also is conditioned by such modes of understanding and experience. Therefore, his understanding and experience of reality are distorted or disturbed to some extent and, as the result, his freedom is that much restricted.

Further, in such modes of understanding and experience he and his world are posited against the other. An individual, whose major mode of understanding and experience is ego-centered, continuously tends to use others, society, or even himself as means to maintain, to satisfy, or to achieve his attached self-referents. On the contrary, another, whose major mode of understanding and experience is object-centered, inclines to control his reality as means for him to conform himself to, to accomplish, to possess his attached object-referents. Perhaps, this is an age, in which most of us are requested to conform ourselves more strongly than ever to so many complex social norms, standards, or so called "scientific objectivity," rather than to be honest to ourselves.

2. Self-centered Mode

The Self-centered mode of understanding and experience is such a mode, through which an

individual is able to understand and experience himself, others, society, etc., as *such* as they are.

Such a mode is opened to him, when he is enlightened to his One Mind by breaking through his fundamental ignorance and the apparent disparity between his ego and object, so that he is able to discriminate and evaluate his reality without distortion due to his attached self-referents or object-referents.

In fact, as pointed out earlier, his ego is no more than his mental conception, which has no valid, and independent, substantial identity in ultimate sense. It is a result of his attachment to some phenomenal aspects of himself, which is based upon his subjectifying discrimination and evaluation. Likewise, his attachment to object-referents also is nothing else than the result of his objectifying discrimination and evaluation on the appearances of others, society, and so on. Therefore, except in his thinking, there is no ego, which he must maintain, assert, satisfy, or actualize, and there is no object referents, which he must achieve, or conform himself to.

Between an individual and the world there could be no definite, clear boundary. There cannot be drawn any delimiting separate line between the two. The world could be a part of him and vice versa. If he draws a line between himself and his world, it is either for convenience or due to his illusory discrimination. He and his world are such a *Whole*, which is unified as well as differentiated. Therefore, anyone, who has broken through the disparity between himself and the world, would be able to live a "cosmic life," and he would be able to let himself be as the world makes him to be.

Since he attaches himself neither to the appearances of himself nor to those of any object, his understanding would be clear and his experience would be full. He does not discriminate himself,

others, and society etc., based on their phenomenal appearances, as good or bad, right or wrong, lovable or hateful, and so on. But he discriminates and evaluates his reality from the integrating stand, which makes himself see the interrelated in the separate, the common in the different, the potential in the actual, and at the same time the separate in the interrelated, the uniqueness in the common, the actual in the potential. Further, he has no past and future to attach himself to and therefore he always lives fully in now-and-here. He participates in his understanding and experiences with all of him. He perceives, feels, experiences himself and his situation fully as they are, without any blocking or distortion. "He enters right into the object itself and sees it, as it were, from the inside" (Suzuki's p. 11). And he meets others as man, who is the same at the root. In short, he is completely in tune with his physiology, feeling and emotion, and thinking, and his situation, without distortion by any "wish" or "should."

C. COUNSELING

1. Attitudes of Counselor

A counselor is required, first of all, to understand himself and to live his life relatively fully, before becoming a helper for others. The characteristic quality of bodhisattva, as the one who "seeks wisdom from above and helps all sentient beings below be enlightened," well expresses such an attitude. Without living himself effectively, he would not be able to help others effectively. He should be aware of his own needs, feelings and emotions, beliefs and values, etc. He should be freer from his own distorted or illusory attachment to the appearances of himself and his world. He should be aware whether he is experiencing and relating himself to his client in ego-centered mode, object-centered mode, or Self-centered mode. Only then, he could relate to his client more effectively.

A counselor should commit himself to his counseling relationship with his whole personality, as bodhisattva assimilates himself to sufferer's life. As Rhee (1967) wrote, counseling is "the relationship between *counselor's* and *client's* personality, in the deepest sense of which the two separate personalities are transcended and become one" (the words in italics are changed by this author from psychotherapist and patient's respectively). Therefore, counseling, he continued, is achieved to great extent through "*Kam-Wha*," in which personality change occurs through mind contact between the two.

A counselor should give the primacy of the relationship to his client, as bodhisattva says, does, gives something only benefitable to other suffering being. The prime purpose of counseling is not for the benefit of a counselor, even though he should not be neglected. It is to help his client, who is suffering, live fuller life.

A counselor should regard his client, as one who preserves the same potentiality as he does, in the same way as bodhisattva respects other suffering being as one who preserves the same One Mind as his. He should regard his client as valuable as himself. He should not place himself at higher position than his client. The relationship between a counselor and a client is an encounter between the two persons.

A counselor should be humble in his counseling. Bodhisattva does not assert himself for his own sake, and does not think himself he is "doing something." Likewise a counselor also should not think himself he is "doing something good" for his client. As described in the above, *Suñ* master's role is mainly "opening" and "showing" of his student's One Mind, leaving "awakening" and "entering" to his student himself. In the same manner, a counselor cannot make change to his client without client's own involvement. He provides his client with helping "conditions" for his client to understand himself and the world more

clearly and fully. The "seed" of understanding and changing himself, however, is in the client himself.

A counselor should be pure, non-imposing, and non-asking, and be free from prejudice on, distortion about, or clinging to, himself and his world, like bodhisattva is pure, non-clinging, empty, and non-asserting. That is, he should not discriminate, evaluate, judge good or bad, right or wrong, superior or inferior, successful or unsuccessful, and so on, following his own attachment to appearances. He should make his mind empty or void, to be fully open, receptive, sensitive to his client's reality, as it is.

Finally, he also should have clear wisdom to understand his client's internal and environmental situations and his mode of understanding and experience of reality, as well as his own. He should not distort or contaminate his understanding due to his own attachment to his own ego or any other object.

2. Psychological Problem

According to the doctrine of enlightenment and non-enlightenment, an individual's psychological problems arise from his ignorance, which clouds his wisdom and love. More directly, however, they arise from his attachment to his ego or some other object, which distorts his understanding and experience of reality to some degree. If he has ego-centered or object-centered mode, he would face some disintegration or conflict within himself or in his relationship with others. For example, he might give too much emphasis on intellectual understanding, so that his understanding and experience of reality could be compartmentalized and constricted. Or he might try to evade every possible shady side of his experiences and restrict himself only to the bright side. Further, when he

regards others and society merely as means for ego-satisfaction or some other end, he loses not only some valuable parts of them, but also in cases, he would have to face some serious conflicts in his relation to them. However, it should be noted that psychological problem and health are simply two different aspects of the one and the same potential. That is, psychological health or problem is simply matter of the degree of attachment.

In this connection, several factors could be considered which facilitate an individual's attachment and thereby influence on his discrimination and evaluation of his reality. They are language, logic, and culture.⁽⁴⁾

Language, in fact, is no more than a tool for symbolization, and logic is no more than a tool for categorization. However, actual understanding and experience is much more than verbal expression through language and logic (Gendlin, 1962). Nevertheless, an individual tends to attach himself to the ascribed meanings of words or sentences and to the rules of logic. And he tends to think, feel, and behave according to them, rather than actual understanding and experience as such.

When Roe wrote symbolic language and thoughts as one of human characteristics in adaptation, she mentioned that "thinking is not dependent upon speech, but also it is clear that it is enormously facilitated by speech, and in fact it is changed by the introduction of language" (Roe, 1963, p.323). Such influence on thinking would be true not only in the case of language, but also in the case of logic. In this context, it is also very interesting to note that experimental neuroses in animal are brought about at the experimental situation, in which learned (therefore, perhaps cognitively schematized or categorized) discrimination is not readily applicable.

(4) Fromm also pointed out them and named them as "social filter." see Fromm, E., "*Psychoanalysis and Zen Buddhism*," in Suruki, D.T., Fromm, E., & De Martino, R., *Zen Buddhism and Psychoanalysis*, New York; Grove, 1960.

Cultural or social factors also do great role in facilitating an individual's attachment. Social values, customs, institutions, as well as laws and social taboos, set certain system of attachments to reality. Therefore, he tends to think, feel, and behave in conformity to them, rather than in terms of his actual understanding and experience as such.

For example, even though there is no ego or object as separate entity in absolute sense, an individual believes that his ego and object have completely independent, separate entities and characteristics. Therefore, he inclines to "strengthen" and satisfy his ego, to achieve something, and to conform himself to social norms. Consequently, it is very likely to neglect others, society and culture as such, and to disregard his physical situation, feeling and emotion, and so on. As another example, modern society seems to value intelligence very highly, whereas it neglects feeling and emotion. Consequently, his life seems to be dominated by dry intelligence, rather than by total understanding and experience. Third example would be the tendency to adjust himself to time, rather than time is adjusted by him. Therefore, he might either glorify his past and stick to it, or dream a colorful future and sacrifice his present life. That is, the central factor of his understanding and experience lies not in himself, but in time out there. One more example could be the tendency to regard pleasurable experiences as "should" and painful ones as "should not." Therefore, there arises "pleasure-pain duality" and "pain becomes identified with disease," and "pleasure tends to be considered the expression of health" (Hora, 1968, p.125).

3. Tasks of Counseling

The goal of counseling could be said as cultivation or development of an individual's Self-centered mode of understanding and experience of reality which has been clouded by his

intellectual or affective attachment to some phenomenal aspects of himself, others, society, etc. It is restoration of the vitality of self or big self, that is, cultivation of wisdom and love of One Mind. Perhaps, Rhee would have meant the same thing, when he said "the higher stage of psychotherapy is cultivation of Tao" (Rhee,1967). Also the positions of many existentialists seem to be in the similar vein (Binswanger, 1956; Dreyfus, 1966; Hora, 1968; Van Kaam, 1962).

Counseling, then, would be said to "open" and "show" where and how the wisdom and love of his self works how they are distorted or blocked in his discrimination and evaluation by his attachments to ego or object.

Here, it might be necessary to mention that learning one's own environmental situations, including family, society, and learning necessary skills to control them seem to be less important than understanding and improving his own basic mode of existence. Perhaps, the extreme eagerness to "master" his environment would be a kind of attachment to external objects and an avoidance of his own inner anxiety, the anxiety that he would be helpless and might be defeated by his environment.

On the other hand, ego also should not be strengthened. Ego, as described, is an illusory mental conception. A client would rather be opened to his ego to the bottom and be helped *to transform it to Self*. This is understanding and experiencing ego as ignorant self-assertive subject and at the same time as the very potential ground to be transformed to Self. However, this is not a matter of intellectual knowledge but rather of intuitive "experiential awakening" to his One Mind.

To elucidate and clarify a client's mode of understanding and experience, a counselor should not restrict himself to any special areas and techniques. Rather, he should freely be with his client and adopt every possible technique to be helpful and

appropriate. However, the followings seem to be major tasks to be dealt with for many clients and many occasions.

A client's *experiences as such* might be opened and shown to him. As described earlier, in practising *Kwan* an individual focusses his attention to four areas. In counseling also special attention could be given to the four areas, to be more aware of the width and depth of his experiences. Namely, he might be opened to whether or not he could be aware of his physical posture and physiological states, of his feeling and emotion, of his environmental situations, as well as of his intellectual thoughts and ideas. He might be opened to whether his experiences are on intellectual, affective, physical or physiological level and whether they are fully connected to his environmental situations. Also, he might be opened to such experiences are on unconscious, "thought" or conscious, or "non-conscious"⁽⁵⁾ level.

As pointed out earlier, an individual might consciously restrict his experiences to intellectual ones or to the bright side. However, he would not be able to keep himself from his physiological and affective experiences and also from the dark side of his experiences. Here, counseling could provide an opportunity for him to understand and experience that most experiences would not be simply intellectual, but also physiological, affective and conative, and that the bright and dark experiences could be simply two different aspects of the same potential ground (for example, love and hate out of the same affective potential) and they could be equally valuable for the cultivation or development of his Self-centered mode of existence.

A client's *mode of relationship* to his counselor, his family, other people, counseling situation and other life situations might be elucidated and clarified, as to whether it is ego-centered, object-centered, or Self-centered, and whether it is merely on intellectual level or deep down to his physiological level. Along with these, it seems also very important to clarify how he is relating to his problems, i.e. whether he is relating to them as his own, as external or as situational.

Suhn and *Kwan* methods also seem to imply the followings.

a) Focussed observation and experience. As *Kwan* method suggests, focussed observation and experience seem to have great importance. Gendlin's assertion that "focussing" to "experiencing" is a major process for personality change in counseling and psychotherapy seems to be quite valid (Gendlin, 1964, 1969). For the elucidation and clarification of a client's present and potential modes of understanding and experience of his reality, he should give special attention to his experience itself, not only to intellectual contents, but also to affective and physiological states and environmental contexts. Such a focussed observation and experience would be facilitated by counselor's deep involvement in his counseling relationship with his totality and by appropriate expression of his immediate affective and physical states, as well as thoughts. Also, it would be a help to provide his client with opportunities to observe his own physiological and affective states and environmental context, as well as his intellectual ideas, by following counselor's instructions. Anyhow, through such focussed observation and experience, a client could make his experience

(5) Suzuki described "No Thought" in the sense of "the trained unconscious," in his "Lectures on Zen Buddhism," and Watts, A. explained as "un-self-consciousness," or as "non-reflective thinking", which functions fully without "the sensation of second thought" in his *The Way of Zen*. I used the term, "non-conscious", as adjective of the non-conscious, which is adopted to denote all the autonomous conscious, which needs no more attention to discriminate and evaluate his understanding and experience, whether it is "un-self-consciousness" or "the trained unconscious," and sometimes to denote the state of non-intention of thinking.

emerge in his awareness and deepen it to physiological level, far beyond the limitations of language, logic, and cultural factors.

b) Vacating mind empty. It was described that in *Muk-Zo Suhn* an individual makes his mind empty of any discrimination of reality by its appearances. This would include both "un-self-consciousness" or "non-reflective thinking" in Watt's sense of no-thought and "the trained unconscious" in Suzuki's, and further "no-intention of doing something."⁽⁶⁾ In the former cases, he simply does what he is doing, without making any surplus discrimination and evaluation. In the last case, it goes one step further. He has no intention of thinking, feeling, and action at all. He is just being there, being completely out of "doing something." All these suggest that only when he would be able to trust in "natural" flow of his feeling, sensation, thinking, and action without any self-conscious intervention and intention, he would be more up to his full potentiality of Self. Only then, he could become open, sensitive, and responsive to his own experiences and his environmental situations. This seems to be more important in these days. Since most of us are nearly forced to "control" our feeling, thinking and behavior and to "fill" our mind with something, without allowing ourselves to flow naturally and to be fully relaxed. These preoccupation would surely be the result of attachment to ego or other objects. Therefore, a counselor should provide his client opportunities for him to learn doing something without paying any surplus attention to what he is doing and also to learn doing nothing and being completely relaxed. This could be learned through counselor's spontaneous or non-conscious understanding of himself, his client, and his counseling situations. Further, it might be also helpful to provide some opportunities during coun-

seling for a client to let himself be there without any intention of doing something.

c) Keeping away from talking out. An individual, whether a counselor, a client or anyone else, seems to be very much conditioned to talking out immediately what he is experiencing at the moment on superficial level. However, he might need more intense experiencing and exploring into his experience, before talking it away. Namely, he might need to wrestle with his problem and general life more directly, without intending to alleviate it and escape from it by talking it out. Even in the case, when he gets some insight on his problem, it seems to be necessary to dip down into his insight and thoroughly experience it, rather than talking it out immediately and going on to discuss some other problems. For such purpose, it might be helpful for a counselor to provide his client with opportunity to meditate concentratively or to inquire into his feeling, thinking, and behavior, like in *Kan-Wha Suhn*.

SUMMARY

Buddhism is a religion to save man from his sufferings through his enlightenment.

An individual's sufferings arise from his attachment to phenomenal aspects of reality, most basically in the name of ego or object. And One Mind, original Self-hood, is revealed to him through his enlightenment, when he is able to get through his fundamental ignorance and be free from any kind of attachment, intellectual or affective, to phenomenal aspects of reality, whether they are names or words, past or future, or ego or object.

Bodhisattva, who is hypostatized figure of savior of suffering sentient beings, helps them through various means possible. Among them four all-

(6) Berger, E. M. discussed the relevances of no-thought of Watts and of Suzuki to creativity, physical skill, counseling relationship, training, and problems in his paper, "Zen Buddhism, Psychology, and Counseling," *J. Counsel. Psychol.*, Vol. 9, no. 2, 1962.

embracing virtues are charity, affectionate talk, de nevolent deed, and assimilation. In helping others, his mind always is compassionate, equal, non-doing, non-attached, empty, pure, humble, non-assertive for his view, and wise.

Three mode of understanding and experience were hypothesized. First, ego-centened mode is such that which an individual constructs his reality, centered around his ego or self-referents. Secondly, object-centered mode is such that which he constructs his reality, centered around the object or object-referents. And finally, Self-centered mode is such mode, through which he is able to understand and experience his reality as Such. The Self-centered mode is possible by breaking through the disparity between his ego and his object and cleansing his fundamental ignorance, just in the same way of getting enlightenment.

A counselor, first of all, should be able to understand himself and live his life fully, prior to helping others. His attitudes toward his client could be characterized as his deep commitment to his counseling relationship, his consideration of his client as having prime importance, his humbleness, his clear and pure intention to his client, and his clear understanding.

Psychological problems arise from an individual's attachment to his ego or his object referents, which distorts his understanding and experience of reality. His language, logic, and culture do a great role by influencing his attachment.

The goal of counseling is the development of client's Self-centered mode of understanding and experience of reality as such, that is, the cultivation of Self. Counseling is the elucidation and clarification of client's wisdom and love of his Self and of his attachments and their operations, and their relation to his ego-centered, object-centered, and Self-centered mode of understanding and experience. In such viewpoint, extensive learning and control of environmental situations seems to be less important than helping the development of Self and trans-

forming his own mode of understanding and experience, and strengthening his ego seems to be wrong direction.

Elucidation and clarification of the depth and the width of client's experience, of his mode of relation to other persons and environmental situation, and to his problems could be major tasks to to be dealt with.

Focussed observation and experience, vacating mind, keeping away from talking out also seem table helpful.

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