

THE CONFLUENCE OF ZEN BUDDHISM  
AND COUNSELLING

by

Randolph H. Kroeker

A thesis submitted to the  
Faculty of Graduate Studies  
in partial fulfillment  
of the requirements  
for the degree of  
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## Abstract

Counselling psychology, and specifically transpersonal therapy, has moved toward a more holistic view of the person, by attempting to integrate psychological and spiritual realms. Ken Wilber has proposed a hierarchic model of such an integration that is based in part on the discipline of Zen Buddhism. This led to the present investigation to determine to what extent the transpersonal model was authentically based on Zen, and whether Zen and the transpersonal model were compatible in their views on the use of personal growth hierarchies. Support was found for Wilber's model as a derivation of Zen, rather than as an authentic representation of Zen. This was due to the hierarchic nature of the model, which was demonstrated to be incongruent with Zen. The implications of these findings for counselling are discussed.

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## INTRODUCTION

Over the years, counselling psychology has evolved to a more holistic view of the person. Psychological theories have been expanded to allow for more possibilities of what a person is and what a person may become. Models of psychological growth toward wholeness (Perls, 1969), toward becoming fully-functioning (Rogers, 1961) and self-actualizing (Maslow, 1971) have been developed. Drawing on information and theories from diverse fields of scientific and philosophic inquiry, the open-at-the-top stance of growth toward wholeness has been postulated as being an innate drive in persons, moved by a wisdom of the heart (Frankl, 1975), a wisdom of the organism (Perls, 1969), paralleling theories being developed in biology regarding similar drives at the molecular level (Szent-Gyorgyi, 1974) and in physics, at the sub-atomic physical level (Capra, 1976).

This evolution of a psychologically holistic viewpoint has entailed an integration of facets of being such as body and mind, that were previously thought to be separate. Body and mind are increasingly being viewed as interactive (Lowen, 1975; Dychtwald, 1978). Studies have indicated that the mind can influence the body in ways that were previously not thought possible, as in hypertensive

people being able to regulate their systolic blood pressure through the use of meditation (Benson, Rosner, and Marzetta, 1973). The body can also influence the mind, as Feldenkrais (1972) has found that learning new ways of moving the body often contributes to a sense of psychological well-being.

Rational and intuitive aspects of a person are also being viewed as interactive. Ornstein (1972) has suggested that the use of the rational faculty needs to be balanced by the use of the intuitive faculty for truly holistic, creative functioning. Milton Erickson's hypnotherapy (Bandler and Grinder, 1975) is an example of how such a balance may benefit clients within the therapeutic context, in helping them access their intuition through the use of metaphoric teaching stories.

The integration of body and mind and rational and intuitive is not new, although the scientific paradigm for exploring the interaction is. Balanced diets and intuitive, creative play in children and adults have long been part of a common sense approach to healthy living, and teaching tales have been an integral part of the heritage of many cultures (Kopp, 1971). Even the mastery of internal physiological processes has long been noted, although only recently within the scientific format (Rama, Ballentine and Ajaya, 1976).

Accompanying this holistic view of the person has been a shift to a more global perspective in studying the person. The concept of



the whole person is being extended to include larger parameters of existence, as a person exists as being-in-the world (Binswanger, 1963), discovering meaning in that interaction (Frankl, 1959; Friedman, 1976).

Integrating aspects of one's self, from body and mind to rational and intuitive, may help one to stand on one's own two feet, but "after the individual can stand on his own two feet, what does he do then? Just stand there?" (Brown, 1974, p. 33). Brown suggests that the individual then embarks on a quest toward a) another human being, b) many or all human beings, or c) all manifestations of life and energy. Sutich (1973) suggests that all people have spiritual impulses toward ultimate states, and that these impulses need to be recognized within the psychotherapeutic encounter. The shift to a holistic viewpoint has thus presented opportunities to integrate what appear to be spiritual realms with psychological realms and, in fact, to question the distinction between the two.

The integration of spiritual and psychological realms is also not new, although the examination of this integration within a psychological context is a recent development. Kopp (1971) points out that healers and helpers have always been in existence, usually operating within what we now call the spiritual realm as shamans or priests and priestesses. Spiritual systems, ancient and current, address themselves to questions of ultimate reality and the human condition, and the amelioration of what we now call psychological trauma was, and often still is, considered a natural byproduct of

Y responding to one's spiritual quest. In our current era, where refined discriminations about the human condition are being made, for which ever-increasing numbers of experts are needed (Zilbergeld, 1983), there is now a movement back toward an integration of spiritual and psychological helping.

Psychotherapy's definition of what constitutes normal human functioning is changing, from simply being a "psychopathology of the average" (Maslow, 1968, p. 16) to being an open-ended delineation of human possibilities. The usual task of psychotherapy has been to "bring people from below the social norm to the norm" (Hart, 1970, p. 564), to help persons consolidate themselves at a reasonably healthy level of human functioning. The usual task now seems to be changing, based on a new psychological paradigm that has expanded the parameters of what healthy, holistic living is, and that has raised the possibility of addressing both the psychological and spiritual realms within the therapeutic encounter.

#### Statement of the Problem

The transpersonal approach has sought to change the "usual task" (Hart, 1970, p. 564) of therapy by integrating psychological and spiritual realms. Ken Wilber, a leading transpersonal theorist, has proposed a hierarchic model of such an integration, based in part on Zen Buddhism. In this paper, the writer will address the following questions:

- 1) Is the transpersonal approach authentically based on Zen?

2) Are Zen and the transpersonal model compatible in their view of the use of personal growth hierarchies?

The writer suggests that while areas of confluence may exist between Zen and the transpersonal approach, areas of difference may preclude an authentic integration.

### Background and Significance of the Problem

Counselling assumptions are based in part on the social science of psychology. Scientific knowledge, including psychological knowledge, progresses through a "complementary functioning of paradigm buildup and paradigm change" (Ornstein, 1972, p. 21). Science stabilizes around a set of concepts, until new evidence provokes a change in the actual conceptual model.

Tageson (1982) has described how psychological models that address themselves to the human condition have evolved. Psychology first separated itself from philosophy as a distinct discipline in the late 1800s, and was based on the assumption that complex structures of perception, thought, and will could be reduced to biochemical and physical terms (Tageson, 1982).

In the early 1900s psychologists redefined their discipline as the science of behavior, based upon a rigidly controlled, quantifiable observation of related stimuli and responses in the person (Tageson, 1982). Spurred by the work of Pavlov and Watson, behaviorism was born as the first major trend in psychology. B.F. Skinner has probably been the most well known advocate of this trend in contemporary psychology.

The second major trend in psychology is rooted in Freudian psychoanalysis and its offshoots, the depth psychologies, which include the theories of psychologists such as Adler and Jung (Tageson, 1982). The focus of depth psychology is the realm of the "dynamic unconscious" (Tageson, 1982, p. 8), which lies below the level of awareness and which must be brought into clear view for a strong integration of the human personality.

The third major trend in psychology is the development of the humanistic-existential movement, a broad movement based on a more open-ended view of human development, rather than a reduction of human experience to observable behavior or the workings of the unconscious (Tageson, 1982). While not rejecting the insights of the behaviorists and the depth therapists, humanistic psychologists tend to emphasize the process of subjective awareness within the person, through a phenomenological exploration of the person's experiences as he or she moves on a path toward wholeness and health. Major contributors to this movement include Carl Rogers, Abraham Maslow, and Viktor Frankl among others.

A fourth trend, transpersonal psychology, has emerged, allied strongly with humanistic psychology, but focussing also on the phenomenology of states of consciousness which "vary from our ordinary waking state and, at times, apparently transcend the impression there generated of personal isolation, centrality, and self-sufficiency" (Tageson, 1982, p. 12). These states of consciousness are sometimes labelled as ultimate states (Sutich,

1973), and are viewed as being of a spiritual nature. Pastoral counselling (Barnette, 1973) has pointed out the need for counselling to address the spiritual side of a person, a position that is in agreement with Hart (1970), who has suggested that counselling needs to evolve toward becoming a psychotheology. The perceived gap in preceding models of human growth has led transpersonal psychology to seek an integration of psychological and spiritual realms.

In moving toward integrating the spiritual realm into counselling, Sutich (1973) has asked how the Buddhist term 'right effort' could relate to transpersonal psychology. Stevens (1970) has suggested that the movement toward becoming self-actualizing is a process that involves a giving up of one's self-image. It seems relevant to suggest that while the parameters of counselling theory are being examined and possibly enlarged, the role of self, the apparent center of all this activity, is being scrutinized. By introducing 'no-self', Stevens is pointing to Zen Buddhism as an adjunct to counselling theory, as is Sutich.

However, at this point some problems are surfacing. In writing about the Zen Buddhist, Herrigel (1960) states, "The essential thing is for him to become egoless in a radical sense, so that 'ego-self' does not exist anymore, either as a word or as a feeling, and turns into an unknown quantity. Ego-self, till now the secret or conscious point of reference for all everyday experiences, must vanish" (p. 93). This position, and Stevens' (1970), seem to be at odds with the usual

task of humanistic therapy in developing a fully-functioning (Rogers, 1961) and self-actualizing (Maslow, 1971) person. Vaughan and Walsh (1980) go so far as to suggest that the usual tasks are hindrances, that "the development of personality, and the achievement of ego goals are central [to humanistic psychology], whereas from a transpersonal perspective these are accorded less importance and may sometimes be seen as obstructions to transpersonal realization " (p. 25).

Aitken (1982) suggests that Zen is only for those people who are in excellent mental health, that one must first pursue a psychophysical wholeness before one can embark on a spiritual journey. Kapleau (1980) seems to be in agreement when he suggests that psychotherapy's task may be to clear up mental and emotional confusion to prepare the way for Zen.

It appears that there are opposing viewpoints, i.e. a movement toward consolidating the self as opposed to a hierarchical movement toward no-self once the spiritual realm of ultimate states is introduced. It would seem that a model that could incorporate both movements would be beneficial to counselling theory and practice.

### Scope of the Study

For the purposes of this thesis, the Rinzai, rather than the Soto, school of Zen will be emphasized. The writings of D.T. Suzuki and Alan Watts will be used predominantly in presenting an overview of Zen, that will emphasize specific areas which lend themselves to a comparison with the transpersonal perspective.

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As the transpersonal perspective has extended the usual parameters of what constitutes a whole person, which thus allows for more possible areas of confluence with Zen, most of the examined counselling theory will come from this orientation. The transpersonal model that will be presented will be examined in regard to developing authentic connections with Zen specifically, rather than connections with other spiritual disciplines that also form the basis of the model.

This study is not intended as a comprehensive inquiry into psychotherapy or Zen, but rather as a synthesis of specific aspects of both, and a tentative inquiry as to the nature and ramifications of this synthesis.

### Overview of the Study

#### Chapter 1: Zen

This chapter will present an overview of Zen Buddhism. Specific areas of Zen will be examined that lend themselves to a comparison with transpersonal psychology. These areas will include: satori, or enlightenment, which is the principal aim of the Zen way of life; the way in which satori may be attained; and the tools of zazen, koans, and masters, that may help in attaining the aim of living enlightenment.

#### Chapter 2: The Transpersonal Path

This chapter will present an overview of transpersonal psychology, and specifically transpersonal therapy. Transpersonal perspectives ↓

of a consciousness of self that includes ultimate states will be examined. The movement toward integrating spiritual realms within a psychological model raises some preliminary problems for counselling, and these will be addressed.

### Chapter 3: The Structure of Transpersonal Development of the Self

This chapter will examine Wilber's model of personal growth that includes psychological and spiritual realms, and address some of the concerns of such an integration. Specific areas of confluence and disagreement between Zen and the transpersonal approach will be presented.

### Chapter 4: Discussion

This chapter will summarize the findings regarding the research problem. The connections between counselling and Zen, transpersonal therapy, and Wilber's model will be addressed. An underlying foundation of compassion in counselling will also be presented.



## CHAPTER 1

## Zen

Buddhism...is a religion of freedom and emancipation, and the ultimate aim of its discipline is to release the spirit from its possible bondage so that it can act freely with its own principles. This is what is meant by non-attachment. The idea is negative inasmuch as it is concerned with untying the knots of the intellect and passion, but the feeling implied is positive, and the final object is attained only when the spirit is restored to its original activity. The spirit knows its own way and what we can do is rid it of all the obstacles our ignorance has piled before it (Suzuki, 1949a, p. 174).

Zen is one of many different sects of Buddhism that have developed in China and Japan, and is a unique order that claims to transmit the essence of Buddhism directly (Suzuki, 1954). Zen has become a "practical discipline of life" (Suzuki, 1954, p. 37), in contrast to the metaphysical structures of some other Buddhist sects.

Zen is, in fact, empirical, and desires that we look directly into the root, the mystery of our own being, and in doing so are advised "not to follow the verbal or written teachings of Buddha, not to believe in a higher being other than oneself, not to practice formulas of ascetic training, but to gain an inner experience which is to take place in the deepest recesses of one's being" (Suzuki, 1959, p. 218). This inner experience is the foundation of the Zen way of life.

Zen strongly emphasizes the attainment of freedom from obstacles that hinder a direct experiencing of life. Only when a person loses direct contact with life do traumas develop. When life is experienced directly, true reality is there, and a peace of mind is attained that allows a person to live naturally (Suzuki, 1954). "For the adept in Zen is one who manages to be human with the same artless grace and absence of inner conflict with which a tree is a tree" (Watts, 1961, p. 67). It may be said that the adept in Zen is an adept in life, and that, in fact, the two are one.

Merton (1967) suggests that Zen is not a system of spiritual development, but instead "points directly to being itself, without indulging in speculation" (p. 14), where an authentic personal experience becomes possible, an experience that is "the very awareness of the dynamism of life living itself in us - and aware of itself, in us, as being the one life that lives in all" (p. 22). This description hints at a mystical cosmic unity, but if Zen is mystical at all, it is a mysticism of an extremely pragmatic order. "It is mystical in the sense that the sun shines, that the flower blooms, that I hear at this moment somebody beating a drum in the street. If these are mystical facts, Zen is brim-full of them" (Suzuki, 1954, p. 45).

The Zen way is not a way that can be rationally and logically followed, and, as such, is sometimes construed as being an anti-intellectual way of life. However, Zen actually rises above logic, above the logical necessities of denial and affirmation (Suzuki, 1954). Conventional thought and rational logic may be thought of as tools to

be used in limited spheres of life, but are not adequate for penetrating the depths of existence (Herrigel, 1960; Watts, 1961).

Suzuki (1954) says that "the foundation of all concepts is simple, unsophisticated experience" (p. 33), and that verbal and conceptual scaffolds are built around this to point the way, but are never enough to reach a direct experience of life. For this reason, intuition is valued more than intellection as a way of reaching an experience of true reality, and intellection simply serves a utilitarian function within limited spheres (Suzuki, 1959). The intellect may be a handy tool for analyzing and speculating on experience, but it would be a mistake to assume that experiences, and speculating on experiences, are the same thing.

Hogen, a Chinese Zen teacher, lived alone in a small temple in the country. One day four travelling monks appeared and asked if they might make a fire in his yard to warm themselves. While they were building the fire, Hogen heard them arguing about subjectivity and objectivity. He joined them and said: "There is a big stone. Do you consider it to be inside or outside your mind?"

One of the monks replied: "From the Buddhist viewpoint everything is objectification of mind, so I would say that the stone is inside my mind." "Your head must feel very heavy," observed Hogen, "if you are carrying around a stone like that in your mind." (in Reps, 1957, p. 87)

To move beyond intellect and logic is not the same as abandoning them, for intellectual capabilities are still necessary within certain spheres of experience. Being able to function in both the intellectual and intuitive realms is an important part of a person's development. However, a unification of both realms is not necessarily indicative of the Zen way. Awareness of true reality lies in

penetrating the depth of existence that is at the root of the world of discriminations. Intellection and intuition may be viewed as opposite functions, or even as mutually interdependent opposites, but for a direct experience of life, the ultimate ground from which the discriminations spring must be experienced. This may be expressed as a radical resolution of opposites. However, even with this sort of awareness, true reality may not be present, for, in fact, there is nothing to resolve. 'Awareness of' is still dependent on a duality of one who has the awareness, and the awareness itself. The symbolic nature of dualities and discriminations derived from true reality may be mistaken for true reality itself.

Language, as a means of symbolic communication, is prone to error by being in the realm of false discriminations (Dumoulin, 1963). To this end, "the Zen Buddhist is constantly confirmed in his experience that there is a fundamental communication which embraces all forms of existence and which, because of its immediacy, must abandon the medium of words" (Herrigel, 1960, p. 120). Words, sayings, and speculations may point toward true reality, but ultimately must be abandoned in seeking this fundamental communication within and between all forms of existence. Toward this end, a person needs awakening, or satori, to allow the spirit to be restored to its rightful activity (Suzuki, 1949a). Only then will the mystery of one's own existence become clear.

### Satori

In Zen, this experience of awakening or enlightenment is called

satori. For the unawakened person, satori is the realization of enlightenment (Suzuki, 1970), or the realization of a natural state of being that was thought to be lost. It is a spiritual awakening "whereby the increasing realization that everything is as wrong as it can be flips suddenly into the realization that everything is as right as it can be. Or better, everything is as It as it can be" (Watts, 1961, p. 13).

Without satori, there is no attainment of the Zen truth (Suzuki, 1954). "Religiously, it is a new birth; intellectually, it is the acquiring of a new viewpoint" (Suzuki, 1954, p. 95). It is as if a person were reborn into a life free of all the encumbrances that make living naturally so difficult. In one sense, nothing changes. The facts and givens of one's existence remain the same, whether they be in the realms of joy or suffering. At the same time, much has changed, and the person lives from the center of his or her being in responding to life's situations with a rhythm that joins one to the harmony of life. "Satori is the staying in oneness and yet rising from it and dividing itself into subject-object...and yet retaining its oneness at the very moment that there is the awakening of a consciousness" (Suzuki, 1970, p. 24). Separation from life's rhythm, and unity with it may appear to be opposites, but if so, may be experienced as mutually interdependent rather than mutually exclusive (Watts, 1961). The satori experience is thus the awakening to living life as it ought to be lived, experiencing reality as being one with it.

To experience reality is to experience unity. This experience of unity extends itself into life, where "all things are transparent to the enlightened one who sees the One in all things" (Dumoulin, 1963, p. 169). Reality and becoming what one may become are identical, a process of life experiencing that may not be cut up into discrete components to be analyzed (Suzuki, 1970). This experience involves a new way of seeing where all things, whether trivial or significant by ordinary standards, acquire an absolute value and are seen and understood "from the origin, out of the 'being' which manifests itself in them" (Herrigel, 1960, p. 47).

In Zen, this new way of seeing, this "satori experience of awakening to our 'original inseparability' with the universe seems, however, elusive, always just around the corner" (Watts, 1961, p. 86). With enlightenment ever present and yet just around the corner, it becomes tempting to alter one's natural path and pursue this awakening. To do so might indicate "too much attachment to the experience of satori, which is to be detested" (Suzuki, 1954, p. 96). Making satori the object of one's desire simply makes it all the more elusive. Making unity the overriding objective could blind a person to the limited, necessary sphere of discriminations and lead one to suppress, rather than transcend reason, resulting in "fox-enlightenment" (Dumoulin, 1963, p. 131). The Zen Buddhist considers the experience of differentiated opposites to be just as original as the undifferentiated, transparent perspective. Satori is the awakening to the center of being that dwells within as well as beyond

discriminations (Herrigel, 1960).

Satori is "a perfectly normal state of mind" (Suzuki, 1954, p. 96). As such, there is no liberation necessary, other than the liberation from the artificial encumbrances that keep us from living life naturally. Dumoulin (1963) describes a situation of a man in a room where the door is wide open, but whose gaze is fixed on the world beyond a barricaded window. Dumoulin suggests that this depicts the "simultaneous freedom and inner bondage of man who is not first liberated by the satori experience, but who rather appropriates the freedom which can never be lost" (p. 280), through the satori experience of using the open door. In doing so, one has attained satori and is "as perfect and as normal as ever" (Suzuki, 1954, p. 97). One's point of view has changed to include the vast expanse of the universe, and one's life is more peaceful and full of joy (Suzuki, 1954).

#### Toward Attaining Satori

Suzuki states that because of the new life that is possible in enlightenment, satori "is quite precious and well worth one's striving after" (1954, p. 98). However, 'striving after' separates oneself from life (Watts, 1936), making satori the object of one's desires, and hence making the attainment of satori all the more elusive. Logically, these are contradictory statements which can not stand side by side. In the Zen experience though, they are quite compatible as interdependent opposites that reside in the symbolic

referents culled from life, and are not to be mistaken for life itself. Moving toward satori thus involves a new perspective in striving by not striving, in removing encumbrances from the flow of one's existence, in exchanging a symbolic life for a direct experience of life.

Satori is not 'something' one can 'get', especially if one views him or herself as a separate self or ego apart from life in all its manifestations. Viewing oneself as separate from life makes the ego-identity the center of life activity, and leads to "selfishness and self-assertion in the face of everything that is not-self, and hence to hardness of heart" (Herrigel, 1960, p. 21). An awakening to the mystery of our own being, living life naturally, is necessary. However, if one tries to act naturally, one misses the mark, just as if one tries not to try to act naturally (Watts, 1957). Working on oneself becomes a vicious circle. "Man is a self-conscious and therefore self-controlling organism, but how is he to control the aspect of himself which does the controlling?" (Watts, 1961, p. 62). To deny the self-controlling aspect of one's nature would also be off the mark. One's consciousness brings the world into being, but if the focus is on trying to change one's consciousness, one may become ignorant of life apart from self. If, on the other hand, one focusses strictly on life's circumstances, one may become ignorant of one's own capabilities in relating to the world (Watts, 1961). A Zen master might suggest that a good solution to this whole dilemma would be to give up and have a good



laugh (Watts, 1957).

Notions of self-improvement and working on the self are dependent on abstract theories removed from life itself. Attaining a semi-natural mode of living, let alone satori, appears difficult. "The problem is to overcome the ingrained disbelief in the power of winning nature by love, in the gentle (ju) way (do) of turning with the skid, of controlling ourselves by cooperating with ourselves" (Watts, 1961, p. 75). This problem of self-control "is not made any clearer, but rather the contrary, by splitting the self into two parts--and it matters not whether the self in question be the human organism or the whole universe" (Watts, 1961, p. 65). By cooperating with oneself and with nature, one can establish a right relationship with oneself (Herrigel, 1960).

By cooperating with oneself, one quickly realizes that in Zen, even the notion of self or ego is off the mark. "Zen has no 'self' as something to which we can cling as a refuge...and no 'self' by which we may become intoxicated" (Suzuki, 1954, p. 43). The separate self, or ego, resides only in the realm of false discriminations, and this realm must be penetrated in the authentic Zen experience.

In describing the stages of swordplay, Suzuki (1959) states,

In the beginning, one naturally endeavors to do his best in handling the sword, as in learning any art. The technique has to be mastered. But as soon as his mind is fixed on anything, for instance if he desires to do well, or to display his skill, or to excel others, or if he is too anxiously bent on mastering his art, he is sure to commit more mistakes than are actually necessary. Why? Because his self-consciousness or ego-consciousness

is too conspicuously present over the entire range of his attention--which fact interferes with a free display of whatever proficiency he has so far acquired or is going to acquire (p. 147).

This example expresses the pragmatic nature of Zen. An excellent swordsperson begins by trying, training the attention through technique, making mistakes, and eventually mastering the art by being one with it. The preoccupation with self or ego interferes with this skill, as well as with other aspects of living.

Just as a person moves toward mastering swordplay, so does a person move toward satori. Satori is instant enlightenment with no steps or development, but there are gradations of clarity in the new perspective, because of a person's relative mind in space and time (Suzuki, 1949a). Moving toward satori is like mastering swordplay, in stripping away hindrances from a pure display of proficiency. Satori is attained through negating, gained through not-gaining. Practical and systematic training of the will may point toward the Zen path for those who seek it, but the answer to life's mystery is there right in front of us. When Po-chang, a Zen monk, was asked about seeking for the Buddha nature, he answered, " 'It's much like riding an ox in search of an ox' " (Watts, 1957, p. 99).

#### Zen Tools: Zazen, Koans, and Masters

Nan-in, a Japanese master during the Meiji era (1868-1912), received a university professor who came to inquire about Zen.

Nan-in served tea. He poured his visitor's cup full, and then kept on pouring.

The professor watched the overflow until he no longer could restrain himself. "It is overfull. No more will go in!"

"Like this cup", Nan-in said, "you are full of your own opinions and speculations. How can I show you Zen unless you first empty your cup?" (in Reys, 1957, p. 19)

Zen teaches nothing, and merely points the way for us to teach ourselves in experiencing life (Suzuki, 1954). To experience life fully, one must clear away the obstacles to a natural functioning. To this end, Zen aims at a practical and systematic spiritual training (Suzuki, 1954). The training of the will is an initial stage, for "those who are patient in small and trivial things, and control themselves, will one day have the same mastery in great and important matters" (Herrigel, 1960, p. 33). Controlling oneself is an exercise in discipline, in controlling by not controlling, in moving toward single-minded naturalness. To the enlightened one, the discrimination between trivial and great matters is a false one that must be penetrated. When the great truth is penetrated, control itself is seen as an illusion, and discipline has bloomed into Zen liberation.

Zazen refers to 'just sitting', and concerns the unity of body and mind as the first and basic Zen experience (Dumoulin, 1963). This unity extends to maintaining equilibrium of the person with the environment, as expressed in the breathing. In the initial stages the person may consider him or herself to be the center of the breathing activity as a subject, the breather, who inhales and exhales the object, the breath. Eventually the distinction fades

between the two. Air is useless without something to breathe it, and breathing is impossible without something to breathe. Confluence results, with the breath indistinguishable from the breathing. Thoughts and feelings may be experienced in zazen drifting across the field of awareness. To the enlightened one, these are known without being grasped (Dumoulin, 1963), which involves a mastery of the mind (Watts, 1936) to attain such a single-mindedness.

Zazen is often thought of as being a meditation, but this is not so, at least not in the usual sense. There are no lofty spiritual thoughts, as object, for the person, as subject, to meditate on. The experience is simply to just sit. In the strictest sense, zazen is also not an exercise to improve oneself for future, grand, spiritual endeavors. Just sitting is just sitting, nothing more, nothing less. Zazen is one expression of Po-chang's definition of Zen, "When hungry, eat; when tired, sleep" (Watts, 1957, p. 99).

The koan and zazen are both necessary for the realization of true reality. Zazen drives home the spiritual truth that results when the koan is understood. Koan literally means a "public document" (Suzuki, 1954, p. 102) and denotes "some anecdote of an ancient master, or a dialogue between a master and monks, or a statement or question put forward by a teacher, all of which are used as the means for opening one's mind to the truth of Zen" (Suzuki, 1954, p. 102). The koans are used as riddles to frustrate the logic-bound intellect, to penetrate to the deepest experience of life. The koan helps one to break through the intellectual barrier: "It is

a brick with which to knock at a door; when the door is opened, the brick may be thrown away, and this door is the rigid barrier which man erects between himself and spiritual freedom" (Watts, 1936, p. 64).

One of the first koans was, "When your mind is not dwelling on the dualism of good and evil, what is your original face before you were born?" (Suzuki, 1954, p. 104). Logically, this question can not be understood, let alone answered. For a person ready for enlightenment it might be the final requirement for a grasping of the truth. For a novice, it awakens the mind to develop an inquiring perspective that moves beyond the usual logical ways of viewing things. "The student must then go on with his inquiring attitude until he comes to the edge of a mental precipice, as it were, where there are no other alternatives but to leap over" (Suzuki, 1954, p. 105). Whereas in the past the koan was the culmination of one's spiritual training, in modern Zen it is an introductory means, "acting as leaven" (Suzuki, 1954, p. 105), preparing the mind for satori. The koan opens the inner eye to a new viewpoint, while zazen makes manifest the new understanding.

In moving toward satori, the student will have occasion to encounter Zen masters. The master will generally supervise zazen, administer koans, and show by his own life how the Zen life is lived. For the person who is unhappy with his or her life, the master will become a part of their spiritual quest. "The 'seeking' or desiring is of course a preliminary step, but this step does not lead anywhere outside, but within the seeker or desirer himself" (Suzuki, 1959, p. 157). Zen masters bring the minds of their students into

"direct contact with life, with the constantly changing and moving process which is the Buddha-nature perpetually manifesting itself"

(Watts, 1936, p. 50).

A monk told Joshu: "I have just entered the monastery. Please teach me."

Joshu asked: "Have you eaten your rice porridge?"

The monk replied: "I have eaten."

Joshu said: "Then you had better wash your bowl."

At that moment the monk was enlightened.

(in Reps, 1957, p. 123)

Zen masters teach by teaching nothing. In doing so, their tactics are often seen by the student as being frustrating, as masters have the student look in directions opposite to what the student is accustomed to (Suzuki, 1949b). One of the most telling instances occurs when the student comes to the master for spiritual insight. The student receives it, but usually in the most pragmatic, earthy fashion, that on the surface appears not to have a speck of spirituality in it. "A monk came to T'ou-tzu and asked: 'I have come from a distant place with the special intention of seeing you. Will you kindly give me one word of instruction?' To this, the master replied: 'Growing old, my back aches today'" (Suzuki, 1949b, p. 139). The Zen master constantly rebuffs loftiness in questing students, and in doing so, often appears irreverent. To the master, the situation is just not all that serious. "In Zen, the master does not actually teach the student anything, but forces him to find out for himself, and furthermore, does not think of himself as a master, since it is only from the standpoint of the unawakened student

that there are masters" (Watts, 1961, p. 73-74). The master does not force any dogma or tenets on the student but rather "leaves the artist with his pictures, the thinker with his thoughts, knowing that the way goes onward and contains its own correction" (Herrigel, 1960, p. 79). Masters may point the way for students who seek them out, but the pointing only becomes comprehensible when the distinction between students and masters, and spirituality and everyday life fades, and direct experiencing of life occurs. Spiritual quest becomes like a dog chasing its own tail, and the most direct response may be to just sit back and have a good laugh.

Ikkyu, the Zen master, was very clever, even as a boy. His teacher had a precious teacup, a rare antique. Ikkyu happened to break this cup and was greatly perplexed. Hearing the footsteps of his teacher, he held the pieces of the cup behind him. When the master appeared, Ikkyu asked: "Why do people have to die?" "This is natural," explained the older man. "Everything has to die and has just so long to live." Ikkyu, producing the shattered cup, added: "It was time for your cup to die." (in Reps, 1957, p. 94)

### Living Enlightenment

Enlightenment is the restoration of an original state that has been lost. Zen aims at this restoration, and "approaches it from the practical side of life--that is, to work out Enlightenment in life itself" (Suzuki, 1949a, p. 66). Through different means and along different paths, each person may awaken to a direct experience of life. Some may be drawn toward Zen training as part of their desire for something more from life, and may eventually find that

all they need is right there, beneath them and around them. Others may eat when hungry and sleep when tired, and think nothing of it.

In Zen, there is no need to be other than who one is, where one is, right at this moment. "The central core of the experience seems to be the conviction, or insight that the immediate now, whatever its nature, is the goal and fulfillment of all living (Watts, 1961, p. 18). There is no need to embark on a spiritual quest, for Zen teaches that "nobody could find Buddha in a Paradise or in any celestial realm until he had first found it in himself and in other sentient beings, and nobody could expect to find enlightenment in a hermitage unless he was capable of finding it in the life of the world" (Watts, 1936, p. 42).

Zen is a way of life that is pragmatic and literally down to earth. Lofty ultimate states are brought down to empirical personal experiences. Zen "does not confuse spirituality with thinking about God while one is peeling potatoes. Zen spirituality is just to peel the potatoes" (Watts, 1957, p. 151). When one has penetrated to the core of experience, even the simplest task may embody Zen awakening. One's ordinary sense of reality, "of the world as seen on Monday morning" (Watts, 1961, p. 24) is very much a part of this awakening. Penetrating the duality of ignorance and enlightenment, of spirituality and everyday life, is part of the Zen fitness of things and brings about a "subjective revolution" (Suzuki, 1954, p. 98), where in the twinkling of an eye one's view of the world is turned upside down and one becomes as perfect and natural as ever.



Awakening to one's original face brings the truth of Zen home to a personal experience filled with peace and joy.

A man traveling across a field encountered a tiger. He fled, the tiger after him. Coming to a precipice, he caught hold of the root of a wild vine and swung himself down over the edge. The tiger sniffed at him from above. Trembling, the man looked down to where, far below, another tiger was waiting to eat him. Only the vine sustained him.

Two mice, one white and one black, little by little started to gnaw away the vine. The man saw a luscious strawberry near him. Grasping the vine with one hand, he plucked the strawberry with the other. How sweet it tasted! (in Keps, 1957, p. 38-39)

On its own terms, Zen seems to offer much in helping people lead fuller and more joyous lives. In our society, there may not be much opportunity to engage in the discipline of Zen, but the wealth of insights that may be derived from Zen about the human condition and human possibilities still seem beneficial to counselling practice in general.

Transpersonal psychology has sought to integrate aspects of the Zen way of life into a psychological model, hoping to manifest these benefits within our societal framework of helping traditions. The next chapter will examine the transpersonal path, and start to shed some light on the authenticity of such an integration. Further chapters will pursue this line of thinking in more detail, in examining Wilber's model of transpersonal development. The benefits of insights derived from Zen will also be addressed.

## CHAPTER 2

## The Transpersonal Path

Transpersonally oriented therapy is

that therapy which is directly or indirectly concerned with the recognition, acceptance and realization of ultimate states...and is concerned with the psychological processes related to the realization (i.e. making real) of such states as 'illumination', 'mystical union', 'transcendence', 'cosmic unity', etc., as well as concerned with the psychological conditions or psychodynamic processes that are directly or indirectly a barrier to such transpersonal realizations. (Sutich, 1973, p. 3)

Transpersonal therapy provides a framework for exploring the integration of psychological and spiritual realms by acknowledging ultimate states as being part of the human quest for wholeness.

Transpersonal therapy "may be conceived as an open-ended endeavor to facilitate human growth and expand awareness beyond the limits implied by most traditional Western models of mental health"

(Vaughan, 1979, p. 101). This open-ended endeavor considers

impulses towards spiritual growth as being basic to full humanness

(Sutich, 1973), and aims at a balanced integration of physical, emotional, mental, and spiritual aspects. Psychological traditions that deal mainly with mental or emotional aspects are still valued, but are seen to be limiting in their perspective of the human condition. All types of therapy are considered important to cover

the "whole spectrum of levels of pathology and of positive human possibilities...as all people have unfinished business in the interpersonal psychodynamic realm" (Sutich, 1973, p. 4).

Psychological and spiritual realms are viewed as being interactive, as "presumably a high level of spiritual or transpersonal concern is conducive to or facilitates interpersonal development and vice versa" (Sutich, 1973, p. 4). For a truly holistic approach, the spiritual realm must be considered as integral.

This integrative approach in psychology has several major characteristics (Welwood, 1979a). It is a self-knowledge psychology, based on inner, personal empiricism. It is a psychology of relatedness, rather than a psychology of separate individuals. It is concerned with the ultimate ground of reality, which provides a framework for the wide range of human functioning; from the automatic responses and unconscious compulsions that behaviorism and psychoanalysis address, "to the farther reaches of human possibility that Maslow called self transcendence" (Welwood, 1979a, p. 39). And finally, this integrative, transpersonal approach requires a grounding in traditional, self-knowledge disciplines, where self-knowledge is "personal knowledge about the nature of mind and existence" (Welwood, 1979a, p. 23), a knowledge that is a holistic, intuitive "felt sense" (Welwood, 1980, p. 129), and where discipline is "an ongoing orderly, and precise approach to practicing and learning" (Welwood, 1979a, p. 36).

Transpersonal therapy aims at helping a person integrate

aspects of oneself that were thought to be alien, and to take fuller responsibility for directing one's own life (Welwood, 1980).

Therapy includes clarifying one's experiences in the emotional and mental aspects of one's life, as well as including the possibility of self-transcendence, "in which the separate and isolated ego may be experienced as illusory, while the underlying oneness of existence is experienced as real" (Vaughan, 1979, p. 102).

Transpersonal therapists help clients in two main ways: "They help others to have and to comprehend transcendent, mystical or spiritual experiences, and they help others to live their daily lives in ways which foster spiritual unfoldment" (Weide, 1973, p. 7). Several main activities are pursued in this therapeutic encounter (Weide, 1973). The therapist hears and hopefully understands descriptions of various kinds of transpersonal experiences, and may provide explanatory frameworks for assimilating these experiences. The therapist also helps the client in making decisions regarding the pursuit of self-knowledge or spiritual disciplines, as "the realization of an ultimate state is essentially dependent on direct practice related to a 'path' (course of action or conduct entered into for the purpose of realizing an ultimate state) and on conditions suitable to the individual concerned" (Sutich, 1973, p. 3). And finally, at the most basic level, the therapist provides a model for the client by living transpersonally moment to moment (Weide, 1973).

The transpersonal therapist's orientation is toward the process

of discovery within the client. The therapist acts as a "fisherman teaching a hungry person how to fish, rather than simply providing a fish" (Vaughan, 1979, p. 103). This process of self-discovery is facilitated by counselling skills that are integral to many different counselling orientations, and include skills outlined by Gilmore (1973) such as attending behavior, verbal and non-verbal communication for change and for confusion-reduction, and the most basic skill of all, i.e., respecting and caring for the client. The difference in transpersonal therapy lies mainly in the different parameters that exist in defining what a person is and what a person may become. While the "content of therapy is generated by the client" (Vaughan, 1979, p. 104), the "transpersonal context in therapy is determined entirely by the beliefs, values, and intentions of the therapist" (Vaughan, 1979, p. 102). Therefore, the therapist must have a flexible attitude toward assumptions about the human condition, and "examine his/her beliefs about what is possible in order to prevent any unnecessary limitations from interfering with potential awakening" (Vaughan, 1979, p. 104) in the client, and for that matter, in the therapist as well.

Transpersonal therapists believe that their different parameters for explaining the human condition are in fact enlarged parameters, and that these contribute to a more holistic approach of helping clients attain to a deeper and more enjoyable experience of life.

### The Consciousness of Self

Human consciousness...is characterized by a basic

receptivity, openness, 'no-thingness' that allows us to let the world into us and to appreciate it for what it is. But precisely because we are so open and sensitive, another counteracting tendency seems to arise in defense. We tend to contract, shut down, and defend ourselves against the unconditional openness of our basic awareness by trying to maintain a fixed, definable identity, to become 'something' by grasping onto anything that supports us. The chronic contraction involved in protecting and defending a fixed image of ourselves not only consumes a great deal of life energy, but also makes us habitually egocentric, with an attendant existential anxiety toward anything that threatens to negate us. (Welwood, 1983, p. 50)

On the transpersonal path, one is constantly encouraged to explore how one defines oneself as a person. The transpersonal perspective moves beyond traditional psychological approaches to include the spiritual realm within its parameters. Within the traditional psychological approaches experiences tend to be perceived in relation to one's personal ego as the center of life activity, while at the transpersonal level, "self-oriented ways of experiencing are gradually or periodically superseded, and one tends more and more to experience life from a cosmic perspective" (Weide, 1973, p. 9).

Moving toward ultimate states and a cosmic perspective involves overcoming exclusive identification with one's self-image, in moving from a fixed image of oneself as a separate entity to a fluid person-in-action, responding as one with life. A fixed self-image tends to hold one's attention in an unnatural way (Smith, 1981), and even a 'good' self-image must struggle with its polarity, a 'bad' self-image, in order to emerge. The energy focussed on

holding this self-image then takes energy away from living life creatively and directly. "This self-grasping is always making demands and causing us, finally, to be dissatisfied with our present experience" (Tuiku, 1974, p. 178). Self-imaging is reflecting on experience, and removes oneself from direct experiencing of life. Developing a fixed, egocentric self-image is simply freezing this reflection in time, and prevents a fluid response to life's situations.

Transpersonal therapy aims at helping the client overcome this exclusive identification with the self image. By integrating awareness of spiritual disciplines within the psychological model, it helps the client to question the nature of his/her self-definition and to hopefully discover that maintaining a consistent self-identity is not always necessary, and that the attempt to do so is a continual source of frustration and anxiety (Welwood, 1980). Practice of spiritual discipline is encouraged, as "the more closely one devotes a disciplined attention to one's experience, the less one is able to find or grasp the separate person or ego one may have thought oneself to be" (Welwood, 1979a, p. 32). Spiritual discipline then leads to a more panoramic perspective, "which helps us orient our actions more toward the needs of the whole situation we are part of than toward how those situations refer back to 'I'" (Welwood, 1980, p. 134).

The practice of a spiritual discipline is oriented toward breaking through conventional ways of perceiving, rather than

releasing personal problems, where personal problems can then "provide inspiration to proceed further on a journey of self-knowledge" (Welwood, 1980, p. 132). Personal problems, including the problems related to holding a fixed self-image, may allow one an "opportunity to step back and actually see the core of one's existence" (Tulku, 1974, p. 176). By seeing the core of one's existence, the duality of good and bad self-images, of positive and negative emotions, is resolved, and one is free to transform one's very nature through the experiences (Welwood, 1980), even though the experiences themselves may not change. "Emotions may seem to have us in their grip, but as soon as we turn to face them directly, we find nothing as solid as our avoidance or judgements of them" (Welwood, 1979b, p. 155). By letting go of the fixed self-image and facing life directly, and not through illusory reflections, the life experience in all its facets "may become a window onto the vitality of the life process itself, transparent to the life force from which it springs" (Welwood, 1979b, p. 156).

### Liberation of the Self

Transpersonal therapy is oriented toward liberating the client from exclusive identification with a fixed definition of the self. Liberation occurs developmentally in stages, as a person becomes more and more able to stretch beyond previously held limitations. Therapy enables the client to release the self from its preoccupation with its personal condition (Aitken, 1982), to develop a wider perspective that is not dependent on an egocentric base.



Thus, therapy occurs at different levels, based on the client's stage of development.

The first level of therapy is the ego level, where the emphasis is on developing a stable sense of self (Welwood, 1980). This is a process of identification, where ego strength is developed, raising self-esteem, and where negative patterns of self-invalidation are released (Vaughan, 1979). "The completion of this stage implies an awareness of freedom and a shift from other-directness to self-determination" (Vaughan, 1979, p. 106).

Psychoanalysis and behaviorism may both be beneficial adjunct therapies at this stage, in exploring how past events may be influencing one's behavior and how behavior itself may be habituated in no longer useful patterns. Therapies that address psychophysical awareness in unifying body and mind may also be beneficial, in helping the client expand his/her sense of self to include as many aspects of the self as possible.

The second level of therapy is the existential level, where the emphasis is on relating to the world in an authentic and meaningful way. This level starts a process of disidentification, where ego goals are often seen as meaningless, and the existential reality of aloneness and death strike home (Vaughan, 1979). A person no longer exists as a totally separate being, and instead exists as being-in-the world (Binswanger, 1963), where finding meaning in that interaction becomes important (Frankl, 1959; Friedman, 1976). Existential therapies are useful at this point in

dealing with these issues. As the client becomes aware of his/her interactions with the world and the people in it, therapies that address relationships also become useful.

The third level of therapy is the transpersonal level, where the emphasis is on the possibility of transcendence. This level continues the process of disidentification from the separate ego, where one identifies instead with the transpersonal self and "no longer experiences oneself as totally isolated, but as something larger, inherently connected" (Vaughan, 1979, p. 106). At the completion of this stage, transpersonal therapy is considered successful, and may be described as "an expanded sense of identity, in which the self is viewed as the context of life experience, which in turn is held as content" (Vaughan, 1979, p. 108).

Breaking through the ego-structure and liberating the self through the various stages is a difficult task. It involves a therapeutic surrender, which is "an initially negative, even shattering experience which dissolves the client's sense of personal reality and brings him or her into contact with unitive forces which can provide a foundation for a fundamental and positive alteration of the self" (Hidas, 1981, p. 27). The client surrenders to a higher-order unity through transcending the limits of the ego bound, or egoic self. In a way, it is like confronting the death of the self-image, which can be liberating just as confronting one's actual death at the existential level can be liberating (Watts, 1974).

Confronting the death of the self-image can be an extremely

vulnerable experience for the client. To allow this vulnerability to point the way toward liberations, the client must have strong supports within the self. Therefore, the therapeutic surrender "may be better founded with an undergirding of strong functional ego integration" (Hidas, 1981, p. 29). Vulnerability and power are interactive, as the client may not be able to surrender the self without first attaining a power of the self, and the future power of an expanded sense of self is not possible without facing one's vulnerability (Welwood, 1982). Ego thus functions as confidence (Aitken, 1982) to pursue the transpersonal path. This ego-as-confidence functions in a power/vulnerability mode even in the client coming to the therapist, which itself embodies a form of surrender. Aspects of the client's self may seem to be crumbling, presenting a vulnerable position (Hidas, 1982), and yet there is power evident in the client's courage to seek out help. This dynamic is enacted throughout the therapeutic encounter, as the client presents vulnerable aspects that act as catalysts for the liberating process to further its path.

#### The Integration of Psychological and Spiritual Realms

Transpersonal therapy seeks to integrate the psychological consolidation of the egoic self with a hierarchical movement beyond the egoic self toward ultimate states. In helping the client consolidate the self, transpersonal therapy utilizes various traditional counselling approaches. Once the spiritual realm of

moving toward ultimate states is introduced, transpersonal therapy draws on the teachings of various spiritual disciplines, including Zen. Transpersonal assumptions are based in part on Zen. For example, one is encouraged to use spiritual discipline to break through the ego-bound view of the world, to attain to a more direct experience of life where a deep sense of unity prevails.

Transpersonal therapy is certainly breaking new ground in the field of counselling psychology. However, this breaking of new ground is not without obstacles.

Western psychology's present love affair with the Orient seems to me...unpromising and possibly even dangerous. The danger lies in the enormous power psychological ways of thinking now yield in our culture, a power so vast that the current psychologizing of Eastern contemplative disciplines--unless it is preceded by a thorough revolution in Western psychology itself--could rob these disciplines of their spiritual substance. It could pervert them into Western mental-health gimmicks and thereby prevent them from introducing the sharply alternative vision of life they are capable of bringing to us.  
(Cox, 1977, p. 75)

Therapy, even in its usual sense, i.e., consolidating the self, is a risky endeavor. Clients often pay substantial amounts of money to present vulnerable sides of themselves to professional therapists who have a huge impact on the encounter. Empirical results showing the lasting benefits of such an encounter are inconclusive, and there are many instances where clients may have been affected negatively through counselling. With the introduction of the spiritual realm in transpersonal therapy, the stakes may be much

higher.

Welwood (1980) points out several dangers involved in integrating the spiritual realm into a psychological model.

1) There is a danger in moving the client on a spiritual quest when that is not his or her intention.

2) Practice of a spiritual discipline could move a client beyond self-consolidation before he or she is ready for it.

3) "The therapist may run the danger of either confusing the two roles (of therapist or spiritual teacher) or becoming inflated by a spiritual role that assumes a level of responsibility and authority he may not genuinely possess" (p. 139).

4) Introducing spiritual discipline as a purely therapeutic technique risks treating it as a "mental health gimmick" (Cox, 1977, p. 75).

5) If the therapist can not discriminate between the psychological and spiritual realms, the distinction between the two may be blurred, leading to "mistaking self-integration for self-transcendence" (p. 140).

These dangers do not necessarily negate the whole transpersonal approach. They do, however, point out the need for discernment in integrating psychological and spiritual realms within the therapeutic encounter. By integrating aspects of spiritual disciplines such as Zen, discernment is also needed in determining how authentically the transpersonal path is based on Zen. Wilber's structure of transpersonal development is an attempt to aid in this

discernment, by being a hierarchic model of human possibilities. The next chapter will examine this model, in determining possibly authentic connections between Zen and the transpersonal approach.

## CHAPTER 3

## Structure of Transpersonal Development of the Self

Need for a Structure

Transpersonal therapy views healthy development as proceeding through a process of differentiation, integration and transcendence (Vaughan, 1983). Traditional psychological approaches have generally not included transcendence in their processes, and have thus emphasized the consolidation of the self as the usual task of therapy (Hart, 1970). The transpersonal approach acknowledges the validity of such a task, but suggests that for therapy to be truly holistic it must include spiritual aspects of a person. A client may seek a psychological wholeness, but may also be seeking a wholeness that encompasses spiritual realms.

In integrating spiritual realms with psychological realms, transpersonal psychology has drawn on the discipline of Zen. This has brought about an apparent contradiction, as the attainment of satori in Zen seems to be the antithesis of a consolidated self. It has even been suggested that emphasis on developing a strong self may hinder transpersonal realization (Vaughan and Walsh, 1980), that satori is experienced only when the self is liberated.

Transpersonal therapy has proposed a resolution to this dilemma by suggesting that liberation of the self is possible in stages.

A person needs consolidation of the self, before the person is ready for spiritual disciplines such as Zen (Aitken, 1982, Kapleau, 1979). Therapy thus may occur at different levels (Vaughan, 1979), dependent on the client's stage of development.

Traditional psychotherapists and counsellors base their approach on orthodox developmental theory, in order to meet the needs of their clients in appropriate ways. The concerns of a child, an adolescent, and an older person may be different, and the therapist is well served by being aware of the broad spectrum of developmental concerns. Transpersonal therapists operate from an extended developmental base that includes transcendence and ultimate states as being integral to the human condition. An awareness of spiritual development is then necessary (Hidas, 1982) to meet this need in the client. Without the awareness of spiritual and psychological stages, there are dangers in not providing appropriate therapy to the client (Welwood, 1980). This sort of an extended developmental structure has only recently become comprehensive in its scope, to include traditional psychological stages as well as spiritual steps of development toward transpersonal realization or satori. Ken Wilber (1977, 1980, 1981, 1982, 1983a, 1983b) has been the prime transpersonal theorist in this area, and it is his model of transpersonal development that will now be examined.

### The Structure

Wilber (1977) describes a structure for transpersonal development



as a spectrum of consciousness. Within this spectrum are distinct levels of development, although there may be overlap at the lines of contact between the levels. The lowest realm of development is characterized by the infant not being able to distinguish self from not-self, body from environment. Out of this state emerges the separate self, first as body awareness. Eventually conceptual functions emerge and differentiate from the body-self as language develops, and lead to being able to operate on the world around the self, and even operate on the thoughts themselves. As consciousness develops to a new level, the person is able to integrate aspects of that level with the levels that preceded it, creating a higher order integration, an ego-self that will hopefully be able to function in and of the world. This ego-self is the pinnacle of what Wilber (1977) calls the outward arc. It is this outward arc of an ego-self emerging out of the non-differentiated consciousness of the infant that is the focus of traditional psychological models.

This structure of psychological development occurs in a hierarchic fashion (Wilber, 1983b). Each stage includes the basic elements of the stage preceding it, and adds significantly new structures and functions. The latter level includes the preceding level, but not vice versa, thus constituting a hierarchy.

Wilber (1980) proposes an inward arc of development as well, where the fully integrated self may move to higher order unities. These higher levels of consciousness are as

far above the ego-self as the ego-self is above the non-differentiated infant, and constitute a movement into the transpersonal or spiritual realm where intuitive insight of cosmic unity eventually give way to a unitive consciousness, or satori, where the duality of experience is penetrated. This would be the pinnacle of the inward arc, and is the focus of spiritual discipline in general.

Wilber (1977, 1980) outlines numerous levels in this developmental structure. For the sake of simplicity, these have been distilled into three main levels: the prepersonal or pre-egoic, personal or egoic, and transpersonal or trans-egoic (Wilber, 1983b). Prepersonal development is the movement of the non-differentiated self toward becoming personal, an outward arc where the fully functioning ego-self is the pinnacle. Transpersonal development is the movement of the egoic self toward ultimate states, an inward arc where enlightenment is the culmination.

#### The Form of Development

The process of psychological development, which Wilber (1983b) states is "the operation, in humans, of cosmic or universal evolution" (p. 101), proceeds in an articulate manner. As each higher-order structure emerges, the self appropriately identifies with that structure. When the next level presents itself, the self then disidentifies with its present level to identify with the next. The self is differentiated from the lower level, no longer exclusively identifies with it, transcends that level, and can thus

operate on that level using the tools and capabilities of the newer level. For example, when the egoic self is differentiated from the body, it can operate on the body and world with the tools that are integral to the egoic self, such as conceptualizations. Each successive higher order structure contains all the capabilities of the preceding levels, barring repression or fixation of a particular characteristic of that level, and thus is more complex and more unified. This movement continues until there is only unity that dissolves in satori, or enlightenment.

Each level of consciousness consists of a deep structure and a surface structure. The deep structure is the defining form of a level, containing the human potentials and limitations inherent to that level, while the surface structure is a particular manifestation of the deep structure (Wilber, 1983b). For example, if consciousness were viewed as a ten-story building, all undifferentiated selves would be the first floor deep structure; body-selves would be the second floor; egoic-selves could be conceived of as being the fifth floor (midway point on the combined outward and inward arc); transpersonal selves on the upper floors; and the building itself as unitive consciousness. Different persons may have different surface structures, or floor plans, but the essential defining form or deep structure remains the same for all people.

There are two forms of movement that occur in this process. Translation is the movement of surface structures, while transformation

is the movement of deep structures. For example, when a child at the body-self level learns about all the different situations that constitute not-body, that is translation. When the capacity for thought presents itself to the child, transformation ensues, and a new stage of development is attained, with all of its inherent possibilities and limitations. At the earlier stage, the body is the whole identity of the self-sense, while at the latter level identity shifts predominantly to the mind, and body becomes one aspect of the total self.

As consciousness develops, the apparent boundary line between self and not-self frequently shifts, creating a progression through different levels of identity (Wilber, 1981). Each boundary line may become a potential battle line, where the person struggles to maintain a fixed image of him or herself. This line can become the focus of the therapeutic encounter, and become redefined as simply a line where different aspects of the self touch and join. This can happen along several fronts. For example, a person may define him or herself along lines of conscious awareness, and deny that aspects of the unconscious play a part in the total self. A person may also operate strictly from the egoic realm, and deny or disown aspects of the body-self. Therapy in its different approaches can work toward healing these splits in the person, and turn battle lines into lines that point toward potential growth.

As the person's development swings from the outward arc to the inward arc, different levels are encountered. A more global

perspective of the self continues its emergence, creating new splits that again can be redefined as catalysts for growth. The focus of therapy may again change, moving slightly beyond the consolidation of the self in dealing with existential issues, toward higher order unities of transpersonal awareness.

Translation and transformation may both be addressed in therapy. For example, a client may feel a vague sense of discomfort in his or her life and consider it to be 'pressure'. The therapist may help the client to explore and define that term within the client's realm and find that, indeed, pressure is an authentic response to one's world at that moment. This would be translation. Pressure could also be the result of a disowned drive at the unconscious level, which could be translated and then transformed up to the client's present level of usual awareness. Pressure may also be a sign that the client is starting to move beyond consolidation of the self toward existential realms of finding meaning in life, or even toward higher order unities. In any case, the focus is on redefining the boundary line, in turning alien, or other, pressure into a potential ally. Pressure then contributes to a beneficial translation of the present level of consciousness, or, when that fails, transforms the person's awareness to a higher structure.

Translation and transformation operate on all levels of development, on the outward arc as well as the inward arc. Most therapeutic models emphasize the outward arc, while most spiritual disciplines, including Zen, address the inward arc (Wilber, 1977). Therapeutic models and spiritual disciplines work at different levels

of the metaphorical spectrum, and thus their aims are different, especially in regard to the egoic-self development. These aims may be viewed as contradictory, especially if therapy and spiritual disciplines are used separately, but may also be viewed as complementary. For those people who seek to move beyond self-consolidation toward higher-order unities, the psychological outward arc prepares the self for the spiritual inward arc. The consolidated self, with its experience of despair and suffering as being separate from a higher unity, can translate this experience into being a "symptom that a cure for the disease of Self-alienation is half in progress" (Wilber, 1982, p. 25).

As a client moves on this psychological/spiritual path, therapy must address itself to the situation with phase-specific appropriateness (Wilber, 1983a). Psychological or spiritual tasks are not decided on a priori, but must emerge out of the client's desires and stage of development. "Development is simply the process of adapting to, and learning to digest, subtler and subtler levels of food, with each stage of growth marked by a phase-specific adaptation to a particular type of food" (Wilber, 1983a, p. 37). A person needs to adapt fully to a particular level before he or she can move on. If one doesn't, that particular stage's irregularities may lead to subsequent instability of higher levels, although higher levels of unity may "redress the balance" (Wilber, 1983a, p. 40). Acknowledging ultimate states of reality allows for a holistic therapy that addresses both outward and inward arcs, but

discernment is necessary for the therapist to meet the needs of the client through all the levels of the development of consciousness.

### Transpersonal Development and Zen

In developing a structure of transpersonal development, Wilber has attempted to bridge the gap between traditional psychological theory and spiritual disciplines such as Zen. Wilber uses the metaphor of a spectrum of consciousness to describe the levels of development, and suggests that therapy and spiritual disciplines may address different levels in a complementary fashion. The usual psychological task of developing a consolidated ego-self occurs in the outward arc of development, and liberation of the self toward ultimate states occurs in the inward arc, after the strong ego-self has been established.

Wilber bases his theoretical assumptions about the upper, spiritual realms of consciousness mainly on the sayings of Zen, although he also includes other Buddhist and Hindu traditions. In comparing his structure strictly with the Zen tradition, several areas of confluence are apparent, as well as some areas of apparent incongruities.

Like Zen, Wilber's transpersonal therapy model aims at helping the person break through the conventional structure of thought and logic. Conventional thought is useful for limited spheres of life (Herrigel, 1960; Watts, 1961), spheres that may be likened to what Wilber calls the personal or egoic realms. In Zen, breaking through the structure of the intellect is helped by the use of koans, to

attain to a direct experience of life which is not qualified. The transpersonal model advocates the use of tools such as the koan, to allow the emergence of the next higher level of consciousness to emerge, which then experiences life more directly.

This is a key area of incongruence between Zen and the transpersonal path. Suzuki (1949a) states that in Zen there is only instant enlightenment, or satori, but that there are gradations of clarity in the new perspective. Transpersonal therapy emphasizes the gradations, while Suzuki emphasizes instant enlightenment. Wilber (1983b) acknowledges this discrepancy and attributes it to the inherent paradox in theorizing about ultimate states, which, in effect, is attempting to reduce spiritual realms to logical exposition. Wilber (1983b) states that enlightenment is "both the highest level of reality and the condition or real nature of every level of reality. It is the highest rung on the ladder, and it is the wood out of which the ladder is made" (p. 160). The hierarchy of transpersonal development thus only covers one half of the paradox, that certain levels are closer to enlightenment than others. The other half of the paradox, that there is already enlightenment at every level, is more in line with the Zen discipline as outlined by Suzuki.

Wilber's hierarchy of the inward arc moves in a process of transcendence and integration, disclosing higher-order unities until there is "total and utter transcendence and release in Formless Consciousness" (Wilber, 1983b, p. 97), where there is "no self, no



God, no final-God, no subjects, and no thingness, apart from or other than Consciousness as Such" (Wilber, 1983b, p. 97). This last phrase is a good description of satori, but the preliminary statement requires clarification in regard to Zen. Satori in Zen is not based on transcendence, but rather a penetration into the deepest experience of life. Wilber is referring to transcendence of levels of the self identity, which is not equated with transcending life experience itself.

Wilber also acknowledges some difficulties with the whole concept of a quest toward ultimate wholeness. "Strictly speaking, there is no path to unitive consciousness.... There is nothing but present experience, and there is definitely no path to that which already is" (Wilber, 1981, p. 143). This would be congruent with the sayings of Zen. However, Wilber (1981) goes on to state that "special conditions are appropriate (but not necessary) for the actualization of unity consciousness. And further, these conditions do not lead to unity consciousness--they are themselves an expression of unity consciousness" (p. 144). Wilber is, in effect, advocating self-as-vehicle; unitive consciousness moving through the self back to unitive consciousness. As a metaphysical assertion based on theoretical assumptions, this may be accurate. However, as such it is based on reflection, and has no basis in the discipline itself of Zen. The model of transpersonal development may be an articulated reflection of the Zen process, but it is reflection nonetheless. This problem may indeed stem in part from the most

basic reflecting course of writing about a subject, especially a subject like Zen that advocates the penetration of dualities such as subject and object. Wilber is not the first writer to fall into this trap, and he is definitely not the last.

Apart from this major area of concern, there are still some similarities between Zen and the transpersonal path. Zen emphasizes the training of the will in zazen, or sitting meditation. This training of the will is to develop a singlemindedness, to control the self by not controlling (Watts, 1936), in a most basic posture of unity. This sort of singlemindedness, of controlling by not controlling, is also emphasized in the transpersonal model. At each stage of development, the client is encouraged to face life and problems straightforwardly. By facing one's problem areas and owning them as one aspect of oneself, the problem ceases to be a problem, and instead becomes a catalyst for a larger perspective of unity to emerge. Problems may become as clouds drifting across the field of consciousness, and as in zazen, heighten the depth of unity experienced, when left to find their own way.

There are also some strong similarities between the transpersonal therapist and the Zen master. The client and the student both seek out the therapist/master, and are led back into themselves to find their own answers. Both master and therapist confront the client with opposites: the therapist with disowned aspects of the self, to help the client integrate and transform him or herself to a higher level of consciousness; the Zen master with

the primary opposite of unity with disunity, to penetrate the false duality to a direct experience of reality, where opposites become an absurd reflection. The transpersonal therapist believes that resolving the dilemma of opposites at each level trains the client to the point where awakening is possible. Suzuki (1954) seems to be in agreement when he speaks of students using the koan. For some students the exercise may move them to satori, while for others it develops an inquiring perspective that if allowed to continue, will eventually lead to satori. The difference between Zen and the transpersonal model rests again in the area of hierarchy. The transpersonal therapist helps the client to allow higher levels of consciousness, or spiritual realms, to emerge. The Zen master simply helps the student to experience life directly, with no emphasis on the attainment of higher levels other than satori or awakening itself. The Zen master would also likely scoff at the very notion of this being a spiritual endeavor.

Nothing other than directly living life is an authentic flowering of Zen. Given this, Wilber's structure of transpersonal development is an important attempt at integrating a reflection of Zen with psychological theory into a comprehensive model of human growth. This integration translates a reflection of Zen into a theoretically cogent psychological model that has implications for other forms of therapy as well as transpersonal. The transpersonal model may embody ignorance from the Zen perspective, but if this ignorance is pursued in a direct manner, it may also provide some

help in understanding therapy, and the human condition in general. This ignorance may indeed then, provide a small link with the bloom of Zen liberation.

## CHAPTER 4

## Discussion

Counselling psychology has indeed evolved toward viewing the person in a more holistic way. The integration of facets of being such as conscious and unconscious awareness, body and mind, self and other selves, and self and environment has created a more global perspective in studying the person, and developing ways of helping the person. From behaviorism to psychoanalysis to humanistic psychology, the emphasis on helping people has remained constant, while the models that dictate the nature of that helping have changed, building upon and responding to the foundational work that has gone before.

Transpersonal therapy is a more recent development in the lineage of psychological theory and practice. This development stems from the perception that other psychological models are unnecessarily limiting in their views of what a healthy person is and may become. Transpersonal theorists and therapists advocate the inclusion of spiritual dimensions in defining health, and this inclusion has led to an attempted integration of spiritual disciplines into a psychological model.

Zen is one such spiritual discipline that transpersonal psychology has attempted to integrate. This integration has led

to an apparent contradiction between the aims of Zen and the aims of usual psychological therapy which advocates the client's self-consolidation as its main task. Ken Wilber, a leading transpersonal theorist, has attempted to resolve this dilemma by proposing a hierarchic structure of transpersonal development, where psychological and spiritual realms blend into a spectrum of consciousness, where therapy for self-consolidation may pave the way for spiritual realization of ultimate states.

In this thesis, the author has examined Zen, transpersonal therapy, and Wilber's model, and concluded that:

1) Transpersonal therapy is based in part on Zen, but not in a complete, authentic way. Furthermore, this incomplete way of integrating the discipline of Zen with psychology has some dangerous implications for counselling.

2) While Wilber's structure of transpersonal development is a comprehensive model of human growth and may indeed be an authentic derivation of Zen, it is not an authentic representation of Zen, specifically because of its emphasis on hierarchic movement toward ultimate states.

It has been found that Zen, transpersonal therapy, and Wilber's structure of development address the human condition in different ways. Combining the different strands into one model that would benefit counselling theory in general does not appear feasible, and may indeed be detrimental. However, if each strand is addressed individually there may be some positive implications

for counselling. The following sections will pursue this possibility.

### Zen and Counselling

Zen has much to offer to counselling, and the benefits may be derived without turning the Zen discipline into a "mental health gimmick" (Cox, 1977, p. 75). Zen aims at a direct experience of life, and this seems like a worthwhile aim for counselling as well. This direct experience of life includes aspects of joy and suffering, and is not meant to be a pursuit of happiness. Frankl (1978) seems to be in agreement when he states "Happiness must ensue and cannot be pursued...the more we aim at it, the more we miss our aim" (p. 75). The counsellor may be well served by abandoning the thought of therapy being a panacea, and instead simply focus on helping the client face all aspects of life directly or "straightforwardly" (Suzuki, 1949b, p. 154), and doing the same for oneself.

A renewed emphasis on intuition is becoming apparent in counselling, and appears to be beneficial. In Zen, intuition is viewed as a "more direct way of reaching the Truth" (Suzuki, 1959, p. 61). The writer believes that Zen intuition is a deeper form of intuition than what is generally meant by the term in psychological circles, and may be beyond the scope of counselling practice. However, Ornstein (1972) does point out that intuition is part of the human capacity, stemming from the right hemisphere of the brain, in balance to the logical left hemisphere. It seems that persons may have some creative tools at their disposal in helping

them deal with life, and counsellors can maximize their helping of clients by allowing intuitions to surface. Some therapeutic situations may indeed be facilitated by an emphasis on logical discriminations by the client, but other situations may demand intuitive, unitive capabilities that the right brain offers. Some therapies use intuition explicitly, as, for example, in metaphoric teaching stories (Bandler and Grinder, 1975). The writer believes that most counsellors also intuit constantly by pursuing different tacks throughout the therapeutic encounter. By making this usage more explicit in oneself and in the client, it may become less of a haphazard tool.

The Zen aim of acting straightforwardly with a singlemindedness is an aim that could also be shared by counsellors. In helping one become singleminded, Watts (1961) advocates controlling by not controlling, by instead cooperating with oneself. This is a beneficial way of helping the client to deal with problems. If the client is encouraged to face problems directly with a singlemindedness, the energy that the client used in fighting the problem may be released into more creative avenues. An example of this from counselling practice is paradoxical intention (Frankl, 1978), where a client is encouraged to let the defined problem be, and in fact to amplify it rather than avoid it.

In Zen, personal experience is everything (Suzuki, 1954). Zen masters simply point the way for one to find the answers to life's mysteries in oneself. This is a worthwhile objective in counselling,



and one that is prevalent in most orientations. The client is the best expert at how to live his or her life, and the counsellor may best serve the client in simply helping the client look inward. The writer believes that there may not be a totally non-directive therapeutic approach, but that if there is direction, it should be in the form of helping clients develop their own tools to make manifest their own destinies.

In examining Zen with an eye toward developing implications for counselling, it is apparent that many of the aims of Zen are already the aims of counselling. As counsellors explore the human condition and hone their skills of helping, many of the same facets of life are addressed as are addressed in Zen. As such, there is no need to really integrate this exploration of life with Zen, for Zen reality is, in fact, the depth of that exploration of life, and is not a separate component to be integrated.

#### The Transpersonal Path and Counselling

Transpersonal therapy tends to be a hybrid of psychology and spiritual disciplines, and by not being a totally successful hybrid, presents some negative as well as positive implications for counselling in general.

The main influence of transpersonal therapy lies in the area of belief systems of the counsellor. Vaughan (1979) points out that the counsellor's beliefs have a large impact on the counselling encounter. Therapists are encouraged to have a flexible belief

system to be able to encompass all possibilities in the client's world, to, in effect, join the client's map of the world (Bandler and Grinder, 1979). By having a belief system that acknowledges ultimate states and spiritual experiences, the counsellor is able to validate those experiences for the client, and the client needn't feel strange about having them or talking about them. This position is supported by Frankl (1978) who advocates what he calls "height psychology" (p. 29) in acknowledging spiritual experiences. A flexible belief system in the therapist also allows for more choices in dealing with the client's specific issues. For example, if the client presents a problem, 'C', the therapist may view 'B' as the cause of 'C'. If the therapist expands his or her belief system, 'B' itself may be a symptom of cause 'A'. 'B' may then be viewed as cause or symptom, allowing for an enlarged context of counselling.

However, there is a negative side to supposedly enlarging belief systems. The therapist may believe that his or her belief system is an enlarged one, when in fact it may be a restricted one, simply with different beliefs. In responding to perceived bias in other counselling orientations, the transpersonal therapist may be biased toward a different end of the spectrum. A client's experiences may then be labelled as "transpersonal" or "spiritual", and this may not help the client any more than the other bias of labelling the experiences "not transpersonal" or "not spiritual". The act of labelling itself seems to be the problem, and the

accepting of a client's experiences may have less to do with expanded belief systems than with skilled counselling that is not a proponent of any particular belief system.

Some of the strengths of transpersonal therapy are common to other counselling orientations. The emphases on self-determination rather than other-directedness (Vaughan, 1979), and on developing a stable sense of self (Welwood, 1980) are also those of Rogers (1961). The weaknesses of transpersonal therapy stem from its attempted integration of terms derived from Zen such as no-self and ego-less-ness, and some of the dangers of this integration (Welwood, 1980) have already been pointed out. Welwood (1980) states that ego-less states may happen occasionally for some people some of the time, and a transpersonal therapist may then be of some help, but that living in a beyond-ego state "takes an enormous commitment on the part of both a teacher and a student...which seems inappropriate for the therapy relationship" (p. 139). Acknowledging ultimate states is not the same as being trained to recognize them or to deal with them, and counsellors may be well advised to tread carefully.

#### Counselling and the Structure of Transpersonal Development

Wilber's model contains several elements that may be applied to counselling in general. His description of deep and surface structures seems well suited to counselling. A person's growth may occur in a horizontal fashion through exploring or translating one's

surface structure, or in a vertical fashion in transforming one's deep structure. One's deep structure is essentially the same as other people's, while the surface structure contains all the particular manifestations of the person's specific experiences. In counselling, translation in the client's world is often addressed explicitly, and transformation less so. Translation does appear to be the correct priority, simply because transformation ensues through the client's own experiences and at the client's own pace. Transformation can not be pursued, but happens of its own accord when the time is ripe. An example of this in counselling is in helping a grieving client. In grieving the loss of something, someone, or an aspect of oneself, people appear to go through a cycle of grieving (Keleman, 1974). This cycle may contain elements of denial of, and anger at the experience, before the experience can be reasonably assimilated. A counsellor may be benefitted by being aware of this cycle, but focussing on transforming the client through the cycle may sabotage adequate integration at each level. Emphasizing movement beyond anger, for example, may hinder getting in touch with the anger for the client. The movement beyond each level will ensue when the client is ready to initiate such a transformation.

The translation/transformation issue brings up another important contribution of Wilber, which is the pre/trans fallacy (Wilber, 1982). Wilber describes the process of development as moving from pre-egoic through egoic to trans-egoic. Trans-egoic and pre-egoic

stages may appear similar to the untrained eye, because both are non-egoic. The trans-egoic level might then be confused with the pre-egoic and vice versa, and this is the pre/trans fallacy. The difference between the levels is that the trans-egoic has retained the capabilities of the egoic realm while moving beyond it. The pre-egoic realm has no access to the egoic level by not yet having developed into it.

It has been pointed out previously that the movement beyond ego should not be the emphasis of the therapeutic encounter. However, the pre/trans fallacy may be applied to aspects other than self/no-self in counselling. Using the example of a grieving client again, a person may move on a process of pre-anger through anger to a trans-anger level. If anger is not present, this does not necessarily demonstrate that the person has already moved beyond anger. The person may indeed be at the pre-anger stage, and discernment is necessary for the therapist to be able to tell the difference.

Discernment of and between different levels of development stems from different modes of knowing equated with each level (Wilber, 1983b). To understand a client's egoic world, the counsellor must have an egoic mode of knowing. To understand the trans-egoic realm at a direct level, the counsellor must have a contemplative mode of knowing available to him or her. The egoic mode of knowing is not adequate to directly comprehend the trans-egoic or transpersonal realm. This points out the need again for

the therapist to be aware of his or her own limitations in dealing with so called spiritual experiences, and the necessity of spiritual training if one wishes to operate on that perceived level.

Wilber (1981) presents a description of how a person's self identity may evolve through different stages. This description has several ramifications for counselling. The evolution of one's identity may be described as an ability to move one's center of consciousness. This movement is addressed in various counselling orientations, along different dimensions. For example, psychoanalysis may be said to emphasize the movement of consciousness along a time dimension, in uncovering events from one's past. Some problem-solving orientations emphasize the same dimension in the other direction, in helping the client rehearse certain skills for later enactment. Body therapies emphasize the movement of the conscious center to parts of the body to help integrate those aspects. Some therapies emphasize the movement of the self-conscious center in dimensions of time and space, either in explicit acting out of events (Moreno, 1969) or in an imaginary mode (Bandler and Grinder, 1979; Perls, 1969). In any case, the essence of the different emphases appears to be the same; to help the person stretch their identities to encompass previously disparate elements of self-consciousness. Elements of the self that are perceived as discrete (Bateson, 1979) or discontinuous with consciousness as a whole may be integrated into an analogic (Bateson, 1979) flowing of awareness. For example, a client may experience an emotion and

describe the experience as feeling locked in or stuck with the apparently discrete emotion. By moving the center of consciousness directly into the experience, the energy of holding the emotion as discrete and separate is released, and the emotion may then be viewed as one aspect of the analogic experience of the self. Thus, the ability to move one's center of consciousness contributes to a more fluid living.

### Compassionate Counselling

The human condition seems to be marked by a constant dynamic of separating and joining together, "That is our human comedy, and tragedy, and the world is nothing but the manifestation of these two forces" (Suzuki, 1970, p. 56). Suffering and joy both result from this dynamic, and it is often suffering that brings people to the counselling relationship.

A person acts as a helper by sharing joy and suffering with others (Herrigel, 1960). Living life as a separate self is part of the human condition (Wilber, 1977) and contributes to experiencing the pains of aloneness, as well as contributing to a context where the joy in coming together is possible. "The human being is simultaneously that which he is and that which he yearns to be" (Maslow, 1968, p. 160). Counselling may be viewed as a "communication between alonenesses" (Maslow, 1968, p. 14), where the "is-ness of oneself" (Rogers, 1961, p. 181) is accepted and honoured in both the client and the counsellor.

Accepting what one is and what one would like to become is part of the therapeutic encounter, as both client and counsellor bring these aspects to the communication. By having a "faith that life is actually connected, that one man's spirit is also the spirit of mankind...this journey of mine becomes your journey" (Moustakas, 1972, p. 6), and a compassionate interaction is possible. This journey is often a difficult one, with a quality of fragility that is paradoxically the key to growth (Dossey, 1982). This fragility of the human condition is touched upon in counselling, but it is not something that is quickly or completely resolved. It is a continuing dynamic that constitutes a way of life (Rogers, 1961), a way of life that if lived directly is living enlightenment (Suzuki, 1949a).

The realization of the connection between oneself and others creates a deep perception of the intimate relatedness of the world and is the basis for "compassionate action and service, which is perhaps the ultimate orientation...of spiritual practice in general" (Welwood, 1980, p. 134). In this sense, helping and spiritual practice are the same, as helping is rooted in compassionate action. In the dance of life as embodied in the counselling encounter, the dance becomes "a dance which is danced by two people...and not two people dancing" (Colaizzi, 1978, p. 67). This dance may connect the essences of the client and counsellor in a holy I/Thou encounter (Buber, 1970), which involves "an affirmation of the seed of potentiality in the other person, even while that seed has not



disclosed its specific form" (Progoff, 1973, p. 62). Realizing this sense of community with others (Zilbergeld, 1983) may help us to live in enlightenment.

Zen aims at awakening to a living enlightenment. Therapy in its various aspects may have the same aim at heart. However, in the enactment of this aim, Zen and therapy, and specifically transpersonal therapy, are quite different. Transpersonal therapy has attempted to integrate Zen into a psychological model, and has not remained true to Zen in doing so. By creating a hierarchy of human development toward ultimate states, transpersonal therapy has set its aim on a unification of consciousness, which is quite different from actual Zen awakening. Creating a model of expanded potentialities for the person may validate some people's experiences in a way which is beneficial, but this also creates an articulated vision of what one may become, and may lead to a less direct experience of what one is right at this moment. One may become more likely to view oneself and one's relations with others "in terms of our own progress toward becoming whatever we feel we should become" (Friedman, 1976, p. 8), and remove oneself from true awakening. The illusion may be created that therapy can release a person from the "inescapable limits and predicament of life" (Zilbergeld, 1983, p. 251), which are part of the inherent structure, the eternal fitness of life.

There is a vast difference between life as examined and life as lived. Transpersonal therapy and Wilber's model create a very

detailed map, but it is possible to get so involved in the details of the map that one does not take one step of the actual journey. Counsellors would seem to be better served by actually taking the journey, and sharing the journeys of their clients in compassionate action.

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