Transforming Consciousness as the Path to End Suffering:

Mahayana Buddhism and Analytical Psychology as Complementary Traditions

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INTRODUCTION

Analytical psychology is an applied psychology that seeks to reduce suffering by transforming consciousness through an extensive search for meaning. In this, it shares a mission with Buddhism which holds the reduction of human suffering as a primary aim. An 8th Century Buddhist text, Shantarakshita's Madhyamakalankara (*The Adornment of the Middle Way*), and an accompanying commentary (2005) by Jamgon Mipham, a 19th Century Tibetan monk and scholar, provide valuable insights into ways practices of mind or psyche can be harnessed to reduce and potentially end suffering through the transformation of consciousness into wisdom. This chapter will explore how these synthetic texts, spanning more than 2500 years of Buddhist teaching, may inform the understanding and practice of depth psychology.

The discussion is organized as follows. First, I provide some historical context regarding the role Shantarakshita played in the development of Buddhist thought. Next, I summarize key ideas from his 97 verse text. A special focus of this summary will be on four major themes that, in my view, have relevance for the study and practice of psychology. I then make the case that Buddhism - as articulated by Shantarakshita and Mipham - can contribute to psychology. Specifically, I describe his view of the inner world and write of the process of transformation from dual consciousness to non-conceptual wisdom that is embedded in Shanatarakshita's text. I argue that his process is

distinctly psychological and, as such, provides a model to guide our academic and therapeutic endeavors. I then, briefly, discuss what might be called a transformational "method." This method, simply put, involves processes often associated with sound psychological study and practice: observation, inference, reason, and the like. Finally, I assert that Buddhist teachings, as articulated by Shantarakshita and Mipham (2005), may be helpful to analysts as they seek to create a therapeutic space for souls' healing and the emergence of new beginnings. I conclude with a call for a dialogue between Mahayana Buddhism and analytical psychology, arguing that the two traditions share common ground and can inform and enrich one another.

SHANTARAKSHITA AND *THE ADORNMENT OF THE MIDDLE WAY*: HISTORICAL CONTEXT

After enlightenment, Buddha began teaching. His first major lesson, known as the first turning of the wheel of dharma, presented the Four Noble Truths concerning suffering and causality. As the second turning of the wheel, as recorded in the prajnaparamita sutras, he taught the emptiness of all phenomena (dharma). In the third turning of the wheel, Buddha directed his teaching toward mind as exemplified by the Lankavatara sutra (Red Pine 2012).[1] Thus, in the course of turning the wheel of dharma three times, Buddha presented everything necessary to follow and to complete the path to end suffering. This is known as the Mahayana or Great Vehicle.

Over the next thousand years, two scholar practitioners who were great doctrinal system builders or "charioteers" appeared in India. In the second century, Nagarjuna developed the Middle Way School which systematized the Buddhist philosophy of emptiness and provided a rigorous critique of metaphysical categories.[2] In the fourth century, Asanga developed the Yogic Practice or Mind Only School which emphasized the centrality of mind/consciousness and provided a detailed account of experience and the path transforming dual consciousness into wisdom realizing emptiness.[3] A third figure of importance emerged in the seventh century. Dharmakirti (Dunne 2004)[4] outlined the major tenets of Buddhist logic and epistemology. Among other things, he taught that cognition, in the form of direct perception and inference can provide valid knowledge both about emptiness (the ultimate nature of all entities) and about our conventional experience of objects and their causal relationships.

Adopting the logico-eptistemological framework of Dharmakirti, Shantarakshita, in the eighth century, founded a system synthesizing the analytic approach of the Middle Way School with the experiential approach of the Yogic Practice (Mind Only) School. Called the third charioteer by commentator Jamgon Mipham (2005), Shantarakshita, not only systematized the entire Mahayana tradition, but personally carried his philosophy to Tibet where, with the assistance of Guru Padmasambhava, it flourished for hundreds of years, and today is identified as the Nyingma, or Old School tradition and with the meditative practice of dzogchen.[5] Central to Shantarakshita's teaching is the notion that our individual experience of objects and their causal relations is relative truth which is best

understood from the Yogic Practice (Mind Only) perspective, while our analytical inquiry into the way things actually exist in the final analysis (the ultimate truth of the emptiness of all phenomena) is best understood through the Middle Way. Thus, two viewpoints, the experiential Yogic Practice view and the analytic Middle Way view, provide understanding of two truths:[6] the truth of conventional reality experienced as impermanent objects and their relations and the truth of the ultimate nature of things that is their emptiness or lack of inherent existence.

Further, Shantarakshita makes a unique presentation of ultimate truth. He distinguishes between a categorized, conceptual ultimate that results from valid reasoning and a true ultimate free from all conceptual categories. Understood separately, the two truths, relative and ultimate, constitute two opposite conceptual poles. Together, these two opposing views create a bipolar construction in which the pole designated "emptiness" approximates ultimate truth. Since the true ultimate is entirely beyond extremes imposed by conceptual categories and constructs, it cannot be named but only experienced directly as a unity, the inseparable union of relative appearance and the conceptual ultimate or emptiness.

To summarize, Shantarakshita maintains that all entities are empty of inherent independent existence and asserts that persons may become certain of this by studying and analyzing entities and relations as they appear to the uncritical, conventional consciousness. Thus, by following a path of reason and employing valid perception and

inference, we can realize the (approximate) truth of emptiness. By continuing along this path or through the more immediate tantric path, individuals can finally realize the ultimate truth beyond duality and conceptualization that is the unity of appearance and emptiness.

EXEGESIS OF SHANTARAKSHITA'S *ADORNMENT OF THE MIDDLE WAY:* MAJOR THEMES

Shantarakshita's 97 concise verses bring together the Yogic Practice (Mind Only) view of relative appearance and the Middle Way view of emptiness, presenting them as interdependent and non-contradictory, yet conceptually distinguishable. His text is built around four key themes discussed in the following sections.

Theme I: The Ultimate - The Non-Existence of All Entities

In the early verses of the text, Shantarakshita establishes a perspective that is unique to Buddhism and is foundational to its understanding of mind. Things that appear to us as real and independent entities, when examined with valid instruments of cognition, are found to be empty; that is they are found to be lacking substance, essence, or inherent existence. These "objects" are merely appearances like reflections or dreams and are inextricably linked to the subject perceiving them. This view is presented in the text's opening verse:

The entities that our and other schools affirm,
Since they exist inherently in neither singular nor plural
In ultimate reality are without intrinsic being:
They are like reflections. (v.1)

In subsequent verses (v.2- v.15), using inference and logic, Shantarakshita extends the point made in the first verse and provides specific examples of things that cannot inherently exist as independent, external objects such as persons, a creator, partless particles, and individual moments of time.

In verse 16, Shantarakshita considers what remains if one rejects the notion of independently existing, external objects (matter). He concludes that the answer is consciousness understood as mind and its contents or aspects.

Consciousness arises as the contrary
Of matter, gross, inanimate.
By nature, mind is immaterial.
And it is self-aware. (v.16)

This verse establishes two properties of mind or consciousness: it is immaterial and it is self-aware. This self-awareness is not reflective in the sense of a subject's apprehending an object; rather, it is reflexive.[7] Consciousness is simply aware of itself. And through a

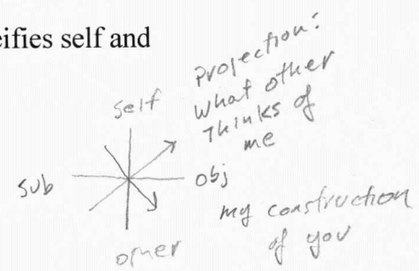
series of logical, inferential arguments, Shantarakshita establishes that "non-mental … external objects" (v.21) "do not exist" (v.40) apart from or independent of the mind that perceives them. Neither mind nor its object is singular, therefore, both are empty of inherent existence. They exist in a state of interdependence and, thus, are called "other powered" or "dependent nature[s]" (v.58 & v.60); that is, they co-emerge.

Theme 2: Relative Existence - Appearances and Their Relations

Even as he makes the case for the ultimate emptiness of all things, Shantarakshita acknowledges that humans experience mind and its objects as if they were distinct independent entities. Indeed, in conventional time and space, objects appear as distant and separate from the mind that perceives them. Thus he asks:

> If these aspects [and objects] are without [inherent] existence,
> How do we experience them so clearly? (v.53a)

For Shantarakshita, the answer to this question lies within mind - within consciousness itself. He presents a pragmatic theory of mind as found in the Yogic Practice (Mind Only) view as a way to explain how consciousness engages with objects. The Mind Only theory or view holds that extra-mental objects, objects we experience as existing independently "out there," are merely projections of mind. The authentic nature of appearances is obscured through a natural process that bifurcates subject and object and reifies self and



other. This natural process is innate and, thus, the work of overcoming this mistaken conceptualization is a work *contra naturum*. Shantarakshita describes this view thus:

> Within the mental stream without beginning
> Through the maturation of habitual tendencies,
> Things manifest, yet these [dual] appearances
> Are mirage-like and due to the delusion of the mind. (v.44)

In this view, a ground or repository consciousness that legitimately may be called the Buddhist unconscious (Waldron 2003) projects stored habitual tendencies as perceptions. When the perception is not realized as a projection of mind, it is mistakenly taken to be external and independent of consciousness. In Shantarakshita's system, the Mind Only view is concerned with relative truth and operates within conventional constructs of space and time. It is a pragmatic theory that is an aid in overcoming mistaken cognitions about the independent existence of things.

In Shantarakshita's theory of mind, objects that do not exist independently and intrinsically nevertheless exist in interdependent relationships with the minds that perceive them. That is, things exist only in relationship to other things.

> Therefore, all these things possess
> Defining features only in the relative. (v.63a)

The realm of the relative, the dependent arising or the co-emergence of mind and world, for Shantarakshita, is the realm in which karma is operative. Karma, defined simply, is the idea that our actions (which include intentions, speech, and affect) have effects, that present experience is the result of past actions, and that present actions determine future experience. Shantarakshita describes karma using metaphors from nature, "shoots from seeds" (v.82) and "cause and fruit" (v.84) as he underscores the interdependence between effects and causes. Yet in spite of his use these natural metaphors, Shantarakshita clearly states that karma is a relative truth understood within the Mind Only view:

> Things arise as though they were the causes' subsequent effects. (v.65b)
> Thus it is incorrect to say that in the absence of a (true existing) cause, the relative could not appear. (v.66a)

and

> All cause and effect are consciousness alone. (v.91a)

Theme 3: Valid Cognition - Approximating the Ultimate Nature of Things

After establishing the emptiness of all things as ultimate truth and the experience of appearances and their causal relations as relative truth, Shantarakshita points out that the two truths - the truth of emptiness and the truth of inter-relatedness and co-emergence -

are derived through valid cognition using the instruments of perception and inference. Through the application of reason, he has identified and dichotomized appearance and emptiness. Because this emptiness is conceptual, it only approximates the ultimate. Ultimately, emptiness is inseparable from appearance; and since emptiness itself lacks intrinsic existence. Emptiness, like any other entity, is itself empty.

> Since with the ultimate this is attuned,
> It is referred to as the ultimate.
> And yet the actual ultimate is free
> From constructs and elaborations. (v.70)

Shantarakshita now focuses on the realization of the actual non-conceptual ultimate, noting that it can be achieved either by continuing to follow the path of reason or by direct experience.

> Those who sound the nature of phenomena with reasoning
> That cuts through misconception and brings understanding
> Know this nature. It is known by powerful yogis also,
> Through their direct and clear experience. (v.75)

The point here is that reason is not an end in itself. Rather, reason provides a cure for doubt. Metaphorically, reason is the antidote to the poison of misconception. It is needed

only when the poison of doubt is present and causing distress. Thus reason is a path to an end. Shantarakshita, in this verse, points to another path, that of direct experience or looking directly at the mind through meditative practices such as mahamudra or dzogchen.[8]

Theme 4: Unity and Equality - A Path beyond Concepts

Realizing the unity of emptiness and appearance establishes the equality of all phenomena as ultimately empty, yet existing relatively. This, in Buddhism, is the correct view. Shantarakshita summarizes this view over several verses. First, he posits reason as a valid instrument for engaging with relative appearances:

> Things as they appear
> I do not negate.
> And therefore, unconfused,
> I may set forth both predicate and evidence. (v.78)

He then states that things appear <u>because</u> they lack inherent existence.

> Thus the views of permanence and nothingness
> Are far from the teaching of this text.
> When causes cease, effects will follow,

As plants derive from shoots and shoots from seeds. (v.82)

All actions have effects; and through right understanding or view these effects gain power.

From the view that things have not such real existence
Great results proliferate (v.90)

Linking relative truth with view of the centrality of mind (Mind Only), Shantarakshita states:

All causes and effects
Are consciousness alone.
And all that this establishes
Abides in consciousness. (v.91)

And once again, Shantarakshita states that his opening premise that all things "in ultimate reality are without intrinsic being" (v.1) applies to both outer things and to mind or consciousness. First he restates the non duality of subject and object:

On the basis of the Mind Alone,
We should know that outer things do not exist. (v.92a)

and he continues:

> On the basis of the method set forth here,
>
> We should know that mind is utterly devoid of self. (v.92b)

The method is the middle-way reasoning that establishes all entities are empty of inherent existence. The unity of appearance and emptiness is the inexpressible ultimate reality, described by Shantarakshita as "this perfect state, this pure ambrosia" (v.95). This unity is the non-duality of thing and "no thing." self + "no self" subject - object

ADORNMENT OF THE MIDDLE WAY AS A SOTERIOLOGICAL AND PYSCHOLOGICAL TEXT

Shantarakshita's *Adornment of the Middle Way* is a sacred text. Not only an argument concerning the appearance and nature of reality, it is also a psychological method for transforming consciousness. In the sections that follow, I describe three key dimensions of Shantarakshita's psychology: his understanding of mind; one useful method for healing or transforming mind; and the value of emptiness in the therapeutic milieu.

Buddhism's Map of the Soul - A View of the Inner World

Shantarakshita, from the opening verse of his text, is unerring in his focus on the interior. Indeed, his demonstration that external objects lack "intrinsic being" is a turn inward, into mind or psyche, for if objects that seem to exist, lack intrinsic being, then they must somehow appear within mind. This point, while distinctly psychological in nature, is only the starting point in Shantarakshita's presentation of the inner. His robust psychological and spiritual perspectives guide us beyond mere understanding toward an experience of interiority – of mind or psyche or soul as wisdom realizing and experiencing psychic wholeness. That is, unity and multiplicity.

wholeness complexity

The central quality of mind, for Shantarakshita, the ultimate truth of the interior, is its emptiness. This emptiness is not, however, nihilism or nothingness. Rather, it is the emptiness of inherent duality (in the Mind Only view) and the emptiness of all entities (in the Middle Way view). Put differently, the truth of the interior is not only the unity of subject and object, but also the unity of thing and no thing, of appearance and mind, or, in terms more familiar to depth psychologists, the unity of consciousness and unconsciousness, glossed here as inseparability of presence and absence. All entities are equal in their emptiness and arise dependently or co-emerge because of their emptiness. When one recognizes such a unity, one begins to approach the experience of wholeness. In moments of consciousness, one begins to see the variety inherent in differences and, at the same time, to see the emptiness of differences in each moment of consciousness. When such seeing

other emptiness

self emptiness

impermanence

becomes automatic or habitual, mind has transformed from dual consciousness to non-conceptual wisdom.

A Description of Healing through the Transformation from Dual Consciousness to Non-conceptual Wisdom Following the Path of Reason

As discussed at some length above, Shantarakshita devotes considerable time to describing a path to wisdom that uses reason and its various tools including observation, inference, and logic. This path of reason, by establishing emptiness and investigating appearances has both soteriological and psychological value. It provides a "correct" or useful view as the basis for transforming dual consciousness into wisdom that realizes the unity of the subjective and objective within experience as well as the equality of all phenomena by virtue of their shared nature of emptiness. From Shantarakshita's text, Mipham (2005) describes this path of reason in terms of four steps or stages: (1) emptiness; (2) unity; (3) freedom from constructs; and (4) equality.

The first step, called emptiness, involves serious examination of the world as it appears. It should be noted that the process starts with the relative truth: the objects and events of the world including their relations and changes over time. We come to know this conventional "given" world over time through the application of valid cognition. When we carefully and empirically investigate our world, we recognize that things are not as they seem.[9] When analyzed, solid and vivid appearances are found, ultimately, to be empty. When we realize

this, we are confronted with a stark contrast: the relative world of objects and their relations, in which we function quite well vs. the "unfindablity" of a single entity and the logical inference that all entities are empty.

As we consciously move between the realms of appearance and emptiness, their enmity, or incompatibility, seems to diminish. Indeed, eventually we discover that appearance and emptiness are inextricably linked through their mutual dependence. Once we understand the dependence of these two seemingly contradictory realms, we begin to appreciate unity as a characteristic of wisdom. In the words of the Mipham scholar, Douglas Duckworth:

> We come to understand that emptiness and appearance are not in conflict, because dependent arising is the meaning of emptiness. Phenomena are empty simply because they do not exist independently. At this stage we come to understand that being empty does not stop phenomena from appearing; rather, we recognize that being empty is the necessary condition for appearance. So this stage points further to the genuine unity of appearance and emptiness.
>
> (Duckworth 2011:101)

Thus, verse 65b states:

> Things arise as though they were

The causes' subsequent effects.

To paraphrase v.66a, the relative appears in the absence of a truly existing cause.

The next stage in the transformational process occurs as we reflect upon the reality that all entities are ultimately empty. This reality pushes us to acknowledge that even the concepts or constructs of appearance and emptiness logically must be, in themselves, empty. This recognition enables us to experience liberation in the form of freedom from constructs. To continue in Professor Duckworth's words:

> In the next stage, freedom from constructs, we come to understand that things being empty and things appearing do not have a different meaning. Other than different modes of expression, or different ways of conceiving reality, we now see that there is actually no difference between appearance and emptiness. In this phase, we recognize that an object 'being empty'- as a property separate from that appearing object - is only a linguistic or conceptual distinction: there is no such distinction in reality.
>
> (Duckworth2011:102)

To summarize, although they seem different, appearance and emptiness are simply different ways of describing one reality,[10] a reality that is ultimately empty. Appearance and emptiness are neither the same nor different. The true ultimate is non-dual, non-conceptual, inconceivable, and yet, experienceable.

As we become accustomed to the freedom from language and constructs, we take the step by which all duality is dissolved. This is the state called equality, awareness without conceptual fabrication. We can say this equality is directly perceived, but no expression can capture non-conceptual wisdom.[11] This state of equality is authentic experience. It is simply "knowing" or gnosis, without error, a wisdom that neither negates nor affirms but sees reality as it is.

The Analytic Attitude and the Value of Emptiness

Shantarakshita's path of reason requires commitment and discipline. This path of reason and processes of psychic transformation (or mind training) that it promotes may be of great benefit for the analyst in developing what is called the analytic attitude - the attitude of the analyst that shapes and structures the therapeutic process.

The analyst who lives the reality of psyche remains open to the communication between conscious and unconscious processes, between what is present and what is not (yet) present. In this process, the analyst develops an intuitive appreciation for the equality of self and other and, valuing both, expresses acceptance, compassion, and empathy for each patient. This "attitude" is the basis for the "holding environment" experienced by the patient. Bounded by the analytic frame (or structure of the therapy), this holding environment becomes a contained therapeutic field that alchemists called the sacred

vessel. It is both the place and the process of transformation - the psychic (internal) process described by both Shantarakshita and Jung.

Shantarakshita's contribution to the understanding of the therapeutic process is that the therapeutic field contains nothing at all. And this aspect of the field, its emptiness, is its secret active ingredient - the essential factor in a psychotherapy that aims toward psychic transformation. From therapeutic frame, to holding environment, to sacred vessel, to emptiness of both the therapeutic field and its contents, this continuum of images of container and containment forms and informs the practice of psychotherapy. From the emptiness of the therapeutic field emerges the "new thing," a new dawn, the renewal of life. The old boundaries disintegrate; the bounded suffering soul is freed to move, to flow; and, thus, it heals itself.

The importance of silence and waiting, the witnessing of the emergence of new attitudes, and the coming together of the inner and outer aspects of psyche experienced as synchronicities repeatedly appear in the clinical writings of analytical psychologists. One beautiful example of this emphasis can be found in Stein's chapter, "Spiritual and Religious Aspects of Modern Analysis." Stein describes what he calls the negative religious attitude as a defining quality of analytical psychotherapy. He writes, "In analysis, one practices the discipline of emptiness … which sets up a 'free and sheltered space' … for the analysand's psyche to enter and reveal itself as fully as possible" (2004:215).

Stein further notes, "the 'analytical space' therefore is ideally empty" (2004:216). In sum, emptiness is the necessary condition for emergence or becoming.

TOWARD A DIALOGUE BETWEEN YOGACHARA/MADYAMIKA'S VIEW OF SHANTARAKSHITA AND ANALYTICAL PSYCHOLOGY

My purpose in this chapter is to encourage a dialogue between Mahayana Buddhism, as articulated by Shantarakshita and explicated by those who comment on his work such as Mipham (2005) and depth psychology. My hope is that such a dialogue will highlight the psychological value of Shantarakshita's Great Mahayana view and will infuse depth psychology with key Buddhist teachings that provide a firm and time-tested basis for understanding experience and alleviating suffering. The common ground of both perspectives is the reality of mind or soul. The common aim is to unify the dual mind through the transformation of consciousness. In the closing sections of this paper, I suggest ways analytical psychology affirms and aligns with Buddhism as expressed by Shantarakshita and call for continued dialogue with the belief that these two intellectual and healing traditions can inform and enrich one another.

Jung as a Physician of Mind and Healer of Soul

Considering himself a metaphysician of the mind, Henri Corbin uses the phrase "physician of the mind" to describe Jung. Jung's abiding interest was the human mind, not the brain or

behavior. Jung took seriously the reality of psyche, or esse in anima, and devoted himself primarily to its healing. Pragmatic and practical, Jung sought to describe psychic reality as a pre-condition for the treatment of the soul. For Jung, mind is human experience; "the psyche is indistinguishable from its manifestations" (Jung 1942/1954: para.87). And the realm of psyche is all experienceable objects and events. Emphasis on experience "interiorizes" objects and events by never failing to take into account the experiencer or subject. Living with a culture that valued the exterior, extraverted view, Jung continually "made the case" for recognizing and honoring the introverted perspective. As a physician of mind, Jung's descriptions of mind also were meant to be curative. Thus in his writings, he tried hard to not lose sight of his patient. Because, psyche as soul, by nature, is mercurial, Jung's writings about the inner world are not always consistent. They do, though, reflect his deep commitment to the centrality of mind in the healing process and, therefore, to the importance of understanding mind and its contents and processes.

Jung called the healing process individuation. It may be envisioned as a personal journey that is both a natural process and an individual effort. Jung also describes individuation in alchemical images such as the transformation of impure metals into gold (the treasure hard to attain), death and rebirth, and the union of the male and female. In psychological terms, he describes the process as overcoming or joining the opposites through the transcendent function. While Jungian terms such as "extravert" and "complex" have become part of our common psychological vocabulary, "individuation" and "transcendent function" are less well known and understood. I believe the reason for this is that the former terms are

descriptive, whereas the latter reflect Jung's soteriological concerns - the transformation of mind not only for the purpose of healing but also as an act of salvation. This involves overcoming the opposition between the secular and the spiritual, the mundane and transcendent.

Situated in Europe in the early 1900s, Jung was one of the pioneers of what Ellenberger called the "discovery of the unconscious"(1970). This discovery of the unconscious led Jung to a rediscovery of psychic reality, the long obscured "reality" of the early Christian Gnostics and then the alchemists. As a physician of mind and curer of souls, Jung appreciated the centrality of psychic reality, understanding that suffering or dis-ease emanated from within. Indeed for Jung, pathogens were conceptual, or rather, mis-conceptional, arising when we mistake our concepts of reality for the "thing in itself" (to borrow from Kant). The process of healing, as envisioned by Jung is one that requires engagement with and within mind/psyche, using an array of tools, including those provided by direct observation of mind and its contents through dreams and active imagination and by the use of reasoned inferences to aid in interpretation, understanding, and integration.

Working within the intellectual western culture of science, philosophy, and religion, Jung fought a bruising and lonely fight against not only academia, but also conventional opinion (the "common sense" of his era). He was forced to pick his battles wisely. As a result, while Jung's writings are rich and insightful, they sometimes have a defensive or

provincial quality that can hide their meaning. It has been the task of analytical psychologists such as Lopez-Pedraza (1977), Hillman (1984), and Giegerich (2012) to not just defend a view of psychic reality but to "go on the offensive" and aggressively elaborate the psyche's movement and self-expression as well as the "logical life of the soul."

In a previous work (Kotsch 2000), I discussed the efforts of contemporary philosophers (Bernstein 1991; Putnam 1981) and cognitive scientists (Lakoff 1987; Varela, Thompson and Rosch 1992) who move beyond the conceptual dichotomy of objectivism/relativism toward a study of lived experience. More recently, the writings of other analytical psychologists (e.g. Cambray 2009; Hogenson 2004) point in the same direction. Contemporary ideas of embodiment, enaction, emergence, structural coupling, and synchronicity[12] reflect our contemporary awareness of the importance of mind/psyche as the proper subject for our study and practice.

Buddhism and Analytical Psychology: Implications and Next Steps in a Dialogue

Jung intuitively grasped the importance of the "Eastern" or "Oriental" view of mind and had a keen interest in understanding the relationships between western and eastern concepts. However, Jung, like many other western thinkers, contemplating "Eastern" thought, failed to understand and appreciate its variety, breadth and depth. Jung's limited perspective is evident in his often-used phrase, "the Oriental" (e.g. Jung 1963: 275-276

emphasis added). He seemed to assume that the east, unlike the west, produced thinkers with a singular ways of engaging with many issues. While Jung valued eastern thought because he believed the culture of the east appreciated psychic reality, in contrast to the extraverted materialistic perspective of the west, he also offered a superficial and stereotypical opinion that, in "the Eastern mind" (Wilhelm and Jung 1962: 86, 111, 136) psychic reality is a given (a psychological or temperamental fact) rather than the result of (philosophical) reasoning. Building on this notion, he stated that the "East" has produced no psychology, only metaphysics. This he contrasted with his emerging analytical psychology which does not consider the mind to be a metaphysical entity (Jung 1942/1954: para.759).

I suspect that there are many reasons why Jung undervalued the psychological contributions of the east and, especially, of Buddhism. Nevertheless, I believe his assertion that that the east has produced no psychology is mistaken. I further believe that the Shantarakshita's text highlights at least three dimensions of Buddhist thought worthy of further exploration. The first is the theory of mind or soul held by analytical psychology and Buddhism; the second is the use of reason or "valid cognition" in establishing the correct view of the healing process as the transformation of consciousness into wisdom; and the third is the value of realizing emptiness within the therapeutic frame.

As noted above, Shantarakshita's theory of mind, like Jung's psychic reality, presumes the interdependence of mind and its contents and recognizes that both illness and healing

emanate from mind. Shantarakshita, further offers a clear methodology for healing the soul through transforming mind. Healing is accomplished in the relative realm as we use reason or valid cognition to understand projections as perceptions of mind and as we act upon the causal import of this understanding. Healing or the overcoming of mistaken thought (or ignorance) is ultimately accomplished through the realization of the ultimate emptiness of all things (including mind and its contents) and the liberation, wisdom, and compassion that such realization affords. Finally, Buddhism's understanding of emptiness, beautifully articulated by Shantarakshita and amplified by Mipham and others in their commentaries, both describes ultimate reality and provides a powerful way to image an analytic attitude that creates a therapeutic and open space for healing and transformation.

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[1] The Lankvatara sutra is the seminal text for Zen Buddhism as well as for the Yogic Practice school as discussed below. This sutra is cited frequently in Mipham's overview of Shantarakshita's text.

[2] A key verse from Nagarjuna's *The Fundamental Wisdom of the Middle Way* states:
"Whatever is dependently co-arisen/ That is explained as emptiness. That, being a dependent designation/ Is itself the middle way." Jay Garfield , the translator and interpreter of the text, explains, "Here Nagarjuna asserts the fundamental identity of (1) emptiness, or ultimate truth; (2) the dependently originated, that is, all phenomena; and (3) verbal convention. Moreover, he asserts that understanding this relation is itself the middle-way philosophical view" (2004: 93).

[3] "After the awareness there is nothing other than mind / Comes the understanding that mind, too, is nothing itself./ The intelligent know that these two understandings are not things./ And then, not holding on to even this knowledge, they come to rest in the realm of totality" (McLeod 2005: 76, n. 58).

[4] Dunne (2004) discusses Dharmakirti in the context of Indian thought. For a thorough discussion of the influence of Dharmakirti's philosophy on Tibetan thought, see Dreyfus (1977).

[5] See Reynolds (2010) for a translation of Padmasambava's text on the view of dzogchen.

[6] The Sanskrit word translated as "truth" may also be translated as "real" or "existent" depending on the context. Thus the word "truth" may be applied to a statement or an object (Newland 1992: 39-50).

[7] See Williams (1998) for a discussion of reflexive vs. reflective awareness.

[8] In addition to the paths of reason and direct experience, Buddhist practice acknowledges a third path, the path of method (trantra). Although a tantric practitioner, Shantarakshita does not dwell on this path in this text which is devoted to the view, rather than to the practice. It is, however, compatible with his teaching and with western psychology. Western tantric-like methods could include dream analysis, active imagination and the therapeutic use of narrative as found in myth, parable, and story.

[9] What is often called "common sense" is far from simple. Indeed, it is based on a myriad of unconscious, metaphysical assumptions. For example, the assumption that phenomena exist in clear and distinct categories is pervasive, influential, and, ultimately, based on an inaccurate understanding of the nature of things and the social construction of categories (Lakoff and Johnson 1999).

[10] As an example to reflect on, one might consider figure ground reversal (i.e. the experience of a glass of water as half full or half empty; the experience of music as rests and notes; the experience of a painting as background and figure, etc.).

[11] For example, it cannot be asserted that things are the same or that they are different. Things are not the same in that there are clear differences between objects in their appearances and function, but all objects are also the same in that they share the same essential nature of emptiness.

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