

**Dr. Morita's Psychophysical Therapy
and the Way It is Influenced by Zen Buddhism**

HASHI Hisaki (University of Vienna)

Introduction

In Western-style medicine it is customary to diagnose the symptoms of an illness, to define its cause and, if necessary, remove it from the human organism by way of a surgical intervention. In surgery and in internal medicine this method is usually successful. But for a number of psycho-physical problems this is not the best method of treatment. Furthermore, the problem of what is the essence of "suffering" often eludes definition in psychology. If the cause of individual suffering is defined in the course of dialogue therapy, the patient's psychological situation will not remain static at the defined position; there is always the possibility of change. Intelligent patients capable of complex mental processes may have their reservations vis-à-vis their therapist: They may have their doubts whether this particular therapy will provide an effective cure for their sufferings. Some of them will try to analyze the methodical correctness of the therapist. Here it is necessary to consider what the essence of "suffering" is. A possible solution to this problem might be found in a comparative Science of Cultures, Languages and their basic Ways of Thinking.¹

1.1. Suffering interpreted in a semiotic way of thinking

The method to treat "suffering" in (Western-style) medicine is by way of a surgical operation. The aim is to define the general cause of the symptoms and to decide which factor *must be cut out* from the biological organ. This way of operative elimination is similar to the *method applied to eliminate a logical contradiction* (following the basic knowledge of Logic and Metaphysics by Aristotle): This way of thinking is not effective in dealing with psychological disorders. I will *never* say that the way of logic and metaphysics by Aristotle lost its value. No, the elimination of contradiction is the unchangeable part of logic for every culture. The problematic which was not treated by Aristotle's metaphysics and ethics is a basic reflection what the suffering is and how to solve it in human life.

The solution of one part of the problem will entail dynamic changes in the life of the patient, to be followed by other problems calling for a solution. A patient must overcome various degrees of suffering in the course of his life. Generally, Buddhism interprets human life as a phenomenon of suffering. According to the Buddhist way of thinking the basic causes for suffering are phenomena of human life. One of the answers provided by the Philosophy of Buddhism is that suffering arises out of the contradiction between personal expectation and reality in life. The sharp insight into and the fundamental reflection on suffering in life; these are the basic dimensions of Buddhist Philosophy.²

1.2. The psychophysical therapy of Dr. Morita and the way it is influenced by Zen Buddhism

Dr. Morita's therapy was developed for psychological and neurotic illnesses in the 20th century, out of basic experiences made by Morita as a patient. Compared with Freud, C.G. Jung etc. Morita has made several contributions of *system-external factors* to Western psychology. The key conception is the way of reflection practised by Zen Buddhism. This is what is going to be analyzed in this report.³

2. Characteristics of Morita's Therapy

Morita's Therapy is most effective in various neuropsychotic illnesses: anxiety neurosis, phobia, obsessive compulsive neurosis, hypochondria, unidentified clinical syndrome, psychophysical or psychosomatic diseases, sexual neurosis, serious depressions etc.⁴ Several clinical analyses have shown that Morita's therapy is useful for healing schizophrenia and serious manic depression.⁵ Contrary to therapies developed by Jung or Freud, Morita does not ask for the underlying cause of the illness according to depth-psychological analysis, nor is he concerned with an analysis of childhood trauma or with research into the collective unconscious. Morita defined the basic cause of neurotic illness quite simply: the natural hypochondria of a patient.⁶ Followers of Freud or Jung might have their doubts about such a simple answer to a difficult problem. They would not acknowledge Morita's theory as a working principle for an "orthodox psychological therapy". It is just this doubt which gives rise to a most interesting question: *What is the purpose of psychological therapy?* According to Morita an analytical definition of the causality of the illness is *not* useful in cases of neurotic disturbances. Even if one cause can be substantially defined, the patient's condition of soul and body will not improve. For the therapist the cause of suffering has been identified, whereas the patient continues to suffer. According to Morita's way of thinking the patient must be made aware of and must accept the real conditions of his daily life. On the basis of this self-recognition, the patient will then be able to re-orientate his way of thinking and to come to terms with his "suffering". Suffering is recognized as a basic phenomenon of human life. Hypochondria will not be changed by drugs, according to Morita. It is more important to acquire self-control in order to *face up to one's Self and to accept one's own suffering for a better life.*

3. Medical Theory and Practice as a Healing Art and Science

An analysis and definition of causality are fundamental in classical psychology. Without theory there is no healing practice: The therapist plays the active part, controlling the patient who remains passive. Morita, on the other hand, wants the patient to actively help himself. The therapist is to give the necessary advice, geared to the individual facts of the case. If a dialogue therapy relies on a one-sided method

which does not fit the individual character of the patient, the natural hypochondria of the patient will lead to complicated situations. Morita's therapy will stimulate the patient to recognize what is his own nature. Supported by the therapy, the patient will be enabled to follow a self-healing practice "to live together with his original nature". As I say, Morita's therapy does not define depth-psychological causes in a typology, because the true causality of the psychological injury is different with each patient. It is also possible that a patient feels that he is being injured *during* the therapy. The therapy of Morita envisages a flexible application of the basic principle: *The healing practice is a partnership between patient and medical doctor*. Without successful practice there is no theory to declare what is meaningful for Medicine as an *Art of Healing*.

4. Morita's Therapy as a Way of Self-Healing

Morita was a patient suffering from obsessive compulsive neurosis in his youth, a complex syndrome of anxiety neurosis, various phobias and hypochondria.⁷ During his school time MORITA Masatake (1874 – 1938) was a child prodigy with extraordinary sensibility. At the age of ten, he experienced a panic attack looking at a picture in a Buddhist Temple showing detailed scenes of hell. At the age of fifteen, Morita was diagnosed a patient suffering from anxiety neurosis; at that time he had cardiac problems of increased pulse frequency. By the age of eighteen, he had overcome abdominal typhus. After his recovery, he became a victim of neuropsychosis taking the form of hyper-anxiety and panic attacks. Due to the neuropsychotic condition, it took Morita longer to finish school (medium and high school of the old system before 1945). At the age of twenty-five, he began to study medicine at the University of Tokyo. Repeated spells of the neuropsychotic syndrome cast a shadow over his study period, his neurotic conditions aggravating in spite of his efforts to overcome them. The straightened means of his parents' household and especially the rigid mentality of his father exerted a pressure on the young student, making him fail in several major exams. His psychosis reached a climax. Morita's father was angry with his son for showing such "weakness of soul and body" and stopped supplying money. At this point Morita felt an abrupt and remarkable change in his consciousness, motivated by his father's anger. He stopped deliberately to take the drugs prescribed by the clinic. Motivated by the heavy criticism expressed by his father and by the unfortunate economical situation of his family, Morita strove hard to master his study program. From that moment, his neurotic syndrome ameliorated. He worked hard to pass his exams and achieved the 25th place in the ranking of 119 candidates at the University of Tokyo. When Morita reflected about his youth at a later time, he recognized that these efforts brought him to a definitive turning point in the course of his psychosis. At the age of thirty, Morita got an Assistant's position at the Sugamo Hospital in Tokyo. This hospital was later renamed Matsuzawa Clinic and became one

of the most famous institutions for research and practice in clinical medicine of neurotic and psychotic illnesses. From 1903 Morita had been active as a Professor at the Jikei University of Medicine in Tokyo and as the director of Negishi Hospital in Tokyo.⁸

5. *What is Suffering?*

The Sanskrit word for suffering is *duḥkha*: According to Buddhist belief suffering is a fundamental phenomenon of human life, existing since the beginning of the world. It is an integral part of the nature of man, causing pain for body and soul and thus making the sufferer aware of his self. One of the main Buddhist tenets is to share the suffering of others by extending one's love to them, the great compassion, *karunā*, which *never aims at one's own benefit*. It is also important to take part in the suffering of others by way of our awareness: We all share the problem of "suffering" on the common ground of our existence. The goal of this *co-existential compassion* is to create human life which is free from suffering.⁹

Suffering is not a substantial unalterable phenomenon, but may be changed by various means. The fundamental phenomenon of suffering arises out of a discrepancy between the desires of a person and his environment, given circumstances and occasions that run counter to his wishes. In internal medicine an analogous situation may be easily explained: An intestinal inflammation is caused by harmful bacteria present in excessive quantities. If their number is reduced by medication, the pain will be lessened. The contradiction between sickness and the patient's wish to recover will be offset as soon as both pain and bacteria are being eliminated. Suffering is relieved, and the subsequent void in the patient's self-consciousness makes him ready for regaining his health. The wish for a recovery becomes redundant, since there is no longer a cause for it.

Suffering is a phenomenon which defies objective definition, especially in neuropsychotic conditions. Neuropsychosis will usually not affect the muscles or the structure of the biological organism itself, though anxiety neurosis may cause symptoms such as extraordinary pulse rates, blushing in the face, trembling, stuttering etc. It is the autonomous nerve-system that ceases to function properly. Neurologists have found that each hormone in the brain has a definite function in order to produce a specific feeling. The emission of *serotonin* through a synapse, for instance, produces a feeling of happiness: The production of serotonin can be stimulated by drugs. Serotonin functions by widening the blood vessels; a lack of this substance causes the contraction of the vessels. The patient experiences anxiety when breathing. Morita's therapy is able to solve these problems, since it does not concentrate on particular sections of the body only but on the whole Self of the patient, seeing him *as a complete Being*. In this sense Morita's treatment is an anthropological therapy.

The neuropsychotic syndrome has a profound influence on thinking and feeling,

which is reflected in the self-consciousness of the patient. His suffering becomes acute, if there is a massive contradiction between his *Wishes* and the given *Reality*. In spite of the desires of his self-consciousness, the real situation develops *in a contrary direction*. If reality changes in the direction of the *Wishing Self*, the *cause of suffering* or the *potentiality to increase the stress vanishes*. In other words, suffering reaches a vanishing point, if the psychological conditions of thinking and feeling are well organized, *corresponding to the changing reality*. Suffering arises out of a discrepancy between the *Wishing Self* and the given real *Situation*. *Suffering in itself is substancefree / substanceless*.

In theory one may say that the substance of suffering in neuropsychosis is *emptiness*. Suffering in itself has no substance. But the pain felt by the patient is intense. To solve this discrepancy doctor and patient have a range of possibilities, being aware of the fact that there is a *relative connection between Reality and the Wishing Self*.

6. Awareness and Acceptance of Suffering in a Given Situation – "As-It-Is"

Neuropsychosis therapies usually rely on tranquillizers or anti-depressive medication. This will ease the suffering only for a *limited time*, because the deep-rooted syndrome of neurotic sickness cannot be eliminated. With many patients the syndrome will have become chronic. As said before, defining the cause of neurosis to be found in the past, in childhood, in the collective unconscious etc. does not form part of Morita's therapy. If there is an analysis, it will not *immediately* affect the life of the patient here and now. The aim of Morita's therapy is to make the patient fully aware of his natural sensitivity and of the present source of his suffering. The patient asks himself in which way the facts that make his life uneasy are related. Once he has found an answer to this question his self-recognition will open up a vista towards a better life, in which his nature, his sensitivity and possible phenomena of suffering are connected in *Co-Existential Relations*. Without this *self-awareness* the syndrome will become manifest again, as soon as the effect of medication under conventional therapy wears off. Morita's therapy does not make the patient depend on medical substances, but helps him to develop a more positive way of thinking and feeling in his daily life, on the basis of a mutual relation of trust vis-à-vis his doctor. The most important principles of Morita's therapy are *Reflection, Awareness and Acceptance of Reality "As-It-Is"*.¹⁰

Acceptance of *Being As-It-Is* is the keyword for Morita, a word of daily conversation in Japanese: *aru ga mama*; accepting a given reality as it is.¹¹ Morita commented on this keyword with quotations from classical works of Zen-Buddhism and its Philosophy. The term *Being As-It-Is* has its original source in Sanskrit: *tathatā*. In Chinese it is translated as 真如 *zhēn-rú*, in Japanese it reads as *shin-nyo*. The Chinese script combines different meanings: 真 (chin., *zhēn*. jap. *shin*); truthfulness, true, original. 如 (chin., *rú*. jap., *nyo*); being as it is. This "truthfulness" *does not*

*transcend beyond our life.*¹² In Mahayana Buddhism in East Asia a fundamental way of thinking is that the undisputable truth can be found only in our daily life. There is no border between transcendence and experience. The transcendent truth appears in the empirical world of immanent life. This idea is clearly reflected in the following terminology: 諸法実相 *shohō jissō*¹³; various ways of truth (*dharma* in Buddhism) appear in the empirical phenomena of real life. This terminology has become well-known since the Tendai Buddhism (chin.; Tientai) was established in the end of the 6th Century in China. Basic philosophical concept of *shohō jissō* is: The truth is recognized in "*Reality Being As-It-Is*".¹⁴

Morita applied this philosophical idea to his therapy and clinical medicine. The conditions of anxiety, obsessive and complicated projection, panic attacks accompanied by physical disorder (excessive pulse rate, flushing of face etc.) have to be accepted by the patient as passing phenomena, as "*Reality Being As-It-Is*" (*aru ga mama*). Do not struggle against the symptoms of the illness! If you struggle, the neurotic syndrome will immediately become dominant. Your wish to escape and the given Reality are in contradiction. In spite of feelings of aggression you can *sit down* in the given Reality. Anxiety or unreal projection will inevitably be produced in your self-consciousness. *Let it be as it is*. You do not have to give in to this phenomenon. *Let it pass as it will*.

Morita's therapy emphasizes the following point: Even if the pulse frequency heightens, the heart will continue to function properly, now as well as in the future. Even if you flush involuntarily, your organism will continue to function properly. It is all natural for a healthy body. *Let it be as it is*. It is necessary to produce a crisis between the Wishing Self-Consciousness and the Unwishing biological organism. Morita thinks that in a crisis endangering life the neuropsychosis syndrome will become extinct. In a crisis caused by a natural catastrophe, by financial loss, by personal danger etc. the Self has no place for anxiety or obsessive projection. Morita remembers his experience when he was young: He failed in his exams at the University; the financial support from his parents was withdrawn. Morita recognizes that this experience brought him to the turning point in his mind. In the middle of a crisis the sick Self becomes aware of where it is; the patient finds a new way of living. It is decisive for the Self to come to terms with reality. *Recognition, Acceptance and Awareness of "Reality Being As-It-Is"*; this is the turning point from a situation of serious neuropsychosis towards a healing process leading to a healthy life.

7. "*The flowers are red, the willows are green*"

About 1919 Morita's therapy for psychosis was established. A summary of Morita's principles reads as follows¹⁵:

1. A major cause of neuropsychosis is the natural character of hypochondria.
2. This fundamental character is accompanied by a *mentality of perfectionalism*.

3. In connection with both facts a common denominator occurs in neuropsychosis: The "*Contradictory Situation between an Idealistic Mentality and the given Reality*".

4. Out of this Contradiction a patient with a sensitive and perfectionist mentality will develop an inferiority complex: Repeated reflection about his weak self will drive the self to despair. The patient ignores his achievements; caught in the strings of depressive reflection he concentrates only on what he *cannot* do. This repeated devaluation of the self must inevitably lead to unsound conditions for the patient's development, impairing his health.

5. The therapist must advise the patient to orient his interests in another direction: The self must recognize his achievements and his potential ability, recognizing Reality Being As-It-Is.

This insight is to be awakened by a dialogue between patient and doctor / therapist. The Contradiction between Ideal and Reality, the Recognition of the Conflict of the Self and the Repeated Self-Devaluation must be recognized by the patient as the basic situation of his daily life and work, in connection with *Nature outside the house*. Grasping the structure of his illness, the patient comes to the awareness: "*The flowers are fresh and red, the willows are fresh and green.*"¹⁶ Even if my condition becomes worse, my health is as it is, my self-conscious functions as it does. Let it be in its nature. This is the awareness of *tathatā*, the environment being as it is.

8. Concrete Diagnosis to Healing in Morita's Therapy

Morita's therapy for patients suffering from serious neuropsychosis applies the following method¹⁷:

1st phase: keeping a condition of absolute silence: The patient must lie in bed for a period of 4 to 7 days. Except for taking meals, washing and toilette, this rule is to be rigidly observed. The 1st phase has the purpose of a complete relaxation of body and soul. Some patients with symptoms of hysteria or schizophrenia cannot keep this rule; in this case a variant must be employed.

2nd phase: light work by hand (duration 7 to 14 days). The work must be easy in order to avoid stress for body and soul. The question of what the patient can and will do should be answered after a talk between patient and medical doctor has taken place. The goal of this phase is one step towards a continuous process of healing. The self - by light work - learns the way of self evaluation in a positive frame of mind. The patient has to record what he does in a diary.

3rd phase: performing work which seems to be "heavy" (duration of 3 to 4 weeks): The patient is in a condition to "*challenge*" what he did not do in the clinical phase. The "work" exerts positive stress on body and soul. It is done only with the concentration of body and self-consciousness as "*oneness*". Feelings of insecurity, anxiety, anger etc. are dissolved by "hard working", during which the patient is able to

evaluate himself by what he did and what he can do. In the protocol of his diary he can imagine the next goal for tomorrow.

4th phase: coming back to daily life (duration up to 4 weeks): The patient begins to resume contact with his family and his friends, following a special program in his daily life. Advice and control of his medical doctor are necessary in this phase.

Remarks on the 1st Phase: Morita quoted a principle of the Philosophy of Zen Buddhism: *bonnō soku bodai* 煩惱即菩提 or *hanmon soku gedatsu* 煩悶即解脫¹⁸; Suffering (*kleśa*) and Awakening (*bodhi*) are simultaneous, both of them being in transmission. Awakening is popular as "Enlightenment". The meaning is "*self awakening* to awareness of dharma as an undisputable truth". Of course, the "*bodhi*" (Buddha's Awakening to *dharma* as universal truth) and the liberation from sickness by a patient are not comparable. Morita interpreted the Zen sentence in an analogous way: Awakening (enlightenment) to universal truth is *parallel* to the self liberation from one's own suffering and sickness. Morita said that keeping an absolute silence during the 1st phase is the best time in which the patient can concentrate on reflecting what the essence of his own suffering is. Even if there is *no* concrete result (*no "bodhi"*, *no* liberation from suffering), this phase is useful for the patient to rest body and consciousness.

Remarks on the 2nd and 3rd phases: By working under comfortable conditions the patient recognizes that suffering (in neuropsychotic illness) in itself has principally *no substance*. It arises out of the conflict between ideal and reality. It can vanish if the cause of the conflict is eliminated. If the patient does not recognize this structure, suffering becomes substantial, because the suffering self develops a contradictory relation between ideal and reality without a clear reflection of *what is going on in reality*.

Remark on the 4th phase: The patient finds the way back to his daily life. The fundamental hypochondric character is natural for him; it is not eliminated. But during the clinical phases he has learned how he can live in accord with his own nature. Applying the result of clinical discipline (2nd and 3rd phases) to real life, Morita advises: Anger, anxiety or sadness is *for everyone* who has an uncomfortable experience in his life. This perception is made by everyone, independent of intelligence or wealth. Morita called this emotion an *Immediate Pure Mind*.¹⁹ For a neuropsychotic patient or ex-patient it is important to develop this *immediate Pure Mind* in a positive direction; for example:

„I see that this event is sorrowful. But in the view of others my sorrow seems stupid. This is terrible – I keep myself as if I have no emotion.” Morita calls this way of thinking "bad knowledge" (*akuchi* 悪智) which means a "limited knowledge of egotism". Another example:

"This event makes me remember my old mistake. My soul cannot be quiet if this

occasion occupies a place in my consciousness. At the same time I see that I will make the same mistake again." This is also "bad knowledge" – a limited knowledge of the egoistic self.

Keeping a *Pure Mind* the way of thinking develops into another direction:

"Let it be accepted that others will not understand my sorrow. My emotion is for myself. I understand that others are feeling in a different way. I can respect both sides."

For the second case: „The occasion is similar to my experience in the past. I realize that I should not repeat the same error."

In this way of thinking the limited knowledge of the egoistic self is dissolved. An essential statement by Morita concerns the 4th phase: "Go on into the phenomenon of life with natural anxiety."²⁰

9. *The Network of Human Relations – Human Being as Inter-Being*

Human Being is *Inter-Being*, self-existence is *Being between this Self and another Self*. (This idea is reflected in the word of *ningen*, 人間 human being.) Morita's therapy brings patients to self-awareness, to the Inter-Being. During the healing process the suffering self learns to live in a field of relations between various persons. This field is a network of co-existential relations. This idea corresponds to a principle of early Buddhism, *pratitya samutpāda*²¹: Every relation is constantly undergoing dynamic changes: *Occuring, Development, Passing and Vanishing*. Everyone lives on this ground of changing phenomena. Each self is born with its own dignity. No one is exchangeable with another; his existence, his thought or his actions are *never firmly connected to the same point*. The truth is never a brief theory. It is an *environment in reality as it is*. If someone is firmly bound to his subjective mind or his egotism, he can never grasp the universal truth that everything has its own nature, in Zen terminology the "original visage": The Flowers are red, the Willows are green. Every Being shows its Original Visage in its Nature."²²

10. *Morita's Therapy and its Relation to Zen Statements*

Morita said modestly that as a layman he has never reached a goal of Zen Buddhism, *satori* (*bodhi, awakening, enlightenment*). In his therapy he presented the analogy of awakening (*bodhi, satori*) to the universal truth and the liberation from self-suffering. The analogy of Zen thinking/acting and Morita's therapy is evident if we look at some of Morita's statements, quoted from Zen Buddhism.²³

1) "If we try to dissolve a wave with another wave, the result is more waves accompanied by turbulence."

The wave symbolizes a turbulence or disquietness, the field of consciousness is similar to the ocean. Trying to dismiss a turbulence from his consciousness, the patient forgets that this act makes the turbulence more real. The idea "let it be as it is" is similar to the way of self-control in Zen Practice. *Thinking of Non-Thinking* is a usual Practice of

Zen.²⁴ The meaning of this term is an *unlimited activity of spirit in one concentrated Mind of soul and body*. This is interpreted in Morita's therapy as a *Pure Mind* of an unlimited Self, grasping the "*Environment Being As-It-Is*".

2) "*Dimensional Doubt, Dimensional Awakening*."²⁵

The "doubt" in Zen is oriented to the rigid reflection: "Am I able to reach a goal of Zen (satori, awakening, enlightenment) with my limited possibilities?". Morita applied this statement to the complex mind of a patient. Dimensionally complex, dimensional liberation.

3) "*Turbulence is a Part of Human Life*."

Life in the world is in dynamic change, moving from this situation to another situation. Sensitivity to changing phenomena, accompanied by fluctuating emotions, is very human. More sensitivity entails more stability to overcome a difficulty.

4) "*Every Day is a Good Day*."²⁶

A famous Zen statement of the Monk Yun-men. Yun-men asked his disciples the following question: "Before the 15th day of this month I give you no advice. After the 15th day of this month you have to give me a definitive answer in a spirit of Buddha's dharma (universal truth)." No one could give a suitable answer. Yun-men made the following statement to his disciples: Every Day is a Good Day.

Even if there is only a bad occasion, it is as it is. This occasion happens once in a time, it cannot be repeated. Recognize this oneness. Once encountered, once in a lifetime. An unfortunate experience is complete with its reality. In this state of mind Every Day is a Good Day. Morita's application to therapy: One day the patient suffers from uninterrupted anxiety, in spite of every effort not to do so. At the end of this day he will have to realize that this day was a good day and accept it as it is – as a meaningful day that brought with it an experience of its own. Before we can hope for a better day tomorrow, we must evaluate this day as it is, accepting its reality.

5) "*Order of Rules, Order of Spirit*."²⁷

Following a well-organized daily program, the content of the human spirit will also be in order. Morita's advice is to strictly observe the rules of the daily program regardless of one's personal condition.

6) "*Looking at a green mountain in smiles, the mountain also appears to smile. Seeing a clear lake in tears, the mirror of the lake is also in tears*."

This statement seems to be a poem by Morita in Zen taste. The "world" is always "*the world of mine*" or "*the world which is projected in my consciousness*". We, the patient and medical doctor, have to be aware of this environment. We can keep a pure insight, what is hidden behind the phenomenon of "*my world*". If we can see it *egoless*, the "*world of mine*" is transmitted to "*the World of Ours*", to a field of *co-existential relations*.

7) "*Our mind has a thousand faces to change. Our spiritual mind is always calm in this dynamic transfiguration*."

This is a so-called Zen Statement, made by an Indian Buddhist (Manura) out of Zen Buddhism. Morita's application is that the condition of our soul is always undergoing change. Take it always as it is. This mind is *one mind* that is not injured by a worse situation.

8) "*Strive to reach a goal, without being greedy for your own profit.*"²⁸

A Zen statement made by Hui-Ke. For Awakening to the universal truth we should never hurry. The way to Awakening should not be undertaken for one's own profit. We can say the same in the therapy. The way to healing is step by step only.

9) „*The Flowers are red, the Willows are green.*”²⁹

The Zen Statement has its origin in the following sentence: "*Every Being appears with its own visage in its Nature.*" Application to the therapy: Independent from every-day conditions, all Beings are always true to their original nature. The condition of our soul is changing. Get an insight into your own Nature. Being is natural as it is.

10) "*Grasping the Nature of Being, of the Human Self; all Beings are in accord with a fulfilled Environment as they are.*"³⁰

Only if we can dissolve our egoistic mentality, are we able to grasp the intrinsic nature of everything. Everything bears its own opportunities and limits. We sometimes strive to get more from others to become rich or to make profit. This does not correspond to our original nature. Our nature has its positive and its negative sides, offering possibilities for development as well as setting limits to expansion.

11. Concrete Results of Morita's Therapy

Clinical research has shown that Morita's Therapy has the following advantages³¹:

- a) Morita's Therapy is highly effective with most neuropsychotic illnesses.
- b) Morita's Therapy is suitable for treating patients suffering from schizophrenia and depressions.
- c) The healing process of the latter differs slightly from those patients who suffer from neuropsychosis. An individual difference is noted also for patients with psychophrenia. The therapy must be applied with careful attention.
- d) Psychophrenia patients need a longer period for diagnosis.
- e) Psychophrenia patients may have difficulties to grasp the „*turning point*“ (awakening from heavy depression to the first step of healing). The individual difference is higher than with patients suffering from other neuroses. Psychophrenia patients experience less self-conflict in recognizing a “contradiction between the ideal and reality”. Careful attention and patience are most important, especially when the patient's condition shows a relapse.³²

12. Everything Appears in a Field of Co-Existence

In summary Morita's therapy has the following merits:

- α) The patient is led to self-awareness to control his own condition.

β) The patient learns the way to exert self-control in daily practice.

γ) Diagnosis and therapy should not stick to dogmatic rules. Every patient is a different individual. A harmonized therapy is based on harmonized human relations between patient and medical doctor.

δ) The key word of Morita's therapy is „*Awareness and Acceptance of Reality As-It-Is*“.

ε) The inborn nature of the patient is not changeable. The patient learns in the practice of his daily life how he can be liberated from his suffering and how his wishes can be realized in partnership with his own nature. It is an analogy to the goal of Buddhism, "*Liberation from Suffering and Awakening to undisputable truth*". *Grasping pure insight and realizing a creative daily life*, this goal is presented in the Philosophy of Zen Buddhism for thinking, feeling and acting of the Self as One-Mind.

The universal truth appears in the Reality of daily life. Dimensional Suffering, Dimensional Awakening. In "awakening" the patient transforms his suffering into liberation. Both of them (*Suffering and Liberation*) are in our original human Nature.

In relating this contradictory Pair we are an Awakening One, as an Inter-Being *between* Suffering and Liberation, *between* our own Self and another Self, *between* Self and Circumstance. In awareness to this fact everyone takes part in a *Field of co-existential Relations*. It is this acceptance of reality which is the outstanding merit of Morita's Therapy.

Note

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Endnotes

(Name of Japanese person is in original order; family name, given name.)

Book's or article's title *without bracket* shows the title of publication in original language.)

¹ Friedrich Wallner, "Medizin zwischen Wissenschaft und Kunst. Eine interkulturelle Perspektive" ("Medicine between Science and Art. Reviewed from Intercultural Aspects"), in: *Naturphilosophie und Naturwissenschaft (Natural Philosophy and Natural Science)*, edited by M. Herman, A. Nadolny, H. Hashi, Polish Academy of Sciences, Center of Vienna, Warsaw/Vienna 2007, pp. 43 –

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57: Polish Academy of Sciences.

² The conception of *suffering* in Early Buddhism see the chap. 5, the same in Zen Buddhism see the chap. 6, 7 and 10 of this report.

³ Tashiro Nobutada, *morita ryōhō nyūmon (Introduction to the Morita Therapy)*, Tokyo 2005: sōgensha.

⁴ The “patient” or “self” referred to in this text includes without any exception both genders, men and women, even if the personal pronoun is masculine.

⁵ Tashiro, chap. 12, 13, 14.

⁶ Tashiro, chap. 3.6.

⁷ See Tashiro, chap. 1.

⁸ Tashiro, 1.1.

⁹ Basic concepts of suffering in Early Buddhism are found in samyutta-nikāya 56-11, majjhima-nikāya 28, 115. For the concept of *karunā* in Zen Buddhism see *hisamatsu shin’ichi bukkyō kōgi (Hisamatsu Shin’ichi: Lectures of Buddhism)*, vol. II, Kyoto 1990: Hōzōkan.

¹⁰ *aru ga mama*; Tashiro, chap. 9.3., pp. 136, cf. chap. 2 and the concept “The Reality is the best Truth” (*jujitsu yuishin 事実唯真*), chap. 3.5.

¹¹ Tashiro, Preface, chap. 2.

¹² Cf. Matsubara Taidō, *Complete Works*, vol. 2, Tokyo 1990: shōdensha.

¹³ *shohō jissō*; one of the tenors in the terminology of the *Lotos Sutra*. Concepts of Tientai-Buddhist lecture gave by the development of Zen remarkable influences. Cf. *maka shikan (maha zhiguán 摩訶止觀)* by Zhi-yi. Matsubara, “*zengo hyakusen*” (“Selected Statements of Zen Kōan”), chap. 1.19, in: Matsubara, *ibidem* vol. 2.

¹⁴ See Morita Masatake, *Complete Works*, vol. 4, Tokyo 1974: hakuyōsha. Tashiro, Chap. 2 and 3.

¹⁵ Tashiro. Chap. 3

¹⁶ Matsubara, *ibidem*, chap. 1.1., in: Matsubara, *Complete Works* Vol. 2, Tokyo 1990: shōdensha. Hashi Hisaki, *Vom Ursprung und Ziel des Zen. Die Philosophie des originalen Zen-Buddhismus (The Source and the Goal of Zen. The Philosophy of Original Zen-Buddhism)*, chap. VI, Vienna 2004⁵: Edition Doppelpunkt.

¹⁷ Tashiro, chap. 3.3.

¹⁸ Matsubara, *ibidem*, 4.93. Tashiro, p. 32, chap. 3.8.

¹⁹ *jun na kokoro 純な心*, Tashiro, chap.3.3., Chapt. 7.3. Compare the concept *sho ichinen 初一念*, *Complete Works* by Morita: Aiming at an analogy of Zen Thought Morita emphasizes a *Oneness of Pure Mind* which should not be disturbed by an egoistic “second” Mind.

²⁰ Morita’s original term *kyōfu totsunyū 恐怖突入* has a special meaning: ‘Be at one with the reality of life and the reality of natural anxiety.’ Tashiro, chap. 6.

²¹ The basic concept of this term is in Early Buddhism. Various schools of Mahayana Buddhism present their own interpretations. One of a standard comments is found in Hayashima Kyōshō and Takasaki Jikidō, *bukkyō indo shisō jiten (Buddhology and Indology)*, pp. 43, Tokyo 1989: shunjūsha. Cf. Hashi, *Die Welt der vergleichenden Philosophie – Begegnung der Kulturen von Ost und West*, (*The World of Comparative Philosophy – Meeting the Cultures East and West*) chap. III,

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Vienna 2005: Edition Doppelpunkt.

²² See the endnote 16. Cf. Hashi, *Vom Ursprung und Ziel des Zen (The Source and Goal of Zen – The Philosophy of Original Zen Buddhism)*, chap. VI, Vienna 2004⁵: Edition Doppelpunkt.

²³ Tashiro, chap. 3.8.

²⁴ 不思量底思量、非思量: *fu-shiryō-tei shiryō, hi-shiryō*: Dōgen, *fukan zazengi, shōbō genzō*, Vol. „zazenshin”, „zazengi“, dited by Mizuno, Tokyo 1988: chikuma shobō. *Dōgen-zenji- zenshū*, (*Complete Works of Master Dōgen*), edited by Ōkubo, Tokyo 1969-71: chikuma shobō. Interpretation from the aspects of Zen Buddhist practice see Daidō Ryōun, *fukan zazengi – gendai kōwa*, 1982. Comments from the view points of comparative philosophy cf. Hashi: *Die Aktualität der Philosophie – Grundriß des Denkwegs der Kyoto-Schule*, (*The Currency of Philosophy – Outline of the Thought of the Kyoto School*), chap. VI, Vienna 2004²: Edition Doppelpunkt. Hashi, *Die Dynamik von Sein und Nichts. Dimensionen der vergleichenden Philosophie (The Dynamics of Being and Nothingness. Dimensions of comparative Philosophy)*, Frankfurt a.M./Bern/Berlin/Wien/Bruxelles/New York/Oxford 2004, V. main section.

²⁵ Matsubara, *ibidem* 4.93.

²⁶ The comment to the statement, reviewed from Zen Thinking, found in Akizuki Ryōmin, *Kōan*, Tokyo 1987, chap. II.15: chikuma shobō. Matsubara, *ibidem*, 3.71. See the original of *Hekiganroku*, (*Biyen-lu*), chap. 6, edited by Iriya, Sueki, Tokyo 1992: Iwanami.

²⁷ Cf. Dōgen, *shōbō genzō*, chap. “Shinjin gakudō”, ed. by Mizuno, *ibidem*. *Dōgen-zenji-zenshū*, (*Complete Works of Master Dōgen*), edited by Ōkubo, *ibidem*. See endnote 24.

²⁸ Cf. the similar statement; *mu-kudoku* 無功德: Matsubara, *ibidem* 1.25.

²⁹ 柳緑花紅、真面目. See endnotes 16 and 22. Matsubara, *ibidem*, 1.1., 1.14. The variant of this statement is for example in *Hekiganroku*, chap. 6: 山花開似錦 潤水湛如藍. Hashi, *Vom Ursprung und Ziel des Zen, (The Source and the Goal of Zen)*, Vienna 2004⁵, chap. VI.

³⁰ The meaning of this statement is similar with that of the above mentioned view point 9); see the endnote 29.

³¹ See the reports of Tashiro, Kōra, Kawaguchi, Nakao, Hasegawa, Taguchi: Tashiro, chap. 3, 5, 6, 9 – 13.

³² Remark Tashiro, chap. 13, ‘Application of Morita-Therapy for Schizophrenia’.