

## HEALTH AND ILLNESS IN T'EN-T'AI BUDDHISM AND NICHIREN TEACHING. AN OVERVIEW

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*Buddhism presumes that all living beings suffer. Even the Buddha is said to have had a little illness and a little suffering (Daichido-ron: Kawada, 1975, p. 33). An ideal health in Buddhism is, therefore, not an absence of illness.*

*The goal of Buddhism is to attain human happiness. The question is not if one has an illness or not but if a person is happy with or without being ill. Nichiren (MW. V. 5, p. 280) wrote to a woman (Myoshin-ama) in the face of her husband's critical illness. "... illness does not necessarily result in death. Now, this illness of your husband's may be due to the Buddha's design, for the Vimalakirti and Nirvana sutras both speak of sick people attaining Buddhahood. From illness arises the mind that seeks the Way." In chapter fifteen chapter of the Lotus Sutra, the four great bodhisattvas asked the Buddha: "Is the World-Honored One comfortable, with few illnesses, few worries?" The Buddha answered: "Just so, just so, good men! The Thus Come One (Buddha) is well and happy, with few ills and few worries." (Watson, 1993, p. 214)*

*"Health" in Buddhism is the life condition of the Bodhisattva. The Bodhisattva is basically healthy both physically and mentally. He will become sick not because of his own weakness in his body or mind but because of the unhappiness of others. Bodhisattvas need training. They put themselves into circumstances where people are suffering, and physical, chemical, biological and psychological stresses are manifest (Kawada, 1983). Ikeda (1998) concludes: "Health means the life condition of the Bodhisattva. People are healthy when they dedicate themselves to others." Rene Dubos (1959) said: "It is a lazy dream to imagine a life without anxiety and stress. Since human lives are dynamic processes, while the idea of utopia is static, it is useless to try to find a utopia on the earth.... Each human being fights not necessarily for the sake of himself, but for the emotional, intellectual, and ethical development of all human beings. To grow in the middle of danger itself is the law of life which is our destiny." In other words, Buddhism puts emphasis on spiritual strength with a committed sense of mission or purpose of life through a compassionate action for others.*

### I. Buddhist Theories of Causes of Illness

Unlike Western medicine, Buddhist theories of causes of illness are very inclusive. For example, Ryuju classifies causes of illness into two major categories: illnesses caused by the karma from the past life and illnesses caused by the karma of the present life. The latter fall into two kinds of illnesses: illnesses of mind (84,000 kinds) and illnesses of body (404 kinds). The illnesses of body range from illnesses caused from within and illnesses caused by environment.

Ryuju states that the basic four causes of physical illnesses are wind, heat, coldness, and a mixture of the three. Depending on the sutras, the names vary, though it seems universal that there are 404 different kinds of illnesses caused by the irregularity of the Four Elements of Earth, Water, Fire and Wind – 101 causes each. According to Ryuju, illnesses caused by the irregularity of Fire and Earth are the illnesses of “heat”. They are caused by external factors such as, for example, abnormal climate, famines, wars and accidents. Secondly, illnesses caused by the irregularity of Water and Wind are considered the illnesses of “cold.” They are generated by internal causes such as irregular eating and drinking habits, an irregular daily cycle, etc. In terms of the illnesses of mind, Ryuju says they are caused by Greed, Anger, Ignorance, and a mixture of the three. Each causes 21 thousand kinds of mental illnesses. Nichiren states:

The illnesses of human beings may be divided into two general categories, the first of which is illness of the body. Physical diseases comprise one hundred and one disorders of the earth element, one hundred and one imbalances of the water element, one hundred and one disturbances of the fire element and one hundred and one disharmonies of the wind element, a total of four hundred and four maladies. Illnesses of mind arise from the three poisons of greed, anger and stupidity and are of eighty-four thousand kinds. Only a Buddha can cure them (M. W. pp. 289–290).

T'en-t'ai also had developed a similar theory. T'ien-t'ai classified causes of illnesses into three major categories: illnesses caused by the karma from the past life, illnesses caused by the irregularity of the Four Elements, and illnesses caused by the function of the “devil.” The illnesses caused by the irregularity of the Four Elements, stem from irregular eating and drinking habits, unsystematic daily life cycle, and illnesses caused whenever a person comes into contact with “fiends.” Illnesses caused by “fiends” are illnesses caused by viruses or any other external stimuli. In *Makashikan*, T'ien-t'ai explains:

Four Elements and internal organs are not fiends. Fiends are neither Four Elements nor internal organs. When a fiend enters into Four Elements and internal organs, it causes an illness. Fiends, however, cannot make a person suffer all the time. Only when the person holds an illusion or evil thought, the fiend makes the body ill, and kills the body. There are fiends that cause vomiting, dizziness, fever, and diarrhea (Kawada, 1975, p. 58).

This concept of fiend is similar to some types of viruses. What is interesting here is that T'ien-t'ai says that those fiends cause illnesses only when a person holds an illusion (probably it is similar to the condition of a weakened immune system caused by stress.).

*Shoshikan*, taught also by T'ien-t'ai (Kawada, 1976), lists three kinds of fiends. Those are *Shomiki*, *Taitekiki* and *Maraki*. Original descriptions of these three fiends are as follows: *Shomiki* are the twelve types of beasts; each appears every 12 hours, changing its size, form and colour into a dreadful figure, a boy, a girl or an old person. The goal *Shomiki* seeks is to make people suffer by frightening them. In other words, it causes irregularity in a daily life, that in turn causes imbalance of homeostasis.

The second type of fiend, *Taitekiki*, “may change into the forms of insects and scorpions and badly infect people’s faces or may paralyze their arms or whole bodies, or remove their voices.” This can be considered as the function of pathogenic organs which infect through skin surfaces or oral intake. They can be viruses, venom, and chemical substances.

The last fiend, *Maraki*, is similar to devils. Kawada states that when *Maraki* invades into the body of a person, and causes physical distress, it is called a fiend. When *Maraki* enters into the person's mind, and causes troubles, it becomes a devil. T'en-t'ai describes that the devil invades the mind of a person, breaking the normal perception and thought process, and kills the wisdom of Buddhahood. It creates an illusion and removes the fortune of the person. This can include depressive conditions caused by intensive stresses and failure to cope with them that are so common in contemporary society.

This concept of devil plays a crucial role in Buddhism. Ordinarily the devil or demon is considered as some kind of mysterious or supernatural being. In Buddhism, however, the concept of devil or Mara is quite different and without understanding it, Buddhism could not be understood. Mara is seen as a part of the life that permeates the whole universe, and at the same time, as existing within the heart and mind of each individual (Ikeda, 1976, p. 58). It stands on the opposite to Buddhahood. The true nature of Mara, sometimes called a Snatcher of Life, is to prevent a being from attaining Buddhahood. As Buddhahood is said to be within every one of beings, so is Mara. They are two opposite natures conflicting each other constantly.

In Japanese, there are four kinds of Maras known as *Bonnoma*, *Omma*, *Shima* and *Tenjima*. *Bonnoma*, or "the Devil of Delusion," representing those errors or misdeeds that arise from our own desires and bring about the destruction of our bodies. *Omma*, or "the Devil of Sickness," and *Shima*, or "the Devil of Death," deprives us of life through the powers indicated by their names. The most powerful one is *Tenjima*, or "the Emperor Devil," who represents fundamental ignorance. Ikeda (1976) describes this as philosophical delusion, or the failure to comprehend the truth of human life.

Thus, Buddhism teaches that illness of mind is caused by the function of Mara or devil. The function of devil is the manifestation of Earthly Desires that are actively sending forces to the consciousness from the deeper levels (seventh or Mana consciousness and eighth or Alaya consciousness). In other words, the delusion T'en-t'ai talked about is the function of Mara within each one of us. According to *Jo-Yuishikiron*, developed by Vasubandhu<sup>1</sup>, there are six fundamental Earthly Desires. They are greed, anger, stupidity, arrogance, doubt, and five false views. T'en-t'ai, on the basis of the Vasubandhu's analysis, developed the theory of three categories of illusion. Those three are 1) illusions of thought and desire, 2) illusions innumerable as particles of dust and sand, and 3) illusions about the true nature of existence.

Illusions of thought are false perceptions of truth, and are regarded as primarily mental and learned. They consist of the five false views and the five delusive passions. The five false views are: i) Though the body is formed by a temporary union of the five components, one mistakenly regards the self as absolute, and though nothing in the universe can belong to an individual,

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<sup>1</sup> A Buddhist scholar of northern India, thought to have lived around the fourth or fifth century. He originally studied Hinayana and wrote the *Kusha Ron*. He is later said to have been converted to Mahayana by his elder brother Asanga and wrote numerous treatises designed to clarify the Mahayana teachings. (Yampolsky, 1990, 476)

one mistakenly views everything around him/her as his/her own possession. ii) One erroneously believes either that life is totally annihilated by death without survival in any form, or that life persists after death in some eternally unchanged form such as the soul. iii) One does not recognize the law of cause and effect. iv) One adheres to one's misconceptions with such prejudice that s/he regards inferior things as superior. v) One views erroneous precepts or practices as the true way to enlightenment. The five delusive passions include greed, anger, stupidity, arrogance and doubt accompanying the five false views. The illusions of desire are emotional and instinctive.

Anger is considered to be a condition where the flow of one's life force is extremely disturbed. It even confuses the layers of *Mano* and *Alaya* consciousness, and the person will experience an extreme suffering and lack of freedom. This is the life condition called Hell. Greed, on the other hand, is the Earthly Desire which makes one experience infinite crave and desire. It hopelessly exhausts one's life force. Greed creates the life condition of Hunger. Stupidity is an Earthly Desire that makes one's life force placid. It makes one act simply upon instinct. There will be neither growth nor development as a being. Arrogance is an Earthly Desire that makes one always wish being better than others. As the main purpose of one's life in this condition becomes to be superior to others, the life condition created by this Earthly Desire is not balanced. Doubt is an Earthly Desire to create a partial disturbance in the flow of life force.

"Illusions innumerable as particles of dust and sand" are illusions which prevent bodhisattvas from saving others, by interfering bodhisattvas to learn verses of teachings that are necessary to save others. "Illusions about the true nature of life" are illusions that prevent bodhisattvas from attaining enlightenment. Among the illusions about the true nature of life, the most deeply rooted is called fundamental darkness, which manifests as the Devil of the Sixth Heaven<sup>2</sup> (M. W. v. 3, p. 279).

In conclusion, the functions of those Earthly Desires and illusions are to interfere a natural flow of life force or rhythm of life. Illness in Buddhism, therefore, is caused by a disorder of rhythm of life. Thus, curing illnesses then becomes the question of how to control those functions and keep a harmonious rhythm of life.

## II. Freudian Theories and Buddhism

After the observation of numerous neurotic patients, Freud hypothesized the instinct to live (*Eros*) and to die (*Thanatos*) as entities of psychological functioning of human beings (Freud, 1930; 1933; Hall, 1957; Jones, 1961; Mullahy, 1948). He named the energy that *eros* has as the libido, and when the libido is discharged, the person feels "pleasure." He hypothesized that although the libido is spread all over the body when a human being is born, as the body grows, sucking milk, defecating and urinating, the libido is more concentrated in the area of the mouth,

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<sup>2</sup> The king of devils who dwells in the highest of the six heavens of the world of desire. He is also called *Takejizaiten*, the king who makes free use of the fruits of others' efforts for his own pleasure. He corresponds with *Tenjima*, the Emperor Devil, or called *Snatcher of Life*.

anus and genitalia. After the latent period, the libido is concentrated in the genital area in adolescence. Through these areas, Freud thought that the libido is discharged and the person feels either pleasure or pain. In other words, he clarified the relationship between body and mind by putting the concept of the libido in the body, and described mind as something which changes over time by adding the factor of growth.

The concept of the libido resembles the concept of the life force in Buddhism. The difference is, of course, the libido is basically limited to mental functioning, while the life force permeates the whole existence. The release of the libido becomes possible through interaction between oneself and his environment, as hunger is relieved by eating food through the mouth. Thus, Freud named the function of satisfying the libido safely and thoroughly within one's environment as the Ego. At the same time, when the libido is released, the human being is aware of several limitations. Ethical orders such as using a knife and a fork to eat, or using bathroom to relieve oneself, different customs and disciplines suppress the free discharge of the libido. Freud named the pressure as Super-ego, and he considered that by accepting the super-ego unconsciously, ego is gaining social support when the libido is released. At the same time, "unconsciousness" is neither ego nor Id. Id, the foundation of personality in psychoanalytic theories, consists of biological instincts that are similar in all people (Lamberth et al., 1978). It is the source of energy for all psychological processes that occur. It is the unconsciousness that gives directions and shape, as desire, to this energy of Id, and ego gives names to such desires.

This concept partially corresponds with the concept of the nine consciousness discussed earlier. In Buddhism, the deep unconsciousness level of Alaya is the source of life force that shapes the living function of a being. Unconsciousness in Freudian theory too is said to be the source of energy. Brown (1962) stated that Freud was able to show that since it is unconsciousness that activates the energy of instinct, unconsciousness is playing the major role in psychological functioning.

Unconsciousness is actively suppressed and cannot be directly expressed. In Freudian theory, psychological problems are thought as compromising products of the conflict between the urge to release energy, and ego and super-ego which are trying to suppress the urge of unconsciousness. Thus, treatments based on Freudian theory are aimed at making the patient aware of the suppressed emotions in unconsciousness. Making it conscious means putting it into words. This is called catharsis. In order to enable this, Freud invented a special treatment method called free-association, in which a patient continuously says whatever comes into his/her mind without considering any values. By doing this, the contents of unconsciousness which the person has hidden from consciousness flows out, enabling a deeper insight for the psychoanalyst and to the patient him/herself. Or, just by freely associating anything that naturally comes into mind, some accumulated libido can be released.

There are some questions in Freudian theory from Buddhist perspective. One of them tackles individual differences. If one's psychological functioning is determined largely by his/her environmental influences – attitudes of parents, society, materialistic effects such as food, clothing and housing, and so forth – as Freud suggested, why does one person become ill and the

others do not although they both are part of a similar environment. Secondly, to what degree can we equate the concept of life force to the libido? Can we consider that the libido is produced constantly from the unconsciousness? Can we consider that the origin of the libido begins at the Temporarily Union of the Five Components of Life?

### III. Psychological Problems and Buddhism

Unfortunately, Buddhism did not develop a precise analysis of symptomatology for psychological problems, in spite of its sophisticated analysis of consciousness and search for the causes of the problems. The following is a rare description of insanity in a Buddhist writing (Dai-chido-ron by Ryuju; Kawada, 1981, p. 62):

Question: You said a crazy man can be cured? What is "craziness?" Answer: What makes him insane? Because he made causes in his past life, broke his Zazen (meditation), broke the temple, cursed others by many methods, became angry, fought and argued, and was lewd. Thus, in this life time, he has so many causes accumulated. It is as though a Brahmana [a person who is in the highest level of caste] runs about naked, becoming insane as soon as he loses his land, and his wife. Or as if a nun, named Keshakagotami, became insane with grief when she lost her seven children. Or a fool paints his body with ash, pulls out all his hair, goes about naked and eats feces, because of wrong beliefs. Or people who have sickness caused by cold or heat may become insane when the sickness gets too bad. Or others, by being possessed by a bad evil, or by drinking rain, lose their minds. These are all insane. By seeing the Buddha, all of those insane people can become normal.

This is the description of "craziness." The Daichidoron says that "craziness" is developed when one has the negative karma from the previous lives, therefore a traumatic event in this life time will act as an external cause to induce psychological illnesses. Fiends and environmental conditions can be external causes. Because of such external causes, the balance of the Earthly Desires and regulating life force within will be wildly disturbed, and the person loses "mind" and becomes crazy.

As a precursory stage to insanity, Buddhism describes a "confused or troubled mind." The following is the description of such condition.

There are those who do not lose their mind but their mind is dispersed. Their thinking is like that of monkeys, and have difficulty in living a daily life normally... Others, on the other hand, are attached to many things and their heart loses the power of mind. Even though they are shown a path to enlightenment, they cannot pursue it.

The cause of anxiety disorders is diagnosed in the following passage:

Question: What is the cause of confused mind? Answer: The person has very little virtue, and falls into vice (non-virtue). This is called being out of mind. He will not be able to see the transiency of the world and mortality. Therefore, he clings to his life and does whatever he can to satisfy his desires.

As it has been discussed so far, in Buddhism the major cause of psychological problems stems from Earthly Desires. Such attitudes towards psychological problems do have some advantages. By analyzing the function and structures of the Earthly Desires based on the theory of consciousness, we can understand the problems of the mind. On the other hand, because it

focused on the Earthly Desires as the cause of psychological problems, the analysis moved toward finding what is caused by which Earthly Desire etc., losing sight of a detailed and systematic analysis of different kinds of psychological problems. If Buddhism can overcome this problem, and develop theories and principles that can be backed up from the psychological point of view, it will be able to contribute greatly in understanding human mind.

#### A. Anxiety Disorder

Anxiety Disorders are characterized by distressing, persistent anxiety, or maladaptive behavior that temporally reduces the anxiety. They fall into: 1) *Generalized Anxiety disorders* in which a person is continuously tense and apprehensive, sometimes accompanied by panic attacks, 2) *Phobic Disorders* are characterized by a persistent, irrational fear of a specific object such as snakes or a situation such as being alone or being in a closed environment. 3) *Obsessive-Compulsive Disorders* are unwanted repetitive thoughts or actions.

General Anxiety disorder is considered from the psychoanalytic perspective to be caused by the repressed emotions experienced during childhood. From a Buddhist view, this can be agreed upon though Buddhism would extend the time of the original traumatic experience to the past lives as well as the causes made during this life time. Although one of the characteristics of anxiety disorder is that there is no concrete object or situation which the person can identify as the cause of the condition, from the Buddhist point of view, the person may be remembering the situation or object s/he experienced in the past life. It also can be speculated that there may be some problem in the temporary union of the Five Components of Life – Form (Physical aspect of life), Perception, Conception (thinking process), Volition (physical reaction), and Consciousness.

The person may be responding to a non-existing stimulus and experience extreme and unnecessary anxiety. In this case, it can be said that because of incomplete union of the Five Components, the process of Perception can be incorrect. Thus, the person “perceives” a non-existing stimulus and keeps, sending wrong information to thinking, acting and registering in the consciousness processes.

Similarly, in the case of Phobic disorders, the person may be over-responding to a stimulus that does exist. Because of the over-reaction to a particular object or situation, the person may experience extreme fear. Obsessive – Compulsive disorders can be explained by the process of perception, conception and action which may be repeated over and over so that the reaction is never registered in the consciousness.

#### B. Somatoform Disorders

Somatoform disorders are psychological disorders that manifest as physical symptoms. As Freudian perspective describes, they can be caused by an immature development of personality. In Buddhism, body and mind are considered to be interconnected profoundly, therefore, it is not surprising to find such cases of Somatoform disorders.

Another issue that needs to be explored in the future is the cultural influence. Since eastern culture tends to encourage to express one's feelings in a bodily expression (Tanaka-Matsumi &

Marsella, 1976; Takahashi, 1992), we may find more cases of Somatoform disorders among Asian people as reported by Draguns (1990), particularly, in the context of Chinese culture. Since Buddhism originated in India and spread all over Asia, it will be safe to say that there can be some relationship between Buddhist thinking and a tendency to express emotional distress as physical experiences.

### *C. Dissociative Disorders*

Dissociative disorders include Amnesia, Fugue and Multiple personalities. In Buddhism, there is a concept of Shitsunen or “lost mind.” It is one of the minor Earthly Desires described as a function to interfere a person from understanding and memorizing a situation clearly and correctly. It can be viewed from the view point of Five Components of Life that experiences are not only perceived correctly, but also do not reach the Consciousness. Fugue, on the other hand, seems to be a reaction caused by temporary dissociation of the first four components and the last Consciousness component. It is similar to Amnesia, but at some point, it seems regain the connection. Multiple Personality, though it is said not too common, can be explained as a manifestation of a previous self from the past lives from a Buddhist perspective. This too, however, neither be studied nor proved at this point.

### *D. Mood Disorders*

Is there a concept of depression in Buddhism? Although Kawada (1975, p. 67) states that the condition of depression is due to the incomplete union of the Five Components of Life caused by disharmony of life rhythm, I would like to add some comment on this issue. The symptoms of depression – diminished interests and pleasure in most of activities and feeling of worthlessness accompanying an extremely depressed mood without any apparent reason – seem inappropriate from the Buddhist point of view.

Marsella (1979) stated:

In Western cultures, depression appears to be characterized by disturbances in somatic, affective, and cognitive-existential aspects of functioning, whereas in non-Western cultures, somatic features tend to dominate the symptomatological presentation (pp. 239–240).

Studies by Tanaka-Matsumi (1976) and Takahashi (1992) support this statement. I personally feel that there is no understanding of Western concept of depression in Asia where Buddhism has spread, including China and Japan. This of course does not mean that Asian people do not suffer from depression. It seems to me that the concept of Depression is just like a blind spot at least for Japanese culture. When I informally asked over 10 people who were born and raised in Japan, and at some point of their life, moved to Hawaii, where most of them have been living for more than 10 years, there was only one person who knew what depression was. It was a 30 year old woman who moved to Hawaii when she was 8 years old. All other people simply said they didn't know what it was even after I described the symptoms. In spite of that, one cold winter day in late 1998, four executive business men jumped into a train to commit suicide at four different locations in Tokyo. Youth suicides are reported frequently. Most of them are



caused by school, work or exam pressure. There are many reports of hidden alcoholism among housewives. There definitely is depression in Japan. It is just not recognized as a problem, and therefore, there is no proper support structure. Thus, suffering people have no choice but to escape to alcohol or death.

There are many factors to explain this lack of concept of depression in Japanese culture, which I assume to be greatly overlapping with other Buddhism and Confucianism influenced countries in Asia. Among the generally accepted conditions for the onset of depression, i.e., genetic, biochemical, personality and social-cultural influences, the first two, I believe, are less likely to be very different among different cultural backgrounds with a few exceptions. The lack of the concept of depression in Asian culture or at least us in the Japanese culture, therefore, is likely to be contributed mostly to the social-cultural factors. The factors can be many; the sense of shame to acknowledge psychological problems, tendency to beautify "perseverance," culture to accept or use death caused by suicide as an honor, and so on. At the same time, death after all was not a taboo in Buddhist teachings until it came to the Lotus Sutra. In the Lotus Sutra and Nichiren Buddhism, life is the most supreme existence, and killing a life whether or not it is your own or other's is not accepted. But for example, in the Nembutsu sect in which people are taught that they can go to the heaven as long as they chant Nam-Amida-Butsu, death is a ticket to escape sufferings.

As mentioned above, most of depression is not treated unless a patient develops an extremely maladaptive behavior. In such cases, it is diagnosed as "Utsu-byo," and the patient and/or family can seek medical treatments. In this case, the symptom lasts longer than a "common cold" period from a few weeks to a few months. In this sense, it may still be different from Major Depression in Western terms. It is my sincere hope that the study of depression progress in Asian cultures, and those who are suffering from depression will have better chances of getting help before it is too late.

Although biological causes such as deficits in certain neurotransmitters are often discussed, in my opinion, one never knows which is the cause and which is the result. It may be true that deficiency or excess of neurotransmitters such as norepinephrine and serotonin cause depression. But it may also be true that depression causes such biochemical imbalance.

From the Buddhist point of view, it seems that the mood disorder occurs when a traumatic event in life happens, it hits the balanced connection among the Five Components of Life. S/he perceives a stimulus that does not actually exist (malfunction of both Body and Perception), reacts in an extreme manner (disarray or Conception and Volition) and experiences an extremely depressed or euphoric state (Consciousness). The image is like a half broken toy. All the parts are there yet they are not well connected.

### *E. Schizophrenic Disorders*

In the case of Mood disorders, there still is a connection among the Five Components of Life though disturbed. In the Schizophrenic disorders, on the other hand, each component is separated and disturbed. Sensory receptors are disturbed making the person either completely

shut out the outside reality, or receive distorted information. Perception is disturbed making the person experience altered or non-existing world (hallucination etc.). Conception or thinking process is disturbed which makes the patient's thought incoherent (delusions). Volition – reaction to stimulus – is disturbed so the patient will react very improperly or not at all (flat affect, catatonia). Finally, the Consciousness is disturbed so that it cannot integrate all the above functions as a whole person.

Of course, what I have written is oversimplifying the reality. It might, still yet, be useful to approach from such view point to understand the extremely complicated problems of Schizophrenia.

### *F. Personality Disorders*

Narcissistic personality disorder is characterized with an inflated sense of self-importance, being preoccupied with fantasies of success, constantly seeking admiration and attention, and being insensitive to the needs of others and lack of conscience in exploiting others. Antisocial personality disorder is characterized by little sense of responsibility, morality, or concern for others. All they care is to fulfill their needs, and they cannot tolerate any delay in getting gratification. It is said that two characteristics considered most typical in Antisocial personality is lack of shame or guilt, and lack of concern for others (Hare, 1980). Although those with personality disorders can display social skills to achieve their goals, in depth, they despise others and look down upon them.

The Lotus Sutra describes those who persecute the practitioners of Buddhism in the evil age after Shakyamuni's death, calling them Three Powerful Enemies. The Three Powerful Enemies are 1) lay people ignorant of Buddhism who denounce the votaries of the Lotus Sutra and attack them with swords or staves; 2) arrogant and cunning priests who think they have attained what they have not yet attained and slander the votaries; and 3) priests revered as saints and respected by the general public who, in fear of losing fame or profit, induce the secular authorities to persecute the votaries of the Lotus Sutra. Ikeda (Jan. 31, 1999 SS article) states that those people are motivated by fundamental arrogance. The following is the excerpts from the Lotus Sutra.

We beg you not to worry.  
 After the Buddha has passed into extinction,  
 In an age of fear and evil  
 We will preach far and wide.  
 There will be many ignorant people  
 Who will curse and speak ill of us  
 And will attack us with swords and staves,  
 But we will endure all these things.  
 In that evil age there will be monks  
 With perverse wisdom and hearts that are fawning and crooked  
 Who will suppose they have attained what they have not attained,  
 Being proud and boastful in heart.

Or there will be forest-dwelling monks  
Wearing clothing of patched rags and living in retirement,  
Who will claim they are practicing the true way,  
Despising and looking down on all humankind.  
Greedy for profit and support,  
They will preach the Law to white-robed laymen  
And will be respected and revered by the world  
As though they were arhats who possess the six transcendental powers.  
These men with evil in their hearts,  
Constantly thinking worldly affairs,  
Will borrow name of forest-dwelling monks  
And take delight in proclaiming our faults,  
Saying things like this:  
"These monks are greedy  
for profit and support  
and therefore they preach non-Buddhist doctrines  
and fabricate their own scriptures  
to delude the people of the world.  
Because they hope to gain fame and renown thereby  
They make distinctions when preaching this sutra."

Ikeda states, "As a human being, and for Buddhism, the worst enemy is 'arrogance.'" He continues to say that those who are motivated by arrogance "think they have a high virtue when they don't," and "look down upon people." Ikeda says another characteristic of those who are motivated by arrogance is the "lie" that they make. They wish to hide their shortcomings and pretend to have a virtue. For that they will lie without conscience nor shame. Those who are motivated by fundamental arrogance are good at blaming others for their failure, and broadcast it to those with power. Since they cannot face directly their problem, they will attack others and try to destroy them. This is the description of the evil people in Buddhism. Though we need further inquiry upon the similarity between the characteristics of personality disorder and the description of evil people in Buddhism, it seems to me that they are describing something very similar to each other.

Meanwhile, if we look at the personality disorder from the view points of Twelve-linked Chain of Causation and Nine Consciousness including the Five Components of Life, some interesting point becomes apparent, i. e. is the formation of normal consciousness at the stage of Name and Form (in Twelve-linked Chain of Causation) is either disturbed or left premature, probably due to strong influence from one of the major Earthly Desires – Arrogance. In other words, the individual could not develop a normal "Consciousness" (sixth of Nine Consciousness) in the early stage of life, which led to incompleteness in the development of personality. It seems as if a pain receptor of mind or heart is impaired in the cases of personality disorders, making such individual insensitive to others pain and over-sensitive to his/her own self-perception.

#### IV. Therapy and Buddhism

##### A. T'ien-t'ai's Twenty-five Preparatory Exercises

One of the concrete treatment systems integrated by T'ien-t'ai is the Twenty-five Preparatory Exercises (Kawada, 1975). They are practices to be undertaken in preparation for entering the T'ien-t'ai meditation. The Twenty-five exercises are divided into five major categories, each containing five exercises. The first five exercises are aimed to condition the environment; 1) observing precepts and purifying one's life, 2) securing appropriate food and clothing with the sense of appreciation, 3) maintaining quiet surroundings, 4) freeing oneself from miscellaneous responsibilities, and 5) acquiring good friends. The goal of the next five exercises is to control one's excessive desire; 1) controlling sexual desire (mostly aroused by visual stimuli), 2) controlling desires aroused by sound, 3) controlling the desires aroused by smell, 4) controlling the desires aroused by taste, and 5) controlling the desires aroused by the sense of touch. The next five exercises are aimed to overcome five obstacles that originate from the Earthly Desires; 1) controlling the desire to eat, meaning not to be influenced by the desires mentioned above, or attachment to one's desires, 2) controlling anger and/or hatred, 3) controlling the desire of sleep, meaning the tendency to become passive in life, 4) controlling the tendency to become extremely excited (manic) or melancholic (depressive), and 5) controlling doubts against mentor (doctor), self (one's own healing power) and the law of life (medicine).

The fourth group is to regulate one's life style. They are regulating 1) eating, 2) sleeping, 3) physical activity, 4) breathing and 5) mind. T'ien-t'ai says that the purpose of eating is to help one's body so that one can advance in practicing the true law. If one eats too much, T'ien-t'ai says, your body will become obese, the blood flow will be disturbed, your mind will be closed, and you will not be able to feel serenity even if you try to meditate. If you eat too little, on the other hand, T'ien-t'ai says your body will be exhausted, mind will become empty, and thinking will be rigid. He also pointed out that if you eat too much spicy food, your mind will be disturbed, and if you eat too much of unhealthy food, the diseases caused by karma will manifest.

Regulating mind means to put one's mind together without letting it scatter around. It also includes diagnosing what kind of state the patient's mind is. It can be "downcast," or "floating," or "rushing," or "relaxed." Downcast mind means that the person is feeling down, and feels no motivation. It is said that in such cases, one can try to concentrate on the tip of his/her nose and try to put the mind together. Floating mind means when one cannot concentrate on one thing, and is very unstable in thoughts. Rushing mind means when one feels hasty for something and cannot think of any other things. Relaxed mind here is used in a negative sense that it is the condition where one's mind is scattered superficially all over and cannot function as one mind.

The last group is called Five Expedient Means Exercises. Those are 1) having a strong desire to cure the illness, 2) making efforts to cure, 3) concentrating the thought that curing the illness is the priority in life at the moment, 4) trying to have wisdom to cure the illness and 5) having one-mind to cure the illness without being swayed. Although this sounds quite reasonable and easy to pursue, it requires a determined effort and strong will power to carry through.

### B. Medication and Six Types of Treatment Methods

In Buddhist culture, all the food or edible objects and liquids are regarded as medicine. It has been symbolically flourishing in Chinese medicinal cuisine. Medicine, as being food and liquid, is used when the illness is caused by “irregular eating and drinking habits.” There are four kinds of medicine. First is the food that is eaten during morning time; cooked grains and gruel made of wheat, rice, chest nuts etc., root foods such as radish, potatoes, and lotus roots, stem leaf foods such as radish (stem part), spinach, etc., and fruits, sugar, and meat. In the Hinayana Buddhism, some meats were allowed to eat, while when it came to Mahayana Buddhism, meat was prohibited to eat except for those who are ill.

Second kind of medicine was those that are consumed in the afternoon and evenings. They were mostly liquids other than water and alcohol. It included grape juice and sweet-potato juice. The third is the soy-milk, oil, honey, block sugar, and sugar. As the purpose of the medication is to restore the balance among the Four Elements of Life, illnesses caused by the imbalance of a particular element will be treated by a different type of medicine.

For the other illnesses, T'en-t'ai developed the six types of the treatment methods. Those are:

*Shi* (Literally means to “pause.”) – This is to stabilize one’s mind, calm down emotion, and keep them in peace. It is one of the concentrating and meditating method.

*Ki*<sup>3</sup> (Literally means “mind, spirit, feelings etc.”) – Six types of breathing methods, intentionally and physically controlled.

*Soku* (Literally means “breathing.”) – Twelve types of breathing methods, unconsciously and psychologically controlled.

Imagination (visualization) – One of hypnotic methods. (eg., to imagine a needle going through the tumor in the stomach). This has been proved to be effective in recent cancer studies (Achterberg, 1985; Simonton, 1978).

*Hojutsu* (shaman technique) – This was later rejected in the Mahayana Buddhism.

*Kanjin* (Literally means “observing one’s mind.”)

Needless to say, breathing is unconsciously done in daily life, and the pattern changes depending on the emotional and physical condition. For example, when a person alert, as described in Selye’s emergency reaction (Selye, 1956), we will naturally stop our breath for seconds, and when the danger is gone, we will release a big breath and breath deeper. Making use of this natural reaction in human functioning, a breathing method of treatment has been developed.

*Ki* here is meant for the breathing method that is intentionally and physiologically controlled. It resembles Lamaze’ breathing method (Korte & Scaer, 1992; Simkin, 1989) to control the fear and pain of childbirth. The *Ki* method is to have a patient try to make a sound that is represented by a Chinese character for each method. The table presents the six kinds of *Ki* breathing methods.

<sup>3</sup> “*Ki*” is used in many ways. Sickness and illness is called “*Byoki*” in Japanese, where *Byo* means to be sick. So when one’s *Ki* is ill, it is called *Byoki*.

<i>Chinese Character</i>	<i>Breathing</i>	<i>Effective to</i>
Fu:/ Chui	Blowing: lips round/closed, Blowing like extinguishing a candle	Coldness: lung and heart problem
Huum/ Fu	Inhale, close mouth lightly, then exhale from the nose making the sound	Heat: fever, and heart problem
Fu fufufu/ Yin	Panting with jaw lightly closed	Pain: Joints, respiratory systems, and kidney problems
Ha hahaha/ Ho	Panting with mouth wide open.	Worry: depressed mood, Liver problems
Ha:/ Hui	Inhale/exhale steadily, with open mouth and throat	Phlegm: Trachea and Lung problems
Hi:/ See	Hissing slowly, teeth open slightly, tongue not touch any part	Fatigue: exhaustion, Spleen problems

*Soku* is another breathing method that is controlled psychologically. In this case, one tries to imagine a certain psychological condition that is followed by the breathing pattern that is appropriate for the emotion. The following is the twelve types of *Soku* breathing methods.

1. Upper Breath: Feeling high and trying to imagine a happy condition: Good for depressed condition and illnesses caused by Earth factor.
2. Lower Breath: Calming down emotions: Good when one is concerned about something; and illnesses caused by Wind factor.
3. Full Breath: Try to imagine filling the entire abdomen with air: Good for a weakened body.
4. Burning Breath: Imagine squeezing out unnecessary fluid out of the body: Good for swelling/ obesity.
5. Crescent Breath: Slowly relaxing the entire body: Good for extreme exhaustion.
6. Decrescent Breath: Feeling as if one's heart is sinking down: Good for extreme excitement.
7. Warm Breath: Breathe with the warm feeling: Good for Coldness (caused by poor circulation).
8. Cold Breath: Breathe with the cool feeling: Good for Hotness.
9. Vigorous Breath: Imagine going forward with vigor: Good for constipation, poisoning due to poor circulation.
10. Maintaining Breath: Calming down and controlling the mind: Good for super-active-ness, tick.
11. Calm Breath: Feeling calm: Good for the irregularity of the Four Elements.
12. Complementary Breath: Feeling to complement or fill in a gap: Good to help the Four Elements to recover from the condition that is caused by malnutrition.

It is said that T'ien-t'ai attached more importance to the *Soku* method, although he did use both in combination. This is because the *Soku* method is based on the function of our mind, and T'ien-t'ai felt that how we feel is very influential to the condition of the body, and to the

illness. This again brings the study by Simonton (1978) and many others who advocate that health involves excessive interaction of body, mind and spirit.

Buddhism attaches a great importance to the function of mind. In terms of the Imagination method, there are records that a patient with a large tumor on the neck was asked to imagine that the tumor is a bee-hive, and visualize that all the bee eggs hatch and bees fly away from the hive. The patient imagined the tumor becoming a beehive, and all the puss flew out, and thus cured. Another case is that a patient with a tumor in the stomach was cured by imagining poking through the tumor with a golden needle. This basically corresponds with the works of Simonton, though there are several criticism against Simonton method's credibility (Barrett & Cassileth, 1991; Fink, 1988). As it is difficult to measure the function of mind, the future systematic study may prove the effectiveness or ineffectiveness of imagination method to treat illnesses.

Although there are many other treatment methods in Buddhism which have developed more recently, including Zen meditation, Seiza (Sitting knees bent) therapy, and Morita therapy, I would like to discuss them in the future researches.

## V. Conclusion

Buddhism searched for the cause of suffering in an entirely phenomenological way, starting from the sufferings of old age and living, until it reached the conclusion that ignorance is the ultimate cause of sufferings. It taught that in order to free oneself from suffering, one has to break the wall of ignorance to establish a strong Consciousness. It is similar to what Freud called the strengthening Ego in the treatment of neurosis. Thus, the Buddhist psychology will aim to:

1. Develop and establish theoretical basis for understanding mental processes of human beings based on Buddhist theories and principles.
2. Identify the internal and external causes of psychological problems.
3. Explore the possibility of developing a new method or a combination of methods to enhance human's ability to cope with difficulties.
4. Explore the treatment techniques for those who are in need of non-western method of treatment.

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## SVEIKATA IR SUTRIKIMAI T'EN-T'AI BUDIZME IR NICHIRENO MOKYME. APŽVALGA

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Santrauka

Straipsnyje siekiama atskleisti T'en-t'ai budizmo mokyklos ir Nichireno mokyme reprezentuotų fizinių bei psichinių sutrikimų priežastis. Tradicinė budistinė sutrikimų klasifikacija, besiremianti mokymu apie keturias *Mara* (*Bonnoma*, *Omma*, *Shima* ir *Tenjima*) leidžia:

- 1) nustatyti sutrikimo ryšį su vadinamaisiais “penkiais nuodais” (*kleśa*);
- 2) atrasti tradicinių budistinių psichinių ir somatinių sutrikimų teorijų bei šiuolaikinių psichinių sutrikimų teorijų atitikmenį (Freud, Piaget);
- 3) adekvačiai aprašyti tradicinius profilaktinius ir gydymo metodus.

Ypatingas dėmesys skiriamas vadinamosioms “kontempliatyvinėms” praktikoms, kurių metu pacientai, taikydami specialią kvėpavimo metodiką kartu su aktyviu vizualizavimu, savarankiškai pasiekia teigiamų kovos su liga rezultatų.