

Human Mind Within and Beyond the Culture*

– Toward a Better Encounter between East and West –

Bou-Yong Rhi, M.D., Ph.D.**

Abstract

The purpose of this article is to awaken our colleagues to the culture and mind issues that have been forgotten or neglected by contemporary psychiatry under the prevalence of materialistic orientation.

Cultural psychiatry too, though it has been contributed a great deal to widen the mental vision of psychiatry, has revealed several limitations in its approach. In the course of one sided search for culture specific factors in relation to mental health, conventional cultural psychiatry has neglected an effort to explore the common root underlying the different cultures and the common foundation of human mind. Cross sectional comparisons of the cultures alone have inevitably prevented the global considerations to culutre and mind in historical aspects and the dynamic interactions between mind and culture more in depth.

The author suggested that the total view of mind and total approach of analytical psychology of C.G. Jung might be capable to replenish those limitations. Author explained the ways of C.G. Jung's observations and experiences of non-western culture and his concepts of culture and mind.

The author demonstrated Jung's view of culture with the example of Filial Piety, Hyo, the Confucian moral norm which can be regarded as components of the collective consciousness though connected with archetypal patterns of be-

접수일 : 2013년 9월 23일 / 심사완료 : 2013년 10월 16일 / 게재확정일 : 2013년 11월 25일

*Read as the Plenary Lecture 2 at the World Psychiatric Association Regional Meeting in Seoul 2007.

**President, C.G. Jung Institute of Korea, Prof. Emeritus Seoul National University, College of Medicine

havior of intimacy between parent and child. In regard to the coexistence of multi-religious cultures in Korea the author made a proposal of 'culture spectrum' model for understanding value orientations of person in religious cultures. He identified in case of the Korean 4 types of cultural spectrums: Person with predominantly the Buddhist culture; with the Confucian; with the Shamanist; and with the Christian culture. The author also made an attempt to depict the dynamic interactions of different religious cultures in historical perspectives of Korea.

Concepts of mind from the Eastern thoughts were reviewed in comparison with Jung's view of mind. The Dao of Lao Zi, One Mind by Wonhyo, the Korean Zen master from the 7th century, the Diagram of the Heaven's Decree by Toegye, a renowned Neo-Confucianist of Korea from the 16th century and his theory of Li-Ki, were explored and came to conclusion that they represent certainly the symbol of the Self in term of C.G. Jung.

The goal of healing is 'the becoming whole person'. Becoming whole person means bringing the person as an individual to live not only within the specific culture but also to live in the world beyond the culture which is deeply rooted in the primordial foundation of human mind.

KEY WORDS : Mind · Culture · East and West.

Introduction

In dealing with the issues on the human mind and culture, some basic questions should be raised. First : What is the human mind? A Korean proverb says:

“We know the water ten fathoms deep, but we don't know the human mind one fathom deep.”

Numerous theories on the nature of the mind have been offered. Each theory may have a certain degree truth, but we don't yet know the ultimate secret of the human mind.

What is then culture?

There are also many different definitions and many different ways of using

the term, *culture, Kultur and civilization*.¹⁾ I usually adopt the broader concept of culture used by Ralph Linton, Kluckhohn and others: “the ways of life.”²⁾ Culture can be regarded as the ways of life shared by people in a certain group. Culture is a matrix in which the human being is born and dies. Culture influences the individual’s mind positively or negatively shaping behaviors and value systems.

Both mind and culture are crucial components of clinical psychiatry. Psychiatry without mind is unthinkable. Likewise in regard to its important position in human growth, culture must be one of the essential parts of psychiatry teaching, and not as a random field of curiosity.

But, what is the present situation in psychiatry?

In modern times, where the renaissance of neuroscience and neuropharmacology triumph globally on the one hand, and sociopolitical interventions to the health care system of mass society increasingly stress the categorization, systematization, leveling of the health care and limiting of the caretaker to the “objectively justifiable evidence” on the other hand, the human mind is in danger of being reduced to the mere epiphenomena of brain function and to the rationalistically constructed machine model, while the values of subjectivity and individuality, creativity, spirituality, and cultural issues are more and more thrown into the backyard of the psychiatric clinic.

Where are we psychiatrists today?

Are we in that ideal state as teachers of dynamic psychiatry have been emphasizing-encountering the patient as a whole person? Or do we not, due to the shortage of time, immediately place the patient onto the ready-made nosological

1) A.L. Kroeber and Clyde Kluckhohn(1952). *Culture, a critical review of concepts and definitions*, A Vintage Book, New York. Some differentiate the German term Kultur from Culture by the spiritual value of Kultur. The term, civilization was used also differently by different scholars reflecting their linguistic and cultural backgrounds.

2) “Culture can be regarded as the ways of life of a group of people, the collection of ideas and habits which they learn, share, and transmit from generation to generation” (R. Linton, C. Kluckhohn et al.) Kroeber, Kluckhohn(1952) *ibid.*, pp95-97.
 “As social heredity, the sum total of ideas, conditioned emotional response and patterns of habitual behavior” (Linton, 1936), *ibid.*, p89, 82.

classification list and grasp the prescription sheet, or press the computer keys to prescribe without inquiring about the Mind and Culture of the patient sufficiently?

It is my purpose in this paper to awaken our colleagues to those things that have been forgotten or neglected by modern clinical psychiatry, I will discuss the following issues :

1) Culture :

- (1) Cultural Psychiatry – merit, limitations and solution
- (2) C.G. Jung’s Experiences of Non-Western Cultures
- (3) Culture seen from Analytical Psychology of Jung
- (4) Culture spectrum model

2) Mind :

- (1) Primitive and ancient view of mind and body
- (2) The Eastern concept of mind
- (3) Self and Eastern thoughts

In so doing I am from the viewpoint of Analytical Psychology of C.G. Jung, who had deeply concerned with the Eastern philosophies and paved the road between East and West.

Cultural Psychiatry-Its Merits and Demerits:

Since E. Kraepelin inaugurated transcultural investigation, and P. Yap coined the term, ‘culture-bound syndrome’ transcultural psychiatry has been making continuous effort to elucidate psychopathological manifestations and way of healing specific to local cultures.³⁾

Cultural anthropologists with psychoanalytic training backgrounds have broadened the knowledge about the cultures of primitive tribes and their influence

3) Kraepelin made an attempt to test the culture free validity of his diagnostic system by its application to the inpatients in asylums in Singapore and several other places.

W Pfeiffer(1971) : *Transkulturelle Psychiatrie*, Georg Thieme Verlag, Stuttgart, p2.

P Yap(1968) : “Classification of the Culture-Bound Reactive Syndromes”, *Aust MZ J Psychiat*, pp172-179.

P Yap(1974) : *Comparative Psychiatry*. University of Toronto Press, Toronto, pp8-104.

upon personality development. They have extended their field of investigation from the pathological nosological concern with culture specificity to culture specific concepts of illness including the explanatory model of mental illness and the issues of culture specific ways of healing.

It was the great discovery and the merit of cultural anthropologists and psychiatrists that they recognized the values of different ways of life among different folks and wrested Westerners from their long identification with the Judaeo-Christian West.

However, in the course of the search for culture specificity cultural psychiatry is confronted with several limitations suggesting a need to shift its viewpoint on culture and the mind.

Limitations may be listed as follows :

- 1) Investigations neglect the common, universal aspects of cultures and the human mind.
- 2) Comparisons between cultures in a simple unitary dimension. For example, culture and personality studies such as Americans and Chinese without consideration of similar characteristics in many other Asian and Western folk.
- 3) Studies lack considerations of the healthy human mind.
- 4) Cross-sectional comparisons without considerations of the historical aspects of cultures.
- 5) Insufficient considerations of dynamic interchanges between cultures in relation to the depth of the human mind, the unconscious.⁴⁾

Limitations contain suggestions for solutions for example: considerations must be taken into,

- 1) Both the different and common aspects of cultures.
- 2) Multicultural comparisons and investigations into the historical changes in

4) Besides, the specificity of cultures are sometimes too much advocated today and socio-politically utilized as a commercial trade mark or instrument for political strategy and even become an excuse for man's neglecting his duty to take serious consideration of universal primordial principles of the human mind and behaviors such as human rights and freedom.

cultures.

3) Investigation in the framework of the totality of the human mind (Fig. 1).

Culture seen from Analytical Psychology of C.G. Jung

Now, how the ‘culture’ in terms of ‘the ways of life’ can be interpreted from the viewpoint of Jung’s analytical psychology? Before going into this issue I would like to mention C.G. Jung’s ways of encountering with non-Western cultures.

1. Jung’s experiences of non-western culture

In his journeys to North Africa, Tunisia and Algeria in 1920, to Arizona and New Mexico between 1924-1925, and to Kenya and Uganda between 1925-1926 and his visit to India in 1938 where he encountered with various cultures Jung not only investigated the non-Western cultures, but also tried to look back at his own European culture from the angle of non-Western culture.⁵⁾

With the Chinese culture he didn’t have direct contact, but he was well acquainted with the traditional Eastern philosophies, particularly mediated by Richard Wilhelm, the prominent sinologist, with whom Jung worked together on the study of the Chinese Taoist text : *The Secret of Golden Flowers*.⁶⁾

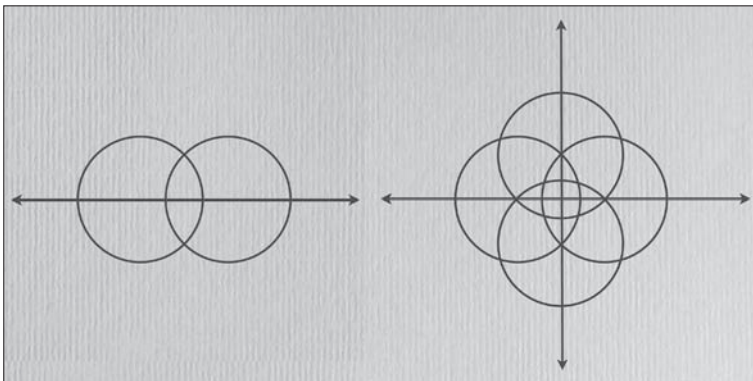


Fig. 1. An way of total approach

5) A Jaffé(ed.)(1963) : *Memories, Dreams, Reflections by C.G. Jung*, Vintage Books, New York, pp238-288.

At each exposure to the foreign cultures Jung closely observed his unconscious reactions in his dreams and discovered in contrast to the conscious feelings of enthusiasm motifs indicating intense conflicts between his own culture and the non-western cultures and the danger of losing his identity as Western man. He became aware then that his task was the continuous exploration into European tradition and not exotic cultures.⁷⁾

Jung, therefore, not infrequently warned the Westerners on their superficial imitation of Eastern meditation techniques without considering the cultural basis of the Eastern tradition. He recommended them, they turn to their own tradition and discover thoughts and practices equivalent to the Eastern wisdoms.⁸⁾

R. Wilhelm was originally a Christian missionary to China. He returned to Germany after his long stay in China and had increasing difficulties readjusting to the Christian West. When R. Wilhelm died, Jung mourned his death, mentioning how deeply Wilhelm had identified himself with Chinese spiritual life and therefore had to suffer from psychic enantiodromia-the counter-attacks from the unconscious opposites after his return to Germany and from which he could not recover. Jung, however, adored Wilhelm's mission as a mediator of the East to the West, which was achieved at his expense of self sacrifice.⁹⁾

Up-rootedness from one's own culture can be dangerous, but without risk of such danger the possibilities of overcoming the cultural barriers and of uniting the different value systems are rare.

2. Culture and archetypal source

Culture as a collective psyche may indicate collective consciousness, Persona in Jungian terms because 'ways of life' have been consciously (intentionally) transmitted from generation to generation by social education.¹⁰⁾ Confucian

6) A Jaffé(ed.)(1963) : *ibid.*, p197. C.G. Jung, Wilhelm(komm.)(1955), *Das Geheimnis der goldenen Blüte*, Rascher Verlag, Zürich.

7) A Jaffé(ed.)(1963) : *ibid.*, p238, pp242-245, pp280-282.

8) Cf. C.G. Jung(1958) : CW 11, "Yoga and the West", *Psychology and Religion : West and East*, Pantheon, pp529-537.

9) Jung CG(1955) : Zum Gedächtnis Richard Wilhelms,(in) *Das Geheimnis der goldenen Blüte* *ibid.*, XI, XXI

doctrines and behavioral norms may be this aspect of culture for Koreans. It does not represent the true nature of the totality of the individual mind what Jung has designated as the Selbst, Self (Fig. 2, 3).

Therefore, if you identify with Persona aspects of culture to an extreme ex-

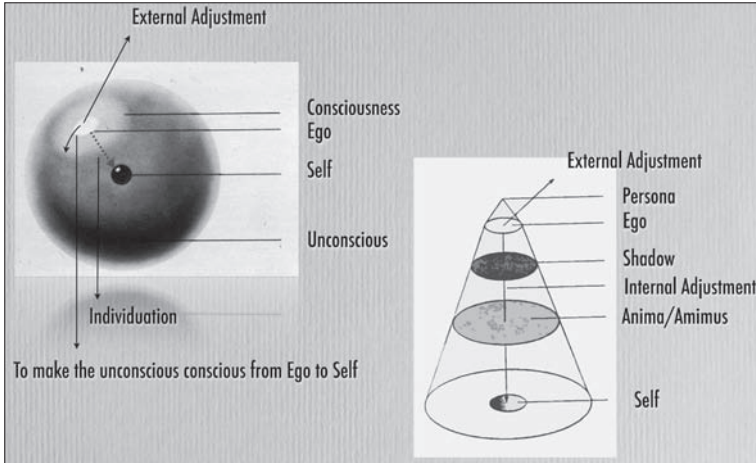


Fig. 2. Individuation (Self-actualization)

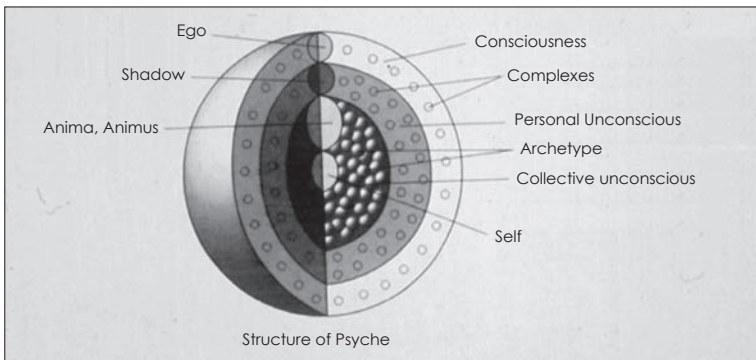


Fig. 3. Structure of mind

- 10) A segment of the collective psyche, the social roles assigned to each individual by society for their external adjustment. It is an important and useful device and means by which individuals can relate to the external world. However, it is only an external part of the individual psyche, a mask, temporarily valid in a certain region.

tent you can lose the connection with the internal reality, the unconscious, leading to psychic dissociation due to overcompensation of the unconscious resulted from Self-alienation.

All individuals from different nationalities are supported by the culture of family, clan, nation and race, as shown in the diagram by Jolan Jacobi (Fig. 4).¹¹⁾ In the deeper layers of the psyche you can see the collective unconsciousness which Jacobi has designated as central force.

In culture there are also those components that have been transferred without intentional propagation through education. Folklore are probably examples for this aspect of culture. They are relatively spontaneous manifestations of the collective unconscious, the archetypal sphere of the human psyche, the foundation and roots of the individual psyche that are highly charged with strong emotion. Loss of one's connection with this aspect of culture may cause, therefore, emotional crisis due to the uprooting of the individuals from their psychic foundation.

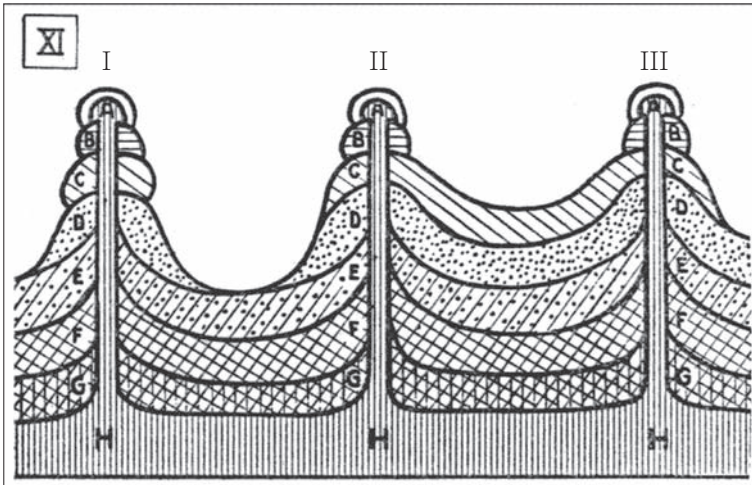


Fig. 4. Structure of mind (J. Jacobi)

I : Isolierte Nation, II und III : Nationengruppe (z. B. Europa), A : Individuum, B : Familie, C : Stamm, D : Nation, E : Volksgruppe, F : menschliche Urahnen, G : Tierahnen, H : zentrale Kraft

11) Jolan Jacobi(1940) : *die Psychologie von C.G. Jung*, Rascher Verlag, Zürich, p70.

It seems as if there are two different kinds of cultures, but both are interwoven and the differences can only be confirmed by the degree of intentionality of dissemination of the corresponding cultures.

Filial Piety, Hyo(孝)(Hsiao), one of the Confucian virtues and behavioral norms associated with this idea, for example, is undoubtedly a Persona of people in Confucian culture. But, the core spirit within Filial Piety is certainly derived from the archetypal motif of the parent-child bond in the collective unconscious (Fig. 5). This primordial feeling complex was shaped through collective conscious elaborations into rather rigid collective moral norms of behavior and became Persona.

In this way culture can serve to mediate directly or indirectly expressions or experiences of the primordial human mind. The reason why the abrupt cut off from one's traditional culture causes hazardous effects lies here.

Ultimately, however, culture is collective psyche and offers collective ways

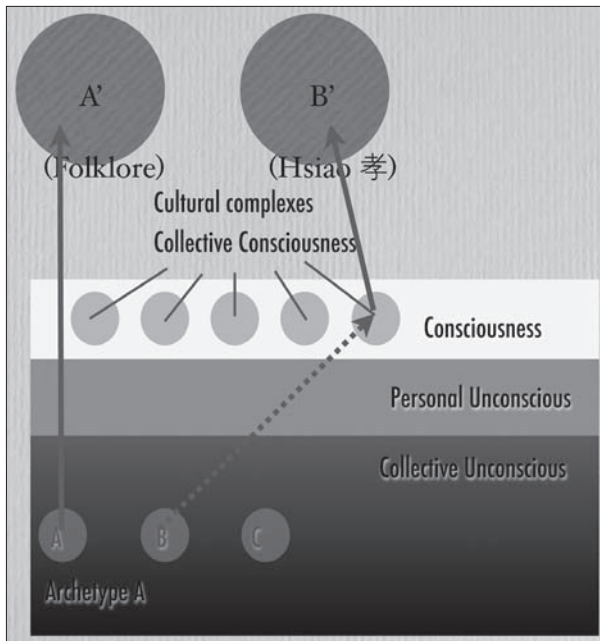


Fig. 5. Culture and archetype

of life to the individuals, whereas the individuals have their destined way of development according to their totality of personality. The collective norm does not fit completely to the individual need; therefore, culture can act as a hindrance to the individual's maturation, if its norm setting is too rigid and inappropriate to the nature of Self. Then, in the unconscious of each individual, archetypes are constellated to provide for the transformation of collective psyche.

Culture is a product of the human mind, but in the human mind there is an inner regulatory force to change the old culture and create a new one, for the nature of the human mind is steadily seeking the state of wholeness and compensates for any psychic one-sidedness.

Thus, culture is concerned with both positive and negative influences upon the human mind. However, the fault does not always lie in the thoughts of the originator of the culture. For example, Confucius is not totally responsible for Confucian culture. The fault lies in the artificially constructed cultural codex and the blind identification of individual ego with the codex.

In the 1960s, Korean psychiatrists discovered a predominant number of women patients with a 'conversion disorder.' Some psychiatrists were inclined to attribute it to the male-centered Confucian culture of Korea. I found, however, that Confucius in Lun Yü, Chung-Yong and Hyokyeong was quite flexible and humane, but that a rigid moral codex was made by the ruling class in the name of Confucius, or the people totally misunderstood Confucius original thoughts.

Therefore, we need to explore closely the origin of culture and examine the context of each culture.

Culture Spectrum Model and 'Culture Relevant Therapy'

Several years ago, I was asked to write an article about the culture relevant therapy for patients with a shamanistic background. It was no easy task, above all, in defining the 'patient with a shamanistic background,' for Koreans are multi-religious.¹²⁾

The fact alone, to which religious denomination they belong, does not help us much to understand the true characteristics of the cultural context. On the other hand, the therapist-patient relationship has complex dimensions : In the therapist-patient interactions both individuals are under the influence of the culture as a collective value system. However, there are many complex reciprocal interactions on the level of ego consciousness, the unconscious, and ultimately, the Self (Fig. 6).

As far as the religious cultural background of the Koreans is concerned, we can suppose the several types :

- Type 1. Person with a predominantly Buddhist culture
- " 2. Predominantly Confucian culture
- " 3. Predominantly shamanistic culture
- " 4. Predominantly Christian culture

The combinations of various religious cultures can be drafted as follows, ac-

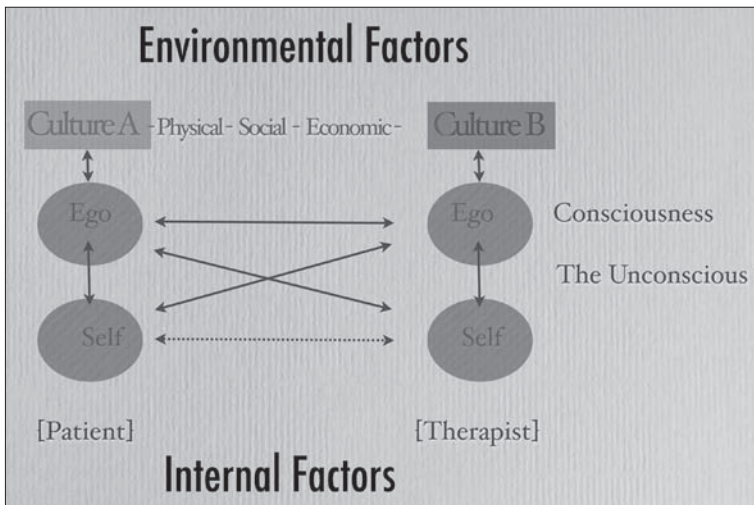


Fig. 6. Patient-Therapist multi-axial relationship

12) Rhi BY(1998) : “Patients with shamanistic background and psychiatric care”, The Mental Health Research Institute Hanyang Univ. *Mental Health Research*, 17(14-24)(Korean with English abstract).

According to the theoretical and empirical studies of religious cultures of Korea (Fig. 7).

The characteristics of each religious culture can be summarized as follows :

1) Buddhist culture : Subjective, intuitive, self-aware, beyond discrimination, totality of psyche, tolerance to other religions.

2) Confucianist culture : Reason oriented, self cultivation, esthetic interpersonal relationship, antagonistic against irrational emotional indulgence, inhibition of affect and femininity

3) Shamanist culture : Magico-religious, deterministic, irrational, highly emotional, ecstatic

4) Christian culture : Absolute truth, monotheistic, right and wrong dichotomy

5) Taoist culture : Union of opposites, totality of psyche, gender equality, syncretistic

At the dawn of Korean history, the religious life was predominantly shamanist, as seen in Japan and China. Then, in the Three Kingdoms-Period (57BC-917AD) Buddhism was introduced and flourished throughout the Koryo Dynasty (918-1392). During the 500-year Choseon Dynasty (1392-1910), Confucianism was adopted as the ruling ideology of Korea and the Confucian cultures are propagated widely down to the lowest social classes. Therefore, basically, almost all Koreans are, in my opinion, on the Confucian cultural foundation, and shamanism forms-due to its archaic heritage-the base of Korean personality most

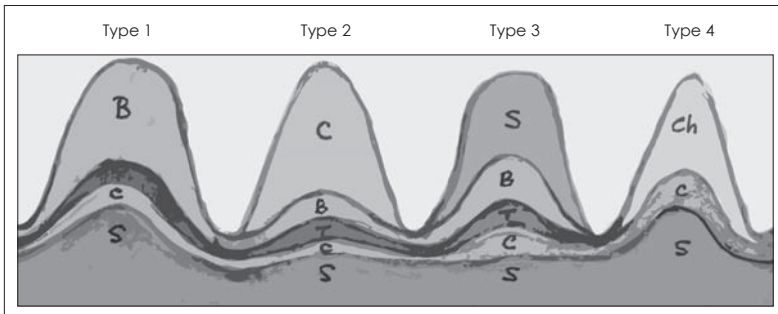


Fig. 7. Culture spectrum model of Korean personality
 B : Buddhistic culture, T : Taoistic, C : Confucian, S : Shamanistic, Ch : Christian

closely connected with the collective unconscious. Historically, Confucianism was the culture most intolerable of shamanism and can induce tension between opposites, while Buddhism is the least intolerable one.

Jung's hypothesis of the compensatory function of the unconscious to the one-sidedness of the consciousness and his theory of psychological types can be applied to the understanding of the collective phenomena in cultural interchange.

In the history of Korean religion we clearly see the dominance of one culture and the compensatory countermovement of the other culture (Fig. 8).

Generally speaking, the Eastern spiritual culture maintained an introverted attitude until the opening of a port to foreign trade and the modernization of the Eastern countries. Extraverted attitudes have become dominant in Western culture since the end of the Middle Ages, through the beginning of Renaissance and more prominently since the time of enlightenment, rise of industrialization, colonialization, and the development of natural science in the West.

Therefore, if we consider the psychological types in addition to the culture spectrum model we can have a more elaborate profile of personality and the culture.

Concept of Mind

1. Ancient view

To the ancient tribes both mind and body were not separate entities but rather half material and half psychic—a “subtle body”, a mysterious vital force.

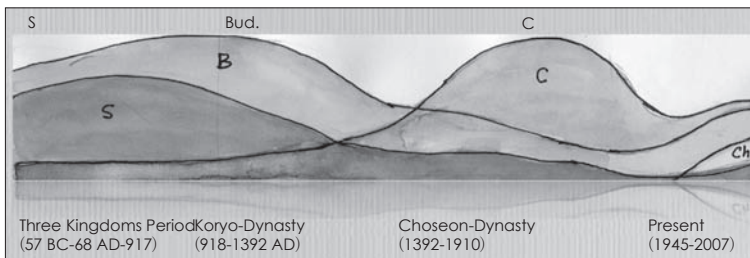


Fig. 8. Interactions of different religious cultures in historical perspectives of Korean
B : Buddhistic culture, T : Taoistic, C : Confucian, S : Shamanistic, Ch : Christian

It was soul, an essential component of life, loss of which, i.e., soul-loss, was believed to cause illness. Whatever the primitives could not comprehend in the inner and the outer events, good or evil, were attributed to the spirits and demons. Animism was a kind of psychology among the primitives as demonology was for people in medieval time.

Love and hate, sorrow and joy, distress and pleasure, the various emotional reactions of the human mind in life and death, however, have been depicted by poets or novelists from ancient times more vividly than by scientific psychologists and philosophers.

The Humoral (Four Humor) Theory of Hippocratic medicine and Seven or Nine Gi 氣 (or Emotion) theory of Huang Ti Nai-Ching 黃帝內經 of ancient China demonstrated a similar idea of subtle body. Gi (氣)(chi) was an invisible force like ‘pneuma’ or breath of the Greek, which pervaded heaven and earth. Man inhales the Gi of the universe into the body, concentrates, preserves and circulates it to the whole body, activating the vitality of both mind and body. Gi is supposed to transform in the body into a substance and yet it possesses spiritual and emotional value according to traditional Chinese medicine. In Chinese concepts there are neither absolutely psychic nor exclusively somatic elements.¹³⁾

The connection of individual mind with the Universal Mind and the concentration of Gi to Dan-Jeon 丹田, Red Field, particularly to low Dan-Jeon emphasized by the Taoist techniques of hygienics is called Yang-Saeng 養生, Nurturing Life.¹⁴⁾ Various techniques of breathing and circulation of Gi with meditation

13) Rhi BY(1978) : “The concept of chi in the oriental medicine”, *Sinkyong Jeong Sin Euihak*, 17(1) : pp40-52. Marcel Granet(1963) : *Das chinesische Denken* R. Piper & Co Verlag, München.

14) Dan-Jeon represents the site of energy(Gi) reservoir. One may attribute the humoral theory or theory of Gi to the ignorance of brain function and neurophysiology. But, Yang-Saeng has its merits as do many other psychophysical meditational techniques in the East in its symbolic meaning, namely, in its emphasis on the abdominal region vis-à-vis modern men and women, who think, calculate, and analyze too much in the head. It is a peculiar coincidence that ancient Greeks believed the diaphragm as the dwelling site of the soul, and thus called psychosis as the inflammation of the diaphragm(phren), phrenitis, the remnant of the use of the word ‘phren’ we see in the term schizophrenia.

are popular today both in the West and in the East, and this ancient practice Yang Saeng, is based on the Taoist metaphysical view of the human mind.

Such metaphysical concept of Mind is lost in the West, as C.G. Jung pointed out in his psychological commentary on *The Tibetan Book of the Great Liberation*.¹⁵⁾

Jung further mentioned that the West has developed science on the strict base of facts, on the one hand, while on the other hand, it has held fast to religious beliefs, thus, the West developed a new disease : the conflict between science and religion.¹⁶⁾

“In the East, mind is a cosmic factor, the very essence of existence-There is no conflict between religion and science in the East, because no science is there based upon the passion for facts, and no religion upon mere faith, there is religious cognition and cognitive religion.”¹⁷⁾

Jung made comparison between the introverted Eastern way of approach toward mind and the extraverted Western way mentioning that the East under-
rates the world of consciousness, the West the world of One Mind :

“In the West, there is the mania for ‘objectivity,’-In the East, there is the wisdom, peace, detachment, and inertia of psyche that has returned to its dim origins, having left behind all the sorrow and joy of existence as it is, and presumably, ought to be.”¹⁸⁾

Now, the metaphysical Eastern concept of mind has found an echo in the West in what Jung designated as ‘Psychology of Soul’, Jung’s analytical psychology, in the concept of the archetype of Self and absolute knowledge of the

15) Jung CG(1958) : CW 11, *On the Tibetan Book of the Great Liberation*, p476.

“The development of Western philosophy during the last two centuries has succeeded in isolating the mind in its own sphere and in severing it from its primordial oneness with the universe. Man himself has ceased to be the microcosm and eidolon of the cosmos, and his ‘anima’ is no longer the consubstantial scintilla, or spark of the anima Mundi”.

16) *ibid.*, p477.

17) *ibid.*, p480.

18) *ibid.*, p493.

unconscious that is able to transcend space and time. The primitive concept of soul and spirit are reinterpreted by Jung’s theory of unconscious autonomous complexes. The ‘subtle body’ of ancient folks was now a symbol of hypothetical ‘psychoid function’ (Fig. 9) in Jung’s terminology, which is supposed to function between the psychic and somatic poles of archetypal spectrum.

Rationalistic attitudes reluctantly admit the existence of irrational components within the human mind. It is even more difficult to accept if the components are said to be autonomous entities beyond conscious control that are capable of directing psychic maturation, and which can enhance the actualization of psychic totality.

C.G. Jung was an empiricist and his psychological hypothesis came primarily from his long observations and experiences of unconscious materials in his therapeutic intervention. However, his encounters with Eastern philosophies were very meaningful events, for he could confirm parallel ideas also in the East and the universality of his hypothesis.

After very long hesitation the world of psychiatry seems to show interest in the teleological standpoint, values of subjectivity and irrationality and the matters of spirituality in health concept. Spirituality is, however, not a ‘thing’ which can be utilized like a pharmaceutical substance in the clinic. The term ‘spiritual’ implies a premise of ego - transcendency, autonomy and numinosity.

So also was the concept of Self in Jung’s terminology.

It is interesting to see that after Jung coined the word Self many became to use the term, but in different ways. The Self in Jung’s terminology is character-

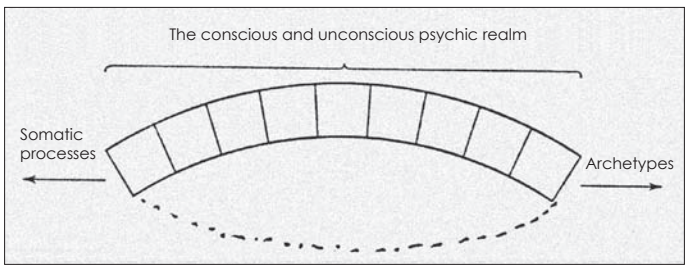


Fig. 9. Psychoid function (M-L. von Franz, 1970)

ized by its numinose nature and its transcendent function uniting the psychic opposites. Self archetype was seen as the Imago Dei within human mind and this idea has caused fierce critiques from some of protestant theologians.

The hypothesis that within the human psyche something entirely foreign, ego transcending ‘object psyche’ exists, was met by strong critiques and misunderstandings by many rationalistically minded professionals. This kind of resistance was not so different from the resistance shown to S. Freud, when he declared his discovery of unconscious and repressed sexual drives.

It was, and it still is a usual reaction of human being in face of unknown, strange existences within our mind.

Self and Eastern Thoughts

Self is the inner transformer and arranger (Anordner) directed to the whole person. Jung knew the existence of the central force called Self within the human mind long before he became acquainted with R. Wilhelm and with his studies in Chinese philosophy.

It is interesting that Jung’s hypothesis of the collective unconscious and the archetype of Self can be rather easily understood by the Eastern concepts of mind, particularly by the Buddhist viewpoint.

In Yogacara Buddhism, we know the concept of Ālaya-sik 阿賴耶識, ālaya vijñana, which indicates primordial activities or knowledge(識), hidden potentialities or seeds of entire phenomena preserved in depth of mind.

And the concept of Yeo-rae-jang 如來藏, tathāgata garbah as the potentiality to become Yeo-rae, the whole person preserved within mind, which had similar implications of Jung’s collective unconsciousness.

The term Jin-yeo 眞如, tathāta is closer to the meaning of Jung’s term Selbst. Tathatā means ‘as it is’, ‘itself’. Buddhist meditation has the goal of actualizing the state of Jin-yeo 眞如, tathāta by overcoming ignorance, Mu-myeong 無明, avidyā (unconscious state), which darkens the light from Jin-yeo, tathatā.

Buddhism assumes, everybody possess Buddha-nature, budhatā, the potential

to become an enlightened person within their minds. Jung suggests, everybody possess Selbst as the creator of totality, Ganzmacher within the unconscious.

1. Wonhyo and One Mind

Wonhyo 元曉 (617-686), the famous Korean Zen master, has given us very interesting commentaries concerning Buddhist teachings. Wonhyo's basic thoughts are contained in Gui Il Sim Won 歸一心源 (*Returning to Origin of One Mind*), and Iik-Jung-Saeng 利益衆生 (*Benefit for People*).¹⁹⁾

Dae-Seung-Gi-Sin-Non 大乘起信論 (*Book of Awakening Faith in Mahayana, the Great Teaching*) to which Wonhyo made very interesting commentaries, was a book teaching people to Return to Origin of One Mind and to have faith in One Mind. Wonhyo here regarded One Mind as Yeo-rae-Jang 如來藏, tathāgata garbah and Mahayana, Dae-Seung 大乘. Wonhyo explains : "The essence of Mahayana is in its extensiveness (vastness). It is without selfishness (私) like the Tae Heo 太虛, Emptiness of antiquity." Wonhyo compared its impartiality with the sea. The unselfishness means non-egoness beyond prejudice, absolute otherness and universality.

In relation to the *Returning to the One Mind* 歸命一心之源 Wonhyo made the following comments :

"The actions of the sensual organs of mass people originated actually from One Mind. But, it happened to turn against their origin and dispersed in all directions busily stirring up the dust in vain."²⁰⁾

This suggests a state of psychic dissociation due to Self-alienation and the consequent overcompensation by the *unconscious*.²¹⁾

19) Citations of Wonhyo's commentaries on the Book of Awakening Faith in Mahayana are from the following two references : Rhi KY(1967) : *Won-Hyo's Thought*, Hong-Bub-Won, Seoul. Rhi, K.Y.(transl.)(1993) : "Wonhyo's Commentaries on Dae Seung Gisinnon", *The Korean Buddhist Thoughts*, pp97-112. Cf. Rhi BY(1995) : "Considerations on Wonhyo's 'Il Shim'(One Mind) from the viewpoint of analytical psychology", *Bulgyo Yeongu*, 11(12) : pp277-301.

20) Rhi KY(1967) : *ibid.*, p57.

The One Mind to which we are returning has three treasures (三寶) : Buddha (佛) ; Dharma (法) and Sangha (僧) ;

Buddha (佛) is the enlightened corpus mysticum, and therefore, deserves in Jung's terminology the symbol of Self manifested in the personified image.

Dharma (法) : Wonhyo describes as the body of Buddha in which seeds of primordial nature of mind (本分種) are comprised and which leads to the experience of nirvana. We can see here ideas parallel to Jung's collective unconsciousness that consists of archetypes, the primordial conditions of human behavior and the Self as an archetype of order.

Sangha (僧) indicates a person or community that lives according to Buddha's Teaching, an entity that can endlessly actualize virtues. We suppose here the actualization of Self in society. Sangha represents the aspect of social actualization of truth, while the Buddha and Dharma represent the principle and source of truth.

Dae-Seung-Gi-Sin-Non 大乘起信論 (The Great Teaching of Awakening of Faith) says : One Mind has two gateways (一心二門), the gateway of tathāta (Jin-yeo) (眞如門), and the gateway of rising and falling (生滅門). Opening two gateways means two ways of spiritual training.

Wonhyo says :

Six Ways (六道)²²⁾ is the world of samsāra (transmigration)(輪廻) and they also belong to the sea of tathāta Jin-yeo 眞如海. To know this fact is the first step to spiritual discipline (修行). By the gateway of Jin-Yeo one can be trained in the act of Chi (refraining)(止行), and by the gateway of Saeng-Myeol the act of Kwan, viewing (觀行). Through two ways one finally can reach One Mind.

21) Jung was right when he mentioned that the One Spirit (der Eine Geist) of the East corresponds to the unconscious because it means an eternal, unknown, invisible and unrecognizable entity, therefore, the realization of One Spirit undoubtedly corresponds to Self-knowledge in Jung's terminology.

22) Six ways (六道) can be interpreted unfavorable borderline situations and also Six bad habits in constant transmigration.

The knowledge that the conflicts and sufferings are not a thing different from redemption reflects the same insight Jung has gained the meaning of suffering in the neurotic patient:

Jung says :

“A psychoneurosis must be understood, ultimately, as the suffering of a soul which has not discovered its meaning, But, all creativeness in the realm of the spirit as well as every psychic advance of man arises from the suffering of the soul, and the cause of the suffering is spiritual stagnation, or psychic sterility.”²³⁾

Jungian psychotherapy is, therefore striving to discover ‘the meaning’ hidden in the unconscious. V.E. Frankl also sees in suffering the meaning and proposes meaning fulfillment in psychotherapy of modern men instead of wish fulfillment.

The ‘purpose’ of One Mind in the suffering is more clearly mentioned by Wonhyo as follows:

“There is no other principle than One Mind. Because of ignorance, avidya, one is wandering about without knowing One Mind, causing the sea to run high, and one falls into the vicissitude of Six Ways. In spite of causing high waves of Six Ways, it does not leave from the sea of One Mind, also Six Ways were made by the action of One Mind and therefore elicits wishes to rescue the masses of people. Six Ways does not exist outside of One Mind, therefore, it can manifest Dong-che-dae-bi 同體大悲, The Greatest Mercy. This means the awakening of Great Mind and dispelling doubt.”²⁴⁾

The following words of Wonhyo explains the essence of Oneness in strikingly concise and impressive way :

“We usually discriminate in all things the pure from the contaminated, but the true nature of mind 本性 is not two. We also set up two gates; the

23) Jung CG(1958) : CW 11, *Psychotherapists or the clergy*, pp330-331.

24) Rhi KY(transl.) : *ibid.*, (1993), p67. Rhi KY(1967) : *ibid.*, pp78-81.

gate of genuineness and that of worldliness, but they are not to be separated. Therefore, we call One (Mind). In this place of non-duality all things become completed and all things are clearly seen, therefore, we call it Maum, mind (心). But, how could there be one if there is no more two! ‘One’ means non-possession. How can we say to whom the mind belongs? Such an aspect of Maum (mind) is beyond verbal explanation and speculation ; therefore, we call it One Mind, for we don’t know, how to express it otherwise.”²⁵⁾

In his commentary on Gungang Sammae Gyeong 金剛三昧經 Wonhyo addresses scholarly debates about the dichotomy between good and evil, right and wrong and the ultimate one.

“In general, the source of Il Sim 一心, One Mind is absolutely pure by leaving the dichotomy, existence and non-existence 有無, and the Sea of Three Emptiness 三空 united the Jin 眞, genuineness and worldliness, Sok 俗 in its fathomless depth. It could unite both because it was so deep, but it is not One because of that. It has lost two opposite poles because it was absolutely pure, but it is not the middle. Although it is not the middle because it has lost the opposite poles, it does not dwell in non-existence 無. Neither does it dwell in existence 有 because it is not shapeless. It is not One, yet it has united two, therefore thing of non truth didn’t yet become the worldliness and the principle of the worldliness not yet become the genuineness. Two were united but not yet one, therefore, there is nothing in which the nature of genuineness and worldliness do not appear and the faces of contamination and purity are not provided.”²⁶⁾

It describes the absolute One, the absolute knowledge beyond the dichotomy; good and evil’, right and wrong, and are a holistic way of expression that is not based on the principle of Either-or (Entweder-Oder) but rather on the principle of As Well As (Sowohl A als auch B). It was also Jung’s basic standpoint in the

25) Rhi KY(1967) : *ibid.*, pp110-111.

26) Rhi KY(1967) : *ibid.*, p110.

understanding of the human mind as a whole.

I am not sure, whether Jung acknowledged the nature of One Mind in detail. I am sure, however, that he grasped the essence of the goal of Eastern meditation as we can see in the following comments :

“The psyche(Geist) is therefore all important. It is all-pervading Breath the Buddha-essence(Nature); It is the Buddha-Mind(Geist), the One,(der Eine), the Dharma-Kāya. All existence emanates from it, and all separate forms dissolve back into it.”²⁷⁾

In *Selbst* East meets West as Jung’s following confirmation :

“Living in the West I perhaps might call it ‘Christ’ instead of ‘Self.’ In the Middle East, I may call it chadir. In the East Tao, or Buddha, in the far West, hare or mondanin, and in Judaic mystic philosophy, tiferet.”²⁸⁾

One Mind is comparable to the concept of Karl Jaspers: das Umgreifende, where no division of subject and object is necessary.²⁹⁾ It is the ultimate principle of psyche as well as universe, the Tae Geuk 太極(Tai chi) where Ying and Yang are united.

2. Lao-tzu and Tao

Classical expression of such wholeness or whole-making instance or principle may be the Tao道 of Lao-tzu老子.

Tao is an ultimate principle or order of universe, the union of opposites, a

State one can reach through the attitude of naturalness, Mu-Wui(Wuwei) 無爲 non doing according to Tao-Te-King of Lao-tzu. Lao-tzu strictly rejects the attitudes of showing off, intellectual ambition, belief in words, artificiality etc. This attitude is also reflected in the conceptualization of Tao in Tao-Te-King.³⁰⁾

27) Jung CG(1958) : CW II, *Psychological commentary on the Tibetan Book of Great Liberation*, p482

28) Jung CG(1964) : CW 10, *Flying Saucers*, Pantheon Books, New York. p410.

29) Shin OH(1987) : “Il-shim and das Umgreifende of K. Jaspers”, *Bulkyo Yeongu*, 3 : pp113-137.

30) Lao Tzu, *Tao Te Ching* (transl. R. Wilhelm)(1989) : Penguin Books.

First of all, Tao is regarded as something impossible to describe with words, invisible, yet emanating its influences to all things from the time immemorial. It embraces all different things like empty vessels and valleys, and flows to lower places like water. The softest one as child, simplest nature like ‘Uncarved Block’. It softens the rigidity, raises the inferior, suppresses the extreme brightness, and keeps the people in peace and harmony. Healing according to Tao 以道療病 has been the basic principle of traditional Korean medicine.³¹⁾

C.G. Jung was greatly concerned with Lao-tzu’s Tao and saw in it the symbol of Self. Introducing the forerunners of his idea of the acausal synchronicity principle in the spiritual history of East and the West, Jung introduced firstly the Chinese concept of Tao.³²⁾ It was a very important achievement of Jung, when he discovered the value of the Eastern traditional principle of correspondence and combined it with the Western principle of causality (Fig. 10) by assuming an acausal synchronicity principle and setting a new standpoint of the total view of the human mind.³³⁾

“We must remember that the rationalistic attitude of the West is not the only possible one and is not all-embracing, but is in many ways a prejudice

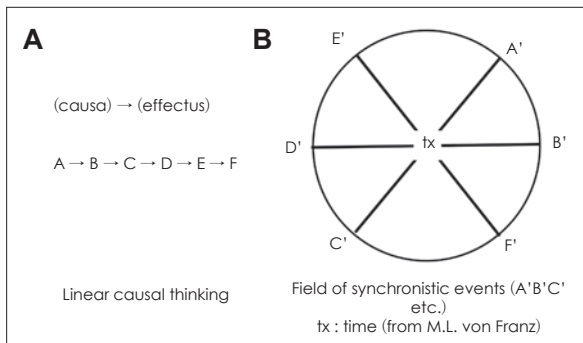


Fig. 10. Concept of Tao as a forerunner of acausal synchronicity principle

31) Dong-Eui-Bogam (東醫寶鑑) Chapt. 1.

32) Jung CG : Forerunners of the idea of synchronicity,(In) C.G. Jung and Paul. The Interpretation of Nature and Psyche, Routledge and Kegan Paul, London, pp95-101.

33) ML von Franz(1974) : *Number and Time*, Northwestern Univ. Press. Evanston, pp35-56.

and a bias that ought perhaps to be corrected. The very much older civilization of the Chinese has always thought differently from us in this respect, and we have to go back to Heraclitus if we want to find something similar in our civilization, at least where philosophy is concerned. Only in astrology, alchemy and the mantic procedures do we find no differences of principle between our attitude and the Chinese. That is why alchemy developed along parallel lines in East and West and why in both ambits it strove towards the same goal with more or less identical ideas.³⁴⁾

Jung was delighted that Wilhelm translated the Tao as ‘der Sinn’(meaning). On the Lao-tzu basic concept, Mu(Wu)無, Nothing, Jung suggests the ‘purpose’ of Tao. “Nothing” is evidently “meaning” or “purpose,” and it is only called Nothing because it does not manifest itself in the world of the senses, but is only its organizer.

As Jung quoted Chuang-tzu’s following words : “If you have insight, you use your inner eye, your inner ear, to pierce to the heart of things, and have no need of intellectual knowledge,” Jung sensed in the Taoist thought of Chuang-tzu an allusion to the absolute knowledge of the unconscious, and to the presence in the microcosm of macrocosmic events and mentioned this Taoistic view as a thinking in terms of the whole.

3. Cheon-Myeong(Heaven’s Decree) and Yi Toegy’s diagrammes

As the ultimate principle of the universe, which should be viewed by the human mind as an microcosm, there is in Confucian thought the term Tien Ming, Cheon-Myeong天命, Heaven’s Decree, the destiny.³⁵⁾ Heaven, Cheon天 is a Ego transcendent, sometimes personified existence, who used to regulate human destiny. Heaven’s decree should be cautiously observed by ‘Gentleman’, Gunja the matured person with utmost reverence.

34) Jung CG, Pauli W : *ibid.*, pp95-96.

35) Rhi BY(1993) : Heaven’s Decree-Confucian contribution to Individuation, (In) M. Mattoon(ed.) *the Transcendent Function : Individual and collective aspects*, Daimon, Einsiedeln, pp302-309.

Neo-Confucian school calls the ultimate principle *Li*理, or *Gi*氣 or both. There have been active debates between Confucian scholars in Korea as to the priority of *Li* or *Gi*. Yi Yulgok 栗谷 (1536-1584) represents the school of *Gi*, Yi toegye the school of *Li*.³⁶⁾

Yi Toegye 李退溪 (1501-1570) made two diagrams of Heaven’s Decree (Fig. 11) based upon his theory of mind and universe.³⁷⁾ They are interesting because the diagrams were quite near to the image of mandala (Fig. 12), which is regarded by Jung as the symbol of psychic totality although in the detailed content they reveal slight deviations to the superiority of reason of the human over emotions and animal nature.

Compared to Mahayana Buddhism and Taoism, Confucianism is characterized rather with its rationalistic, intellectual aestheticism. It is less concerned with the irrational, demonic, emotional aspects of the human mind.

The Confucian behavioral codex and models of ideal person seem to me a Per-

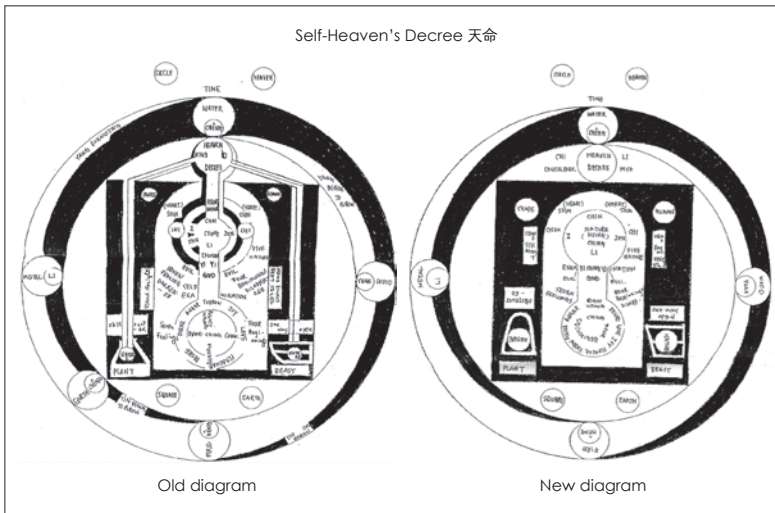


Fig. 11. Diagram of heaven’s decree by Neo-Confucianist Toegyë

36) Hyun SY(1962) : *the History of Korean Confucianism*, Minjoong Seo-Gwan, Seoul, pp83-103, pp114-139.
 37) Lee SU(1972) : “Toegyë’s Thought”, *Studies on Toegyë’s Thought*, Seoul Nat. Univ. Press, Seoul, pp31-139.



Fig. 12. Mandala

sona, collective conscious patterns of behavior that originally derived from collective unconscious motifs, which are molded into a fixed norm, in another words, archetypal aspects of Persona.

Confucius recognized that human nature was originally straight but became deviated through erroneous teaching. He emphasized self-cultivation in order to achieve the state of Gunja君子, Gentleman the matured person, The In仁, rén was the highest moral quality and the goal of self-cultivation and it was regarded as the complete actualization of humanity that resembles the aim of modern dynamic psychotherapy as a whole person.³⁸⁾

Confucius' quite progressive views of Gentleman and flexibility of teachings adjusted to each individual as described in Lun Yü still has merit to modern psychiatrists and social educators.

Concluding Remarks

I have demonstrated, how the West can meet the East by making comparisons between some central concepts of Analytical Psychology and the Eastern thoughts

38) Rhi BY(1989) : “the concept of personality in Lun-Yü from the viewpoint of the analytical psychology of C.G. Jung”, *Shim-Song Yon-Gu*, 4(2) : pp115-153.

on mind. It is only one of many possible ways of comparisons. You can also find common aspects in the Eastern thoughts through comparisons with Existential Psychology as well. The important thing is to realize the common primordial foundation of human mind, a psychic realm beyond the historical time, ego-transcendent potentiality to make the individuals whole person. With this insight we gain total view of mind and world, and the appropriate attitude toward the suffering person.

In order to realize the common foundation of human mind, however, we should first know the differences of cultures and our own culture, for culture is also an indispensable part of total personality.

To know one's own culture is not an easy thing because culture possess enormous suggestive power and makes people blindly identify themselves with their traditional culture, so long as they live in their own culture without critical reflection.

It is as if we believe the world looks like what we perceive it to be, without considering the limits of our hearing and sight and ignoring that dogs, cat and bees, birds can perceive the world differently and sometimes more keenly than us, human beings.

We judge, feel, behave in certain situations and we think, those are our own unique thoughts, feelings, and behaviors, but it is usually not the case. Many thoughts are derived from a group of ancestors, the traditional culture. We are not that person we think ourselves to be. We are not at all independent from collective negation and appreciation. Therefore, it is warranted, when a cultural anthropologist defines culture as a conditioned emotional reflex.

Only through encounters with foreign cultures we are best capable to realize merit and demerit of our own cultural tradition. The critical situation of conflicts and in danger of up-rootedness during the confrontation with different cultures is a chance of renewal to go one step higher to the state beyond the cultures.

The exploration into one's own cultural heritages and the comparisons with other cultures in the historical perspectives may enable us to discover where the East meets the West.

Since European canons have blasted the gates of the introverted East, the East has been changed enormously. The East is becoming more extraverted, aggressive, materialistic and more collective than the West, while the West has growing interest in Eastern traditional meditations.

We now see the possibility that the Westerner with a Christian cultural background can reach successfully to the state of genuine Zen master after long years of hard training and also that Asians are able to become-in spite of danger of the up-rootedness from traditional culture-genuine Christians.

In the West, the split between science and religion will be resolved when health science accepts spirituality in its concept of health. Understandings of meaning of sufferings and the teleological nature of the human psyche are provided in the West, not only by the analytical psychology of Jung, but also by the humanistic psychologies particularly existential analysis and transpersonal psychology which can also mediate the East with the West.

In the East the onesided extraversion is still going on. Perhaps, it may be necessary course, for every development is accompanied by one-sidedness.

But, I think, it is time to reflect on ourselves to become aware of what we have achieved and what we have lost during the past half century and in the time and space of world history, to evaluate what we are doing now, and especially to find what was lacking in our teaching to young psychiatrists; what has been neglected in our daily practice of our profession as psychiatrists who are obliged to deal with human mind as a whole.

References

- Granet, Marcel(1963) : *Das chinesische Denken*, R. Piper & Co Verlag, München.
 Heo-Jun(ed.) : Dong-Eui-Bogam(東醫寶鑑).
 Hyun SY(1962) : *the History of Korean Confucianism*, Minjoong Seo-Gwan, Seoul, pp83-103, pp114-139.
 Jacobi, Jolan(1940) : *Die Psychologie von C.G. Jung*, Rascher Verlag, Zürich.
 Jaffé A(ed.)(1963) : *Memories, Dreams, Reflections by C.G. Jung*, Vintage Books, New York
 Jung CG(1955) : Zum Gedächtnis Richard Wilhelms,(in) *Das Geheimnis der goldenen Blüte*, Rascher, Zürich XI, XXI

- _____ (1958) : CW 11, "Yoga and the West", *Psychology and Religion : West and East*, Pantheon, pp529-537.
- _____ (1958) : CW 11, Psychotherapists or the clergy, pp. 330-331.
- _____ (1958) : CW 1, Psychological commentary on the Tibetan Book of Great Liberation, pp475-508.
- _____ (1964) : CW 10, *Flying Saucers*, Pantheon Books, New York, pp308-433.
- Jung CG, Pauli W**(1955) : *The Interpretation of Nature and Psyche*, Routledge and Kegan Paul, London.
- Jung CG, Wilhelm R(komm.)**(1955) : *Das Geheimnis der goldenen Blüte*, Rascher Verlag, Zürich.
- Kroeber AL, Kluckhohn C**(1952) : *Culture, a critical review of concepts and definitions*, A Vintage Book, New York.
- Lao Tzu, Tao Te Ching**(transl. R. Wilhelm)(1989) : Penguin Books.
- Lee SU**(1972) : "Toegye's Scholarship and Thought", *Studies on Toegye's Thought-In commemoration of the 400th Year of Toegye's Death*, Seoul Nat. Univ. Press, Seoul, pp30-139.
- Pfeiffer W**(1971) : *Transkulturelle Psychiatrie*, Georg Thieme Verlag, Stuttgart.
- Rhi KY**(transl.)(1993) : Wonhyo's Commentaries on Dae Seung Gisin-non, *The Korean Buddhist Thoughts*, Samseong Chulpan, Seoul, pp31-167.
- _____ (1967) : *Won-Hyo's Thought*, Won Um Gak, Seoul.
- Rhi BY**(1995) : "Considerations on Wonhyo's 'Il Shim'(One Mind) from the viewpoint of analytical psychology", *Bulgyo Yeongu*, 11(12) : pp277-301.
- _____ (1987) : "Wonhyo-Myth and Reality", *Bulgyo Yeongu*, 3 : pp97-112.
- _____ (1998) : "Patients with shamanistic background and psychiatric care", *The Mental Health Research Institute Hanyang Univ., Mental Health Research*, 17 : pp14-24.
- _____ (1978) : "The concept of chi in the oriental medicine", *Sinkyong Jeong Sin Euihak*, 17(1) : pp40-52.
- _____ (1993) : Heaven's Decree-Confucian contribution to Individuation, (In) M. Mattoon(ed.) *the Transcendent Function : Individual and collective aspects*, Daimon, Einsiedeln, pp302-309.
- _____ (1989) : "The concept of personality in Lun-Yü from the viewpoint of the analytical psychology of C.G. Jung", *Shim-Song Yon-Gu*, 4(2) : pp115-153.
- Shin OH**(1987) : "Il-shim and das Umgreifende of K Jaspers", *Bulkyo Yeongu*, 3 : pp113-137.
- Von Franz ML**(1974) : *Number and Time*, Northwestern Univ. Press. Evanston, pp35-56.
- Yap P**(1968) : "Classification of the culture-bound reactive syndromes", *Austr. N. E. J. Psychiatr.*, 1. 1729.
- _____ (1974) : *Comparative Psychiatry*, University of Toronto Press, Toronto.

Shim-Sŏng Yŏn-Gu 2013, 28 : 2

〈국문 초록〉

문화속의 인간심성과 문화를 넘어선 인간심성*

- 동과 서의 보다 나은 만남을 위하여 -

李 符 永**

현대 임상정신의학이 그동안 잊어버렸거나 소홀히 해온 문화와 심성의 관계를 다음과 같은 내용으로 살펴보았다.

1. 문화 : 1) 문화정신의학의 공적과 한계 및 그 해결책 ;
2) C.G. 융의 비 서구문화의 경험 ; 3) 융의 분석심리학적 입장에서 본 문화 ; 4) 문화스펙트럼 모델
2. 심성 : 1) 원시시대 및 고대의 심(心) 신(身)관 ; 2) 동양적 심성론 ;
3) 자기Self와 동양사상

문화정신의학은 정신건강문제의 문화적 요인을 규명함으로써 정신의학에 큰 기여를 하였으나 문화적 차이에만 관심을 집중한 나머지 인류보편의 공통된 심성을 도외시하는 경향이 있었고, 인간의 건강한 심성을 등한시하고 문화의 역사적 측면을 간과하였으며 문화 상호간의 역동적 상호관계의 무의식적 심층적 측면을 보지 못했다. C.G. 융의 여행을 통한 이렇듯 문화 체험 양식과 C.G. 융의 분석심리학설은 이 점에서 문화정신의학의 한계를 넘을 수 있는 가능성을 제시했다. 이에 따르면 인류학자들의 문화에 대한 다양한 개념 속에는 집단적 의식collective consciousness뿐 아니라 집단적 무의식에 뿌리박은 내용이 발견된다. 저자는 이를 효孝를 예로 설명했다.

저자는 또한 문화 스펙트럼cultural spectrum이라는 설명모형을 제창하였는데 한국인의 경우 샤머니즘, 불교, 도교, 유교, 기독교 문화가 한 개체의 인격을 여러 가지 스펙트럼으로 구성됨을 제시하였다. 주로 네 가지 유형을 분류하였는데 그것은 1) 주로 불교문화가 우세한 사람, 2) 주로 유교문화가 우세한 사람, 3) 주로 샤머니즘문화가 우세한 사람, 4) 주로 기독교문화가 우세한 사람이다. 비록 의식표면은 하나의 종교문화가 우세하지만 내면에는 다른

종교문화가 섞이게 되며 가장 심층에 샤머니즘 문화를 공유하고 있다고 보았다. 문화와 정신건강의 관계를 이해하고 치유의 접근을 할 때 이러한 스펙트럼 시각이 필요하다.

저자는 인간심성에 대한 고대중국의 개념과 동양종교의 관념, 그리고 C.G. 융의 자기개념에 대한 이해를 소개하고 이에 비길 수 있는 전체정신의 중심에 관한 한국의 선사, 원효의 생각, 대승기승론의 일심(一心), 노자의 도(道), 이퇴계의 천명도(天命圖), 이기설(理氣說)을 융의 분석심리학적 입장에서 해석하였다.

궁극적으로 정신요법의 목적은 분석심리학적 입장에서는 ‘하나가 되는 것’이며 ‘하나’가 됨은 문화에 제약된 인간으로서가 아니라 문화를 포함하나 이를 넘어선 인간 심성 전체가 되도록 하는 것이다.

중심 단어: 심성 · 문화 · 동서.

*2007년 세계정신의학회 지역 학술대회 기초강연 2

**한국융연구원장, 서울대의대 명예교수