

# Reconsideration on *Living with Multiple Psychologies*

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In my previous Molde-Norway presentation at the 28th IHSRC in 2009: "On multiple ways of living with the multiplicity of multiple psychologies", I argued for *the possibility and the necessity of phenomenological psychological studies of Multiple Psychologies and Psychologists*. To my delight, the paper is now scheduled to be included in *Phenomenology 2010* as a chapter titled "*Living with Multiple Psychologies*".

## My Motive for investigating "*Living with Multiple Psychologies*"

My motive to investigate the problem of *Living with Multiple Psychologies* has its origin in my own personal history of wondering in the chaotic world of multiple psychologies. Upon reflection, every time at the critical turning points in my life in the world of multiple psychologies, I was at a loss which new way to choose and decide to go further, and I eagerly wished to have a good advice, if available, from any of my knowledgeable seniors, teachers and/or senior psychologists. However, I was not always able to get enlightening and encouraging advice. Now, as an old psychologist, who has my own personal experiences of wondering through multiple psychologies, I wish I could offer at least some helpful advice, ---which, when I was young, I had desired desperately in vain, ---to our younger generations who might be, consciously or unconsciously, now desperately wishing to have advice just as I was desiring years ago.

The typical advice given by the three "Sages", Tokuji SHIMOYAMA, Sigmund KOCH, and HALL & Lindzey, were introduced in the last year report. Let me briefly review the advice by these three Sages in a format that allows a simplified comparison among them. 1) S.Koch's advice was: the students should know that the world today of psychology is now in the state of chaos, and that the students should not assume it as their own responsibility to solve the "Jigsaw puzzle" of putting the pieces together, because even the professors have already given up objectively solving the unsolvable puzzle long time ago. This advice could be understood mainly as offered to a novice student. 2) Hall and Lindzey's advice was: The students should first obtain the general overview of the whole field of psychologies, and then should choose to "marry" a psychology and familiarize themselves thoroughly therewith, until finally, if they get to the limit and, if necessary, they may decide to move to a new psychology. And they may repeat the same process through life. This advice could be understood as offered to a novice student and researcher. 3) The phenomenological psychopathologist Shimoyama's advice was: A psychology student should not be allowed to be narrowly specialized too early, to assume the names of "---ian", like "Freudian", "Rogerian" and so on. Whichever psychology the student may choose, it should anyway be his/her temporary identity, therefore, leave it to his/her own choice and watch him/her warmly and carefully as s/he is. This advice could be understood as offered mainly to a psychology teacher from an old experienced clinical psychologist- psychopathologist.

## Chaos among Multiple Psychologies and the Fate of "Despair" among aged Psychologists

Considering the implications of the advice of these three Sages, I recalled the two kinds of the scholar's Tragedy given in Goethe's "Faust". (Italics by YOSHIDA)

Shibata (1985) summarizes as follows. "The scholar's tragedy is the tragedy because of being a scholar. As a scholar, *I would like to know all and everything of the world*. However, limited as I am as a human being, *I cannot know all and everything of the world exhaustively*. This is the basic form of the scholar's tragedy." (Shibata,

1985, p. 100) Faust's monologue: "I have, alas, studied philosophy, / Jurisprudence and medicine, too, / And, worst of all, theology/ With keen endeavor, through and through---/And here I am, for all my lore,/ *The wretched fool I was before.*-----*And see that for all our science and art / We can know nothing. It burns my heart.*"(Kaufmann, 1961, p. 93)

Shibata further writes: "There is another kind of tragedy a scholar encounters. That is: the tragedy in which the scholar is caught by the question of '*What does it mean at all for one's own life, even if one could ever know all and everything?*'" This question, --- of asking *the meaning of knowledge for one's own life*, ---goes beyond the mere tragedy of a scholar to become the tragedy of human being in general, by asking *the meaning of life*"(Shibata, p.100-101) Faust's monologue: "But therefore I also lack all delight, *Do not fancy that I know anything right, / Do not fancy that I could teach or assert / What would better mankind or what might convert.*----- Go on to say what I don't know; That I might see *what secret force/ Hides in the world and rules its course.*"(Kaufmann, p 95)

Now, simply put, aged psychologists seem to be destined to the sickness of despair, rather than to the enjoyment of integrity, in the chaotic world of multiple psychologies. We might recall Erik.H.Erickson's Developmental Psychology of Aged, where the developmental task for the aged is formulated as "*Integrity vs. Despair : Wisdom*" (Erickson, E.H., 1986/1990). "Wisdom" in the aged is the vital involvement with one's own withdrawal from life. As we see, since the world of psychologies is in the state of chaos, an aged psychologist toward the end of his/her life in this world would be too easy to be caught and to be tormented by the Faust's two kinds of the scholars' tragedies: the tragedy of the *impossibility, in the limited life time, of knowing all*, and the tragedy of *not knowing the meaning of one's life of knowing*. The result would be "Despair" rather than "Integrity". Are aged psychologists destined to be in "Despair"? They may rightly be so. The three sages we saw, however, seemed to be not necessarily in "Despair". Our observation of the three sages (S.Koch, Hall&Lindzey, Shimoyama) taught us other possibilities: Cynicism, Resignation, Laissez-faire, Narrowing or Closing the lived-world ..... However, is an aged psychologist denied of open and bright "Integrity" because of the state of "*gloomy chaos*" in the world of multiple psychologies? What hope remains? Let us change our perspective.

In the chaotic world of multiple psychologies, is an aged psychologist destined to "Despair" in the last phase of his life? Is the Integration of Multiple Psychologies the essential and indispensable pre-requisite for an aged psychologist to achieve his/her "Integrity" and "Wisdom"? I am now recalling the tragic anecdote of Professor Stanley G. Hall (1844-1924) facing the domination of Behaviorism in the last phase of his life, for instance. My tentative answer is: "*No, not necessarily so.*" I believe that we must distinguish between:

- (1) **The "Integrity" of the "Science of Psychology"** with its own way of 'Integration as a discipline of Multiple Psychologies (that is to be achieved as a discipline as supported by a community of scientists), on the one hand, and
- (2) **The "Integrity" of a Psychologist** with his own way, as a person, of Integrating Multiple Psychologies (to be experienced and achieved by the individual person as a Psychologist, while belonging to any set of Multiple Psychologies and to any set of communities of scientists), on the other.

On the surface, these two may not look so much interrelated, one is scientific and public, and the other is experientially lived and personal. Even in the chaotic world of psychologies, a psychologist could achieve integrity in his/her own life. Also, even in the world of integrated/ unified Psychology, a psychologist could end up with *Despair* without achieving *Wisdom* in his/her life. Suppose a psychologist, belonging to a sub-world of multiple psychologies, achieves Integrity and Wisdom as a person, how would then his/her integrity affect the possible integration of, at least, the sub-world of multiple psychologies which s/he belongs to? These two, ---*the integrity of psychologists as persons*, and *the Integration of Multiple Psychologies*, --- are to be conceived to be interrelated as simultaneously continuous and discontinuous. Here comes in the problems of the relationship between the Integrity of Scientific Investigations of Psychologies, on the one hand, and the Psychologists' Integrity as persons as the results of his/her Life-long Development as psychologists, on the other.

Thus, the issue of the Integration of Multiple Psychologies in the state of chaos could be approached from the issue of the Psychologists' Integrity as persons while "*Living with Multiple Psychologies*" in chaos. The issue

becomes: What kinds of the *Integrity* and *Wisdom*, in principle, aged psychologists could possibly achieve, even in the chaotic world of multiple psychologies? How diverse could the kinds of the *Integrity* of aged psychologists be? What could the possible *Integrity* of aged psychologists mean to the possible Integration in the future of Multiple Psychologies? These are the kinds of questions we might possibly pursue with regard to the relationship between the two issues that are brought to relief above.

Pierre Janet (1859-1947) once wrote that a psychologist must be an all round person, in other words, a generalist. Because, he wrote, as I recall, a psychologist must be able to understand any kinds of persons in order to build a psychology of human beings. If his view is acceptable, how could a phenomenological psychologist remain being unable to understand other multiple psychologists in chaos, regardless of whether they are with integrity or not? A capable phenomenological psychologist being responsible for the Integration of Multiple Psychologies and Psychologists must be a generalist, an all round person, being generous, tolerant, flexible, broad-minded, insightful, and understanding. Otherwise, the basic trustworthiness of his/her phenomenological psychology might be endangered.

### **Possibility of Multiple Ways of Integrating Multiple Psychologies**

If a pluralism(Wayne Viney, 1989) is to be advocated for the multiple psychologies and psychologists, which I would now like to admit to approve, then the pluralism perhaps will have to go all the way consistently up to the pluralism on the ways of integrating multiple psychologies. Then, we must be watchful of the possibility that there might be far more than a single way of integrating multiple psychologies. Just to mention a few possibilities.

Sechenov,I.M.(1829-1905) pointed out that the relationships in thinking among things and phenomena are possibly to be thought *only in terms of the three main forms*: 1) as a similarity, 2) as a spatial connection, and 3) as a temporal succession. The similar idea of the linguist Roman Jakobson(1956) would be recalled.

By similarity, the integration might be carried out in the similar manner to the Structurism, or General System Theory, and/or Formal Ontology. Multiple Psychologies might be integrated on the basis of mutual similarities, via isomorphism and/or homomorphism, in the forms of metaphors and/or models. Furthermore, the types of similarities might also be integrated again on the basis of similarity.

By temporality, the integration might be carried out in the narrative forms of intellectual journeys, existential auto-biographical narratives as well as objective biographical ones, and also of intellectual histories. KUKAI's scheme, as well as Hegel's *Phenomenology of Mind* would be good examples. Tolstoy's novel "*War and Peace*" might also be interpreted as another example: "the contradictions between the worlds grasped by more than two perspectives are overcome as contradictions by introducing the elements of time, to make them all meaningful as they are (in contradictions)"(大江健三郎、Ooe, 1978, p.124)

By spatiality, the integration might be carried out in the multiple forms of diagrams, charts, tables, schemes and pictures. We might recall, Arcimboldo's *Vertumnus*, M.C.Escher's *Sky and Water*(1938) or *Eight Heads*(1922), in response to S.Koch's challenge of "Jigsaw Puzzle".

A year ago, I was so intrigued to find out that Dr. Eugene Gendlin (1996,"Part 2, Integrating other therapeutic methods" p.169-304), in spite of his firmly rooted standpoint as a phenomenological psychotherapist, was practicing the integration of other therapeutic methods into his own "Focusing-oriented" psycho-therapy, by means of "unpacking" the orientations and grouping therapeutic procedures by the kinds of experiences involved, i.e. by what he calls "avenue". The explication of the on-going integration of multiple psycho-therapies, multiple orientations with different theories, would offer us a stimulating and encouraging case for the future investigation on our issue. Another stimulating case was the story of a journey by Jerome D. Frank (1991) in the field of multiple psychologies and his encounters with many "good friends" on the way. His story(ibid., 295-301) reminded me of Zenzai-doji's journey, which we will see later in this paper.

All these possibilities will have to be explicated in Phenomenological Psychology of Multiple

Psychologies.

## **Part I. An attempt for explicating the issue of “Living with Multiple Psychologies”**

### **What is the issue?**

Phenomenologically viewed, we notice, our issue evidently has multiple aspects waiting to be examined from multiple perspectives. At a first glance, our issue looks like as if it is solely the issue of integrating/ unifying the chaotically disintegrated/disunified multiple psychologies. Indeed, if the multiple psychologies should somehow be unified/integrated one way or other, and if we were fortunate to have the only single Unified Science of Psychology, then our difficult issues might soon be resolved and would vanish entirely. However, we can trust Dr. Sigmund Koch's diagnosis, with his outstanding scholarship, to the effect that the chaos of the multiple psychologies has no prospect of being resolved. And it is my personal conviction also, from my own lifelong experiences, that they will not be unified/ integrated into a single Science of Psychology within a foreseeable future, much less within my lifetime. This situation, however, does not drive me desperate, but rather encourages me to reconsider the issue by asking some open-ended but essential questions from the very beginning. Some of the questions that immediately came to my mind are, for instance:

- A) Why are we, or only some of us, motivated to seek the Unification/ Integration of Multiple Psychologies? Is it going to be the Unification for Unification's sake only?
- B) If we do want the Unification/ Integration of Multiple Psychologies, what kind of psychology will be the Unified /Integrated Psychology?
- C) Is it really, from any perspective whatsoever, desirable to have the single Unified Psychology and no other?
- D) Is the present chaotic state of Multiple Psychologies really undesirable in all possible respects? Or could the chaos be, in some respects, desirable rather than undesirable?
- E) Who is going to take the heavy responsibility of unifying/ integrating Multiple Psychologies? Who is qualified to do the work? Why and how will s/he do it?
- F) What would be the relationship between the set of the presently existing Multiple Psychologies and the ideal Unified/Integrated Psychology? Would it be the relationship, for instance, between (a) the set of psychologies having vanished as obsolete versus the most powerful lively single Unified/Integrated Science of Psychology, (b) the set of all possible psychologies historically and worldly present versus the single Psychology subsuming/integrating all of those possible psychologies, (c) the set of all possible psychologies at least locally and partially interrelated among themselves as networks versus the temporally (as a chronology) or spatially (as a map/atlas) systematized overview of the psychologies, and/or (d) the chaotic set of the so far existing and possible multiple psychologies versus the set of possible individual's views, that is set of the possible “*birds' views*” and/or “*worms' views*”, of the chaotic total set ? And so on, ad infinitum.
- G) What kind of individual views of the entire world of psychology can possibly there be? Would it be just a personally subjective illusion, or would it, or could it, be something more than a personal illusion?
- H) Knowing that there exist no possible unification/integration of existing multiple psychologies, are psychologist destined to despair, rather than to integrity, at the last developmental stage in Eric Erickson's scheme of development? Is there any possibility of integrity for a psychologist at the last stage of his/her life, having lived in a chaotic world of multiple psychologies evidently with no hope for their integration?
- I) Knowing that the multi-perspectivity of human knowing/understanding in general is one of the most important and essential insights of phenomenology, does it not contradict if and when a phenomenological psychologist wishes to integrate, as if to negate the multiple perspectivity, the chaotic multiple psychologies, even though based upon the perspective of a phenomenological psychology?
- J) Unity through Diversity, Unity beyond Diversity, Unity or Diversity, Unity with Diversity, Unity without Diversity,

Diversity forever, ----. Is there going to be a Unity for these all, or No Unity? Yes or No? Or, Yes and No. This sounds like a Zen koan.

K) On the stable general state of possible Integration, which of the following two is more probable, and/or desirable?

1) the conquest or subsumption, by a single powerful psychology, of all the other ones, if possible, which results in building an empire of the psychology, in the manner similar to the monopoly in the free enterprise society, or 2) the organization of all existing psychologies, each mutually appreciating the values of all others, which results in a Union of all existing and possible independent psychologies, each being satisfied with finding one's own place in the entire Union of co-existing psychologies.

L) The issue of integrating multiple psychologies and that of living with multiple psychologies are not necessarily the same. The former would be mainly for the person concerned with the objective of how the entire field of psychology should be developed, and how s/he could contribute to the actualization of the development. The latter, on the other hand, would be more for every person concerned with how to live personally within the field of psychology now in chaotic state, regardless of whether the integration will actually come about.

M) What would the integrated psychology, if it were ever actualized, be able to enable a psychology student do anything which the present chaos of multiple psychologies would possibly never allow/enable the student to do?

Questions come into my mind one after another, forcing me to feel that questions spring out of a well as if almost without an end. However, imagining the directions all these questions might be driving at, I began to intuit the underlying common concerns, that is the concern with "*Science, Education and Practice*" with regard to *Psychology*.

These common concerns seem to be coming out from the some wishful image of Psychology as a Science. The whole issue of the meanings of Psychology as a Science would be too big an issue to be treated here. However, we have at least to touch upon some aspects of the meanings of Psychology as a Science, in order to see the relationships between Knowing/ Understanding and Communicating, and, in addition, Practicing, for our later discussion.

### **Scientific Investigation: Understanding and Communicating, and Practicing (CUP)**

The following statement is an explication of the meanings of the efforts of scientific psychological investigation by Ernest Keen (1975), which I consider to be the simplest, clearest and the most easy-to-understand and communicable statement that I have ever met.

"In considering the methodology of psychological investigation, the most important single fact is that we, the investigators, like those we investigate, are being-in-the-world. We are experiencers, giving meaning and receiving meaning. The processes and structures that we investigate in others' experiences are essentially the same processes and structures that do the investigating. We seek to understand something, which means that we seek to make its meaning clear to ourselves. After we understand something, we seek to communicate what we understand to others. That is the essence of science in its broadest sense. The methodological question is: How can we make an event reveal itself in its many-layered meaning? In order to reveal the many meanings of an event, we must come to see clearly the experiences of the participants, whose intentions and perceptions *are* the event's meanings. Then we understand. Once the event and its meanings are understood, we want to make them clear to someone else. We must therefore be able to expose our experience so that it can be seen clearly by someone else. In both steps of this process, the same task presents itself. In understanding I want to re-create" **the participants'** "experiences in my own, and in communicating I want you to re-create my experience" (**of the participants' experiences**) "in yours. How can communication be achieved systematically and rigorously?" (Keen, E. 1975, p.33. A few necessary modifications have been made.)

Explicitly and implicitly, the statement above contains many essential points pertaining to the issue of "Living with Multiple Psychologies". Let me explicitly enumerate such essential points as I consider most relevant to

our issue.

- (1) In psychological investigations, both investigators and those investigated are being-in-the-world and experiencers of meanings.
- (2) Both of the processes and the structures of experiences, that is, the one that are investigated and the other that are investigating, are essentially the same for the investigators and those investigated.
- (3) Investigators attempt to understand, that is to make clear to themselves, the many-layered meanings of the events for the events' participants, whose intentions and perceptions are the event's very meanings to be investigated.
- (4) In understanding the participants' experiences, the investigators attempt to re-create in their own experiences, the experiences of the participants.
- (5) Once the event and its meanings are understood, in other words, made clear to the investigators by re-creating, in their own experiences, the participants' meanings of the event, then the investigators want to communicate, in other words, to re-create their own experiences in others, ——— i.e. other colleague investigators, scholars and/or readers, ———their own experiences of the participants' experiences of the events.
- (6) When both the processes of understanding and communicating turn out to be perceived as successful by investigators and participants, and also by the community of investigators, a cycle of the processes and the activities is temporarily closed, to be re-open some time in the future for further investigations.

As you will see, the same processes and the structures are observed in what follows.

In the Molde presentation last year, I have pointed out (1) that there is the Possibility and Necessity of Phenomenological Psychological Investigations on Living with Multiple Psychologies and wrote **“Wanted: the phenomenological psychology of multiple psychologies and psychologists”**. Also, I noticed (2) that there are Multiple-perspectives on Living with Multiple Psychologies, such as perspectives of novice students, novice researcher, psychology professors, clinicians, scientists from other fields, and so on. Differences among perspectives naturally imply many differences among the motives of knowing, knowledge and wisdom desired, the ways of being persuaded and convinced, the ways of believing in sciences, the ways of using psychologies, and the way of practicing in everyday lives and so on. However, please allow me to hurry to the next stage.

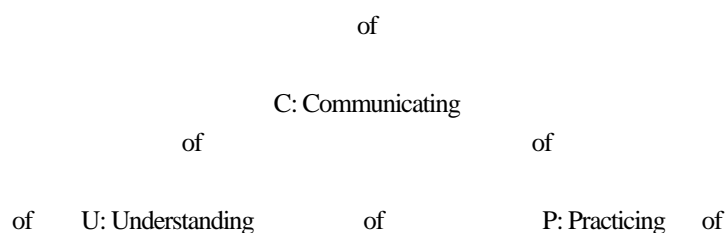
I recall another formulation of Science by G.W.Allport, namely, “Understanding, Prediction and Control”, this gives me a flavor of then dominant behaviorism, which even G.W.Allport was unable to ignore. The brief characterization of Science, obviously, will never suffice to cover all the aspects of Psychology as a Science, much less of Science in general. However, I would like to add to the “Understanding and Communicating” formulation by E. Keen of Psychological Investigation, just one more aspect, namely, “*Practicing*”. “*Practicing*” in this context and in this formulation, could be adequately replaced by “*Living in the Life-world*” but only with a little more focus on the part of “*Living*” in a tighter relation to “*Understanding and Communicating*”. Thus, let me formulate the essential activities constituting Psychological Science as “**Understanding, Communicating and Practicing**” (I would like to make “**CUP**” as the acronym for this triad.) *Understanding* here is in its broadest sense, and will include: “Knowing”, “Explaining” and/or even “Predicting” and so on. *Practicing* here would include: “Controlling”, “Creating”, “Producing” even “Helping oneself and others for better Living” or Faust’s “*What would better mankind or what might convert.*”(Faust), putting aside what the word “better” means, and so on.

The point I would like to make here by adding “*Practicing*” is: (1) the Scientific Psychological Investigation will not be limited to “*Understanding and Communicating*” within the small field of Psychology and the limited circle of Psychologists, (2) the “*Communicating*” in Psychology will not be limited to “*Communicating*” only within the small community of Psychologists but will also include “*Communicating*” with the real life-worlds in the Society in the most general sense. (3) The “*Practicing*” as a part of Psychology will naturally include Practicing of *Understanding and Communicating* as parts of Psychological Investigation, but it will also include *Practicing* in the



- 2) Ernest Keen's formulation of Science as *Understanding and Communication* could be considered as along this line. In other words, Science cannot remain exclusively within the scientific investigation per se, but must necessarily contain in itself the aspect of communication, including not only the communication among professional scientists but also the communication to the next generations; the education of the next generation in the society in general as well as in the scientific community in particular.
- 3) Our Phenomenological Psychology will be capable and thus be responsible to create, in the future, of *Phenomenological Psychology of Psychologies and Psychologists*.
- 4) Our *Phenomenological Psychology of Psychologies and Psychologists* would naturally have to investigate Psychologies and Psychologists other than Phenomenological ones. In addition, however, a phenomenological psychologist will have to investigate Phenomenological Psychologists other than him/her-self, as well as *him/her-self as a phenomenological psychologist, and that in a self-reflective manner*.
- 5) *Phenomenological Psychology* may be only one among other many Psychologies, but a *Phenomenological Psychology of Psychologies and Psychologists* will have to be situated in the unique space with the dimensions higher than the space other Psychologies are situated in. In this sense, *Phenomenological Psychology*, including at least the two above, would have to be richer than the *Psychologies* situated in a simpler space.
- 6) As the effectiveness is essential, the *Communication* for Phenomenological Psychology will have to adopt, not only the so-called "academic scientific report" style, in the limited sense, but also the "artistic" style, in a more liberated sense, including every possible means such as poems, novels, fictions, music, pictures, films, dancing, dramas, metaphors, parables and so on. This insight would naturally come from the valuable experiences of the long history in Education, as we will see in Part II.

"Education", according to van Manen (1991), etymologically originates from Latin words "educere" (to lead out of) and "educare" (to lead into). Thus "education" is fundamentally interpreted as an educator "leading" a child "out of" the child's older poorer lived-world, and, at the same time, "leading" the child "into" the newer richer lived-world. This interpretation fits nicely with the basic idea of the Japanese master teacher 蘆田恵之助 Enosuke ASHIDA (1873-1951) who viewed the essence of education as expressed in his epigram 「共に育ちましょう！」 ("Let us grow together!") . Psychology as a Science, as we saw, could be articulated into CUP, (Understanding, Communicating, Practicing). Therefore, the domains of "Psychology of Education" and "Education of Psychology" could be articulated into the followings: Understanding in Psychology, Understanding in Education, Communicating in Psychology, Communicating in Education, Practicing in Psychology and Practicing in Education. And in the similar manner, the three terms of the CUP may mutually be interrelated in the following manner:



The rich field of the Psychology in multiple layers is thus revealed.

At least in the field of Education, the following distinction is vital: that between the Knowledge(知識), — the Knowing without substantiation by Practicing in the real life-worlds, — on the one hand, and the Wisdom (智慧) — the Knowing in good harmony with Practicing in the real life-worlds, — on the other. This is because; Education without Practice is unable to educate: neither "lead out of" nor "lead into".



What then the Education of Psychology enable its students to Practice when they master the Psychology? What does the Psychology of Education enable its students to Practice when they master it? What a Psychologist can Practice when s/he master the Psychology? “Japanese Esoteric Buddhism(「密教」) is divided into the two: “ ‘the phase of Understanding/ Communicating’(「教相」) and ‘the phase of Practicing’(「事相」)’”(Matsunaga,松長、1992, p.19). “The former concerns the doctrines and thoughts, and the latter concerns the practices and actions.” The one without the other would be defective. Thus, in Exoteric Buddhism, they are called the two wings of a bird (「鳥の両翼」). Now, we move to the next.

## **Part II. Learning from Buddhism Sutras on the issues of personal integrity and of the Integration of diverse views on “Living with multiple psychologies.”**

Drawing upon the three Buddhism literatures, including some Sutras, I would like to attempt to explicate the meaning-structures of the experiences of “Living with multiple psychologies”.

Among the experiences of “Living with multiple psychologies”, we may distinguish, at least, the following three kinds: namely, (1) *living with oneself*, encountering, discovering and transforming oneself while living with multiple psychologies, (2) *living with others*, encountering a series of others, learning from the others and transforming/changing oneself and others, while living with multiple psychologies, and (3) *living with multiple psychologies and psychologists*, while journeying through psychologies, thus developing one’s own world/self through experiencing ---familiarizing with, assimilating and accommodating to,--- the psychologies and the psychologists.

While becoming aware of these three kinds of experiences of “Living with multiple psychologies”, it occurred to me that the three Buddhism sutras are unexpectedly relevant to the issue. The three are, (1) 『十牛図』”Jugyuzu”; “The Ten Oxherding Pictures” as an introduction to Zen Buddhism: (2) 『華嚴經：入法界品』(大方廣華嚴經) ”Kegon-kyou”; “Buddhavatamsaka-nama-mahavaipulya-sutra”: (3) 『秘密曼荼羅十住心論』, and its briefer version 『秘藏宝鑰』 空海: “The Precious Key to the Secret Treasury” by Kukai.

The personal history of my encounter with these three sutras expands over these thirty years. Originally, I began to be interested in Buddhism sutras while learning from various sources that the sutras narrate their deep understanding of human mind/psyche. I recall that KAMIYA, Michiko (1980), a Japanese phenomenological psychopathologist, whose works introduced me to the world of phenomenology, referred to some Buddhism sutras for understanding human mind. Quite recently again, the works of IZUTSU, Toshihiko (2001, 1991) also stimulated and encouraged me to pursue this track further and anew.

However, the awakening awareness of the relevance of the afore-mentioned sutras to our issue happened to me quite recently as an “Aha- experience”. Therefore, my intention here is not so much to make an amateurish introduction to Buddhism sutras, which I would very much doubt whether or not I am qualified to do, but just to point out the possibilities, as a “program”, “prediction”, or “conjecture”, in the similar manner as the Conjectures in Mathematics, for the phenomenological investigations on the experiences of “Living with multiple psychologies”. As you may well know, in mathematics, “Conjectures”, such as the well-known “Taniyama/Shimura/Weil Conjecture” (1955/1968/1971) for instance, are often proposed for guiding and/or pointing at the direction of the future mathematical investigations. I will dare to do this, pretending to be presumptuous and courageous enough, basically by referring to the three Buddhism sutras, in order to help our future

generations finding their own ways in their life-long efforts of exploration into the chaotic world of psychologies. Let's go into the sutra worlds.

**A. Encountering oneself:** the journey of the inner-self and discovering oneself and one's own world.

廓庵『十牛圖』“The Ten Ox-herding Pictures, by Kaku-an”

Let us take up The Ten Oxherding Pictures, by Kaku-an” . This work is an introduction to Zen Buddhism which shows the process of disciplinary self-training in Zen Buddhism with ten pictures and accompanying poems. Please, look at the ten pictures given at the end of this paper as an appendix.

### The Ten Oxherding Pictures

The book was known as originally written during the period of the Song dynasty (960-1279) in China, and it has been revised several times, thus is known to have several versions. It is considered as an introductory book to Zen Buddhism. The text I have consulted is by Kaku-an (廓庵), translated into English by Daisetz Teitaro Suzuki(2007), and the pictures reproduced in the appendix are by Shubun (周文), a Zen priest of the fifteenth century.

The narrative goes along the series of the pictures. The story for the first picture , for example, starts as follows.

1. **Searching for the Ox.** 「尋牛」: “The beast has never gone astray, and what is the use of searching for him? The reason why the oxherd is not on intimate terms with him is because the oxherd himself violated his own inmost nature. The beast is lost, for the oxherd has himself been led out of the way through his deluding senses. His home is receding farther away from him and byways and crossways are ever confused. Desire for gain and fear of loss burn like fire; ideas of right and wrong shoot up like a phalanx. / Alone in the wilderness, lost in the jungle, the boy is searching, searching! The swelling waters, the far-away mountains, and the unending path; Exhausted and in despair, he knows not where to go, He only hears the evening cicadas singing in the maple-wood.”(Suzuki, 2007, p155)

*Let me quote only the briefer versions of poems in what follows.*

2. **Seeing the Traces.** 「見跡」: By the stream and under the trees, scattered are the traces of the lost; The sweet-scented grasses are growing thick---did he find the way? However remote over the hills and far away the beast may wander, His nose reaches the heaven and none can conceal it.
3. **Seeing the Ox.** 「見牛」: On a yonder branch perches a nightingale cheerfully singing; The sun is warm, and a soothing breeze blows, on the bank the willows are green: The ox is there all by himself, nowhere is he to hide himself; The splendid head decorated with stately horns what painter can reproduce him?
4. **Catching the Ox.** 「得牛」: With the energy of his whole being, the boy has at last taken hold of the ox; But how wild his will, how ungovernable his power! At times he struts up a plateau, When lo! he is lost again in a misty unpenetrable mountain-pass.
5. **Herding the Ox.** 「牧牛」: The boy is not to separate himself with his whip and tether, Lest the animal should wander away into a world of defilements: When the ox is properly tended to, he will grow pure and docile; Without a chain, nothing binding, he will by himself follow the oxherd.
6. **Coming Home on the Ox's Back.** 「騎牛歸家」: Riding on the animal, he leisurely wends his way home: Enveloped in the evening mist, how tunelessly the flute vanishes away! Singing a ditty, beating time, his heart is filled with a joy indescribable! That he is now one of those who know, need it be told?

7. *The Ox Forgotten, Leaving the Man Alone*. 「忘牛存人」: Riding on the animal, he is at last back in his home, Where lo! The ox is no more; the man alone sits serenely, though the red sun is high up in the sky, he is still quietly dreaming, Under a straw-thatched roof are his whip and rope idly lying.
8. *The Ox and the Man Both Gone out of Sight*. 「人牛俱忘」: All is empty- the whip, the rope, the man, and the ox: Who can ever survey the vastness of heaven? Over the furnace burning ablaze, not a flake of snow can fall; When this state of things obtains, manifest is the spirit of the ancient master.
9. *Returning to the Origin, Back to the Source*. 「返本還源」: To return to the Origin, to be back at the Source—already a false step this! Far better it is to stay at home, blind and deaf, and without much ado; Sitting in the hut, he takes no cognizance of things outside, Behold the streams flowing-wither nobody knows; and the flowers vividly red-for whom are they?
10. *Entering the City with Bliss-bestowing Hands*. 「入廛垂手」: Bare-chested and bare-footed, he comes out into the market-place; Daubed with much and ashes, how broadly he smiles! There is no need for the miraculous power of the gods, For he touches, and lo! The dead trees are in full bloom.

Let me give a few humble comments on this. The ten symbolic pictures show the whole lifelong process of Zen discipline learning. The process is structured as the ten mutually distinguishable successive stages, from the very beginning to the end, of the progress toward the last tenth stage, which is considered as the most mature and enlightened stage. The solitary self-meditative disciplinary process in Zen Buddhism may continue for many years, sometimes even for life, but with no assurance as to when or whether the last stage might be reached. From the perspective of the learner, s/he has no view of the whole process, only to know in later reflection, but not earlier, that s/he was at a certain stage at a certain period in the past. Even though the pictures draw the boy/young man from the third-person perspective, the pictures themselves describe the subjective inner experiences of the learner, regarding how s/he perceives, feels, thinks, and behaves as s/he makes progress through the stages of learning. In that sense, the pictures are highly symbolic, looking as if very realistic and concrete and yet, in fact, experiential, existential and yet symbolically abstract. These pictures are intended to represent the general essential structure of stage-like deepening progress of encountering oneself and enlightening. I would like to say that these pictures are derived from intuiting the essential structure of solitary disciplinary self-meditation progress, by means of free imaginative variation on the vast number of lived experiences by Zen Buddhists. A reason why these pictures have been highly valued and inherited for many generations among Zen Buddhists may be that the whole series convey the meaning of the discipline to Buddhist at every stage, while his/her understanding of the meaning becomes ever deeper as s/he makes progresses. The boy/young man is viewed by everyone as a symbolic Buddhist but also as oneself, in the solitary meditation. The Ox could be multiply interpreted: for example, as one's own ego/self(自我) (上田閑照、UEDA, S. 1982、p 4), the whole series showing the conscious emergence of the "genuine self", so that "beyond the matter of Zen, the Jugyuzu, reveals and shows how, at each of all stages, oneself appears to oneself and simultaneously opens up the way to go beyond oneself at respective stage, by throwing light--- of the genuine self achieved at the stage--- upon the appearance" (ibid.) Thus, Jugyuzu is interpreted as a "*Phenomenology of Oneself*". Another author interpreted the Ox as the symbolized metaphor of 「悟り」 (Satori= Spiritual Enlightenment/Awakening) (荳坂光龍、OSAKA, K. 1984, p4). This shows that the understanding of the symbolic Jugyuzu allows multiple interpretations within a certain limit. The picture "8. *The Ox and the Man Both Gone out of Sight*. 「人牛俱忘」: All is empty" may remind us of Phenomenological Reduction. We may notice that the other appears, only in the last picture 10. *Entering the City with Bliss-bestowing Hands*. 「入廛垂手」, as a boy/young

man similar to young-self years ago. Generational communication is suggested in this picture.

Let me just mention that M.Heidegger was reported, by Koichi Tsujimura, to have been moved by the picture 9. *Returning to the Origin, Back to the Source*. 「返本還源」 and the poem “Behold the streams flowing-wither nobody knows; and the flowers vividly red-for whom are they?”. Then he was reported to have said “This is like the poem by Angelus Silesius (1624-1677) ” (UEDA, 1982, p.95).

Now, what do/can we learn from the Ten pictures? I see its relevance to our issue as follows. You might recall again the announcement: **“Wanted: the phenomenological psychology of multiple psychologies and psychologist”**

- 1) Jugyuzu may be considered as a response by Buddhist to “Wanted: the phenomenological psychology of multiple Zen Buddhism sects and Buddhists”. Jugyuzu presents an example of the essential structure of Zen Buddhist’s life course of progress in disciplinary meditation. In that sense, it qualifies as an exemplar for the phenomenological psychology of multiple psychologists.
- 2) Jugyuzu has worked effectively so many years in Zen Buddhism history as a psychological/pedagogical, spiritual, guide for Zen Buddhists, for advanced as well as for novice, a similar kind of guide might be helpful for psychologists to achieve a commonly shared general understanding of one’s own way of life as a psychologist as well as others’ ways of lives.
- 3) Biographical as well as autobiographical narratives of a variety of psychologists, both advanced and novice, will offer the data for phenomenological psychology to derive the essential and universal structure, and meanings, of the life course, the progressive stages, of multiple psychologists. The guide thus formed might, hopefully will, help facilitate the mutual understanding among psychologists belonging to multiple psychologies.
- 4) An individual psychologist traverses his/her unique life course, with stages to be articulated afterward, in his/her own manner. Therefore, at a certain abstract level where the essential structure and meanings could be intuited, a typology of the courses, the manners, directions and the stages could be formulated and be crystallized. The typology may deal with individuals, groups of individuals, with varieties of sizes, including historical periods, cultural and societal groups. Such a typology, not a static but a dynamic one, will help facilitate the mutual understanding among psychologists belonging to multiple psychologies.
- 5) Since the essential structures, not the real facts per se, are the issues, fictional fantasy of life courses of psychologists belonging to multiple psychologies will be able to help formulate the picture of progressive stages of a psychologist’s development, rich or poor, novice or experienced, and/or natural scientific or human scientific-----, in the manner of free imaginative variation and intuition of essences.
- 6) The picture will not be completed because the picture at one time will later intervene the progress at a later period or in a different culture/society, thus the picture itself evolve along the history of the pictures. However, the picture will perform the functions of facilitating mutual understanding and those of interrelating and integrating then existent multiple psychologies.
- 7) Because of the dominance of the self-mediation and the emphasis on oneself in Zen Buddhism, the significance of others to the course of life does not come to relief. From the perspective of Zen Buddhism, this is not at all a defect, because the deep understanding into oneself is the foundation of understanding others and the world. However, from other perspectives, the significance of others may have to be focused more and be supplemented.

Here comes the Stura 「華嚴經」、particularly, 「入法界品：善財童子物語」。We naturally move to our next section.

## **B. Encountering the others. Learning from various worlds of others. The Zenzai-doji's journey of seeking the way**

Let us look into the Zenzai-doji's journey of seeking the way. The narrative is included in the voluminous Buddhist Sutra 「華嚴經」(Buddhavatamsaka -nama- mahavaipulya- sutra) as its major part occupying one quarter (some say "one thirds") of the whole. The Sutra was said to have been born in the dessert of Uighure (和田, 新疆) and transmitted to China, and then imported from China to Japan by Doh-sen(道 璿, 702-760) during Toh(唐) dynasty(618-907). The Japanese Emperor Shomu (聖武天皇, 724-749) ordered the Korean monk Shin-sho(審祥, ?-742) give lectures on 「華嚴經」. 「華嚴經」 as a whole is too voluminous and rich to be briefly introduced even as a summary here.

Now, Zenzai-doji(善財童子) is a boy/young man, just like the one in the Ten Oxherding Pictures. Zenzai(善財) means "born in a wealthy family". Doji(童子) means a boy/young man.

The Zenzai-doji's journey of seeking the way is just the same in its basic nature as the Ten Oxherding Pictures (TOP), in that both are showing with pictures how a boy/young man, as an individual, started his journey, what he experienced on his way, and how he reached at the stage of "Satori" (Enlightenment) at the end of the journey. Some authors compare the Zenzai-doji's narrative to *Pilgrim's Progress* by John Bunyan (1628-88).

However, both are very contrastive in the following manners. 1) Zenzai-doji's Narrative is on his journey of learning by dialoguing with others, whereas TOP is on his journey of learning by meditating upon/by oneself, in the manner of Zen Buddhism. 2) Zenzai-doji's Narrative is much more concrete in depicting the details of what he learned from each of "good friends" he encountered on his journey, whereas TOP is more abstract in a symbolic manner by showing one's ego/self (or Satori/enlightenment) as an ox. 3) The number of "good friends" the Doji encountered is well known as many as fifty-three, whereas in TOP there appears only one other boy/young man at the very last stage as a successor to the former boy/young man now an aged having achieved Satori. 4) The characters of the 53 "good friends" the Doji encountered are so varied as to include men and women, from Buddhist saints to a king, a merchant, and even a prostitute, or a high class "call girl". The "good friend" is 「善知識」, literally "good knowledge" or, to elaborate a little further, a "person with good knowledge/ wisdom of humanity and human experiences". In other words, these "good friends" as the boy's teachers were so varied in terms of their gender, social status and jobs. In TOP appears, we recall, only one other. 5) The ways and the contents these teachers teach the boy are also so varied. Both 4) and 5) are interpreted as an expression of the thought that everyman, without exception, has something good to teach the boy. 6) However, there is one interesting communality among these "good friend-teachers". That is, every one of them knew their own limits and the domain, their own strengths and weaknesses in teaching/training the boy in his journey for Satori, so that after a while of teaching the boy, each one of them instruct the boy to leave them to go to the next teacher for enriching the boy's own lived-world. This point reminded me of Benjamin Bloom's *Developing Talent in Young People* (1985) for the communality of each excellent teacher knowing at every stage when to accept the learner and when to let him/her go to the next teacher. Thus, the boy becomes accordingly enriched as he moves from one "good friend" to the next, while learning what he needs most at the particular time, and, as a result, encountering so many as 53 "good friend-teachers". The fundamental thought in Kegon Sutra is "One is Many, Many is One". And that

thought is expressed as 「微塵のなかに一切を見る」: “Seeing everything in a grain of Sand”, which would remind us of the William Blake’s poem: “To see a World in a Grain of Sand, And a Heaven in a Wild Flower, Hold Infinity in the palm of your hand, And Eternity in an hour”. 7) One more point I would like to mention as significant to be noticed is that the two Buddhist saints the boy encountered at the last stage of his journey were *Monju-bosatsu*「文殊菩薩」 and *Fugen-bosatsu*「普賢菩薩」. The former is the one who had advised the boy to initiate his journey and is considered to be the saint of *Knowledge and Wisdom*. The latter, the last one the boy encountered, is, interesting enough, considered to be the saint of *Practice*. This might imply the idea that Practice is essential, beyond Knowledge and Wisdom, for “Satori” /Enlightenment. “Practice” here would mean the “Practicing” in everyday-life world, in Schutzian terms. The two Buddhist saints have separate roles, it seems to me: Knowledge/Wisdom and Practice. This “Division of Labor” looks most interesting to me, because it reminds me of the “Division of Labor” in Psychology between Researcher/scholar and Practitioner.

Let me give a very few general comments on this.

Zenzai-doji, evidently did not know, at the beginning of his journey, what and how his journey will turn out to be as a whole. The experiences of learning evolve as the journey progresses. The story tells us that nobody could possibly know the whole picture of one’s journey without actually journeying oneself. The journey would be unique for each person, because the “good friends” one possibly encounters would differ and the sequence of the possible encounters would differ, and the timing and the places of encounters would also differ, thus the meanings and the significance of encounters for each one in life would differ also.

The openness of Zenzai-doji’s attitude for the new encounters with the great variety of people “good friends” is remarkable, while trusting the goodwill and the wisdom of the saint Buddhist 「文殊菩薩」 and also each of the “good friends” at every stage of the journey. The meaning of the “trusting” is thematized in the Sutra. This openness reminded me of both Shimoyama’s (Shimoyama,) and Eugene Gendlin’s (Gendlin, ) openness to other schools of psychotherapy, each without losing his own integrity as a psychotherapist..

Of course, we must not exaggerate too much the contrast between the two: the TOP and the Zenzai-doji story. (1) Does not the boy in the TOP learn from others? Yes, he does. The boy in the TOP learns from others, naturally, the last picture would be a proof, and the very existence of TOP would be another proof. Even in Zen Buddhism, there are many well-known Sutras for learners to learn from. (2) Does not the Zenzai-doji learn from self-meditation? Yes, he does, he learns from others and also from oneself. Only the emphases differ between the two. However, evident still is the contrast between, “Encountering with oneself” and “Encountering with others”.

The most interesting point for me is that no assurance of the integration of the teachings is given, ---how could the integration of a king’s teaching and that of a prostitute be a priori presupposed?--- the integrity of the person, Zenzai-doji, at the end of his journey seems to be implicitly assumed, as the completion of his hard work journey. Because of the limitation of human life, the boy/young man cannot continue his journey forever without an end. However many “good friends” he may encounter and learn from, he finally reach the stage of integrity, when he encounters the saints of Wisdom and Practice, so it seems to imply.

This is possible even in the world of chaos, even with the lack of principle and order, among the teachings of so many “good friends”.

May I remind you that we are considering in our horizon, with a kind of some parallelism/isomorphism in view, our original issue of “Living with Multiple Psychologies”?

These two stories, TOP and the Zenzai-doji, are showing the essence of a person's achieving his/her integrity, by achieving *Satori*, (Enlightenment) in the world of chaos. Now, let us move to another scheme of the ten stages of achieving enlightenment in Buddhism: Kukai's 「秘密曼荼羅十住心論」.

### C. A hierarchical system of various types of the encounters between I and the other.

自己と他者の出会いの種類の多種多様な可能性 秘密曼荼羅十住心論 (秘藏宝鑰)

Let us look into KUKAI's hierarchical linear system of ten types of the minds progressively moving from the lowest to the highest. Particularly interesting is the fact that the system is simultaneously associated with various sects/schools of thoughts in Buddhism, on the one hand, and with the levels/stages of the mind of the individuals in its development, on the other. You might immediately see the similarity in its nature with the "*Phenomenology of Mind/Spirit*" by G.W.F.Hegel. We might recall that Hegel associated each prototype of mind with its corresponding *Zeitgeist*, the spirits of historical periods of cultures and/or societies. In contrast, the KUKAI's "*The Ten Stages of the Development of Mind*" 「秘密曼荼羅十住心論」 and its simplified version, "*The Precious Key to the Secret Treasury*" 「秘藏宝鑰」 correlate the ten prototypes/stages of the mind with the ten groups of sects and also with their respective thoughts and teachings.

Therefore, it seems to me that the KUKAI's system may have more relevance to our issue: "Living with Multiple Psychologies", since our issue would be concerned with the prototypes of Minds of Multiple Psychologists and with Multiple Psychologies..

KUKAI's "*The Ten Stages of the Development of Mind*" was completed in 830, in response to the imperial order by the Emperor Jun'na (r.823-33) to present a treatise on the essentials of teachings of sects. The presentation of its simplified version "*The Precious Key to the Secret Treasury*" followed soon afterward.

Now, let us have a glimpse into the content of the latter work, while citing just a very few sentences for some of the stages, just to taste the flavor of the content.

#### "*The Precious Key to the Secret Treasury*" 「秘藏宝鑰」

*First: The Mind of Lowly Man, Goatish in Its Desires.* 「第一 異生羝羊心」(倫理以前の世界：動物精神の段階)、"The ignorant, ordinary man, in his madness, does not realize his faults. He thinks only of lust and hunger like a goat." (Haneda, 1972, p.163)

*Second: The Mind That Is Ignorant and Childlike.* 「第二 愚童持齋心」(倫理的世界：儒教思想、仏教の戒律思想)、"Influenced by external causes, a man suddenly thinks of moderation in eating. The will to perform charity sprouts, like a seed of grain which has encountered the proper conditions." (ibid.)

*Third: The Mind That Is Infantlike and Fearless.* 「第三 嬰童無畏心」(宗教心のめざめ：老荘思想、バラモンの生天思想、インドのヴァイシェーシカ哲学説、サーンキヤ哲学説)、"A non-Buddhist hopes for rebirth in heaven, in order to gain peace there for a while. He is like an infant or a calf that follows its mother." (ibid.)

*Fourth: The Mind That Recognizes the Existence of Psychophysical Constituents Only, Not That of a Permanent Ego.* 「第四 唯蘊無我心」(無我を知る：声聞乗)、

*Fifth: The Mind Freed from the Seed of the Cause of Karma.* 「第五 抜業因種心」(おのれの無知を除く：縁覚乗、初期仏教、アビダルマ仏教)、

*Sixth: The Mahayana Mind with Sympathetic Concern for Others.* 「第六 他縁大乘心」(人びとの苦悩を救う：法相宗、インドの唯識派)、"Compassion arises unconditionally; this is the first

instance of great compassion. Recognizing phenomena as illusory shadows of mind, what exists is mind only negates the validity of the world of objects.”

*Seventh: The Mind That Realizes that the Mind Is Unborn.* 「第七 覺心不生心」(一切は空である：三論宗、インドの中觀派、)、

*Eighth: The Mind That Is Truly in Harmony with the One Way.* 「第八 如實一道心」(すべては眞実である：天台宗)、”He who knows that the nature of mind is one and originally pure and that both subject and object interpenetrate is called Vairocana.”(ibid.) (Vairocana=「大日如来」)

*Ninth: The Profoundest Exoteric Buddhist Mind That Is Aware of Its Nonimutable Nature.* 「第九 極無自性心」(対立を超える：華嚴宗)、”Water has no immutable nature of its own. When it meets with the wind, waves appear.-----”(ibid.)

*Tenth: The Glorious Mind, the Most Secret and Sacred.* 「第十 秘密莊嚴心」(無限の展開：真言密教)”When the medicines of Exoteric Buddhism have cleared away the dust, Shingon opens the Treasury. The secrete treasures are at once manifested and one realizes all values.” (ibid. p.164) This stage is associated with “*Shin-gon shu*”, KUKAI’s own sect.

The quotation must be limited here because the whole translation of “*The Precious Key to the Secret Treasury*” occupies almost fifty pages (157-224) of the book by Hakeda (1972).

Let me give a few comments from the perspective of its relevance to our issue.

*The Precious Key to the Secret Treasury* (To be abbreviated as **PreKeST** hereafter), along with the *The Ten Stages of the Development of Mind*, is at least mainly an integration, in a systematic manner, of the representative religious sects placed on the ten stages in the ordinal order. The principle of the ordering is according to the degree of the selfishness/ unselfishness. In other words, the stages ranges from the lowest, the most primitive and selfish level of mind, to the highest, the noblest and unselfish level. We might recall that the most fundamental dimension in Buddhism is interpreted as ranging from the one centered on one’s own profit/interest/advantage (自利) to the one centered on others’ profit/interest/advantage(利他): or simply, from egotism to altruism.

Overlapped upon the ten stages of religious sects are the ten stages of the development of mind of the individual. Thus, if the stages of the development of mind of multiple psychologists of Multiple Psychologies were articulated and identified and the stages of Multiple Psychologies were overlapped in terms of a certain dimension, then the integral structure similar to KUKAI’s **PreKeST** would be created, resulting in an integral systematic linear scheme of Multiple Psychologies. The hoped-for integral system may not necessarily be a linear scheme, but it could also be a circular scheme, based upon, of course, some more dimensions other than “egotism vs. altruism” in KUKAI’s scheme. Furthermore, the system could be ordered as multi-dimensional. Thus, each of the Multiple Psychologies could be characterized as a sphere within a multi-dimensional space. The continuity and the discontinuity among/between Psychologies on each dimension will be revealed as the Integration in detailed concreteness proceeds. The logic of inter-penetration between psychologies could be both the dialectic, in the manner of Hegel’s “*Phenomenology of Mind*” and/or the formal/quantitative, in the manner of the degrees in Psychological Scaling. .

Within each stage of KUKAI’s **PreKeST** scheme, there should be the structure of the stages respectively: such as a circle consisting of the initial stage, the mediate stages, and the final stage, back again to the initial stage. A circle would correspond to what *The Ten Oxherding Pictures* depict as a whole. Thus the whole structure of KUKAI’s **PreKeST** scheme, consisting of ten sects and ten developmental stages, could be conceived as the piles of ten circles/rings, or better be described as a *Spiral*. The *Spiral* consisting of ten circles/rings would be just an appropriate image of the whole



*PreKeST* scheme, I would believe. And, I would believe also that the similar Spiral structure would be more fitting as the expression of the Integration of Multiple Psychologies taking a model from the Integral Structure of KUKAI's scheme of ten stages, each stage again representing a sect's thought and the development of a person's state of Mind.

### **Aki's Conjectures (2010)**

Followings are the Conjectures I have presumptuously derived from the process of re-considering the issue of "*Living with Multiple Psychologies*"

**1) Multiple Psychologies of 2010 will never be integrated in the form of the conquest by a single psychology of all the other psychologies.** While claiming this Conjecture, I have, secretly at the corner of my heart, a little hope that the contrary might happen in some future: that is the Phenomenological Psychology might achieve the integration of Multiple Psychologies if not as its conquest of all the other psychologies but as integrating of Multiple Psychologies in the forms that will follow this statement.

**2) The Phenomenological Psychology is capable of integrating Multiple Psychologies including itself, thus it is responsible for the integration, if it is desirable for the Science of Psychology.** The reasons for the privileged capability of Phenomenological Psychology are: (1) its readiness to executing genuine *Phenomenological Reduction*, (2) its intrinsic acceptance of the *Multi-perspectivity* of human beings, in general, and the human psychologists, in particular, as scientific researchers and practitioners, (3) its essential methodology of *Free Imaginative Variation*, (4) its approval of the method of *Intuition of Essences*, (5) its flexibility of changing itself even fundamentally in response to the *Expansion of Horizons*, and (6) its position within the network of the relationships with *Phenomenological Disciplines*, including Phenomenology, Phenomenological Psychopathology, Phenomenological Sociology, and so on.

**3) The Integration of Multiple Psychologies will be accomplished through the Phenomenological Investigations of "How Multiple Psychologists, including phenomenological psychologists, achieve their Integrity, rather than Despair, as a person having lived with Multiple Psychologies"**

**4) The Integration, when and if accomplished, should have to be welcomed by all psychologists of Multiple Psychologies, because, otherwise, the Integration will not be accepted, will simply be rejected, by those psychologists who do not welcome the Integration.**

**5) The Integration will be achieved not directly as the Integration of Multiple Psychologies per se, but rather indirectly as the Integration of the Insights on the Multiple Psychologies achieved by Multiple Psychologists with Integrity having been achieved as a human person and a psychologist.**

**6) The Integration of Multiple Psychologies will be achieved by the qualified Phenomenological Psychology, as the Integration of the Multiple Integrations by Multiple Psychologists with Integrity as a person and a psychologist.**

**7) As the Integrative process of Multiple Psychologies proceeds, the interrelationships among Multiple Psychologies will be articulated and, hopefully, the systematic scheme/map of Multiple Psychologies may be attempted and developed, by Multiple Psychologists, in the manner similar to KUKAI's "Ten Stages of the Development of Mind". The Integrative Schemes, similar to KUKAI's scheme, gives an order simultaneously both to Multiple Psychologies and to Multiple Psychologists.**

8) The Phenomenological Psychology in the future will, hopefully, able to integrate/synthesize the Multiple systematic schemes by Multiple Psychologies and by Multiple Psychologists, including itself and themselves, thus will achieve the Integration of Multiple Psychologies.

9) The Multiplicity of Multiple Psychologies and Psychologists is inevitable, necessary and desirable, in view of the intrinsic multi-perspective nature of human beings, in general, and of psychologists, in particular. However, this does not necessarily mean the inevitability of leaving the Science of Psychology in the undesirable state of Chaos.

10) Both of the Order and the Chaos, in the field of Multiple Psychologies, are necessary and desirable for the development of the Science of Psychology, as the futile accumulation of human experiences of human beings, in general, and by multiple psychologists, in particular. Coexistence of the Order and the Chaos will bring about the richness to the field of Psychology not possible otherwise.

11) CUP (Understanding, Communication and Practicing) will have to be taken into consideration, in order that the Integration, in any sense, of Multiple Psychologies will be satisfactorily welcomed by all of Multiple Psychologists.

12) Surprisingly enough, the two principles of *Secrecy* in Esoteric Buddhism will have to be incorporated to the Integration of Multiple Psychologies, by Phenomenological Psychology, if the **Integration ever be achieved at all**. The two principles in the context of Multiple Psychologies would be: (1) the secrecy not to reveal everything to everybody, the Communication will have to be timely adjusted, by the communicators/ senders, to the characteristics of the receivers of the Communication, for the benefits of the receivers as well as for the communicators. Secrecy must be respected in order that the Communication works constructively but not destructively for the receivers. (「如来の秘密」) (2) The secrecy is naturally born, for those who cannot understand the Communication, out of their lack of mature readiness to *Understand* the Communication. (「衆生の自秘」) These are the two kinds of Secrets that are highly respected in Esoteric Buddhism. These two Secrets must be taken into consideration even with respect to the modern psychologies, and to modern sciences.

13) In the processes of Integrating Multiple Psychologies, **the views on the CUP (Understanding, Communicating, and Practicing) of the Multiple Psychologies and Psychologists must be progressively shared by means of the CUP among Multiple Psychologies and Psychologists**. The direction of the transitions among the CUP, within and between Psychologies and Psychologists, is not uni-directional but is bi-directional and could even be bi-directionally circular. For example, Understanding facilitates communicating, but Communicating facilitate Understanding also. Just the same will hold with C-P, P-C, P-U, and U-P.

14) With Phenomenological Psychology of Multiple Psychologies and Psychologists, not only Phenomenological *Reduction* of the lived experiences of CUP in Multiple Psychologies and Psychologists but also Phenomenological *“Production”* has to come into the Investigation. Phenomenological *“Production”* would be defined as the exploration of possible articulation and/or structuring, with free imaginative variation, of what has been obtained through Phenomenological Reduction. *Production*, as the reverse process of *Reduction*, begins after the *Phenomenological Reduction*. Thus, the Phenomenological *Reduction* and *“Production”* constitute a cycle. In the same vein, in Phenomenological Psychology the following two will begin to be employed: (A) the process of explicitation of implicit meanings of expressions, and (B) the process of implicitation of expressions, of explicit and explicitated meanings. *Explicitation* and *Implicitation* are not only mutually reversal

and circular, and spiral, but also mutually complementary processes, both accompanied by the free imaginative variation. (井筒俊彦,1991, p 144: 2001,p.107-108)

**15) In the far future, through the Phenomenological Investigation of Multiple Psychologies and Psychologist, the Essence of Multiple Psychologies and Psychologists, both real and possible, will be Intuited through Free Imaginative Variation and Phenomenological Intuition. The result will be the Scheme, in the manner of Buddhist Mandala, of real and possible Multiple Psychologies and Psychologist, represented as multiple expressions of the Essences thus Intuited. The Essence will have the position and the role similar to Vairocana, 「大日如来」 in Buddhism Mandala.**

### Concluding Remarks

This will be a tentative open-ended concluding remark.

For a person “Living with Multiple Psychologies and Psychologists”, both the Order and the Chaos possibly have positive as well as negative significance. Diversity as well as Unity will have to be respected and will remain for the future, because of the essential multiplicity of human beings, both investigating and investigated, and the Multi-perspectivity of human Understanding. Over and beyond the two possible Faust-ian tragedies of a scholar, psychologists will be able to reach their “integrity and wisdom” as aged persons, in spite of the chaotic state of the present day Psychology. The Integration of Multiple Psychologies and Psychologists will be achieved not directly as a conquest by a single psychology of all other psychologies, but via a detour through the phenomenological psychological investigations of multiple world-views of Multiple Psychologists upon multiple psychologies. The integration of the schemes of (A) TOP, (B) Zenzai-doji, and (C) Kukai’s scheme, which will result in a multi-layered multiple Spiral, could be an exemplar for the Integration of Multiple Psychologies and Psychologists. Both Exoteric (顕教) and Esoteric (密教) principles should be adopted in the CUP (Communication/ Understanding/ Practicing) of the progressively self-creating Integrative Psychology, with proper Understanding of the necessary natural adjustments for the given “capacities” (「器量」) of psychologists. The Integration of Multiple Psychologies will be actualized as a “Mandala” of multiple psychologies with the Essence of Psychologies as 「大日如来」 (Dainichi Nyorai: Vairocana ; Tathagata) .

The Integration of Multiple Psychologies will be actualized indirectly through the Phenomenological Investigation of the CUP of the Multiple Psychologists, with Integrity and Wisdom, and will be expressed in a Mandala of Multiple Psychologies and Psychologists, metaphorically speaking.

The whole paper may presumptuously be considered as a “Conjecture”, in the similar sense in which the term is used in Modern Mathematics.

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