

A Comparison of a Buddhist Classification of Human Temperaments and Ernst Kretschmer's Model*

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Abstract

A typology of human inclinations commonly found in Buddhist meditation texts is the threefold classification based on the three cardinal mental defilements: lust, anger, and stupidity. Based on this typology, a suitable method of practice is assigned to each practitioner by his master. On the other hand, the German psychiatrist Ernst Kretschmer (1888-1964) considers the psychoses to be exaggerated expressions of average people's tendencies and thus classifies human temperaments into three types (cyclothymic, schizothymic, and viscous) corresponding to the three psychoses (manic-depressive psychosis, schizophrenic psychosis, and epilepsy). It is noteworthy that the Buddhist typology of human temperaments and Kretschmer's are strikingly similar in many respects.

In this article, I compare the Buddhist classification of human temperaments found in *Manual of the Concentration on Sitting Meditation* (*Zuochan sanmei jing*) compiled by Kumārajīva (350?-409?) and Kretschmer's temperament theory expressed in *Physique and Character* and *A Text-Book of Medical Psychology*. Overwhelming similarities between them are immediately noticeable. Since it is unlikely that Kretschmer was influenced by Buddhism, these similarities would be purely coincidental. Nevertheless, it is significant that independent observations by people from completely different backgrounds (ancient Buddhist masters and a modern psychiatrist) agree extensively. This also suggests that the typology of human inclinations in Buddhist texts was not just a product of theoretical speculations. It must have been based on Buddhist masters' close observation of their disciples. Kretschmer, I believe, was also a keen observer of human nature. The similarities between them seem to attest to the universal nature of human intuition regarding temperament.

Introduction

Reflecting the importance of meditative practice in Buddhism, numerous Buddhist texts discuss methods of meditation in detail. In some of these texts, the typology of the temperaments of practitioners is discussed so that a most suitable method of meditation can be assigned to each practitioner. The relevant discussions are not uniform, but the most basic model is the threefold classification based on the three cardinal mental defilements: lust (貪, *rāga*), anger⁽¹⁾ (瞋, *dveṣa*), and stupidity (癡, *moha*). These three are very common concepts widely seen in Buddhist texts, and a classification based on these three may just look like a stereotypic argument based on purely theoretical spec-

ulations. If one reads the relevant discussions closely, however, one realizes that the descriptions of these types are based on keen observations of humanity. One even notices that these descriptions are very similar to those found in a modern temperament theory.

In this paper, I would like to focus on the temperament models found in Kumārajīva's 鳩摩羅什 *Manual of the Concentration on Sitting Meditation* (*Zuochan sanmei jing* 坐禪三昧經 [The Taishō Edition of Chinese Buddhist Canon (*Taishō shinshū daizōkyō* 大正新脩大藏經), 15:269c-386a (no. 614)] and in Ernst Kretschmer's writings. A close comparison between them will shed light upon the significance of a classical text in a modern context.

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Temperament Theory in *Manual of the Concentration on Sitting Meditation*

Manual of the Concentration on Sitting Meditation (hereafter *Sitting Meditation Manual*) is a highly influential meditation text in China. It was compiled and translated into Chinese by Kumārajīva (350?-409?) in the early fifth century. According to the preface to this work by the Chinese monk Sengrui 僧叅 (dates uncertain), *Guanzhong-chu chanjing xu* 關中出禪經序 (Preface to the Meditation Manual Translated in the Guanzhong Area) included in *Chu sanzang jiji* 出三藏記集 (T55:65a19-b21 [No. 2145]), Kumārajīva excerpted relevant passages from several Indian meditation manuals⁽²⁾ and compiled them into this single work.⁽³⁾ The result was a well-organized and straightforward guide to meditation, which was widely read in China.

According to *Sitting Meditation Manual*, when a new disciple comes to a master, the master must determine the newcomer's temperament before assigning a suitable method of practice. To help the master's observation, *Sitting Meditation Manual* classifies the practitioners into five types and describes the features of the first three in detail. Determination of the disciple's type also determines the appropriate practice. The correspondence between the types and methods of practice is shown in Table 1.⁽⁴⁾

As can be observed from Table 1, this classification is based on the predominant mental inclinations of practitioners. Among these five types, here I would like to focus on the first three, for which *Sitting Meditation Manual* gives detailed characterizations. As

stated above, these three types correspond to the three cardinal mental defilements, but they are not just part of a purely theoretical framework. The descriptions are very concrete and show significant similarities to the observations of a modern psychiatrist, Ernst Kretschmer (1888-1964).

Temperament Theory of Ernst Kretschmer

Ernst Kretschmer was a German psychiatrist. As a psychiatrist, when classifying temperament, he used the principal groups of psychoses as "guides" to the entanglements of the psychology of the individual (Kretschmer 1952, 197). In other words, he took the psychoses as more exaggerated and more overt expressions of tendencies found in average people and thus classified human temperaments according to the corresponding psychoses.

In the fully developed system of Kretschmer, human temperaments are classified into three basic types:⁽⁶⁾ cyclothymic, schizothymic, and viscous.⁽⁷⁾ The correspondence between the temperaments and the relevant psychoses is as shown in Table 2.⁽⁸⁾

One of the distinctive features of his theory is his claim that each of these psychoses/temperaments is correlated to a particular type of physique. Based on statistical data, Kretschmer maintains that these three types of temperaments are typically seen in certain types of physiques (Kretschmer 1952, 198). See Table 3.

Trying to find a correlation between physical features and personality or temperament was not a novel idea. It was a fairly common idea in Europe before

Table 1

Temperament	Practice
(1) 多婬欲人 Lust is predominant	不淨法門 Meditation on impurities ⁽⁵⁾
(2) 多瞋恚人 Anger is predominant	慈心法門 Meditation on friendliness
(3) 多愚癡人 Stupidity is predominant	思惟觀因緣法門 Meditation on dependent origination
(4) 多思覺人 Discursive thoughts (<i>vitarka</i>) are predominant	念息法門 Mindful breathing
(5) 多等分人 Equally [troubled with multiple problems]	念佛法門 Calling the Buddha to mind

Table 2

Temperament	Psychosis
Cyclothymic	Manic-depressive psychosis
Schizothymic	Schizophrenic psychosis
Viscous	Epilepsy

Kretschmer, and he attempted to give a scientific basis to this idea (Kretschmer [1936]1970, 3-4; Kagan 1989, 111-13). In his research, although he does take numerical measurements, he also emphasizes the importance of well-trained observation in his descriptions of human physique (Kretschmer [1936]1970, 9-11; Takuma 1967, 69; Kirikae 1985, 6). Perhaps for this reason, his study appears to the American readership to be based on subjective impressions and has not been widely accepted in the United States (e.g., Janis 1969, 649).

On the other hand, under Kretschmer's influence, the American psychologist W. H. Sheldon (1898-1977) placed more emphasis on numerical data and reached a similar conclusion on the correlation between physique and temperament (Sheldon 1940, 1942; Kagan 1989, 113-14). Although Sheldon's study is not free from criticism either, he is treated more seriously in the United States, and his conclusions are at least partly confirmed by other researchers (Janis 1969, 649-52).

In Japan, on the other hand, Kretschmer tends to receive more attention than Sheldon (e.g., Kirikae 1985, 101-6; Takuma et al, [1990]2003, 49-56). Kirikae (1985, 33-43) also points out that Kretschmer strongly influenced subsequent German psychiatrists such as H. Tellenbach and F. Mauz.

As a non-specialist in this area, I cannot judge the scientific validity of Kretschmer's argument. Nevertheless, since Kretschmer was undoubtedly a very keen observer of human nature, I believe that a comparison of his work with *Sitting Meditation Manual* is worthwhile.

As I have already mentioned, the classification of human temperament in *Sitting Meditation Manual* is

not simply a theoretical categorization of people into the framework of the three "mental defilements." Close reading of *Sitting Meditation Manual* gives me the strong impression that the descriptions in this text are based on very concrete observations of people.

For example, when *Sitting Meditation Manual* describes the "lustful person," it is not merely talking of somebody full of desire. This text is talking of a particular type of person, who is sociable, easy-going, talkative and emotionally sensitive.

This is almost exactly the same type of person whom Kretschmer discusses under the category "cyclothymic." As this type of person tends to have a strong attachment to the other sex, and as sexual desire is a main concern of Buddhism, whose goal lies in supramundane liberation, this type of person is called a "lustful person" in *Sitting Meditation Manual*. Lust, however, is not all that the text talks about. *Sitting Meditation Manual* even mentions some of the bodily features noticed by Kretschmer. Thus, it seems likely that *Sitting Meditation Manual* and Kretschmer are describing almost the same type of person.

A strong similarity is also apparent between the "stupid person" in *Sitting Meditation Manual* and Kretschmer's schizothyme, and, to a lesser degree, between the "resentful person" in the *Manual* and Kretschmer's viscous temperament. Thus, though the degree of agreement is not uniform, I would like to suggest the correspondence as shown in Table 4.

Now, I shall compare in more detail Kretschmer's descriptions and those in *Sitting Meditation Manual*. As indicated in Sengrui's preface, this portion of *Sitting Meditation Manual* is based on Saṅgharakṣa's **Yogācārabhūmi* (*Xiuxing daodi jing* 修行道地經, T15:181c-230c [No. 606]), and thus these two sources

Table 3

Temperament	Physique
Cyclothymic	Pycnosomatic (fat and round) type
Schizothymic	Leptosomatic (thin) type
Viscous	Athleticosomatic (muscular) type

Table 4

<i>Sitting Meditation Manual</i>	Kretschmer
Lustful person	Cyclothymic temperament
Resentful person	Viscous temperament
Stupid person	Schizothymic temperament

largely agree.⁽⁹⁾ Perhaps because *Sitting Meditation Manual* was translated later than the time when Saṅgharakṣa's **Yogācārabhūmi* was translated into Chinese (in the 3rd century), *Sitting Meditation Manual* is in general more straightforward and easier to follow. Therefore, in principle I quote from *Sitting Meditation Manual*. However, since some descriptions are found only in Saṅgharakṣa's **Yogācārabhūmi*, I have at times cited from this text in the left columns of Tables 5-7 to supplement the descriptions in *Sitting Meditation Manual*.

All reference numbers in parentheses in the left column after the Chinese quotations refer to the page, column and line numbers of the Taisho Buddhist Canon, vol.15. All the quotations from Saṅgharakṣa's **Yogācārabhūmi* are marked as "YBhS." Unmarked quotations are from *Sitting Meditation Manual*. The English translations of *Sitting Meditation Manual* in the left column are in principle quoted from Yamabe and Sueki 2009. The references are to the page numbers of this book. In a few occasions, I have slightly changed the translation, in which case I have added "cf." in front of the page number.

Quotations from Kretschmer appear in the right columns of the tables. For each of the three temperaments, I have first cited descriptions of physical features, then the corresponding mental features. Unmarked reference numbers in the right column refer to page numbers in Kretschmer 1952. Quotations from Kretschmer [1936]1970 are marked as "PC" (= *Phy-*

sique and Character).

Although Kretschmer gives several subtypes for each of these temperaments, I have ignored the differences among these subtypes and cited freely from the various subtypes of each of the basic three temperaments. I believe this is permissible for the present purpose since the intention of this paper is to show the overall agreement between Kretschmer and Buddhist psychology. In addition, because, as seen above, Kretschmer considers the three types of psychoses to be exaggerated manifestations of the three kinds of temperaments, his observations are largely directed to people with psychoses. Accordingly, it should be noted that many of the quotations from Kretschmer's works in Tables 5-7 directly concern psychoses, even though my intention is to discuss people's temperaments in general.

Obviously, we cannot expect Buddhist psychology and a modern psychological system to agree in every detail. For the purposes of this paper, I think it is sufficient to show the general agreement between the two models.

The Lustful Person and the Cyclothyme

I shall first compare the "lustful person" and the cyclothyme.

Table 5 amply shows that there are extensive similarities between *Sitting Meditation Manual* and Kretschmer. Of course, as I have mentioned above, Kretschmer's observations and those of *Sitting Medi-*

Table 5

Lustful Person	Cyclothymic (Pycnosomatic) Person
顏色和悅 (271a10) "His countenance is joyful" (p. 7)	usually a fresh complexion. (198) the colour of the face in the case of circulars is generally red (PC 64)
身體細軟不堪寒苦 (271a19-20) "His body is slender, soft, and cannot endure the suffering of coldness." (p. 8)	The skeleton is rather delicate, the musculature soft (198)
薄膚細髮 (271a21) "The skin and hair are thin." (p. 8) 頭髮稀疏 (271a29) "His hair is scarce." (p. 8)	Pycnosomatics have as a rule soft, thin, receding hair, and have a tendency to premature baldness (199)
多皺 (271a21) "There are many wrinkles" (p. 8)	In old age The skin is loose and flabby. (PC 34)
少於瞋恨亦少愁憂 (271a10-11) "He has little anger and little distress." (p. 7)	there is no internal antipathy, no hostile turning away from human society, to be found in them (PC 129) but for that reason he bears no malice; lying in wait, intrigue, and brooding, are foreign to him (PC 131)

<p>多能技術好聞多識 (271a11) “He is skilled in many things, willing to learn, and knowledgeable.” (p. 7)</p> <p>所見淺近 (271a18) “His view is superficial” (p. 8)</p> <p>聞事速解 (271a24) “When he hears of a situation, he quickly understands what has been done.” (p. 8)</p>	<p>The perception is of lightning quickness, and remarkably extensive, not going very deep, but embracing an amazing variety. (<i>PC</i> 137)</p>
<p>乍驚乍懼志如獼猴。所見淺近作事無慮。 (271a18) “Easily surprised, easily afraid, his mind is like a monkey. His view is superficial, and he is thoughtless in his actions.” (p. 8)</p>	<p>Here come out particularly clearly the hypomaniac's lack of system, the way in which he is conditioned by the moment, his childlike abandonment to any impression that is fresh in his mind, to any new idea, the want of judgment, insight, and arrangement, and the consequent lack of construction and absence of guiding ideals; abnormal liveliness of interest combined with very little tenacity. (<i>PC</i> 137)</p>
<p>善能談論 (271a11-12) “He . . . is good at talking.” (p. 7)</p>	<p>They feel the necessity to speak out. (<i>PC</i> 132-33)</p>
<p>好結親友不意獨處 (271a17) “He likes to associate with close friends and does not like solitary places.” (p. 8)</p> <p>多有朋友 (<i>YBhS</i> 192c14) “He has many friends.”</p>	<p>they are of an open, sociable, naturally direct, kindly nature. (205) He likes meeting any new person and is at once his friend. (<i>PC</i> 123)</p>
<p>意自莊飾 (271a16) “He likes ornamenting himself.” (p. 8)</p>	<p>He is elegantly dressed, and scented (<i>PC</i> 142)</p>
<p>愛著文頌 (271a11) “He loves verse.” (Cf. p. 7)</p> <p>好觀綵畫 (271a16) “He likes . . . looking at paintings.” (p. 8)</p>	<p>His taste in verse and pictures is somewhat loud. (<i>PC</i> 142)</p>
<p>多畜妻妾 (271a9) “He . . . has many wives and concubines.” (p. 7)</p> <p>心在房室 (271a12) “His mind is attached to bedchambers” (p. 7)</p> <p>渴欲女色 (271a13) “He lusts for women.” (p. 7)</p> <p>欲火熾盛 (271a15) “The fire of lust is vehement.” (p. 8)</p> <p>眼著色欲 (271a27) His eyes are attracted to sexual desire” (p. 8)</p>	<p>A tendency to a certain materialism, to enjoyment, love, eating and drinking (<i>PC</i> 133) the sexual impulse is . . . an important ingredient of the total temperament . . . In the hypo-maniac, they [=sexual impulses] are generally notably strong, but in those whose affectivity is of medium sensitivity, and even deep down in the depression region, we often find a strength of impulse which is over the average. (<i>PC</i> 91)</p>
<p>意啼意哭 (271a19) “He likes crying and wailing.” (Cf. p. 8)</p>	<p>tears come easily to his eyes (<i>PC</i> 131)</p>
<p>少得大喜少失大憂 (271a20-21) “When he obtains a little, he is greatly pleased. When he loses a little, he is greatly distressed.” (p. 8)</p>	<p>men of this kind have a soft temperament, which can swing to great extremes. . . . namely between cheerfulness and unhappiness. (<i>PC</i> 130)</p>
<p>易阻易悅不能忍事 (271a20) “He is easily blocked, easily pleased, and cannot forbear difficulties.” (p. 8)</p>	<p>he can't get over even quite little things, and he grieves longer and deeper than other people over sad situations. (<i>PC</i> 130) but in them we do not find to a high degree that hard, all-absorbing power of action . . . which remains steadfast to its aim (<i>PC</i> 134)</p>
<p>心多柔軟能有憐愍 (271a13-14) “The mind is mostly tender and is compassionate.” (p. 8)</p> <p>意行施惠接引善人 (271a26) “He likes to practice generosity and to receive good people.” (p. 8)</p>	<p>the overwhelming joy in giving presents and causing pleasure to other people. (<i>PC</i> 133)</p>

tation Manual do not agree in every detail, but it seems evident that they are observing and trying to describe basically the same type of person from slightly different perspectives.

The Stupid Person and the Schizothyme

The next target is *Sitting Meditation Manual*'s

“stupid person” and Kretschmer’s schizothyme. In this case, both *Sitting Meditation Manual* and Saṅgharakṣa’s **Yogācārabhūmi* say little about the physical construction. Thus, a substantial comparison of the physical attributes is not possible. However, comparison of the psychological attributes between the two is worthwhile because there are significant similarities

Table 6

Stupid Person	Schizothymic (Leptosomatic) Person
面色憔悴。(YBhS 193a28) “His countenance is wearied.”	while that [colour of the face] of the schizophrenes of all groups is mostly pale. (PC 64)
多疑多悔 (271b19) “He doubts much, regrets much” (p. 9)	frequent indications of nervous distrust. (PC 171) internally she was very susceptible, and had a tendency to distrustfulness. (PC 190) Cf. she was . . . so considerate that she would beg a person’s pardon a hundred times if she thought she had injured him by any word she had spoken. (PC 190)
作事猶豫 . . . 若有急事。不能自理 (YBhS 193b1- 2) “Hesitant in actions. . . If there is an emergency, he cannot manage by himself.”	the indolence, the emotional dullness, and the lack of spontaneity come into the foreground of the picture (PC 171) The essential quality of the ‘lame’ is that he can stand there with a puzzled face and hanging arms, like a note of interrogation, in a situation that would electrify even one of the ‘comfortables’. (PC 170) Everyone was exasperated by his slowness and fussiness. (PC 186)
自滿難屈憍慢難受 (271b19) “He is satisfied with himself and difficult to convince. He is [also] arrogant and does not accept [good advice].” (pp. 9-10)	the rigid maintenance of a psychic course once it has been taken (207) one usually takes them for proud, when they are only timid (PC 170) occasional obstinacy (PC 172) the emotional attitude of unshakably satisfied, autistic peace of mind (PC 172) “I stand fixed upon a spiritual basis.” “Spiritually, I am completely conscious.” (PC 201)
畏處不畏。樂處而憂憂處而喜。悲處反笑笑處反悲。(271b27-28) “He is not afraid in fearful situations. He is distressed in pleasant situations and is pleased in distressing situations. He laughs in sad situations and is sad in laughable situations.” (p. 10)	Schizothymes, on the other hand, frequently show psychomotor peculiarities, especially in the sense of inadequate correspondence between psychic stimulus and motor response (204-5) But when the psychic expression does come to the surface in the ‘lame’, it is not always precisely adapted to the stimulus, or else it lags behind, until a time when it is no longer suitable. (PC 170)
多師輕躁無羞搪突。作事無慮反教渾戾。(271b20-21) “He shamelessly and rudely bustles about to many masters. He is thoughtless in his behavior, resists teachings, and is crooked.” (p. 10)	many a schizoid behaves so oddly, vaguely, opaquely, and strangely, or so whimsically, intriguingly, and even maliciously. (PC 163) quite often surprisingly reckless in their behaviour, or clumsy in their movements. (PC 170)
愛樂冥處。(YBhS 193a29) “He likes somber places.”	they close the shutters of their houses, in order to lead a dream-life, fantastic, ‘poor in deeds and rich in thought’ (Hölderlin) in the soft muffled gloom of the interior. (PC 161)

常喜獨行。(YBhS 193b1) “He always likes going alone.”	They seek loneliness (PC 161) Autism, regarded as a symptom of the schizoid temperament (PC 161)
眼目不視眴 (YBhS 193b15) “He does not turn his eyes [to the objects].”	peeping distrustfully sideways out of half-sunken eyelids (PC 163)
常而閉目面色憔悴。.... 數自歎息懈惰無信。(YBhS 193a28-29) “His eyes are always closed, his complexion wearied. . . . He often sighs by himself and is lazy and distrustful.”	They are men who have a continual psychic conflict, whose life is composed of a chain of tragedies, a single thorny path of sorrow. (PC 167) Schizoids are very often depressed. (PC 168) one finds among schizoids those constitutionally depressed persons (PC 172)
被服弊衣身體多垢。(YBhS 193b3-4) “His clothes are shabby, and his body is full of dirt.”	This inner blunting . . . may be found . . . in surprising carelessness, and even in neglect of clothes and home. (PC 173)

between them.

Here again, *Sitting Meditation Manual*, like Saṅgharakṣa's *Yogācārabhūmi*, is not merely describing an intellectually disoriented person. *Sitting Meditation Manual* is describing a particular type of unsociable, pessimistic, doubtful and less dexterous person. This person appears identical to what Kretschmer calls the schizothyme.

For this type, Kretschmer focuses on an intellectually talented subgroup because one must depend largely on the autobiographical writings of talented schizothymes owing to the difficulty for an observer to understand the internal mental activities of this type (Kretschmer [1936]1970, 150). On the other hand, *Sitting Meditation Manual* seems to put emphasis on intellectually untalented people. But if Kretschmer saw the “deluded person” of *Sitting Meditation Manual*, I believe he would definitely classify that person as schizothymic.

The Resentful Person and the Viscous Temperament

Finally, I would like to discuss *Sitting Meditation Manual*'s “resentful person” and Kretschmer's viscous temperament. Kretschmer added this third type of temperament to his system only at a relatively late stage of his research,⁽¹⁰⁾ and apparently he did not pay as much attention to it as to the previous two temperament types. Accordingly, his description of this temperament is not as rich as his descriptions of the other two.

Consequently, I cannot indicate too many similar points between *Sitting Meditation Manual* and Kretschmer concerning this type. Nevertheless, it is noteworthy that one can again see strong similarities between physical attributes as described in *Sitting Meditation Manual* and in Kretschmer's athleticosomatic, as shown in Table 7.

In this table, regarding *Körperbau und Charakter*,

Table 7

Resentful Person	Viscous (Athleticosomatic) Person
肩胸殊大廣額齊髮。(271b16-17) “His shoulders and chest are beautifully large, his forehead wide, and his hair neat.” (p. 9) 廣肩方額。(YBhS 193a15) “Broad shoulders and a square forehead.”	a broad sideways-projecting shoulder-girdle. . . . The skeleton is massive, especially the shoulder-girdle and the extremities (199)
多於筋力。(271b16) “His muscle power is strong.” (p. 9)	the musculature which is covered by elastic, lean skin is powerfully developed. (199)
身體長大肥項大頭 (YBhS 193a14-15) “His body is tall and large; his neck is thick and his head large.”	The height lies above the average; length measurements of over 180 cms. are not rare. (PC 26) The solid long head is carried upright on a free neck (PC 26) The long and powerful neck carries a high, compact head (199)

顏貌毀悴皺眉眊眊。(271b6) “His face appears exhausted, and he looks around with a furrowed brow.” (p. 9)	The [face] colour is generally pale. The bony relief has in many cases a plastic appearance, which can be easily observed on account of the pad-like shading of the bony supra-orbital arch. (PC 49)
能忍衆苦 (271b4-5) “He can endure suffering.” (p. 9)	Die Neigung zur Perseveration erscheint bei den Athletikern von allen Typen am stärksten. (KC 217) “The inclination to perseverance comes out most strongly in all types of athleticosomatics.” dem gesteigerten Beharrungsvermögen (KC 220) “the high ability of perseverance”
卒暴懷忿 (271b4) “He is impetuous and harbors resentment.” (p. 9)	Der relativ noch häufigste aktive Affekt ist die explosive Zornmütigkeit. (KC 210) “Still relatively the most frequent active emotional state is the explosive rage.”
難可傾動 (271b8) “He is hard to move.” (p. 9) 譬如師子不可屈伏。(271b12) “He is like a lion who cannot be subdued.” (p. 9)	Der temperamentmäßige Grundzug, auf den man alle diese Beobachtungen bringen kann, ist der einer großen Tenazität. (KC 219) “The temperamental main feature . . . is that of great tenacity. The feature . . . is tenacity. . . . his stability of temperament favours strength of character and imperturbability and calmness in a tight corner, when more nervous and hot-headed individuals would become ‘jumpy’. (208)

I can cite only the German original (marked by “KC”) for the “viscous” temperament.⁽¹¹⁾ The English translation is mine.

Again, the emphases of *Sitting Meditation Manual* and Kretschmer are slightly different. As the heading suggests, *Sitting Meditation Manual* emphasizes the indignant aspect of this type, whereas Kretschmer puts more emphasis on the stable nature of this temperament. Nevertheless, *Sitting Meditation Manual* also mentions the stable aspect, as shown in Table 7 (“unshakable,” “invincible”). In this case also, I think *Sitting Meditation Manual* and Kretschmer are describing basically the same type of person.

Concluding Remarks

I believe that the discussion above clearly demonstrates the overall similarity between *Sitting Meditation Manual* and Kretschmer regarding the temperament theory. Before closing this article, I would like to discuss briefly the significance of these similarities.

Obviously, it is impossible for Kretschmer to have influenced *Sitting Meditation Manual* since it predates him. Therefore, the only possibility is that *Sitting Meditation Manual* influenced Kretschmer. However, this is an unlikely scenario.⁽¹²⁾ The similarity between the two theories of temperament would be

purely coincidental. This coincidence, nevertheless, seems to reveal the universal nature of human intuition concerning temperament. Of course, one should resist stereotypic classification of people’s temperaments merely based on their externally observable features. All people are unique, and individual in-depth observation is required before saying anything about their personality. On the other hand, as I have mentioned at the outset of this paper, many people seem to have felt that human temperament can be roughly classified into a few basic types.⁽¹³⁾ Perhaps it was this type of intuitive observation that Buddhist texts presented from their religious, liberation-oriented perspective, and that Kretschmer systematized from his psychiatric point of view.

I have already stated that, as a humanities student, I cannot judge the validity of Kretschmer’s theory from a natural scientific point of view. Nevertheless, it seems doubtless that he was a very keen observer. On the Buddhist side also, the highly empirical nature of the Buddhist discussions of temperament has become apparent from the foregoing discussion. I have the strong impression that the temperament theory found in *Sitting Meditation Manual* and other cognate Buddhist texts was not based merely on doctrinal speculations. Presumably it was the result of many

Buddhist masters' observations of their disciples. If this is true, these classical Buddhist texts are still significant to a modern audience.

ABBREVIATIONS

- PC *Physique and Character*. See Kretschmer [1936]1970.
 KC *Körperbau und Charakter*. See Kretschmer 1951.
 T The Taishō Edition of Chinese Buddhist Canon (*Taishō shinshū daizōkyō* 大正新脩大藏經).
 YBhS *Xiuxing daodi jing* 修行道地經 (=The **Yogācārabhūmi* of Saṅgharakṣa, T15:181c-230c [No. 606])

NOTE

- (1) The underlying Sanskrit word *dveṣa* means “hatred,” but the standard Chinese equivalent 瞋 means “anger.” Since the primary sources I use in this article are Chinese, here and below I follow the Chinese interpretation.
- (2) According to Sengrui, *Sitting Meditation Manual* is based on meditation texts by Upagupta, Pārśva, Vasumitra, Kumāralāta, Āśvaghōṣa, Saṅgharakṣa, and Saṅghasena.
- (3) For the content and textual background of this text, see Yamabe and Sueki 2009, xiii-xviii.
- (4) *Sitting Meditation Manual*, T15:271c2-5; Yamabe and Sueki 2009, 10. In this table, for the sake of better readability, I have slightly changed the English expressions I used in Yamabe and Sueki 2009, 10. Similar classifications of practitioners are found in other Buddhist texts as well. The aforementioned preface by Sengrui (T55:65b3-4) indicates that this portion of *Sitting Meditation Manual* was based on Saṅgharakṣa's meditation manual. Indeed, we can find fairly similar description in *Xiuxing daodi jing* 修行道地經 (Saṅgharakṣa's **Yogācārabhūmi*, T15:192b28-193c1 [No. 606]). In addition, *Shun zhengli lun* 順正理論 (*Nyāyānusāra*, T29:644c7-245a19 [No. 1562]) contains a close parallel. *Śrāvaka bhūmi* (Taishō Daigaku Sōgō Bukkyō Kenkyūjo Shōmonji Kenkyūkai ed., 2:24-29) and *Visuddhimagga* (Warren and Kosambi eds., §§87-95) also have relevant descriptions. I shall discuss these textual issues in a separate paper.
- (5) I.e., meditation on the impurities in one's body and on a decomposing corpse.
- (6) Originally his system included only the first two types, and the last type was added at a later stage of his research. See n. 11 below.
- (7) The original German expression is “die viskösen Temperamente” (Kretschmer 1951, 215, etc.). E.B. Strauss, the English translator of *Medizinische Psychologie*, translates it as “collo-dethyme” because, in his opinion, “‘viscous’ in English sounds slightly ridiculous” (Kretschmer 1952, 76, n. 1 [translator's note]; see also Kirikae 1985, 104-5). This may be true. However, “collo-dethyme” is a highly technical term, which I cannot find in any English dictionary at hand, even in the *Oxford English Dictionary* (2nd ed. on CD-ROM, version 4.0). Therefore, in this paper I use the word “viscous,” which is certainly easier to understand.
- (8) This table is based on Kretschmer 1952, 197, but see n. 7

above.

- (9) See n. 4 of this paper.
- (10) See n. 7 and n. 11 of this paper.
- (11) Originally Kretschmer classified the human temperament into two types: cyclothymic and schizothymic. Though the “athletic” type of physique was within the scope of his discussion from early on, the third temperament was introduced by Kretschmer and Enke 1936 and was added to *Medizinische Psychologie* in its 5th. ed. (1939; see Kretschmer 1955, IV). Since the English translation of this book (Kretschmer [1936]1970) was based on the 10th German edition, I can cite this English version. The third temperament was also added to his *Körperbau und Charakter* in its 5th ed. (1939; see Kirikae 1985, 101). As the German original of this book I have used is the 20th ed. (1951), it has a chapter on this temperament, but the relevant chapter does not appear in the 2nd English edition based on the 2nd German ed. (1922). So, regarding the viscous temperament, I can cite only the German original of this book. Note that the “athleticosomatic” was already discussed in the 2nd German edition, from which the 2nd English edition was translated. Thus, regarding the physique I can quote from this English version (PC).
- (12) To the best of my knowledge, Kretschmer does not mention any Buddhist text in his books. Moreover, *Sitting Meditation Manual* was not translated into any Western language in his day, and an abridged French translation of Saṅgharakṣa's *Yogācārabhūmi* by Paul Demiéville skips the relevant portion (Demiéville 1954, 403-4).
- (13) In this regard, one might also refer to the model of four temperaments of the traditional humorism, which was postulated by Hippocrates (around 400 BCE) and Galen (129-99) and remained influential in Europe for a long time. According to Peter F. Merenda 1987, the four-factor theory of temperament even influenced some psychologists in the 20th century. In this theory, human temperaments are classified into four types (sanguine, melancholic, choleric, phlegmatic) corresponding respectively to the four humors, or bodily fluids (blood, black bile, yellow bile, phlegm). It is noteworthy that each humor is associated with some bodily features or symptoms. See Ordranax 1871, 117-23. Perhaps sanguine is comparable to Kretschmer's cyclothymic, choleric to viscous, and melancholic to schizothymic. I thank one of the anonymous reviewers for drawing my attention to this point. I regret I cannot fully explore this direction due to time constraints, but this point certainly deserves more careful examination in the future.

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