Selected Works of D. T. Suzuki, Volume III

Comparative Religion

Volume Editors

Jeff Wilson and Tomoe Moriya

General Editor

Richard M. Jaffe

Published in association with the Buddhist Society Trust

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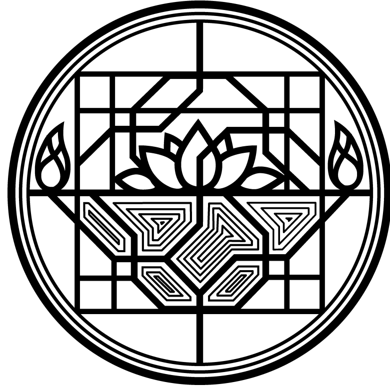

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Volume III

To do good is
my religion
The world is my home

Daisetz

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Tomoe Moriya

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I dedicate this volume to my wife and children, whose love and support make all of my work possible.

Jeff Wilson

INTRODUCTION

This is the third volume in University of California Press's *Selected Works of D. T. Suzuki,* under the series editorship of Richard Jaffe. Volumes 1 and 2 deal with Suzuki's writings on, respectively, Zen and Pure Land Buddhism, the two major traditions with which he is most famously associated. For volume 3, we have decided to present a wide-ranging selection of letters, essays, and lectures—some of them translated into English for the first time—that illustrate Suzuki's encounters and opinions about religion more generally. These fall into two basic, sometimes overlapping categories. First are writings that exemplify his opinion on religion as a phenomenon. These include texts wherein Suzuki comments on "the times," as they reveal his perspective on philosophical issues. Second are texts that display his ideas of or experiences with non-Buddhist religions. Christianity is the most frequently encountered of these traditions, but we have also collected representative writings by Suzuki that discuss Shinto, Confucianism, Daoism, Islam, and more. His method was frequently comparative, bringing his topic into conversation with some other phenomenon (usually Buddhism, especially Zen or Pure Land) in order to tease out the points he wished to make. Thus readers will find much discussion of Buddhism in this volume.

Readers who are familiar with Suzuki's works in both English and Japanese often notice that he dealt with different topics depending on which language he wrote in. Particularly in his English writings, Suzuki frequently discussed Christianity in comparison with Zen Buddhism.[1] One reason for this is that the vast majority of his English-speaking potential readers were Christians or were raised in a culture whose dominant religion was Christianity, and thus he used comparisons with Christianity to make Buddhism more intelligible to them. Moreover,

Suzuki scrutinized Christianity in light of his own evolving concept of religion, which it is important to analyze historically, and he introduced Christian mystical traditions to Japanese Buddhist circles by translating the works of the peculiar philosopher Emanuel Swedenborg into Japanese and frequently referring to the German theologian Meister Eckhart in his essays. Readers of the other volumes in this series can note the evolution of his thoughts about Buddhism; in this volume, we can observe a parallel evolution in his ideas concerning Christianity over the course of his life. We refer readers to the previous two volumes, especially Jaffe's introduction to volume 1, which contains significant biographical information about Suzuki and explores recent shifts in scholarship on him. In this volume's introduction, we discuss how Suzuki's encounters with non-Buddhist religions, especially Christianity, influenced his appreciation of religion, and uncover how he tried to enhance the concept of religion as a whole.

MOVEMENT AND ENCOUNTER

D. T. Suzuki's life can be charted largely through the concepts of movement and encounter—especially travel through the foreign and encounter with the other. In this he was the quintessential modern: a man on the move, propelled across oceans and even vaster cultural gulfs by forces originating far from his rustic birthplace, and also seeking out the other, in many ways as a means of better expressing or understanding the self. But while journeys change the traveler, Suzuki was an unusual sort of itinerant, for he also changed the strange new worlds that he encountered. Jack Kerouac, Carl Jung, Erich Fromm—so many people told stories of the transformative effect of their encounter with Suzuki that the researcher cannot be allowed to overlook this fundamental aspect of his legacy. Through these people and other channels, Suzuki made his impact on North Americans, Europeans, Asians, and others, helping to initiate wide-ranging changes in religion, psychology, literature, and more.

To be clear, in this volume of *The Selected Works of D. T. Suzuki* we do not seek to praise Suzuki or to condemn him. He has been the object of much scholarship and semischolarship—especially, at first, approbation, and later a revisionist turn with more critical, at times harsher, analysis. We assert neither that he was a positive nor that he was a negative figure in history—rather, it is our observation that he powerfully influenced a variety of spheres and that this influence can be more fully considered by attending to how he encountered, understood, and depicted various religious and ideological systems. The typical focus on Suzuki's Buddhist activities often obscures this facet of his experience. Yet that work of travel and encounter with non-Buddhist religions was present from very early in his career as a scholar. It was Daoism—not Buddhism—that brought Suzuki to the West, and from there to eventual international stature, as he left Japan for Chicago in 1897 in

order to assist Paul Carus in translating the *Daodejing*.[2] As he described it, "Carus decided to translate Laozi's *Daodejing* into English but could not find anyone in America who could read the text well. Shaku Soen asked me if I would like to go to America for this purpose, and so, through this connection, I went to the United States. . . . Poverty forced me to remain at Carus's publishing company, helping out in various ways in the editorial department. One year grew into the next and I wound up staying in America for more than a decade."[3]

Without that initial comparative religious work for Carus, it is unlikely that Suzuki would have become the famous figure that he did. For those who study Buddhism—with which Suzuki is most commonly associated—observing him journeying and encountering other religions like an *unsui,* a freely traveling practitioner of Zen, can be fruitful, since it is in these moments that we may often discern how he constructed and displayed Buddhism. At the same time, Suzuki's work as a scholar of comparative religion will be of interest to those who work in that field and to those who specialize in the specific traditions that he encountered and analyzed, such as Christianity and Confucianism.

What are some of the representative encounters that defined Suzuki's life? The spiritual encounter with the modernist Zen master Sōen; the intimate encounter with the American Theosophist Beatrice Erskine Lane; the intellectual encounter with the maverick religious philosopher Carus; the interreligious encounter with the famed convert and Catholic monk Thomas Merton; the imaginative encounter with the works of the visionary Christian prophet Swedenborg; the interdisciplinary encounter with the Swiss psychoanalyst Jung; the countercultural encounter with the Beat poet Jack Keroauc; and the complex encounter with American concepts and stereotypes of "the East" via the pages of the *New Yorker, Vogue, Time,* and other media. In many cases, these encounters with Suzuki also influenced these interlocutors and the traditions they represented. Along with these famous persons, Suzuki met countless other individuals and audiences during his many decades as a public intellectual.

The historian Jane Naomi Iwamura has pointed out how Suzuki's image and physical presence acted as powerful signs to Westerners. As she explains, "Suzuki served as a *figure* through which Zen Buddhism was made accessible to a wider English-speaking audience. Although the two—Zen Buddhism and D. T. Suzuki—are often taken as distinct forces, I would argue that they symbiotically worked together to shape an American conception of Zen. In this scenario, Suzuki is not viewed as simply a 'cultural ambassador' or 'translator' of the larger tradition, but as the embodiment of that tradition—the *icon* through which Zen Buddhism achieved meaning for those in the West."[4] Suzuki's importance lay not only in his many writings that explained Buddhism and compared it with other religions, but in the fact of his frequent travels in the United States and other places, where non-Buddhists could meet him and thus encounter Zen Buddhism.

We can see this dynamic in the narratives of many who reflected on their meetings with him. For example, Merton, among the most famous of contemporary Christian writers during Suzuki's lifetime, described their encounter in this way:

> It was my good fortune to meet Dr. Suzuki and to have a couple of all too short conversations with him. The experience was not only rewarding, but I would say it was unforgettable. . . . One had to meet this man in order to fully appreciate him. He seemed to me to embody all the indefinable qualities of the "Superior Man" of the ancient Asian, Daoist, Confucian, and Buddhist traditions. Or rather in meeting him one seemed to meet that "True Man of No Title," that Zhuang Zi and the Zen Masters speak of. And of course this is the man one really wants to meet. Who else is there? In meeting Dr. Suzuki and drinking a cup of tea with him I felt I had met this one man. It was like finally arriving at one's own home. A very happy experience, to say the least. . . . But I did feel that I was speaking to someone who, in a tradition completely different from my own, had matured, had become complete, and had found his way.[5]

There was something transfixing for Merton in this encounter with Suzuki. He praises Suzuki while thoroughly placing him within a context of Asian motifs, so that Suzuki is understood through them and as embodying or personifying them. This meeting powerfully communicated to Merton the Christian that genuine sainthood, so to speak, is possible outside his religion. In moments such as this, the encounter with Suzuki was as much with the observer's ideas of Suzuki as with anything that he actually said or wrote. This doubleness, the meeting of both Suzuki the man and Suzuki the symbol, had multiple effects. For some, such as Merton, it led to or augmented fascination with Japanese culture, especially religion. It also helped to relativize one's own religious tradition. Merton continues:

> Speaking for myself, I can venture to say that in Dr. Suzuki, Buddhism finally became for me completely comprehensible, whereas before it had been a very mysterious and confusing jumble of words, images, doctrines, legends, rituals, buildings, and so forth. The greatest religions are all, in fact, very simple. They all retain very important essential differences, no doubt, but in their inner reality Christianity, Buddhism, Islam and Judaism are extremely simple (though capable as I say of baffling luxuriance) and they all end up with the simplest and most baffling thing of all: direct confrontation with Absolute Being, Absolute Love, Absolute Mercy or Absolute Void, by an immediate and fully awakened engagement in the living of everyday life. . . . The last words I remember Dr. Suzuki saying (before the usual good-byes) were "The most important thing is Love!" I must say that as a Christian I was profoundly moved. . . . One cannot understand Buddhism until one meets it in this existential manner, in a person in whom it is alive. Then there is no longer a problem of understanding doctrines which cannot help being a bit exotic for a Westerner, but only a question of appreciating a value which is self-evident.[6]

Merton's meeting with Suzuki provoked him to place Buddhism alongside the major monotheistic systems as a full member of an elite circle, "the greatest

religions." What had been opaque was now clear, not so much because abstruse doctrines had been elucidated, but because they had become irrelevant in the apparent example of a man who literally embodied them for Merton.

Merton's experience was hardly unique. As Erich Fromm put it, "Should I write about the effect his very presence had on me, on my wife, and on so many other friends and colleagues? . . . Undoubtedly whatever understanding of Zen we acquired was greatly helped not only by what Dr. Suzuki said or wrote, but by his being. If one cannot put in words what being 'enlightened' is, and if one cannot speak from one's own experience, Dr. Suzuki's person represented it. He himself, his whole being, was 'the finger that points to the moon.'"[7] In this way, Suzuki's movements in the West left a trail of transformation. For some, he and his Zen encouraged them to become involved to some degree in Buddhism. But for many others, such as Merton and Fromm, his effect was to cause them to return to their own religious and philosophical traditions with new eyes. They looked for elements there that might harmonize with Suzuki's presentation of Zen, examined how nondualism might operate in their own contexts, and refined their subsequent discussions of Christianity, psychology, or whatever their usual preoccupations might have been.

A MODERN BUDDHIST INTELLECTUAL

In a pattern not atypical for Japan, Suzuki spent his early years in a multireligious environment. His father, who died when Suzuki was just five years old, was a Confucian with family connections to Rinzai Zen Buddhism. His mother was involved with *hiji bōmon* (an unorthodox Jōdo Shin group that stressed secret teaching); Suzuki himself was initiated into this tradition while a child.[8] Interestingly, he was also exposed to multiple Christian traditions as a teen, during his first youthful wonderings about philosophy and religion. As he described many years later, "When I was about fifteen there was a missionary from the Orthodox Church in Kanazawa, and I remember him giving me a copy of the Japanese translation of Genesis in a Japanese style binding, and telling me to take it home and read it. I read it, but it seemed to make no sense at all. In the beginning there was God—but why should God create the world? That puzzled me very much."[9] Protestants had no better luck in wooing Suzuki. The following year, a friend converted to Christianity and began pressuring Suzuki to seek baptism.

> I told him that I could not be baptized unless I was convinced of the truth of Christianity, and I was still puzzled by the question of why God should have created the world. I went to another missionary, a Protestant this time, and asked him this same question. He told me that everything must have a creator in order to come into existence, and hence the world must have a creator, too. Then who created God, I asked. God created himself, he replied. He is not a creature. This was not at all a satisfactory

> answer to me, and always the same question has remained a stumbling block to my becoming a Christian.[10]

Such efforts failed, in Suzuki's retelling, because Christianity cannot satisfactorily deal with the issue of first causes that monotheistic creation raises. Many decades later, this was still a theme in Suzuki's interactions with Christians. His objections were not based solely on high philosophical objections, however. He also related how the latter missionary always carried a large bunch of keys. "This struck me as very strange. In those days no one in Japan ever locked anything, so when I saw him with so many keys I wondered why he needed to lock so many things."[11] In other words, Christian missionaries not only failed to deliver satisfying answers to basic questions but also seemed culturally odd, even alien, to the young Suzuki. This reaction contrasts with that of contemporary Japanese Christian converts, the majority of whom were raised in the *shizoku* (warrior family) class like Suzuki. Ultimately, in pursuing his questions he found Rinzai Zen—which, after all, was readily available and to which he had preexisting connections—more reasonable. That said, we should note that the degree of his interest and participation in Zen meditation and study was unusual for the Japanese laity.

When he was a young adult, Suzuki's alienation from Christianity grew, in part as a reaction to the arrogant and culturally imperialist attitudes and actions of foreign missionaries in Japan. He typically expressed this resentment as antagonism toward Christianity from a "scientific" and "rationalist" point of view, seeking to turn foreigners' racist assumptions about Japan and Buddhism on their ear, such that Christianity was revealed to be the inferior religion. Suzuki's "Christianity in Japan" (chapter 4 in this volume), written in response to a May 31, 1897, *New York Times* article on Christianity in Japan by John R. Mott (at the time the representative of the World's Student Christian Federation), reads, "Buddhism is in perfect accord with modern scientific thoughts, while Christianity is trembling with fear before the tribunal of reason." Suzuki wrote this just after his arrival in the United States to work under Paul Carus as an assistant at Open Court Publishing, and it was only natural for "Rationalist Suzuki,"[12] who in *Shin shūkyō ron* (A New Interpretation of Religion [1896]; see chapter 2) had comprehensively inquired into the "rational" elements in Buddhism, to make a rebuttal this way. Mott, in his newspaper article, had expressed satisfaction that the "rationalistic wave, which has done so much to chill the life and enthusiasm of the Japanese Church during the last few years, is receding. The ultra-rationalistic feeling which had handicapped aggressive missionary effort is giving way."[13] The "rationalistic wave" refers to the so-called liberal theology spread among Japanese Christians.[14] Suzuki held only "rational" religion, based on "scientific" observation, to be valid. In addition to the Confucian rationalism that was the norm for Meiji (1868–1912) intellectuals, his penchant for criticizing the concepts of the Trinity and the creator God, along

with organized religion, was partly rooted in anti-Christian and anti-Buddhist movements since the premodern period and his negative image of contemporary Buddhist clerics and organizations.

The late Edo period (1603–1868) witnessed various Buddhist priests, many from the Jōdo Shin sect, disseminating anti-Christian tracts that depicted the religio-political ambition of Western powers to colonize Asian countries. According to Kashiwahara Yūsen, the "trinity" of protecting the Dharma, protecting the state, and excluding Christianity from Japan characterized these xenophobic discourses.[15] They tried to refute the anti-Buddhist criticism of Confucian and Kokugaku (National Learning) scholars on the one hand and make Christians into scapegoats to parry these criticisms on the other. Such chauvinistic sentiments continued in the early Meiji period, with some changes, as Western civilization challenged Japan's traditional religious worldview and an anti-Buddhist drive (*Haibutsu kishaku,* "Abolish the Buddhas, smash [the teachings of] Śākyamuni") took away Buddhism's privileged status. It was therefore inevitable that Buddhist clergy would attempt to rearticulate the sociopolitical role of their religion in the new era. The impact of Western science was also significant, especially because it questioned the existence of such notions as heaven, hell, kami (deity), and Buddha.

As can be seen in the writings of Inoue Enryō (1858–1919), it was in vogue for Buddhist intellectuals to emphasize that Buddhism could be politically, socially, and morally effective in the promotion of patriotism.[16] However, his arguments were novel in drawing from Spencerian evolutionary theory to claim that Christianity is "against the truth," which its theology is insufficient to examine scientifically or philosophically.[17] Buddhism, according to Inoue, has both a "philosophical" and an "emotional" nature, which surpass Christianity and uncover the "truth" of the universe.[18] Suzuki's rationalist, anti-Christian discourses, therefore, were not so unique, although his criticism of Christianity was not directly linked to nationalism as in the case of Inoue.[19] The important thing to note is that Suzuki centered his criticism on dogmatic, ritualistic attitudes in organized religions, including even Buddhist ones. Perhaps the only group exempt from his criticism was the Unitarians, who later collaborated with the Shin Bukkyōto (New Buddhists). The young Suzuki met with Unitarian missionaries in Japan and contributed pro-socialist and other articles to the Japanese Unitarian journal *Rikugō zasshi,* for which quite a few Buddhists and socialists wrote, on such topics as the roles of religion in society and social critique.[20]

Throughout its history, Buddhism has evolved with multilateral waves of reforms and reactions that have resulted in the rise of important thinkers and the growth of numerous schools and sects. In the case of modern Japan, it is noteworthy that lay Buddhists critiqued the doctrines of the respective schools and the backwardness of the contemporary clergy. In 1899, a group of young lay and ordained Buddhists founded what would become the Shin Bukkyōto Dōshikai (New Buddhist Society),[21]

which Suzuki joined as a dedicated member. The society was contemporary with the Kōkōdō, a religious circle founded by a Jōdo Shin scholar, Kiyozawa Manshi (1863–1903), and his students; however, unlike Suzuki's lifelong friend Nishida Kitarō (1870–1945), who revered the Pure Land philosopher, Suzuki seems to have kept himself away from Kiyozawa's version of Pure Land Buddhism.

Interestingly, the young Suzuki also directed his criticism at the Buddhist clergy, especially those of the Jōdo Shin sect. This was less pronounced in his English essays than in his Japanese ones (e.g., *Shin shūkyō ron*), in which he claimed the clergy took refuge in magnificent temple buildings and disseminated outdated myths while chanting *Namu-amida-butsu* without reflecting on the meanings of doctrines. His arguments somewhat resemble the modernist criticism of religion in Japan by Fukuzawa Yukichi (himself a Jōdo Shin lay Buddhist with close ties to the Unitarian and Anglican missionaries),[22] found in his well-known *Bunmei ron no gairyaku* (An Outline of a Theory of Civilization). However, we should also note that Suzuki described Buddhism as a religion of wisdom that is compatible with modern science and knowledge, and despite his critiques he received his own training in institutional settings and was devoted to his teacher.

Suzuki was not simply advocating a scientific, rationalist religion, and most important, his religious thoughts deepened over time. As Hashimoto Mineo aptly describes, Suzuki and Kiyozawa represented two different models for the "reconceptualization of Buddhism in the modern age." While Kiyozawa's exclusive, dualistic model was an "attempt of the subject to realize its mutual relationship with the Absolute (i.e., Amida Buddha)," Suzuki's nondualistic approach sought to uncover the "work of the Absolute to subsume the subject" through a "universal Buddhism" that demonstrated "the ultimate oneness of Zen and Pure Land teachings."[23] One could add Christian mysticism to this list as well.

As can be seen in his works in this volume, Suzuki criticized Christian theology that was based on a dualism between God and human beings, because the idea of the First Cause neglects the interdependence of all sentient beings and phenomena. In other words, he took issue with mainstream Christian theology, whose description of "religion" could not fully capture Buddhism, and he pointed out the importance of direct religious experience in lieu of sophisticated rituals and theological discussions on faith in the creator. And it was likely this question of religious truth that led Suzuki to discover a common ground from which to discuss "religion" using a more inclusive framework. In this sense, his experiences in America, including even his eventual rejection of the "religion of science" that Carus promoted,[24] were crucial.

ENCOUNTERING CARUS

While Suzuki was a critic of Christianity based on his experiences in Japan, we must acknowledge that Christianity had a significant influence on him during his

early years and that he continually sought out opportunities to interact with Christians and broaden his knowledge of different Christian (and semi-Christian) traditions. The thing to note, however, is that the Christianities that most interested him were nonmainstream from a dominant Western perspective. Just as Suzuki's presentation of Buddhism differed significantly from dominant modes of Buddhist understanding and practice in Japan (and elsewhere in Asia) and found appeal among seekers and liberals in the West, so too he seemed drawn to (and drawn into constant interaction with) forms of Christianity and related movements that actively pushed against commonly held opinions and practices in the West.

The first great example of this phenomenon was the influence of Paul Carus and his religion of science, which Judith Snodgrass has aptly described as "a post-Kantian Christian monism."[25] Carus, a German immigrant to the United States, had studied under Arthur Schopenhauer and achieved a PhD before moving to the Chicago area and taking the helm of the publishing ventures (two journals—*The Monist* and *The Open Court*—and Open Court Publishing) of the industrialist Edward C. Hegeler. As Snodgrass discusses, in Buddhism Carus found "a new vocabulary of concepts with which to articulate his religion of science,"[26] perhaps most importantly enunciated in his seminal work *The Gospel of Buddha*. This book "presented a selective retelling of the life of the Buddha to teach Carus's Christian monism."[27] Suzuki received a copy from his master, Shaku Sōen (a friend and correspondent of Carus's), who assigned him the task of translating it into Japanese. This Suzuki did, with the Japanese version appearing in 1895 as *Budda no fukuin*.

Suzuki's preface notes limitations of the work, but its influence on him was also undeniable. In 1896 he wrote to Carus that "I am now writing a booklet on religion as I understand it. What I am going to say is your philosophy plus Buddhism plus my own opinion. The amalgamation of the three will become the essential feature of my book. Our people are now suffering under the heavy burden of Materialism and Hedonism. Their indifference for *[sic]* religion in its new and high sense will be forcibly attacked in my book."[28] The "booklet" referenced here is *A New Interpretation of Religion* (*Shin shūkyō ron*), Suzuki's first important solo-authored work, published in Japanese in 1896 (for excerpts see chapter 2 in this volume). In his letter Suzuki may have been paying a compliment to the man who shortly became his most important patron and collaborator, yet we can also note the essential accurateness of his statement that *New Interpretation* is a mash-up of his and Carus's thought of the time.

Suzuki arrived in the United States in 1897, where he lived with and worked for Carus until 1908. He spent these years assisting with Carus's translations and publications, building his own corpus in English, and exploring the new religious and cultural worlds opened to him in America. In a letter dated September 14, 1897, he characterized how he was using his free time: "I spent every Sunday in visiting different churches since I came here, and I think if I can stay to have two or three more

Sundays, I will be able to be acquainted with Swedenborgian, Unitarian, Society of Friends and some other churches besides those I have visited already."[29] Here we can see Suzuki's eager pursuit of encounters with Christians in their own land, as well as his frank interest in nontraditional modes of Christianity. He indeed had many encounters with Swedenborgians, Unitarians, and Quakers (Friends) in the coming years. These relationships were of mutual impact and influence, as Suzuki spoke frequently to Unitarian and Quaker audiences at their churches and conferences and invested considerable time in translating Swedenborg into Japanese (see the discussion in the sections below).

Though Suzuki eventually moved in directions that took him away from Carus's philosophical views, he also learned from Carus the important strategy of a kind of *taiki seppō,* using elements from the host culture to express unfamiliar or radical ideas in relatively comfortable terms digestible by the target audience. Buddhism provided Carus with a conceptual vocabulary for expressing his Christian monism, which he did through the adept use of familiar methods and motifs: proof-texting, resort to King James language, selective attention to Christlike motifs in the Buddha's biography, and so on. Suzuki likewise used Christian terms to express Buddhist ideas to his audiences in the West, with gradually increased use of Chinese, Japanese, Sanskrit, and Pali words. We see this pattern, for instance, in an essay from his first sojourn in America, wherein he tried to explain Buddhist notions of Dharmakāya by substituting it for God: "The Dharmakaya is the reality that underlies all particular phenomena; it is that which makes the existence of individuals possible; it is the raison d etre *[sic]* of the universe. It may be compared in one sense to the Christian God and in another sense to the Vedantic Brahman or Paramatman. It is different, however, from the former in that it does not stand transcendentally apart from the universe, which is on the contrary a self-manifestation of the Dharmakaya."[30]

An excerpt from much later in his life illustrates the continuance of this approach in Suzuki's writings. Speaking to British Buddhists and sympathizers, he drew upon the very question of first causes that had so perplexed him in his initial encounters with Christianity:

> When we get to a certain age we ask where we came from, and Christians say that God created us. . . . If God created us, who created God? That is a natural question, but when that question is asked our way is generally to say that God created himself. There is no Creator, we cannot go any farther than God. . . . If God created the world and God is not created by anybody, God created himself, God is his own creator; in that case, what had God in his mind when he created this world? What is the purpose of this world? . . .
>
> Now when we talk of God's purpose in creating this world, we may say: "To build up the Kingdom of Heaven on this earth." If God had that notion when he created this world and if we had the Kingdom of Heaven on earth in actuality, what does it

> come to after all? If everything is so good, there would be no warfare, no anxiety, we should have real Paradise on earth; but do you think we should be happy? Happiness means that there is something which is not quite conducive to happiness, i.e., happiness always comes along with unhappiness. It is relative. We crave for happiness, but when we have it we are not satisfied with it, and we find that happiness is not so happy after all; and then we think of something happier. That is what drives us all the time.[31]

The final sentiment here is pure Buddhism—but the path that Suzuki takes to get there is the strategic employment of Christian terms and concepts. We can see that over his lifetime he became not only skilled at their use but also fully comfortable with this Christian-Buddhist idiom. Nor had Carus's monism completely dropped away. Suzuki concludes the same essay by stating, "Christians think that to identify this carnal body (to think we are carnal is already on the intellectual plane) with God is most sacrilegious as only Christ could be God, but when we ascribe divinity to Christ or God we must have something divine in us to say that. If there were nothing divine in ourselves, we could never talk about divinity."[32] This lingering monism perhaps connects back to Carus (it could also be described as vintage Emerson, another intellectual influence on Suzuki) but diverges by being expressed in a mode that Suzuki identified with mysticism rather than rationalism.

EVALUATION OF MYSTIC RELIGIONS

In spite of his early critical opinions on Christianity, Suzuki's later writings treated the religion, specifically its mystical form, more favorably. We have already seen that he was defensive toward Christian efforts in Japan but open minded (indeed, actively inquisitive) about Christianity when residing in the West. So some of his hostility was situational. Yet we can also detect a shift over time in his assessment of the value to be found in (certain) expressions of Christianity that goes beyond mere scholarly comparative interest. The questions thus arise: What changed the rational Buddhist's mind? And what convinced him to focus more on mystical religious experience?

Suzuki's February 20, 1898, letter to Nishida Kitarō reveals that they discussed the mystic element of various traditions in Franz Hartmann's work, although Suzuki found it unreasonable to uncritically mix contrasting and disparate experiences and thoughts under the heading of "mysticism."[33] Another turning point, as Thomas Tweed and Yoshinaga Shin'ichi have both shown, was meeting Albert J. Edmunds, a British American librarian who wrote extensively on Buddhism and Christianity in a comparative vein and, most important, led Suzuki to a deeper interest in Swedenborgianism.[34] Although Suzuki seems to have been aware of the name of Swedenborg prior to his departure for America[35] and, as we have seen, was interested in visiting Swedenborgian churches soon after his arrival, the

conditions were not ripe for him to recognize the full value of Swedenborgian mysticism until he befriended Edmunds in LaSalle, Illinois, in the summer of 1901. Edmunds, who had Quaker and Spiritualist as well as Swedenborgian connections, apparently explained Swedenborg in such a way that Suzuki was able to appreciate him as more than a curiosity. Suzuki had many opportunities to meet mystics and occultists in the United States. He attended sessions at Greenacre, a sort of spiritual retreat center established in Maine by Sarah Farmer, where he mixed with Transcendentalists, New Thought advocates, liberal Jews and Christians, Asian missionary advocates of reformed Hinduism and Buddhism, and Baha'is.[36] He spoke before Theosophist audiences and with American Buddhist groups, many of whom, as Tweed has demonstrated, had a mystical orientation.[37]

In 1902, Suzuki recommended *The Varieties of Religious Experience* by William James to Nishida and told him that he preferred James's appreciation of religious experience over Carus's intellectual approach.[38] Suzuki used this book as well as Rudolf Otto's *Mysticism: East and West* and Henri Bergson's *The Two Sources of Morality and Religion* as class textbooks at Ōtani University from the 1920s onward.[39] He further explained to Nishida that "what is necessary in the beginning, is an actual experience, concrete personal experience felt in the deepest recess of our consciousness. This mystic, uncommunicable experience once attained, you can give any explanation to it. . . . All subjective experiences are generally liable to be construed in any way the subject likes to have it." Even if philosophers might ridicule "our peculiar Dhyana experience," he continued, "[religion] is an expression of our innermost consciousness whatever that be."[40] Already in his *New Interpretation* Suzuki had discussed religious experience (though describing it as "religious mind"), but as a sort of evidence in a quasi-scientific mode. Now this newly expressed conviction led him away from the dissemination of rationalism or a scientific religion and provided guidance in his pursuit of the foundation of the religious experience common to both East and West. In a way, his search for modern expressions in English for illuminating the religious experience by referring to science, philosophy, rationalism, mysticism, or psychoanalysis was a result of the "frustration of being 'unskillful' [*dai-setsu*]"[41] that arose when he was unable to fully convey to Western sympathizers who were new to Buddhism what he called "prajñā-intuition" or the "pure experience" that occurs before conceptual "bifurcation."[42]

Given that his self-introduction to Carus included an intention "to visit as a Buddhist priest"[43] (which was never realized), Suzuki's lifelong writings and lectures can be interpreted as serving a similar function to that of a Buddhist missionary. One of his early essays for *Beikoku Bukkyō* (Buddhism in America), a Japanese-language journal of the Jōdo Shin–affiliated Buddhist Mission of North America, argued that the time was ripe for eastward transmission of Buddhism (*Bukkyō tōzen*) in the New World, which had already welcomed almost any kind of religion. In America, he continued, new denominations such as Mormonism

and Christian Science emerged, the Theosophical Society established its lodges in major cities, religious figures like John Alexander Dowie (1847–1907) and Swami Vivekananda (1863–1902) attracted many followers, and there were other "occult, spiritual" groups with "superstitious" tendencies.[44] Interestingly, while living in a country that guarantees freedom of religion, he concluded that "it would be a natural course to deterioration to let only one party prosper exclusively" in both the material and the spiritual world, and that Buddhism as a religion of "wisdom"—yet different from scientific intellectualism or philosophy—can offer an alternative to what he called "emotion-oriented" Christianity.[45]

Quoting Henry David Thoreau's journal reproduced in the *Atlantic Monthly* in 1905, Suzuki expressed his sympathy with what the Transcendentalist had written about Hindus (the young Suzuki included Buddhists as well): "The Hindoos *[sic]* are more serenely and thoughtfully religious than the Hebrews. They have perhaps purer, more independent and impersonal knowledge of God. Their religious books describe the first inquisitive and contemplative access to God; the Hebrew Bible a conscientious return, a grosser and personal repentance. Repentance is not a free and fair highway to God."[46] Perhaps influenced by his acquaintance with Edmunds, Suzuki now seemed to appreciate the nontraditional spiritual trend in the West that could be closely associated with Eastern religions.

One thing we can note is that Suzuki's transformation appears to have occurred in America and in encounter with Western religious thinkers. It was not necessarily a direct outgrowth of his Zen meditation experiences. According to him, his fundamental personal spiritual breakthrough (*kenshō*) came prior to his departure for the United States, while training with Sōen in Kamakura. Yet after this experience, which he contextualized in an individualistic, intuitive manner later in life, we find him enthusiastically championing "rational religion." Thus his later evolution toward the famous antidualistic, mystical Zen with which he is still associated was significantly impacted by his encounter with the West, not an automatic development of the first thirty years of his life, as a Japanese citizen or as a Zen practitioner.

MYSTIC TRADITIONS IN THE EAST AND THE WEST

Suzuki left the United States in 1908, but this in no way ended his encounters with other religions. He traveled to Paris to work on Buddhist texts stored there and then went to London, where he spent two months translating Swedenborg's *Heaven and Hell* into Japanese at the behest of the Swedenborg Society. He arrived back in Japan in 1909 and in 1910 published the first of his Swedenborg translations. In 1911 he married Beatrice Erskine Lane, an American with Theosophical and Baha'i connections and an interest in Christian Science, whom he had met in 1906 at one of Sōen's lectures.[47] In 1912 Suzuki was on the move again, traveling to England once more to discuss further Swedenborg translations. Along the way he took close note

of the various religions of Europe, as he wrote in a letter home to his wife: "We are about to go out and see more of Moscow. Last night we came home very late, as we were invited to dinner at the Consulate. Churches & Churches, everywhere churches; even in the shop windows the icons are exhibited. If I had more time, I would devote it to the inspection of these interesting places. I bought a picture of Maria."[48] He produced several more Swedenborg translations in the next few years, as well as an entire book on Swedenborg's life and thought (for excerpts, see chapter 7 in this volume).

Following the death of his master, Sōen, Suzuki moved to Kyoto to assume a position at the Jōdo Shin–affiliated Ōtani University in 1921, which led him to appreciate Pure Land Buddhism, as James C. Dobbins's introduction to volume 2 of *Selected Works* details. Suzuki and Beatrice had both been involved in Theosophy during their years in the Kamakura-Tokyo area, and they established a Theosophical Lodge in Kyoto;[49] Beatrice also became ever more involved in Buddhism, especially the esoteric Shingon tradition. Suzuki established the Eastern Buddhist Society with colleagues at the university and his wife. As Yanagida Seizan and Ueda Shizuteru have pointed out, the publication of the journal *The Eastern Buddhist* was a historically significant event.[50] Suzuki contributed extensively to it, and his Zen-related articles eventually became the renowned, three-volume *Essays in Zen Buddhism*.

As *The Eastern Buddhist*'s table of contents page still says, it is published as an "unsectarian journal devoted to an open and critical study of Mahayana Buddhism in all aspects." This "unsectarian"ism and penchant for "open and critical study" bring to mind the mission statements of the journal *Shin Bukkyō* (New Buddhism) that also encouraged nonsectarianism based on open and free discussion (*jiyū tōkyū*) of religion.[51] Perhaps because of Suzuki's untiring efforts to have the periodical present Japanese Buddhism to the West, its contents disseminated Mahayana Buddhism but not necessarily Japanese nationalist discourses. It seems that Suzuki hoped East Asian Buddhists could contribute to the progress of then Theravāda-oriented Buddhist studies by introducing Mahayana tradition and its Chinese versions of the Tripiṭaka, as well as enhance the concept of "Buddhism" in English-speaking academia.

It is noteworthy that while he delved into the study of Zen through Dunhuang manuscripts and records of Shenhui, Suzuki's interests in Christian mysticism expanded. In the 1920s he studied mystics in Catholic history. His Japanese articles during that time frequently dealt with Meister Eckhart, Swedenborg, and other Christian mystics together with Zen patriarchs. While Swedenborg's *Heaven and Hell* symbolized human psychological phenomena, Suzuki stated that the religious experience in Eckhart's dialogue was almost synonymous with those found in Zen records.[52] He argued that "Zen is mysticism, in a broad sense," just like the mysticism of Plotinus in ancient Greece, Eckhart in medieval Germany, Saint Teresa of

Ávila or Saint Francis of Assisi, and Mahayana Buddhism in India, which developed into Zen in China.[53]

In this way, Suzuki's writings gradually shifted to find the commonalities among religions by considering mystic traditions from different cultural and religious backgrounds. In describing religion, he dealt with religious experience (*shūkyō keiken*), partly in order to avoid sectarian preconceptions. In his studies of the history of Christian monasteries, he noticed attitudes among monks quite like those of Buddhists. "Organizations of Buddhism and Christianity, doctrinally speaking, may seem to contradict each other, whereas viewing from each follower's religious experience, they share the same course."[54] Similarly, he compared the final note of the American Quaker John Woolman (1720–1772) with Shinran's words in the second chapter of the *Tannishō,* both confessing sole reliance on God or Amida Buddha without any fear of what might come or happen in the afterlife. Suzuki described such conviction as the belief that "by losing [one's self] one is absorbing something enormous"—in other words, "there must be a place where humans cannot visit or reach by one's efforts no matter what."[55] Saint Francis, on the other hand, "[held] a kind of spiritual attraction to a Buddhist from the East," and "there are many things a Zen person should model after his beliefs and practices,"[56] especially the life of poverty. Buddhist *mu* (nothingness) is to be free from attachment and delusion, and poverty in the life of Saint Francis is synonymous with Buddhist *mu,* both of which mean "spiritual freedom, i.e., being released can be attained at this nothingness."[57] Foreshadowing an idea he later developed in *Japanese Spirituality,* Suzuki wrote in several works that in many cultures and eras there is a world beyond scientific logic and analytic reason which could be called "Oneness" of mystic experiences.

As seen in his book review of *Meditation and Piety in the Far East* by Karl Reichelt (see chapter 22 in this volume), Suzuki's feelings toward Christianity, even toward missionaries, softened, though he never fully abandoned his caution toward the ever-present possibility of dualism in Christian theology or boorish Christian supremacy, as illustrated in a 1933 letter to the American professor James Bissett Pratt (1875–1944, a longtime acquaintance of Suzuki's who was trained by William James): "[As] far as I can see, it will be a fine idea for the missionaries to be here among us, not necessarily for missionarising *[sic]* purposes, but as private envoys of peace and enlightenment. We will learn more of Christian points of view, and at the same time the missionaries will see something more of Buddhism, which does not generally come up to the surface. But such Christian envoys must be learned, broad-minded, sympathetic enough not to treat other religions as 'heathens.'"[58]

In 1936 Suzuki once more left Japan because of his involvement in interreligious dialogue. He was invited to represent Buddhism at the World Congress of Faiths in London by Francis Younghusband, one of the most colorful personages of the late colonial era. Younghusband led the British invasion of Tibet in 1903–1904 and, though Protestant in background, acquired a strong interest in Buddhism and

occultism. In London, Suzuki spoke on "Ignorance and World Fellowship" (see chapter 11 in this volume) and shared the stage with Christians, Jews, Hindus, Muslims, Sikhs, and Baha'is. He followed this with other lectures in England, Scotland, and the United States before returning to Japan. His international profile ever on the rise, he was invited to participate in the first East-West Philosophers' Conference, held in Hawaii in 1939. Because of Beatrice's declining health, he sent a paper to be read instead of attending in person; she died later that year.

While writing and lecturing critically in the 1940s about the rising nationalism under the Japanese fascist regime, Suzuki completed *Japanese Spirituality,* in which he described Shinto's minimal contribution to the historical development of *reisei* (spirituality) despite its status as a virtual state religion since the Meiji era.[59] As "A Contemporary Buddhist View of Shinto" and the excerpts of *Japanese Spirituality* in this volume show (see chapters 9 and 14), Suzuki's evaluation of Shinto remained fairly negative, because of its "political" nature. In his Japanese essays that were addressed to Buddhist audiences under strict censorship, Suzuki stressed that they should not attach themselves to *shimaguni konjō* (insular mind) but rather think and act from a universal point of view, and he pointed out the shortcomings of the chauvinist self-righteousness of the exclusionist nationalists who assassinated Sakuma Shōzan, an Edo-period scholar of Yōgaku (Western Learning).[60]

BEYOND IGNORANCE, BEYOND MYSTICISM

In the postwar period, comparative religion and philosophy once again lured Suzuki forth from his home in Japan. The second East-West Philosophers' Conference was held in Hawaii in 1949, and although seventy-nine years old, Suzuki attended and proved to be a minor sensation. He had hoped to devote his final years to writing and to avoid all further social functions; he accomplished the former but failed dramatically in the latter. After the conference he remained in Honolulu, lecturing at the University of Hawaii, and then in 1950 moved on to California, where he taught at Claremont, followed by an extensive lecture tour of the United States. He ended up in New York City in 1951 and taught at Columbia University for the next several years while continuing to tour and lecture throughout North America, from Toronto to Mexico City. Nor was that the extent of his travels. He went to Japan in 1952, went to Switzerland in 1953 to attend the Eranos Conference, and could also be found in London, Paris, Zurich, Munich, Rome, Brussels, Dublin, Edinburgh, Lisbon, Seville, and Madrid. Even after his return to Japan in 1958 he attended the third (1959) and fourth (1964) East-West Philosophers' Conferences. Suzuki's postwar lecture tours, as well as his participation in the East-West Philosophers' Conferences and the Eranos Conference, afforded him favorable opportunities to hold interfaith dialogues and to cultivate mutual understanding between East and West. While he participated in these endeavors

to explore common religious and philosophical themes, he also pointed out in writings such as *Mysticism: Christian and Buddhist* what is unique to Buddhism and differentiates it from Christianity. In "Wisdom in Emptiness," a series of dialogues with Thomas Merton, Suzuki made these differences even clearer. Let us examine what drove him to stress these distinctions.

The discussion began after Merton sent his book *The Wisdom of the Desert,* a translation of stories of fourth-century Christian hermits, to Suzuki. In response to Merton's comments emphasizing a "remarkable resemblance" that is "much greater than the differences" between their religions,[61] Suzuki described how the two differed with regard to innocence and knowledge.[62] By comparing these ideas as found in Buddhism with their Judeo-Christian equivalents, he explained that "what we are to realize, then, is . . . a thoroughly penetrating insight into the *relationship* between the two opposing concepts—Innocence and Original Light on the one side, and Knowledge and Ignorance on the other."[63] In other words, as Buddhism is not based on the idea of the First Cause, it inevitably encourages us to gain "insight into the relationship between the two opposing concepts" without entirely excluding either of them. As noted previously, the issue of the First Cause was also evident in his arguments "God" and "The Relation of Religion and Science" in *New Interpretation* early in his career, which he offered almost rebelliously.

Furthermore, going against Merton's evaluation, Suzuki said that a hermit who had followed his "inner goodness" to release robbers against civil laws did something "far from . . . desirable,"[64] even if prompted by moral responsibility. This ostensibly contradicts what Suzuki himself had written in his discussions of the aloofness of Zen, but regardless, he argued that the hermit made an "error" by applying innocence without knowledge to the secular world. Perhaps this was partly because of Merton's statement that "Zen is at present most fashionable in America among those who are least concerned with moral discipline."[65] Or it could have been a response to the conflation at the time of Zen experience and hallucinatory psychological distortions, including the ones caused by drugs, which Suzuki called *makyō,*[66] "a devil's cave." He stated that standing beyond morality did not necessarily mean uncritically approving anything without reason or acting insanely, because Buddhism is a religion that strives to go *beyond* ignorance, after all.

In response to Merton's introduction of the Desert Fathers, Suzuki detailed the similar case of Genza, the Jōdo Shin *myōkōnin* (exemplar of Shin Buddhist belief) from Tottori Prefecture, who quietly placed his ladder under a tree when he found out that a young delinquent had been stealing fruit, in order to prevent the boy from injuring himself. Suzuki also quoted Eckhart's sayings "Blessed are those who are poor in spirit" and "He is a poor man who wants nothing, knows nothing, and has nothing."[67] He elucidated that being spiritually "poor" meant having a mind "thoroughly purified of Knowledge or Ignorance, which we have after the loss of Innocence," because "all evils and defilements start from our attachment to

[self]." While Merton optimistically thought that humans are capable of getting rid of ignorance and defilements, Suzuki believed that to be just poor "and yet to be rich in inexhaustible possibilities—this is to be 'poor' in its most proper and characteristic sense of the word, this is what all religious experiences tell us."[68] Indeed, emptiness is not a simple nothingness but "rich in inexhaustible possibilities."

Suzuki's dialogue with Merton can be taken as a fitting example to sum up his travels and encounters. He willingly entered into discussion with his foreign, non-Buddhist interlocutor and demonstrated impressive knowledge of Christian terms, concepts, and history. He privileged Buddhism in his response but found elements of commonality and value in Christianity. Suzuki gained further insight into Merton's Catholicism and therefore came away changed in some way by the encounter, but the larger impact was upon his discussion partner, whose understandings of Buddhism, Christianity, and religion were all affected. The language of mysticism facilitated this exchange across religious lines but failed to subsume all differences or to render both traditions fully equal for Suzuki. No collection of works could provide the final word on his complexity, but we hope that this volume will serve to illuminate some of these patterns crucial for making sense of Suzuki's life.

Jeff Wilson and Tomoe Moriya

EDITORIAL NOTE

The essays by D. T. Suzuki contained in this volume are based mostly on previously published texts that are cited in the introduction to each essay. As much as possible, we have adhered to Suzuki's original text, although we have made some changes according to the following editorial principles:

- British spellings and punctuation have been changed to American.
- Chinese and Japanese characters are largely deleted from the text and assembled in a glossary at the end of the volume.
- Romanization of Japanese and Chinese terms conforms to the modified Hepburn and the pinyin system respectively.
- Romanization of Sanskrit and Pali terms follows the conventions of Nakamura Hajime's *Bukkyōgo daijiten*.
- The spelling, hyphenation, capitalization, and italicization of a few specialized terms (for example, *Namu-amida-butsu*) are standardized throughout the volume even though they vary in Suzuki's original texts.
- Foreign words are changed to their anglicized form if they appear in *Webster's Third International Dictionary*, except for ones specifically presented as foreign terms.
- Corrections are made to misspellings and missing words where they are obvious or where they are confirmed in later republications of the same essay or translations of it into Japanese.
- Slight changes are made to the punctuation to correct obvious errors or nonstandard and misleading punctuation.
- Square brackets indicating text inserted by the editor or translator into the essays are identified by the editor's or translator's initials. Suzuki's own

square-bracketed interpolations in the text have been left as in the original source text. Other editorial changes noted in the text are as they are in the published version of the text used as the basis for the essay in the current volume.

- In most cases, capitalization of words (for example, Vow vs. vow, or Gatha vs. gatha) follows Suzuki's original texts despite their inconsistencies.
- Lengthy quotations have been reformatted as block quotations.
- In a few rare cases, corrections are made to content, especially where those corrections are confirmed in later republications of the essays or in Japanese translations of them.

1

Letter to Paul Carus (1896)

Patron and employer, Paul Carus (1852–1919) was one of the most important influences in young Suzuki's life. He introduced Suzuki to vital social and intellectual connections in the West that Suzuki called upon throughout his life, and the Open Court Publishing Company (with Carus as managing editor) showcased many of Suzuki's early English writings and translations in its journals, *The Open Court* and *The Monist*.

Prior to this, Suzuki had translated Carus's *Gospel of Buddha* (1894) into Japanese, so it was perhaps natural for his master, Shaku Sōen (1860–1919), to advise him to go to the United States. Suzuki had planned to travel to India (more specifically, Ceylon, now Sri Lanka) like his master and had attended the Pali language class of Shaku Kōzen (1849–1924) in Yokohama. But around the end of 1895, Sōen recommended that he go to America instead.[1] By early 1896, Carus and his father-in-law, Edward C. Hegeler (1835–1910), had agreed to invite Suzuki. However, as a poor student lacking financial support for the cost of travel, Suzuki had to borrow money from his master and other acquaintances to purchase a ticket for a steamer across the Pacific, which explains his "sundry conditions" in the letter. He had to wait until January 1897 to depart for San Francisco.

Carus and Suzuki were drawn together by their shared interest in a modernized, scientific religion and the possibility that Buddhism might best fit such a vision. The "booklet" that Suzuki refers to here is *Shin shūkyō ron* (A New Interpretation of Religion), excerpts of which are included in chapter 2 of this volume. Despite his intention to act as a Buddhist priest during his years in the United States, he was never ordained. He did, however, demonstrate the significance of Mahayana Buddhism to English-speaking readers through his writings, interpret for his master when he toured the United States in 1905–1906, and occasionally spoke to sympathizers of Buddhism.

One may wonder why Suzuki stressed that his knowledge of Buddhism was "very limited" when he intended to act as a Buddhist priest. This was most likely due to the Japanese custom of expressing oneself in a humble manner and the fact that he was not ordained.

Also, despite his earnest practice at the Engakuji temple, he did not experience *kenshō* until seven months after writing this letter.

The base text for this letter is in the *Suzuki Daisetsu zenshū* 36:75–76.

. . .

Kamakura, Japan
May 14th, 1896

Dr. Paul Carus
La Salle, Ill.,
My Dear Sir: —

Your favor of April 16th was thankfully received yesterday and I am sorry to inform you that my departure for your country will be delayed until the fall, because there are sundry conditions which hinder my going abroad too soon. But I will not fail to leave Japan during the fall.

I intend to visit as a Buddhist priest, though I am not worthwhile to be entitled so. I am of course a Buddhist, but my knowledge of Buddhism is *very limited.*

I am now writing a booklet on religion as I understand it. What I am going to say is your philosophy plus Buddhism plus my own opinion. The amalgamation of the three will become the essential feature of my book. Our people are now suffering under the heavy burden of Materialism and Hedonism. Their indifference for *[sic]* religion in its new and high sense will be forcibly attacked in my book.

With kind regards and best wishes, I remain
Your faithful servant
Teitaro Suzuki

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Selections from Shin shūkyō ron (A New Interpretation of Religion)

Shin shūkyō ron (A New Interpretation of Religion) was published by Baiyō Shoin in November 1896, before Suzuki arrived in the United States for the first time. In the preface, Suzuki explained that the title could also mean "A Treatise on the True Meaning (or Essence) of Religion" and that he intended to describe religion as "objectively" as possible, even though he was a Buddhist. This book was written as a sort of response to the questions raised to Suzuki's Zen teacher Shaku Sōen by John Henry Barrows (1847–1902),[1] who had chaired the World's Parliament of Religions in 1893. It contained the Four Great Vows right after the title page, followed by the calligraphy of "*Sentei*"[2] by Takeda Mokurai (1854–1930) of Kenninji, a foreword by Sōen, and a letter from Motora Yūjirō (1858–1912), who taught ethics and psychology at Tokyo Imperial University and attended Zen practice at the Engakuji temple. The chapters were:

1. Introduction
2. Religion
3. God
4. Faith
5. Ritual, Worship, and Prayer
6. Religious Founders
7. Humans
8. Non-ego (To Rebut the Fallacy of the Belief in Existence of a Soul)
9. Immortality
10. Relation of Religion and Philosophy
11. Relation of Religion and Science
12. Relation of Religion and Morality
13. Relation of Religion and Education
14. Religion and Social Issues
15. Relation of Religion and State
16. Religion and Home

As was common with Japanese Buddhist intellectuals in the Meiji period (1868–1912), *Shin shūkyō ron* shows clear influence of exposure to nineteenth-century European philosophy, which Suzuki critically absorbed from his studies at Tokyo Imperial University. His modernist and transnationally connected Zen teacher Sōen and his own developing international connection with Paul Carus, whose "science of religion" approach is clearly present here, also strongly impacted this document. Suzuki's affinity for American Transcendentalists such as Ralph Waldo Emerson (1803–1882) and Henry David Thoreau (1817–1862), meanwhile, became more evident after he moved to LaSalle, Illinois, where he worked for Open Court Publishing. On the other hand, we should note that *Shin shūkyō ron* appeared before other commonly cited intellectual influences, such as *The Varieties of Religious Experience* by William James (1842–1910) and *The Idea of the Holy* by Rudolph Otto (1869–1917). As we see here, themes such as religious experience, the essence of true religion, comparative religious studies, and personal crisis and epiphany were already present in Suzuki's thought and likely drew him to those other thinkers, rather than Suzuki being thoroughly influenced by them after reading their works. However, instead of the Western concept of religion that was modeled after Christianity and its theology, the above sixteen chapters also reveal that the young Suzuki tried to present how a Buddhist model of "religion" or "religious experience" would relate to social life. This attempt may explain why he dared to add "New" to the title of the book.

One of the most important things to note is how Suzuki, drawing on Zen Buddhist ideas about the relationship of religious practice to truth, perceived personal experience as a source of information about objective reality—indeed, the most profound and inclusive one, which embraces all phenomena in our everyday lives. Insight gained through activities such as meditation was therefore, for Suzuki at this time, not subjective or emotional but quite rational, scientific, and reliable. He maintained this conviction throughout his corpus, even expanding the idea to assert that the meditative religious experience transcends dualisms like rational and irrational or objective and subjective and is thus all the more rational, correct, and authentic. As we see in his essay "Religion and Drugs" (1966), chapter 29 in this volume, he also asserted that Zen meditation does not encourage one to act insanely or lose one's mind in nonsense. Interestingly, Suzuki's "religion" is revealed to be critical of not only Western Christianity but also traditional Buddhist denominations that prided themselves on conducting rituals in huge decorative temple buildings without reflecting on the essence of religious experience. With such a tendency to critique established Buddhism, Suzuki later joined the Shin Bukkyōto Dōshikai (New Buddhist Society), whose members were mostly provocative reformist Buddhist laity.

In *Shin shūkyō ron* we also see how Suzuki, with his "modernist" Buddhist bias, found mainstream Christian ideas outdated, such as theology based primarily on the anthropomorphic God concept, or Christian dualism, which divides God from the rest of the world and thus negates interdependence among phenomena as a whole. However, while Suzuki was clear that God plays no role in Buddhism, he also recognized that he had to find a way to use a particular God concept to communicate effectively with many of his contemporaries. Therefore he searched for a suitable non-Christian "God" that he could use to convey his ideas, eventually settling on a type of postpantheism. This postpantheism appears atheistic from the point of view of mainstream Christianity, and indeed Suzuki had no use for a

personal God entirely separate from oneself. Despite this—and his stress on the quotidian, the practical, and the provable—he in no way rejected the reality of the transcendent or sacred dimensions of life. His rejection was of the elements of mainstream Christianity and Islam (although seemingly reflecting the Orientalist image of the latter) that he felt unduly constrict the living truth of reality's genuine sacred qualities.

Thus the young Suzuki's distinct rejection of Christian dualism may well explain his turning toward Swedenborgian ideas, his keen interest in a German mystic, Meister Eckhart (c. 1260–1328), and his later pursuit of universal religious experience.

The base text for these chapters is in SDZ 23:16–41, 105–111. See also Suzuki Teitarō Daisetsu, *Shin shūkyō ron* (Kyoto: Baiyō Shoin, 1896), 19–68, 192–205. We have ignored the stress marks that Sōen added in the 1896 version, except for those remaining in SDZ, which are here represented by italics. The translation from the Japanese is by Tomoe Moriya, with assistance from Jeff Wilson and Richard Jaffe.

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CHAPTER 2: RELIGION

Led by various delusions that arise, strangled by numerous maxims yet achieving nothing, [the meaning of one's life] is over when one's body becomes like a clothes hanger or a container of food to digest. Upon contemplating inwardly the mystery of life and nature, *one shall inevitably realize how unsettled one's mind has been.* Then, this realization will lead us to a sort of agonizing struggle, constantly disturbing our minds like whirlwinds scattering dry leaves or tidal waves in the ocean. At this time, one may vainly try to talk about it or wish to describe it, only to feel overwhelmed by melancholy and groaning agony. This is the very moment of drastic change in the religious mind.

From time immemorial, some people have experienced these kinds of feelings. Temporarily or throughout our lifetime, the disturbing circumstances that provoke such experiences may not arise, yet nonetheless we cannot deny the existence of the religious emotion *(shūkyōteki kanjō).* It is like dark clouds covering the whole sky while the sun retains its illuminating nature. The so-called heroes, particularly, have gone through such fervent religious feelings at least once in their lives (even though they might not clearly perceive their own religious nature, and historical narratives have superficially described their activities without detailing the psychological struggles). Readers, therefore, might fail to recognize the struggles if they do not observe the narratives with keen eyes that can find the truth. Meanwhile, we can easily point out the spiritual awakening of religious people.

Let me start with the first example, Śākyamuni. He was born into a royal family commanding tens of thousands of armed soldiers, fulfilling all manner of desires that people might have. However, he left the court as if he were discarding worn-out sandals and went into retreat in a valley deep in the mountains. That was

because he found no mental tranquillity in the gilded castle filled with sensuous enjoyments such as beautiful maids and delicious feasts. Living under trees or on rocks, with one piece of clothing and a bowl, he barely survived without enough food and warm clothing, but still, his mental suffering was overwhelming his physical hardships. Seeing how he regarded the six years of asceticism as if they were a mere drop of candy, we can infer how strong was his religious mind *(shūkyōshin).*

When Bodhidharma arrived in China and advocated the Buddha-mind sect [i.e., Zen], he met with Emperor Wu of the Liang dynasty, who could not understand the teachings. Bodhidharma then moved to the Wei Kingdom and spent nine years gazing at the cave wall near the Shaolin Monastery. Huike, an ardent novice with his mind yet to be resolved, entered the Shaolin Monastery and practiced Buddhism for several years. He was so sincere that he spent all night standing [outside the cave] in the snow until it reached his knees, and finally cut off his [left] arm and offered it to the master. *This incident reveals that he was so fervent and dedicated in seeking nirvana that he did not mind sacrificing a part of his own body or life.*

Muḥammad founded Islam. He was initially a merchant, always busy with earning profits, traveling everywhere. But he felt discontent with his life one day and finally retreated into a vast desert and meditated on the mystery without food or sleep. After several days, he received revelation from God and began spreading His words. His passion for preaching the Qur'an with a sword was based on enormous faith and determination that were formed during his reflection in the desert. *Imagining his intense, spiritual anguish, one cannot but help feel one's hair stand on end.*

It is not known to us how Jesus spent his early years; hence we cannot precisely grasp what he had done during the most active and capable period in his life. Still, there must have been something in the preparatory stage, considering his great contribution later on. My assumption is that this unknown period was a time of great agony, suffering, endeavor, and devotion. In other words, *it was probably a time of renouncing his physical body, his [egoistic] mind, and this world.*

The above are remarkable examples that are widely known to many. Every religious mind *(shūkyōshin),* broad and narrow, deep and shallow, is unique to each one of us. However diverse they may be, no one can avoid the occurrence [of such religious mind], and it will eventually cause quite a distress in each of us. Now let us observe such consciousness from the point of the biological [pyramid]. The case of Śākyamuni can be considered the highest religious mind in human beings. Descending from the human, groups of animals like cows, horses, dogs, and cats are barely aware of their weak manifestation of religious consciousness. Descending further, groups like fish, birds, insects, and protozoa are even weaker, and they only react to physical contacts and move accordingly. There is nothing particular to say about plants in this sense. Looking up at the highest rank of creature from the lowest rank, it may look almost completely different, although a

careful, detailed observation of each creature will reveal that difference between the ranks is trivial. Likewise, the occurrence of religious mind is similar to this. Ordinary people's consciousness may be just like that of an amoeba. If it is compared with that of Śākyamuni, it is like [finding the constellation of] the Plough in the daytime. However, this does not mean they do not have any sense or religious mind.[3]

In the meantime, let us question why ordinary people rouse their religious emotion only slightly.

On a bright, sunny day, birds do not recognize the air filling Heaven and Earth. When a gentle breeze makes calm waves, fish do not appreciate water flowing from the top to the bottom [of the river]. *These are because they fail to remember what surrounds them if located [comfortably and] appropriately.* When dark clouds cover the whole sky and storms blow down houses and trees, however, [the birds] come to realize that the environment was filled with air. When muddy water rolls toward the sky and raging water tosses a ship and drowns people, then [the fish] realize their bodies are inside water. These are some metaphors of the way ordinary people have a feeble development of religious mind.

When one's wishes come true and claims are heard, just like sailing with a fair wind, one cannot look inward to reflect on true self, because one's mind is preoccupied with varieties of stimuli from the five sensory organs. One becomes a constant slave of stimuli from outside. Preaching [the significance of] religious faith at this moment is like talking to the wall, and preachers seem to hold no sliver of religious mind at all. Upon reaching fatal deadlock and vacillation, however, everything contradicts one's wishes and the world neglects one's existence, and thus one shall resent the world and blame other people, wasting time in anguish [over one's evil fate]. At this time, one may put faith in God without a sermon or may take refuge in Buddha without a teaching. Ordinary people probably cannot break through everlasting delusion unless facing such urgent situations. *On the other hand, if one considers religion something to take advantage of a weakness in the mind that wishes to avoid sorrow and prefers joy, how could religion find itself lying in a [true] place?*

What does "religious emotion" mean? First, let me describe what religion is. Carlyle, the great man from Scotland, writes:

> It is well said, in every sense, that a man's religion is the chief fact with regard to him. A man's, or a nation of men. By religion I do not mean here the church-creed which he professes, the articles of faith which he will sign and, in words or otherwise, assert; not this wholly, in many cases not this at all. . . . But the thing a man does practically believe (and this is often enough *without* asserting it even to himself, much less to others); the thing a man does practically lay to heart, and know for certain, concerning his vital relations to this mysterious Universe, and his duty and destiny there, that is in all cases the primary thing for him, and creatively determines all the rest. That

> is his *religion;* or, it may be, his mere skepticism and *no-religion:* the manner it is in which he feels himself to be spiritually related to the Unseen World or No-World; and I say, if you tell me what that is, you tell me to a very great extent what the man is, what the kind of things he will do is.[4]

Carlyle's account of religion seems very clear. *To be awakened to the relationships of the finite to the infinite, impermanence to the everlasting, ego to non-ego, a part to the whole, birth and death versus neither birth nor death, action to nonaction, and individual life to universal life; this is called religion.* Therefore, once we overcome walls between those and these or I and thou and enter the vast sphere of nondiscrimination and equality, which is like a long, continuous iron bar of ten thousand ri,[5] religion immediately becomes lively. Leaving ego, [other] people, world, and everything behind, forgetting again and again, to the height of forgetting [everything]—otherwise we cannot truly understand what religion is. It is the furthest idea from religion to regard personal existence as the sole entity and to consider that nothing else exists. Such [an idea] is an abuse of the right teachings. We let ourselves be affected by trivial things and are drowned in uneasiness because we do not empty this ego-centered delusion and are not aware of the cosmic life hidden deep in each person's mind. Ego fights with non-ego, individual fights with the universe, and the finite fights with the infinite. Unless we settle these conflicts, when can we attain equanimity? After all, the human mind cannot be satisfied with individual existence but needs the universal existence in order to awake to one's true nature.

Now we come to know that religious emotion shall liberate us from the bondage of individual existence and let us breathe in the spiritual air of the universe. In addition, we see that it will ensure us deep faith, so firm that we will not have any doubt even though Heaven and Earth collapse, and [we will] attain nirvana. Moreover, however difficult our lives may be, it helps us to accept them fearlessly, or to keep from being arrogant after advancement in life. And the emotion frees our mind, however adverse or prosperous our conditions become, just as freely winding up or spreading out. Also, it is a yearning for freedom that would not allow the slightest confinement, just like water running boundlessly or wind blowing flexibly. Furthermore, it explains to us why everyday actions such as coughing, spitting, moving our arms, or going to the toilet and urinating teach us that each action is related to the "Whole." And [last], it awakens us to the fact that a tiny star in the sky and a plant on Earth both have infinite significance, as well as joy and sorrow in life—let us realize all are closely connected with one another.

The above list gives some examples of religious emotion, although one may not be aware of the influence so fully when seeking spiritual awakening at the beginning. One can realize the consequences only once having reached nirvana and looking back over the great workings of nature and human affairs. As in [Su] Dongpo's poetry:

> From the side, a whole range; from the end, a single peak;
> Far, near, high, low—no two parts alike.
> I cannot tell the true shape of Lushan.
> Because I am in the mountain myself.[6]

From this point of view, the spirit of religion is totally different from so-called religion. It is common to regard religion as dogmatic and superstitious, and many people tend to jump to the following conclusion: "If we take out myth, dogmatic belief, and superstitious rituals from religion, what will be left? Religion does not rely on scientific methods to describe the universe, and uses nonsensical stories of miracles, incarnation, or revelation in order to inveigle uneducated people. It also lists articles of faith and indoctrinates that they are inviolable truth, hence rejecting scientific investigation and teaching the importance of mysterious rituals to please deities and buddhas and to receive enigmatic merits. These are the very nature of religion. If there is something beneficial, it belongs not to religion but to philosophy. In other words, the following two—namely, senses of awe toward the universe and hopes to reach the universal ideal that exists outside the visible world—should belong to the field of philosophy, though they are usually mixed with religion and considered the essence of it. How could these connect with dogmatic superstition? Although philosophy may not be able to reject the eternal aspect of the above emotions, religion deserves to be totally extinct in the face of the development of science."

That being said, however, these are mere superficial discussions. They assert that the nature of religion consists of superstition, revelation, and rituals and that religion will go extinct because changes in religion are taking place due to the advancement of science. Such is a very narrow understanding of religion, and I think it is most relevant to explain that religion has modified its shape to accord with different times and places, while the essence of religion has never been changed throughout history. Thus, in light of the right view, trivial definitions of "religion," "cosmic emotion," or "universal ideal" are not important, and *all we need is to realize that this single truth does not originate from delusions or superstitions.* Of course, the single truth was not perceived so straightforwardly from the beginning, and it usually contains a bit of false notion. Hence it causes intellectuals to question [the reliability of] religion, but its essence will reveal itself once its dust and dirt are eradicated. How could articles of faith or rules for rituals become essential to religion in any sense?

Here I would like to point out that there are superstitious and true elements in religion, and I believe that we need to distinguish between the rational and the irrational. Additionally, religion plays the most crucial role of revealing the truth in life. All spiritual awakening depends on it, and perhaps one may take a wrong step and fall into a valley thousands of ri deep, resulting in misfortunes such as broken limbs

and viscera disemboweled on the ground. Even intellectuals confuse religion with superstition—how much more could those uneducated people tell the true elements of religion? In this sense, I would like to emphasize not forgetting the importance of intellectual analysis, as well as promoting religious emotion among people.

When there is only fervent religious emotion with little philosophical capability to judge [the elements in religion], what kind of undesirable course may one have to take? Let us see an example in ancient religion. In the uncivilized age, people were convinced that there were personified gods living in the sky and that they would cause thunder and tremble the earth when they got furious, while people could enjoy good weather owing to the favor of the deities; hence wind would blow every five days and rain would fall every ten days. It was natural for the unsophisticated people to draw a conclusion that all the fortunes and misfortunes in human life originated from the mind of God, because they believed that it controlled the order of natural phenomena. Because they were so afraid to enrage the god-man and invite disaster, they tried every means to please it, such as dancing and playing music, singing songs to praise and reading poems to be grateful [to the deity], or killing animals to offer their blood and flesh or slaughtering their children as a feast for the god-man. It is a pity that their ignorance resulted [in such conduct], but isn't it morally offensive to slaughter animals and humans? It may have been good for them to have a kind of religious emotion. Yet they called debris refined gold, saw feces and dirt as jewels, shed more blood to wipe that off, and committed more sins to atone for them, because they had little empirical knowledge or intellectual insight. It is, then, understandable that religion should never be built upon anywhere outside the realm of wisdom.

How can we distinguish superstitious elements in religion from true elements—namely, rationality from irrationality?

It goes without saying that we have to rely on ordinary and extraordinary experiences *(keiken).* Revelation, miracle, or the supernatural can be worth little if it is contrary to our experiences and the reality of nature. Water runs from top to bottom; fire burns dried materials. Hundreds of flowers bloom in spring; thousands of leaves fall in autumn. Thus, we learn the law [of nature] through experiences, which is not a big deal. In this sense, religion is closely connected with philosophy and science. These two need to work together [with religion] from the beginning. Religion is a reality, while philosophy and science are explanations. Explanation cannot control reality. We often neglect the fact that deluded views may be attached to our perception in grasping reality. For example, put a bamboo stick into water, and then it looks refracted if you look at it from the surface. Our eyesight displays such [refraction], but the bamboo stick is not bent at all. Therefore, eyesight contradicts objective reality. Eyes sense refraction, but the sight is not a reality. If we want to find out whether a sense accords with reality, we need to compare it with other senses and study them. Such comparative analysis is primary to philosophy and science; hence, religion cannot stand alone to illuminate [ignorance].

Here I should like to turn our attention to one matter. I have just said that religion should collaborate with science and philosophy, and one may jump to a conclusion that religion should exist upon theories. If we would like to understand the essence of religion, we first need to look into this problem.

In my frank viewpoint, *religion exists in firsthand comprehension [of things as they are] and is where one attains firm realization through practicing the teachings.* There are numerous reasons and countless explanations, but they are only of secondary meaning, for religion does not exist in such useless conflicts. This is like the difference between ethics and morality. Ethics simply describes facts of morality, but morality is not confined in ethics. A university professor clearly lectures all about ethics in detail. But he is not a moralist and may commit immoral acts, so his lectures may not be the same as his own morality. Morality stands on an entirely different base from knowledge or explanations. In a similar way, how could religion stand closely with explanations, words, or reasons? In spite of this, if we say religion is against reason and denies any explanation, such is not true. In short, it maintains an ambivalent distance of not close or far [from reason and explanation].

It is common to say, "If religion is not against reason, nor does it deny explanation, you don't necessarily have to delve into firsthand comprehension, just rely on logic and definition to understand the meaning of it." This is a biased view typical of so-called academics. *Look, everything holds its splendid nature. If we push a piece of solid rock leftward, it will roll over to the left; while we push rightward, it will trundle down to the right. There is no doubt about it, even the slightest.* The splendid nature originates from what is beyond the conjecture of demons and fierce deities. Even the solid rock shares the [far-reaching] nature, so why not sentient beings or the profound law that embraces the universe? Such background conditions are indeed beyond literal explanation, let alone trying to understand them by reason.

Religion is one great reality yet is based neither on object nor on subject. What we call subject or object is a [creation of] discriminatory perception (ryōchi funbetsu). Still, the discriminatory perception appears only in one's mind. The true essence of religion is so far from this. We are aware that Kant and Hegel are prominent philosophers of today. Their discourses, counting tens of thousands of words, fully describe profound nature and the significance of Heaven and Earth. Nevertheless, the Pacific Ocean is still deep and the Himalayas are yet vast. We have never heard that their discourses added a bit of thread to or subtracted a bit of thread from [the existence of] the whole world. Newton and Darwin are great scientists of this century. They discovered the law of gravitation and the theory of evolution respectively, and illuminated the darkness of ancient ignorance. We are deeply grateful to them for adding more treasures to the repository of knowledge. However, survival of the fittest and [the law of universal] gravitation have already existed since history began. In this way, can we argue that religion walks out of the theories, or should we limit it in the realm of [explanatory] words?

A plum tree in my garden, whose branches face south, will first open buds when spring wind melts the remaining snow. The buds gradually start to bloom one by one, whose refreshing fragrance shall spread around my window, and it is indeed beyond description. At this moment, will the plum tree add anything new to itself? Once summer is gone, paulownia leaves will fall off in autumn while the air gets chilly. One by one, leaves fall from the plum tree, and it seems that we can no longer expect the beauty of spring any more. At this moment, is anything taken away from the plum tree? It is hardly probable. Just like sprays with fragrant plum blossoms turn to withered branches, the withered branches turn to sprays with fragrant plum blossoms. In other words, they both uncover their entirety while at prosperity as well as at downfall. The nature of the plum tree is not affected by such [temporal] flourish or decline. *If we examine this principle with attention, how could it be difficult to comprehend the true essence of religion?*

Therefore, religion values practice and actuality. More precisely, *the essence of religion lies only in real-life practice, nothing else. Then, what is practice? It is to comprehend at first hand and immediately, without depending on written words or discourses, and to see through steadfastly, without relying on reasons or analysis.* If religion does not have these features, when can we enjoy reaching enlightenment after lengthy practice, just like returning home after a long journey? Philosophy and science examine all the things in the world, objectively and subjectively, although people cannot find the spiritual foundation, because of the lack of an idea [of emptiness]. Science is based on experiments, which are the source for all knowledge. In this sense, nothing seems to be more reliable than science. But its foundation is built on consciousness. If [an undifferentiated object of] one's consciousness has not been found inwardly and reflection of the sense fields *(jinkyō)* has not arisen outwardly, how can we call it science or knowledge? Even Plato or Bacon cannot do anything technical on this point.

Critics may say, "If you stress firsthand comprehension repeatedly, you have to assume that human beings have intuition able to understand the great principle that covers the Heaven and Earth. Yet it is quite doubtful. How can we prove that human beings are capable of such [intuitive] faculty? We should not include any assumption in the realm of experiment."

When we touch fire, we feel the heat instantly, and we feel cool right away when we touch water. Do we first need to decide if such sensitivity to the temperature exists, and then we can eventually feel cold or hot? For what reason does the critic begin by finding out the existence of such ability? Can human beings judge the existence of an intuitive faculty? Is not intuition an extreme form of reason? [To judge if intuition exists,] one has to go further than the extreme, which is impossible to do. Besides, if we doubt about everything, we must question skepticism itself. It will be contradictory if we allow having doubts about everything while rejecting skepticism of the doubt itself.

To know how sharp a sword is, we must actually feel sharpness. A horse gets hurt by touching it, and a person gets a cut by tapping it; thus we come to realize the sword is extraordinarily sharp. It is most likely premature to judge the sharpness by simply looking at the dazzling blade and luxurious decoration. Of course, I can assume the sharpness without actually touching it, based on my previous experiences. In other words, I once had the same experience. Knowledge also becomes meaningful when it comes with experience. If we judge it without experience, it is like not testing by cutting with the sword. The question [we] should be asking is why the sword is sharp, and finding out if the knowledge is true. However, this argument revolves around the theory of knowledge, and such is not my intention here.

In my opinion, religion cannot be transmitted by words and explanations or grasped with the help of an intermediary. Euclid organized geometry, and today middle school pupils can learn it well. Copernicus described the system of the Earth orbiting [the sun], and today elementary school children know about this. Indeed, people learn science through descriptive words. Great theories of the universe, although discovered with diligent work and hardship by ancient people, are now easily comprehended through written explanations, and some people even make fun of the ignorance of earlier people. Religion, on the other hand, cannot be found anywhere in the explication of it. Throughout history, people have sought for [religious understanding] with some blood and tears. Even the great compassion of Śākyamuni and Jesus did not add anything for us. If we wish to open the special undisclosed treasure, we must always face it with all the might that is inherent in each of us. If we attempt to acquire the spiritual foundation with the hands of others, it probably is as unattainable as the year of the donkey.[7]

Ānanda, during the time of the Buddha, was known for having a retentive memory, and he never missed a Dharma talk for forty-nine years. Nevertheless, Kāśyapa excluded him from the First Council [at first]. For what reason? If the purpose was to record the whole teachings, nobody but Ānanda could have been able to preside over the council. What was Kāśyapa's intention in preventing him from attending? This is because Ānanda did not grasp the true essence of religion and neglected firsthand comprehension. Considering that even [an ardent disciple like] Ānanda ended like this, how could an uproarious one understand the meaning of [religious] experience?[8]

Words and explanations are just like travel records. For example, "mountains and water in Sweden look spectacular," "the Egyptian desert is so vast that it almost seems like an ocean," "thriving Paris is the center of European culture," or "Italian women are elegant and graceful." However exquisitely and meticulously Han [Yu] and Su [Shi] would depict landscapes and express their humanistic emotions, these are useless as pictured rice cakes, which do not satisfy hunger. In some extreme cases, one takes a finger [that points at the moon] to be the moon or [mistakenly]

calls a jar a bell. If one's spiritual foundation remains at the level of travel records, nothing would be more circuitous than religion.

To conclude, I should like to mention the following: although each person's circumstances and inheritance result in the arising of different degrees of religious mind, one cannot help but experience a sort of unspeakable agony at least once. This agony originates in one's wish to be one with the universal entity by being liberated from the bondage of individual existence. Confucius said, "At thirty I stood firm. At forty I had no doubts."[9] If one grows up in normal circumstances, one usually notices that one's mind has not matured yet at around the age of the twenties and thirties, and then [the unsettledness] may come to cease at around the thirties and forties. The depth and degree of each [person's] spiritual foundation are in proportion to how religious emotion arises. It may be only momentary, may last for a few years, or may be calmly immovable even when the world falls apart. Farmers would be satisfied with being able to work in fields, merchants would be happy to be able to transact business, and scholars would find joy in handling rhetoric and arguments. In sum, one should not keep away from or become antagonistic to reason, should not be entangled by rhetorical words when using them, but go straight on vigorously. If one destroys the cavelike home made of [one's] deluded mind and directly grasps this [ultimate truth], all the principles of the movements of celestial bodies, the disposition of landscape and plants, the flowing process of one's feelings, and good and evil would clearly be understood in the blink of an eye. In other words, previous agony may turn into the topic of a joke now. Thus, discussing repeatedly with several thousand words seems as if adding another piece of frost to snow.

CHAPTER 3: GOD

The term "God" is indeed an inappropriate word. In Buddhism particularly, there is no need to describe it. However, as both Christianity and Islam established their religious teachings centered on the so-called Lord of Heaven, the sole unchanging entity that controls the universe independent of any other conditions, it is necessary to include a chapter on this topic to discuss religion, putting aside the awkwardness of the term. In my opinion, it is more appropriate to name it veracity or truth rather than God. But this may sound too scientific and may even breed suspicion among those who are used to this religious term. Thus, I will explicate a principal idea that revolves around various religions by using the word "God" here.

What is God? First, let us examine this from a theist point of view.

Looking out, we can find the sun, moon, constellations in the sky, and large and small [planets] shining luminously. The moon is revolving around the Earth, the Earth circling around the sun, and the sun orbiting another sun, whose repeated

circulations never stop. Although [the trajectories of celestial objects] appear complicated and to intersect with one another, a close observation reveals that each object follows its orbital path without leaving it. The moon waxes and wanes every fifteen days, and the sun rises and sets every twenty-four hours (according to a popular explanation). Spring flies by and summer follows; autumn is gone and winter returns; the four seasons never err in their order. As in the past, there are 365 days in a year. How can these [movements] happen contingently? There must be an operator who coordinates the astronomical objects without any constraint.

Looking down at the Earth, we can find mountains and rivers, plants and trees, birds and animals, insects and fish. [Rivers] are gushingly flowing down day and night; the peaks have imposingly risen into the sky from ancient times. Some [creatures] fly, run, or jump around. Plants thrive in the nine lands, and trees form luxuriant forests in the four mountains.[10] Where there is a result, there is always a cause; if this is the great principle of Heaven and Earth, it is almost impossible not to consider that all things in the universe have been formed by a creator.

If things accord with our will, we are delighted with them, while [we get] furious if they revolt against [our will]. If [we] so wish, [we] are willing to wander through the water and mountains and to ask for a night's lodging before the sunset to stay at one place. [We] acknowledge that willows are green and flowers are red. The hands are to grasp things, and the legs are to walk around. It may be strange to see an animal that stands upside down on its head. For what reason did [the creator] bring such marvelous activities into the world? Did he appear or disappear accidentally, or stroll randomly? I wonder if there is anything mysteriously prototypical that he embodied.

In this way, by observing outwardly all things in the universe and contemplating inwardly in one's mind, [we can realize] that the immovable and unchanging truth penetrates everything in perfect order. Where there are creatures, there must be a creator, whereas the one who created it must keep the arrangement [of the world]. If we assume that all the activities of the universe have not occurred coincidentally, what reason can we provide for this systematic order? Thus we know the creation by [what should be called] the Lord of Heaven, who governs all the creatures and created human beings in his own image. This is the first principal idea of theism.

Gazing intently at the world, [we see] there is nothing permanent and unchanging. Needless to say, we may have radiant faces in the morning but by evening we may turn into white ashes.[11] Likewise, even amid spring scenery with hundreds of flowers blooming, as soon as the autumn wind blows, the paulownia trees may change into tens of thousands of trees bare of leaves. No one would have doubted the eternal prosperity of the Roman Empire or Babylon in their time, yet nowadays we find that no one resides in those deserted lands, where sorrowful winds blow and few travelers visit the remains and ancient tombs to look back on ancient

history. Wealth and fame are not reliable; neither are beauty and nature [as in mountains and rivers]. All the astronomical bodies shining in the night sky, all the animals and plants on Earth cannot remain the same once the conflagration destroys the whole world. Everything is impermanent; all existences repeat life and death. This is why the human mind cannot find peace in the vicissitudinous nature of this world and, therefore, earnestly yearns for something permanent and unchanging.

Meanwhile, good is [antithetically coupled with] evil, pros [with] cons, this [with] that; and owing to an object, [one's] mind finds itself [reacting to that object], and because the mind [searches for] the object, the object [is perceived as] existing. Power does not exist without substances, while substances cannot exist without power. Each pair, the substance and the power, the mind and the object, has to exist together as it is. After all, the world is full of relative and antithetical things, and everything changes its shape without a halt. Hence the human mind cannot be satisfied with such antithesis and tirelessly craves for the absolute, independent existence until it firmly comprehends it.

In this sense, there must be an entity that is neither born nor unborn and is unconnected absolutely from the universe. It must stand out eternally from impermanence without any change and must be separated and alone, for it transcends antithetical relativity. Presumably, it is certain that the creator embodies these features. He already had the power to create the land with one utterance. The creatures should alter their shapes to adjust to their creator's redesign, shouldn't they? Thus we know that the creator is immortal and completely independent. This is the second idea of theists to advocate the infinite nature of God.

God is absolutely infinite, but is he perfectly impartial?

From the beginning, life consists of sufferings, sins, and crimes. The Pure Land has not yet been realized on this planet. Hunger is suffering, being frozen with cold is suffering, aging is suffering, sickness is suffering, and death is suffering. The good do not always prosper, as the wicked go further, and the right does not always win, as the vicious are stronger. If there is God the omnipotent, why has he not made [our] lives peaceful and smooth like a whetstone? Observing how society contains sufferings and evil, it seems as if the creator God plays no role in the lives of human beings. Without any relation with people's lives, preaching about God is like a fool talking about his dream. At this point, theists proclaim that God's unconditional fairness will inevitably profit the good.

Theists think that joy has to come with suffering, while good has to be coupled with evil. Even though we face a disaster that could destroy our bodies, we can avoid it by ourselves as a consequence of [previous experiences of] suffering. If forces that may harm us unto death had no pain, all sentient beings might have perished long ago. Not to mention that [being] poor and afflicted may even stimulate such people's minds and let them flourish in their actual lives.

If a caring mother loses her beloved child by her own accident, the mother's agony and sorrow must be so painful. However, if the mother's prayer revived the child, wouldn't it be against all reason? If a good person meets their end by going against physical laws, it is a great sorrow. Nevertheless, if the person remained safe in spite of breaking the physical principle, again, wouldn't it be against all reason? It is indeed a just working of God that some people inevitably must die in order to maintain the system as a whole.

Even though a person may not perceive the retribution, the good finally wins. However prosperous the wicked may be, temporal and heavenly retribution do not allow [such prosperity] to last for a long time. Within one life or the next few more [while transmigrating through the six realms of existence], the evil—as a person, a nation, or the entire world—is destined to descend into the incessant hell. Despite strenuous obstacles, enormous temptations, and regrettable mistakes, Heaven and Earth always side with the good, not the wicked. We should know how profound and broad the divine will is, particularly in letting us tread a thorny path in our lives, to guide us to the jewel castle of glory. Based on the above, suffering and evil exist because they are to disclose God's just will instead of proving its merciless nature.

Theists go on to prove (in the fourth place) their theory by contemplating the other side of the human mind. According to them, people call to Heaven in an emergency. When neglected by one's Lord, despite making earnest efforts, or expelled by one's colleagues, one would resent the unjust treatment of the divine will. When people suffer from misfortune or disaster while performing the right action, they feel aggrieved at the heartless results, as if there were no God or Buddha. This is to verify that having faith is inherent in human nature. People may not realize this, but analyzing the basis of faith, supposedly, would disclose that there is a vital force in the universe controlling all things and human affairs, and our every movement is a revelation of that force. It always helps the righteous and overthrows the evil and is absolutely fair, without the slightest mistake. Such contemplation in adverse circumstances may rouse faith. However, one still may be displeased at Heaven and other people because of one's own egoistic mind. The resentment, by the way, happens because of lack of faith. Consequently, it proves that faith in God is profound and enormous.

Furthermore, there is another mysterious activity in the deepest level of the human mind, which seeks for salvation. In the quiet night, alone under the flickering light, you should attentively look back over your life from the beginning. If one submits oneself to the surrounding conditions and is unable to meditate serenely, deluded ideas arise incessantly; besides, should one turn the head around and observe differently, alas, [one would realize] how disgraceful one's own mind has been, [and assert,] "I have accumulated so much sin that is even bigger than Mount Sumeru, whereas merits of my good actions have piled up less than a particle. Although I aspire to do the right thing, I cannot overcome the evil with such a weak determination. Little

merits that I have accumulated will soon collapse, and only the sins are piling up to Heaven. [With] myself like a [deceased] child laying pebbles in the limbo of children's souls, how can I get out of this abyss of sinfulness without meeting Jizō [bodhisattva], the great compassion? For this world not to be a dark one, there must be a god of extraordinary love and benevolence. No one but God can save me."

How could it be a useless delusion? The nature of the human mind is always to yearn for God. Suppose the Heavenly Lord of great compassion may not save humanity from sinful desire: then human beings are destined to fall into eternal temptations, never to rise in the world. Look at this: if one were to come to ruin despite building a hope, alas, how desperate the spectacle of the world and the course of life would be! In my opinion, there is no doubt that belief in God is human nature, inherent in every human mind.

Theists demonstrate their theories by proving that God rises above the whole universe and then define the nature [of God] as absolutely infinite and immortal. They claim that [God is] a director of moral progress and [has a] supremely just nature and that [he is] great compassion incarnate.

Now let us critically examine theism.

I have no doubt about the presence of a great principle that is consistent throughout Heaven and Earth. In Heaven, it controls the orbital motions of the celestial bodies, and on Earth, it maintains the existence of landscapes and nature, and among humankind, it firmly founded the moral principles of everyday life. Our experiences are the same as those of the theoretical grounds of theists. However, I find no reason to assume that God or the Truth is an entity that transcends and stands out of the entire universe. *The great principle of Heaven and Earth is the principle of Heaven and Earth, which is omnipresent in the universe without anything leaking out.* I do not think there is an enormous spirit like a god-man above the world, commanding everything to rise and perish. The Earth rotates on its own [axis]; plants and trees grow and die on their own. The ubiquitous principle controls even beyond the world at its most and is concealed in a fiber of lotus at its least. Where could God find a place?

The biggest problem of theism is to regard everything in the universe as a kind of solid rock or cast iron which is wastefully dull and without lively warmth. If there were no miraculous divine force outside Heaven and Earth to move them around, we would not be able to comprehend the vigorous and vital nature of the principle. Yet where could the so-called God acquire this mysterious and enigmatic power? Suppose nothing in the world could naturally possess its own vital energy but some sort of other [existence] must give it—then we must say God's recondite working is not his own nature but was given by another one. In this manner, [the search for a first cause] would keep on forever, [without reaching a conclusion]. *Therefore, I find no particular reason to deal with God and am satisfied with being in the universe.*

How different are God and the universe? If God himself needs to claim to be independent and to stand alone, the universe can also exist without the help of the other power. Needless to say, I can observe the reason why the universe possesses impalpable power, whereas I have not experienced any such power of God.

It is almost childish that theists attempt to prove the presence of God by using the order of causation. The order may be found in a part of the universe, but if we observe the whole just as it is, there is no cause or effect. If we insist on causality despite there being no such relation, we must admit creating something out of nothing; that is, God generated everything in the world out of vast emptiness. This is unacceptable in my experience, because it is far from reason. In this sense, I would like to argue for atheism and against Christian theism and contend that there is no Heavenly Lord who transcends the universe, being independent and separated from the rest. As each astronomical body orbits without taking a wrong course, or each plant and animal grows and moves around according to its nature, they all exist in accord with their own inherent nature. Although the presence of the god-man may be presumed, what could he do with the universe? I find no need for [bothering with] such useless, wild deities. Thus, the first idea of theism cannot prove the existence of the supernatural god-man.

Second, theists concede neither that everything is impermanent nor that all causal phenomena inevitably change. They therefore maintain that above this world there is a static god-man whose nature must be absolutely infinite. [They go on to assert that] we cannot accept impermanence in this world, nor the relativity of the universe. Indeed, the universe may be relative and transient if we see it from a part of the universe, but if we observe it as a whole, it is relative and absolute, impermanent and permanent, and finite and infinite. If we search for the absolute by distancing ourselves from the relative, or crave for the infinite by detaching ourselves from the finite, then the absolute turns to the relative and the infinite becomes the finite. That is because here the absolute is antithetical to the relative, and the infinite is limited in the finite. *This [way of thinking] results in finding oneself in the abyss of the relative and finite by searching for the absolute and infinite, doesn't it?*

The universe may seem relative and finite, yet it can be absolute and infinite if we examine the entire system and observe it from boundless space and limitless time. It is a relative and impermanent aspect of flowers to bloom and fall off. However, viewed from the whole life of plants and trees, the bloom and fall is the source of their absolute and infinite [existence]. So too the life span of space in its entirety. The reason for being relative and finite is the same as for being absolute and infinite. Suppose a nebula from primeval time has evolved into a present-day galaxy—then when looking back on that ancient chaos from today's developed world, the original nebula appears impermanent. Likewise, as today's world will gradually collapse into pieces and the astronomical objects will lose their lights as well, the

present system of the world cannot be permanent. However, by observing from the entire evolutionary process of the solar system that the first chaotic status evolved into a developed one (and vice versa)—just like grabbing and letting go or arresting and releasing—then even the smallest substance cannot remain permanent.

In this sense, it is shortsighted for theists to presume the existence of a supernatural, god-man-like entity by looking at people's aspiration to the absolute and at a part of the universe forming and collapsing [in evolution]. They attempt to distance themselves from the relativity of the human mind and long for the absolute because their views have failed to see the entire [world], and assume the whole image of the universe from just partial observation. Here I find another defect in theistic arguments.

Third, theists advocate the just and unselfish nature of the god-man, and fourth, they declare that human emotions are meant to take refuge in something greater than one's own self. However, as I have just explained, I believe that the absolute can be situated in the relative and the infinite can be discovered in the finite, and that instead of presuming the workings of a god-man outside the universe to prove its completely fair principle, the structure of the universe has become as it is on its own. By acknowledging that the great moralistic principle works on my own words and deeds, I realize, naturally, that the universe is sacred and life is dignified, whereas I find no need for creating a supernatural god-man and adding extra features to it. By recognizing good and wicked aspects in the human mind, which was originally pure and free from evil, I am surprised at the peculiar nature of the mind, yet I am not convinced to take refuge in the god-man to perceive the [mind's] mysterious workings.

In short, theists see only the relative aspect of good and evil but neglect that the aspect is also relative and absolute, and are so preoccupied with good and evil that they cannot break down the dichotomous [relativity] of the pair. By the same token, they look at temporal blockades without noticing an openness among the total segments and find causality inevitable without realizing there is no causality. They also stick to their self-centered views without understanding that everything is supposed to be not-self, are fearful of retribution without recognizing the insubstantial nature of sin, and know they should contemplate the universe without knowing they are unable to do so. The deeper one's delusion is, the further [one is] from reaching enlightenment. They finally come to worship the god-man, to rely on his great compassion. Just like an ancient people said the movement of a small wave eventually generates tens of thousands of waves, once a delusive illusion arises, hundreds of thousands of false ideas flock together and emerge without stopping, which is a sad reality.

After all, theism is based not on objective reality but on subjective emotion. Emotion cannot decide if the situation is right or wrong. It is unmindful of [one's actions], always in need of guidance by wisdom. Therefore, the above basis of the

[theists'] arguments does not help theism but actually proves it to be a piece of useless delusion.

In my opinion, theists have not left the level of primitive people's delusion. When people lived in the uncivilized age, they thought of the wind god when wind blew and the thunder god when lightning flashed. Even though knowledge has developed and [theists] are through with these ancient delusions, they still possess the idea of a god-man who exists above everything in the world. This is like putting another head upon one's own head. Christian [theology] cannot perceive the mystery of the universe as such but creates another mysterious entity, called god-man, to make the mystery even more mysterious. [Theists] believe not in a Heavenly Lord with a physical body but in a humanlike Lord, which is a remnant of deluded *[sic]* Jewish customs that still deeply remain.

Then what is my own perception of God?

Most of my stance is probably clear in my previous refutation of theism, but I would like to add some more. As I discussed at the beginning, I do not want to use the term "God." That is because it reminds us of the so-called god-man in Christianity; hence it may confuse my readers, I am afraid. For now, I employ the word because it is difficult to change religious terms, and so I use it as a signifier of the truth or veracity. I hope my readers will take the meaning instead of the term.

In a Christian sense, I am not a theist but an atheist, not an atheist but a pantheist, *not a pantheist but something that has a broader meaning than that.*

It is obvious that atheism surpasses Christian theism. However, atheism itself holds a negative aspect, and its positive one is not clear. This is why I refer to pantheism. Pantheism claims that the universe itself is God and that there is no God outside the universe and no universe outside God. The relevant feature of pantheism is to deny seeing God as a supernatural entity—namely, to regard God as existing with and in the universe instead of standing outside it. In spite of this, pantheism is not perfect either.

A weakness of pantheism is that it cannot explain the reason why evil prevails and disasters occur. If everything were all sacred, there would be no wicked or catastrophic elements, hence no good, evil, or fortunate elements. Both morality and immorality would disappear, and the world would see only chaotic mechanical force; supposing the working of such a force here, there would be no meaning or difference in the universe, so vast and vague.

However, is there no ideal or purpose in life? Did the evolution of the universe and development of the human mind occur without any logical conclusion, any policy, or any meaning? No, no—there are good and evil, right and wrong, half and full, healthy and unhealthy, prosperity and decline, evolution and degeneration, erecting and sweeping out, Heaven and Hell, Buddha and demons; each [side] of these pairs stands together and influences the other. Are not these our true experiences?

I once heard a story of a god-man. It goes: After he captured a demon and strangled it in jail, alas, the activities of the universe suddenly halted; everything lost its energy as if it were completely intoxicated, and displayed itself as gloomy and uniform. The tireless vital energy of the universe, indeed, lies in its relative structure. Once it loses the antithetical part of the pair, it converges in one entity and loses its raison d'être. If the universe consisted of only the good—as in pantheist arguments—regression would be positively in line with evolution and conservatives would be in line with progressives. Likewise, divine principles and human affairs would be the same as the swinging motions of a pendulum going back and forth yet the same as having no fortune and misfortune or good and evil. We enjoy good luck but cannot acquire it without bad luck. We wish for the good but cannot attain it without the bad. Without acknowledging both at the same time, there is no way of maintaining the existence of each side. By going forward and backward or releasing and grasping, we can find here the true essence of the universe. Pantheism focuses on only one part of the principle and neglects to look at the whole, which seems to be close to a Buddhist phrase, "Equality without recognizing differences is a bad equality" *(Shabetsu naki byōdō wa aku byōdō).*

Pantheism far surpasses [theism]. It is only regrettable that pantheism does not take one more step forward to get out of narrow-minded views and reach an area of complete liberty. How can [pantheists] go forward? That is, not only be content with an equal standpoint but also scrutinize the great varieties of [unique] differences. Not only observing eternal time and boundless space to perceive the entire universe but also exploring the reason for its constant changes is crucial. Just like talking about equality with discrimination in mind, the universe cannot be fully described with these two [perspectives of universal principle and manifest phenomena] being in perfect union.

In my opinion, among the total activities in the universe, a partial retrogression can be called evil. In other words, as the entire universe moves back and forth in its eternal time span, the progressive element is regarded as good, whereas the retrogressive one is bad. So evil is not an absolute retrogression or destruction but is a phenomenon that has appeared in a process of transition. Taking a close look at the whole universe, we come to know that there is no destruction or construction, only to find that the single truth has revealed its natural energy through interdependent conditions and depending on each phenomenon. Viewed from the whole, what we see as destruction and collapse are actually preparative stages for the next new developments. The destruction of our solar system is a calamity, but there is a positive side in it; that is, if we know it is to cause rotation and conversion in the solar system, it seems to be a welcome process. The entire process needs both construction and destruction. In other words, we see good and bad or advance and retreat in a partial structure, but the essence of the entire universe

pierces through both sides. To give rise to the new, we need to abandon the old, and to go forward, we need to look back as well.

If the above argument is reasonable, God is not evolution itself but is in evolution, not regression itself but in regression, not [a force to] sweep out but in [the force of] sweeping, not construction itself but in [the process of] construction, not equality and discrimination themselves but in [the law of] equality and discrimination, not the good and evil themselves but in the good and evil. These are to say that God sheds light wherever he is.

I therefore do not hold to a pantheistic theory that regards everything as good. It is a normal condition of human affairs to have good and evil or fortunate and unfortunate aspects. It is an essential quality of God to hold such concepts as good, evil, fortune, and misfortune. That is, by touching on proper discrimination with equality and on equality with proper discrimination, I maintain that equality is proper discrimination and proper discrimination is equality. Thus, it is not correct to say God exists in progress but not in regress. God is boundless, eternal, endlessly continuous, and present everywhere. In this sense, I may be a theist. But my theism is not that of Christian theism, just as a true man is different from a puppet.

I hereby would like to assert a concept that is broader than pantheism as an advanced one. I only regret that there is no relevant term for this.

I would like to conclude by stating that the universe is an essential quality of God's. In both good and evil we see God, because [God] is omnipresent.

To presume God outside every phenomenon is an immature idea, and it is more extremely delusional than anything else.

The universe should not be comprehended emotionally. Emotion may tell us the truth as wisdom does, despite the fact that it is not suitable for judging objects and phenomena. The existence of God cannot be proved solely by a subjective desire.

Unlike atheism, which Christians accuse of being Epicurean, I do not neglect human responsibility, the dignity of the universe, or the ideal of life, although I cannot defend Christian theism.

CHAPTER 11: RELATION OF RELIGION AND SCIENCE

When it comes to religion and science, people may immediately consider how these two will or will not collide with each other, but in fact, their relationship is not an abstract one like collision or noncollision. Noncollision contains several kinds of relation. Thus, I would like to scrutinize this problem in greater detail and reply to the following questions. First, is science incompatible with religion? When we judge that science is right and religion is wrong, or religion is right and science is wrong, one or the other needs to be right. If both are right, how can science be related to religion? Does science support religion to be even truer, and does religion give any proof for science?

The attitudes of Christians and Buddhists to these questions are different because of the distinct features of each religion. To begin with, Christians maintain that science and religion are diametrically opposite, like ice and charcoal. Scientism turns to atheism and ends in religious naturalism. It does not cope with theism or the revelations of Christianity at all. Science desecrates the divinity of religion and offends the dignity of the god-man. Scientists are sinners against Christianity. Those who protect the way of God must exclude science with all their might. [Christians] believe in a personified creator who is independent from the whole and transcends everything, and are convinced that the creator revealed himself to preach the doctrine that he established. Therefore, they show great contempt for the efforts and knowledge of human beings, regard those who discuss experiences or facts as heathen or pagan, and persecute them completely. Under monarchies with no religious freedom, whoever distrusted the arbitrary dogma of Christianity would be arrested immediately, detained in prison, exiled to another country, and decapitated or burned at the stake, and [the religious orders] even sent out expeditionary forces. However, as time has gone by and reason has found its right place, science nowadays enlightens the whole world, and [Christians] are so discomfited by their conventional ignorance and persistence that they have altered their attitudes, although some conservative elements still remain to mark the Christian character. This is because they cannot let go of revelation and miracles.

Buddhism is a religion of the East. In the East, there has not been the development of science; hence the problem between religion and science has never been studied. Since the recent influx of Western scholarship, Buddhists have started dealing with the relation of science and Buddhism. Yet older masters and scholars in Buddhist orders have not been exposed to Western science, while younger ones with scientific knowledge barely have the right understanding of Buddhism, which creates conflicts between their discourses. Even so, Buddhism and science seem to have little disagreement, because the former does not preach a supernatural existence like Christianity does. Only conservative Buddhists would insist that Buddhism has no relation to science, as the purpose of the religion is to seek for bodhi and preach to all sentient beings to save them (whereas science merely describes natural phenomena); that religion contemplates inwardly (while science ponders on the visible); and finally, that Buddhists do not need to learn from science, because scientific laws cannot regulate Buddhist truth. New Buddhists, on the other hand, are eager to apply scientific discoveries to deal with the basis of Buddhism. As such, the present-day religious circle in [Japan] tends to be stimulated by these two ideological forces.

Inasmuch as I have clarified the respective Buddhist and Christian attitudes to science, I would like to discuss my own perception of the relation of so-called religion and science, whether to be like that of Buddhists or Christians. In my

opinion, the conflicting discourses of Christians are greatly inaccurate, and the no-relation discourses of Buddhists are also biased. I argue that science can cleanse the dust surrounding religion and hence reveal the true beauty of religion. Now let me describe this.

In examining the truth, [we know that] it has been omnipresent without fail. Irrespective of the subjective or objective worlds, all phenomena and the underlying truth have been in perfect order. In spring, hundreds of flowers bloom as fragrant east winds blow, while in autumn yellow leaves fall to the ground on thousands of mountains. Water always flows from top to bottom, while fire burns dried materials at all times. Two plus two is four, and the intersection of two circles always has two distinct points. When it is hot, ocean water evaporates into misty clouds, whereas when it is cold, [the temperature] closes down the ports and bays in ice. Who could doubt this [truth]? Based on the truth, religion finds spiritual foundation and science enhances its knowledge. Science observes the universe, which reveals the truth, and religion contemplates Heaven and Earth, which are consistent with reason. Without this truth, religion becomes like a fish with no water, and science is like a dragon with no clouds. It seems that the universal truth is apparent in religion while hidden in science and evident in science while unseen in religion. Now it is clear that religion and science are never to collide with each other but mutually exist in harmony.

After all, the truth is the truth. Religious truth and scientific truth should not be two different things. If something were religiously true but scientifically untrue, how could it be the truth? If it is the truth at all, then radiant light is found in debris just as in diamonds or lapis lazuli. It does not add anything there nor subtract anything here. The truth is harmonious in science and in religion as well. If it does not work this way, it is not the truth at all but the embodiment of delusive superstition. Therefore, I consider religious truth to be scientific truth, and scientific truth to be religious truth.

What is science, then?

Science organizes and arranges the order of knowledge that we acquire through experiments *(keiken)*. The purpose of science is to describe facts and categorize them into the same or different groups, and find the relevant law between the groups, just like constructing a high-rise building. Each experience/experiment is like a foundation stone, and science connects each experience/experiment to build up more and more floors above. Each floor gets smaller the higher one goes, and finally, at the peak there is only one stone. [The way] that scientific discourses superlatively articulate how the great principle penetrates the universe is similar to the above metaphor. In this way, where layers [of stones] pile up, the surfaces have no chinks in between, forming one body with every part mutually related. In essence, science is founded on nothing but the facts.

Now, how can science cleanse the dust of religion?

Religion has developed out of mythology. In ancient times of ignorance, people could not perceive and approve the truth as it is, so every religion had to contain some trailing dust. Human intellect is supposed to develop from [the level of] messy to clear, from concrete to abstract; therefore, primitive people could hardly recognize abstract notions as the truth [and could] grasp the meaning only by realizing it through idolatrous objects. As with the establishment of a Heavenly Lord in Christianity, for those who have less developed wisdom it is necessary to materialize the existence of the grave principle prevalent in Heaven and Earth in order to let them realize it. Even if told that the mysterious workings of an original force control human behaviors and that violating its rule would result in immediate punishment, ignorant people cannot think abstractly, and hence they hold on to their own beliefs. But if the force materializes at a certain place and in shape, and if someone preaches to them that there is a personified Lord in Heaven besides everything else who watches over us, they will surely understand it. The most ignorant ones cannot comprehend even this and eventually regard the Heavenly Lord as [akin to] humankind, with the same four limbs, five senses, and seven emotions.[12] Judging by the standards of the present-day viewpoint, this may look very absurd, although it used to be considered true.

In this way, religious thoughts include a mixture of elements that are true and untrue, or right and wrong. Truth equals untruth, facts correspond to nonfacts, as with a lump of gold dug from a mine. [The gold] must be put into a forge of wisdom, to be tempered thousands of times. Science, in this sense, is the forge, the pincer and hammer to strike the delusion in religion, and finally only the essence will remain.

Some may ask, "Is it only religion that contains the mixture of true and untrue elements, while science thoroughly consists of true elements alone? For what reason can science judge religion?"

The development of religion precedes science. Since ancient times of ignorance, it has habitually accumulated in the human mind and has persisted as if inherent. The nature of religion, particularly, tends to be dogmatic, delusive, and conservative, and it tends to make final judgments from historical facts [based on tradition] rather than from present facts or the rationality of human minds (this bad custom is especially obvious in Christianity). In this way, despite depending on facts, experiences, and truth, [religion] cannot be the same as science, which always builds on present facts, speaks to reason, and takes whatever is rational but discards the irrational in order to advance at every step. Religion is like dead water that remains at a standstill, while science is like a river flowing day and night, [although substantially they are the same] water. Dead water may reflect the shape on its surface, but what stays still tends to rot; thus, there is a need to seek a way to dig a ditch and let the water run. Consequently, religion should throw away what

is against the facts, in accordance with scientific discourses. This will lead religion to illuminate [itself] even more brilliantly.

True religion grasps the truth straightforwardly, without any delusion. There used to be no need for the cleansing [action] of science, but present-day religions mostly rely on [the length of] history and disseminate half-truths with no explanation. For those who obstinately cling to outdated tradition and are reluctant to follow timely and relevant ideas, the demons [of their ignorance] have to be enlightened and shattered by the light of science.

Of course, even science contains a mixture of true and untrue or right and wrong elements. Psychology until recently accepted the existence of the soul, biology neglected genealogical evolution, chemistry still fails to identify the mechanism of the reactions of atoms, and physics treated electric power and magnetic force separately; these serve to reveal how inadequately [science] has investigated the facts. Science, after all, is not omnipotent and may inevitably fall into fallacy, but as we accumulate more experiences, the more it helps us abandon obsolete customs and accept newly discovered principles. In this way, science makes progress day by day, and its true elements will become truer and more precise. Therefore, religion needs to change and transform itself with science.

How can science enhance the true beauty of religion?

To understand this, it is necessary to recognize that the nature of religion is quite different from that of science; clarifying the contrasting features [will make] the reason for mutual dependence even more evident. For instance, unless one cuts through numerous conflicts and reasons at once and comprehends them directly, there will be no place to cultivate one's spiritual foundation; this is the nature of religion. Science is contrary to this. It cannot be satisfied with religious perception and unavoidably requires speaking to reason and giving an explanation. Religion tells us to "look," while science says, "Explain." Religion utters, "Mountains are high and water flows extensively," and science questions, "Why do mountains produce plants and trees, while water provides residence for fish?" Science is based on logical analysis, whereas religion is founded on firsthand comprehension of things as they are. At this point, the difference between religion and science is similar to that of religion and philosophy. Take the examples of mountains, rivers, plants, and trees on Earth; listing all the conditions of mountains rising above us, water flowing, plants growing, and flowers blooming is much the same as [conducting scientific research] that investigates thousands of diverse phenomena and produces limitless knowledge. On the contrary, a treatment of mountains, rivers, plants, and trees as equally founded on Earth is like [religious doctrine] that teaches the equality and oneness of all life. Religion and science do observe the same universe, the former inwardly, the latter outwardly. Religion first comprehends the outline of the universe and then explores the diverse structure,

whereas science looks into equal ground after thoroughly scrutinizing the diversity. Science may describe religious truth, and religion may perceive scientific truth. After all, it may be that the distinction between religion and science lies not in objective facts but in subjective interpretation.

Consequently, religion and science mutually help to advocate the truth. As with putting religion's truth claims to an endless variety of scientific [analyses] to uncover their true nature, applying scientific principles to religion will ascertain that it is not erroneous. The more they confront each other, the more they mutually affect [each other]; such a criterion is indeed apparent here. In this sense, if Christianity claims to embody the purest truth, why does it regard science as atheism or unethical, let alone disdain or harm scientists? In addition, if Buddhism declares that it manifests the truth, it should be burned in a blazing fire of science and be struck by the pincer and hammer of experience in order to cast more light [of truth], rather than irrelevantly disconnecting itself from science.

In sum, religion, science, and philosophy are [different] consequences of the same human mind that observes the same universe, with each purpose and method slightly varying yet not contradicting one another; they all advocate the universal truth in collaboration.

To conclude, I would like to answer the questions that I raised at the beginning [of this chapter]. Although I have offered my arguments clearly enough, I would like to repeat them once again. That is, religion and science do not conflict with but are related to each other. As religion is true, science is also true, because they both work together to brighten the light [of the truth].

3

Letter to Paul Carus (1897)

During his first, extended stay in the United States, Suzuki lived with and worked for Paul Carus in LaSalle, Illinois. Their relationship illustrates the early global web of modernist Buddhist thought and practice, in which both participated. Carus met Japanese Buddhist representatives at the World's Parliament of Religions in 1893, including the Tendai monk Ashitsu Jitsuzen (1841–1921), later affiliated with Rinzai, and Shaku Sōen. After Sōen sent Suzuki to America to work under Carus, Ashitsu attempted something similar, unsuccessfully sending a layperson to call upon Carus, apparently uninvited, in search of a job in the West.

Suzuki's letter describes his frequent attendance at Christian churches while he was in Chicago, a pattern he repeated throughout his travels in other countries (such as Russia) and his later stays in America. Of particular note is his interest in liberal, somewhat nonmainstream denominations that accorded best with his part mystical, part rational, highly individualized approach to Buddhism. Suzuki did in fact visit all of the denominations mentioned in this letter, and they each came to play an important part in his later activities—he translated Emanuel Swedenborg (1688–1772) into Japanese (for selections, see chapters 7 and 10 in this volume) and became a frequent lecturer at Unitarian churches and Quaker (Friends) meetinghouses. Many of the contacts he made during these lecture tours led to further publications, and the publications led to new speaking opportunities, spreading Suzuki's thought ever further at a time when progressive Christians were seeking new sources of spiritual authenticity and greater connections with religions beyond American Christianity.

From his arrival in America until mid-October 1897, Suzuki stayed in close proximity to the University of Chicago. His letters to Carus during this time show that Carus advised him to meet with William Rainey Harper (1856–1906), the first president of the newly founded university. A few days later, in this letter, Suzuki told Carus that he was not inclined to enroll there, as the curriculum seemed similar to that of Tokyo Imperial University, but he would perhaps audit some lectures.

As this letter notes, Suzuki had started translating Aśvaghoṣa's *Discourse on the Awakening of Faith in the Mahayana.* His wish to disseminate the "original thoughts" and the significance of Mahayana Buddhism as much as possible to English-speaking Buddhist sympathizers, who mostly knew the religion's Theravada tradition, was realized in 1900.

The base text for this letter is in SDZ 36:96–97.

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6345 Ellis Ave., Chicago
Sep. 14th, '97

My Dear Dr. Paul Carus,—

Your reply is just what I expected [it] to be, but on my part I could not do otherwise than introduce [Ashitsu's lay representative] to you, according to Rev. Ashitsu's wish, though it pained me very much as well as you. Please excuse me for that.

I spent every Sunday in visiting different churches since I came here, and I think if I can stay to have two or three more Sundays, I will be able to be acquainted with Swedenborgian, Unitarian, Society of Friends and some other churches besides those I have visited already.

I have not yet seen Mr. [William Rainey] Harper, the President of the University [of Chicago], who is now in Europe and will come back in October. I attended two or three times some University lectures open to [the] public. The son of Mr. Giles with whom I am staying gave me a program of the philosophical department of the University for the Autumn term, which will be opened on the first day of October. I examined it thoroughly, but I did not find anything more interesting and instructive than those [lessons] which I had already in the Tokyo University, or may learn from books. If I am permitted to stay here until the opening of the next term, however, I would attend some of those lectures.

I have not yet finished translating Aśvaghoṣa's book *[Awakening of Faith]*. At first I imagined the task will not be so difficult, for Buddhist terminology is quite familiar with us. But to render [Buddhist terms] into English so that the original thoughts can be clearly & correctly comprehended by readers is indeed a most difficult task. My first expectation was quite wrong. But I am still going on in translation & will try to complete it as soon as I can.

I heard from Mrs. Trumbull that you are coming to this city within this week, are you really?

Wishing [you] to remember me to Mrs. Carus, I remain,
Your most faithful servant,
T. Suzuki

4

Christianity in Japan

In this open letter published in the English edition of the monthly journal *Hansei zasshi* (later *The Orient*) in 1898, Suzuki rose to defend Japanese Buddhism against a triumphalist article in the *New York Times* (May 31, 1897) on missionary activities in Japan, written by the American Christian leader John Raleigh Mott (1865–1955), a cofounder and the general secretary of the World Student Christian Federation, later awarded the Nobel Prize for his peace work (via foreign Protestant missions) in 1946.

Suzuki was provoked to action by his associate Anagarika Dharmapala (1864–1933). Originally named Don David Hewavitharane, Dharmapala was a prominent Sinhalese "Protestant Buddhist"[1] with a penchant for criticizing Christians. As is seen in *Shin shūkyō ron* in this volume (chapter 2), in Suzuki's view, Christianity is backward and not "in accord with scientific thoughts," unlike Buddhism. He also vehemently opposed the Christian depiction of "Buddhism," which Orientalist scholarship strongly affected. Although Mott correctly perceived that the ratio of "educated men" among Japanese Christians was higher than that among their Buddhist counterparts at this time, Buddhist clergy and laypersons did acquire higher education, and these intellectuals disseminated rationalist images of Buddhism based on Spencerian evolution theory. Thus the twenty-eight-year-old Suzuki's criticism of the *New York Times* article was reasonable, although ironically expressed in quite an emotional fashion.

By the 1890s, Western Protestant missionaries had witnessed serious stumbling blocks to their development in Japan, such as the Roman Catholic mission and the proliferation of "new theology" among Japanese Christians,[2] as well as the influence of Edward S. Morse (1838–1925), a Darwinist zoology professor at the Imperial University.[3] Mott agreed with the missionaries' concerns over liberal theology and hence applauded that the "ultra-rationalistic wave" among the Christian circle was receding. However, some Japanese Christians were turning to Unitarianism around the time when he wrote his article. Moreover, while it is true that most Japanese Christians were from intellectual samurai families, such as

Uchimura Kanzō (1861–1930), Niijima Jō[4] (1843–1890), and Nitobe Inazō (1862–1933), some converts expressed their opposition to the Western missionaries' arrogant style of preaching the religion, like Uchimura, who founded the independent Nonchurch Movement in 1905.

It is notable that Suzuki mentioned "patriotic actions" of Buddhists in the military, referring to activities during the Sino-Japanese War, and positive social roles that Buddhism played in Japan. With his English-language translation of Shaku Sōen's *Sermons of a Buddhist Abbot* (1906), which includes Sōen's prowar articles, some could depict Suzuki as a militant Buddhist.

This open letter was originally published with Mott's *New York Times* piece appended; it is not included here. Note that despite Suzuki's mistaken address, Mott was a layperson, not a minister.

The base text is Suzuki Daisetsu, "Christianity in Japan," *Hansei zasshi* 12, no. 9 (1898): 14–16.

• • •

Rev. John R. Mott,

Dear Sir :—

Mr. H. Dharmapala in New York sent me some time ago the number of "The New York Times," dated Monday, May 31, 1897, which contains a part of your report concerning Christianity in Japan to the World's *[sic]* Student Christian Federation, and in the same letter he asked me "if it is a correct report of the existing state of affairs in Japan." I immediately answered him in a private letter stating my own views on this point; but I am now inclined to write to you publicly against your report, because I fear that some misrepresentations may take hold of the minds of Christian people in America by reading your report, which I am sorry to say does not faithfully portray the real state of our religious affairs. The paper states that you have made "a thorough canvass" of the matter, "from one end of the land to the other," and yet it seems to me that those mistakes which are too often made by foreign observers have also crept into your report, thus making it an unreliable account of the present state of religions in Japan.

There is good reason to believe that the late [Sino-Japanese] war has awakened the religious sentiments of the nation from a long repose. The time before the war was that of rationalistic movements, which rarely accomplish anything practical. Now, happily, it is over as you correctly understand and report that "thoughtful people are beginning to realize the need of moral and religious culture." But allow me to state that you are quite mistaken when you say that "Buddhism and Confucianism are not sufficient" to serve them. I shall not touch upon Confucianism in this letter, but confine myself to Buddhism, the most representative religion in Japan.

I know that Buddhism has not been all that we could wish to be, and it is not the fault of the religion. It was only thirty years ago that the feudal system was

completely abolished and Buddhism was liberated from its secular bondages. No wonder, then, it has not made yet a great and remarkable development toward social and practical meliorations, though it contains evidently a large amount of potentialities to execute such work. It is a groundless supposition to say that it falls short in fulfilling "the need of moral and religious culture" felt by thoughtful people. On the contrary, I dare say it is now being more and more favorably received by the public, whose eyes are quite open to witness those brave and patriotic actions done by Buddhism during the recent war. Moreover, if you will please peruse the pages of our history a little while, you will soon be convinced that Buddhism has played the most important part in our civilization and has inspired the nation with noble moral sentiments and healthy religious thoughts. You will see after all that Christianity neither could, nor would, do better than Buddhism has done, and will do, for the general welfare of the nation.

In addition, Buddhism is in perfect accord with modern scientific thoughts, while Christianity is trembling with fear before the tribunal of reason. I can not see any good to be accomplished by introducing the latter among our people, which will surely plant some seeds of an unhealthy, dogmatic idea into their minds. Why then do Christian missions persist in forcing their doctrines upon our people and in disturbing the paradisiacal peace enjoyed by them?

To return to your report, you say, "Although on the one hand there are 40,000 Christians, and on the other, millions of Buddhists, the two religions are spoken of as equal, and, where any distinction is made among educated men, it is more frequently in favor of Christianity." But please let me say that the first part of the quotation can be applied with the same emphasis to Buddhism in America or Europe. There the number of Buddhists is insignificantly small, if compared with so-called Christians, but is it the fact that Buddhism is spoken of as equal to your religion by them? Yes, some of them are quite fair to acknowledge and declaim openly that the two are the greatest religions in the world, though the others are not so frank and bold as to express their thoughts freely. You seem to have forgotten the truth that number has nothing to do with a religion, whose intrinsic value ought to be measured according to the truth contained in it.

As to the latter part of the quotation above mentioned, I am quite at a loss to see your grounds for it. It is true, many educated and thoughtful people are complaining about the present state of morality in Japan, so that they have found *[sic]* some associations similar to the ethical movements in America. But their object is to improve the people's moral conditions after modern scientific ideas, instead of antiprogressive, dogmatic Christian creeds. At any rate the late war has not much encouraged spreading Christian doctrines among the people, either educated or uneducated.

I regret you have seen only one side at the expense of the other. If you had opportunities enough to observe the real state of affairs without being misguided by your one-sided Christian people, I am sure you would have been more fair and more square than you are in the present position.

Very faithfully yours,
Daisetsu Suzuki
Chicago, U.S.A.

5

Confucius

A Study of His Character and History

Suzuki is rightly remembered as one of the most important twentieth-century transmitters of Buddhist knowledge to the West. But he first went to the United States to assist Paul Carus with translations of Chinese philosophy, and not surprisingly many of his early publications introduce non-Buddhist Chinese philosophical traditions, such as that of the *Daodejing,* which he cotranslated with Carus.[1] The essay below appeared in the journal *The Open Court* in 1899.

Some notable points of interest are Suzuki's defensive argument to correct the confusion of the terms *Shangdi* for "God" and *Tian* for "Heaven" by "some Christian Orientalists" and his comparative approach to describing the influence of Mahayana Buddhism on Confucianism (specifically Neo-Confucianism) and to pointing out the realist and conservative aspects of Confucianism that related to the attack on Buddhism by Han Yu (768–824).

First, Suzuki states that understanding Confucian ideas in a Christian framework, especially without noticing the different nuances between *Shangdi* and "God" or *Tian* and "Heaven," may prevent us from grasping the concepts within Chinese philosophy. According to him, *Shangdi* may contain a "vague conception of the All-Containing One" but definitely differs from the Christian God. He also describes *Tian* simply as "another name for nature or natural order," which may remind us of his arguments about God and nature in *Shin shūkyō ron* (see chapter 2 in this volume). Second, Suzuki felt that the this-worldly tendency of Confucianism would reject speculation on life and death. Thus this essay illustrates Confucianism, which Japanese people had considered a political philosophy for the samurai and intellectuals since the Edo period (1603–1868), as a philosophy rather than a religion.

Here one may also find a prototypical narrative characterizing a nation's spirituality: Suzuki defines Confucianism (and partly the Daoism of the legendary Laozi) as "the Chinese ideal of a perfectly developed virtue," which led to the concept as it appeared in his *Japanese Spirituality* (see chapter 14 in this volume). Related to this, we see his belief that the

citizens of various nations have indelible and collectively shared personality traits. Thus he talks of "the Chinese mind," which he characterizes as practical and unimaginative, traits he continued to ascribe to the Chinese in his future writings. It may be worth noting that Japan had defeated China four years earlier and was then occupying Taiwan, actions that contributed to a feeling of Japanese superiority in relationship to China and Korea (where the war was fought).

The base text for this essay is Teitaro Suzuki, "Confucius: A Study of His Character and History," *The Open Court* 13, no. 11 (1899): 644–649. The original contains Chinese characters in the text, but we have moved them into the notes.

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CONFUCIUS

551–479 B.C.

Kong Fuzi, or Kongzi, popularly known as Confucius, was neither a philosopher nor a founder of religion: he was a moral teacher, or more properly a statesman, whose maxim was that the people should be governed by the ethical law of sympathy,[2] rather than by the jurisprudential principle of right and duty. Therefore those ontological and epistemological problems which led Greek and Indian minds into a maze of metaphysical speculation did not claim much attention from the Chinese sage, nor did the deep and pessimistic religious feelings which occupied the heart of the Semitic prophet stir in him any aspiration for God or the kingdom of heaven.

Mengzi, or Mencius,[3] one of the most prominent leaders of Confucianism, spoke of him as one who collected ancient traditions and brought them to perfection. Confucius himself once said that he propounded the old doctrine of ancient sages and did not proclaim anything new and original.[4] This spirit of conservatism and common sense being the spirit of Confucianism as well as the national character of the Chinese, Confucius, who was living at the time when the Zhou dynasty was separating into smaller dukedoms or kingdoms known as the Chunqiu and Zhanguo[5] period, naturally desired to rescue the dynasty from disintegration and to actualize again if possible the administration of Yao and Shun, the two most reverenced sage-kings of China.

Confucius, accompanied by his disciples, wandered from one place to another till he was sixty-five years old, trying to persuade the feudal lords to adopt his method of administration and to make a practical application of his ethical teachings. He did not think of propagating his doctrine of sympathy directly among the masses, and expected to reform the people through the government solely; but he encountered many disasters and much suffering and was at last obliged to retire from the world and to find comfort in the contemplation of his doctrine, which now became the principal subject of his dialogues with his disciples. The *Lun Yu*

[Analects], one of the canonical books of Confucianism, is the record of the "sayings and conversations" of this latter phase of his life, and must be deemed of paramount importance for the students of Confucianism as being the only authentic statement of Confucian ethics.

In Confucius and in his doctrine are solidly crystallized the essence and the ideal of the Chinese people. When we understand Confucius we understand the Chinese. The greatest man who has acquired unshakable national renown and reverence in a long course of time can be looked at as the perfect mirror of the nation, in which their prominent characteristics are revealed in their brightest and clearest colors.

What reflections of the Chinese mind, then, can we see through Confucius? They are a lack of imagination and a tendency to positive conservatism, utilitarianism, practicality, and optimism. These elements are deeply rooted in every tissue of the Chinese mental constitution.

The most metaphysical book of Confucianism is the ancient *Yijing,* or *Book of Changes,* on which Confucius is said to have written a commentary known as the *Xici zhuan,* and this fact is confirmed by the tradition which says that by his constant study and handling of the book its leather binding string was thrice worn out. Though this proves to a certain degree that he had a speculative mind, we observe even there the predominance of ethical elements which put aside all abstruse philosophical arguments and soaring poetical imaginations. How sober, positivistic, and in a sense agnostic he is, when compared with his elder contemporary Laozi, whose mind, transcending this phenomenal world, wanders in the eternity of the Dao! It is true, Confucius occasionally makes mention of Di, the Lord, or Shangdi, the Lord on High, or Tian, Heaven, which some Christian Orientalists would like to render *God* or *Heaven,* but he, even if there might have been in his practical mind some vague conception of the All-Containing One, did not assume any such attitude toward it as Christians do.

When he was wandering about almost in a state of exile, unable to find any royal listener, he ascribed his misfortune to the iron hand of fate *(ming),* but he did not personify it, nor did he exclaim, "Thy will be done."

His Tian or Tianming is not animated; it is merely another name for nature or natural order. Of course, he tried every means in his own power to realize what he thought good, but when he had done all in his power he calmly resigned himself and suffered the law of causality to take its own course. When his disciples were exasperated with their misfortunes, he consoled them by simply saying, "A superior man calmly endures misfortune."[6]

Confucius was therefore an advocate of realism; he did not dare to propound definite speculations about the beyond. When he was asked his opinion of death, he said: "How can one know death when one does not know life?" and when questioned regarding supernaturalism he replied, "A superior man does not talk about

mysterious powers and supernatural spirits."[7] This keeping within the limits of experience is throughout characteristic of Confucianism, and it is the very reason why his doctrine has acquired such a controlling and enduring influence over Chinese minds as we observe today. Even such philosophers as Zhou Dunyi (1022–1073), Zhu Xi (1130–1200), Lu Xiangshan (1139–1192), and Wang Yangming (1472–1529), all of whom were greatly influenced by the highly speculative philosophy of the Mahayana Buddhism, could not forsake their native agnostic teacher nor shake off the fetter of their national peculiarity. While they borrowed many things from Buddhism, they still continued faithfully to transmit and to interpret the doctrine of Kong Fuzi.

Morality goes side by side with peace, and peace means order, a necessary product of conservatism. How then can Confucianism be other than conservatism? Besides, Confucius was born, as said before, in a time of disorder and transformation, and all he wanted was a reform of the evils of his age. He proposed to restore the moral relations of human society as they were in the bygone golden age. And to effect this, he found the guiding principle in sympathy *(ren)* and benevolence *(shu).* The basis of his doctrine, "Do not do to others what you would not have done to you by others,"[8] has a striking similarity to the golden rule, the saying of Christ. Laozi also speaks about compassion *(ci)* as treasures, but he entirely disregards the form by which this inner principle might become manifest to others. His whole emphasis fell upon our subjective attitude, while Confucius, being more of a Chinese than Laozi, considered it necessary to have a proper way of manifesting what is going on in one's mind. To this end he repeatedly appealed to the observation of the ancient habits and customs and of the traditional rules of propriety. His disciples therefore minutely describe in the *Lun Yu* how the teacher appeared and behaved on certain occasions.

When reading the accounts of the *Lun Yu,* we have a very vivid impression of him, stately and dignified in every respect, yet full of benevolence and piety. This could not, however, restrain Laozi from making him a subject of ridicule and from laughing at his artificiality. Laozi appears as a rugged mountain thickly covered with wild trees and with huge boulders scattered here and there, whereas Confucius may be compared to the cultivated aspect of a velvet lawn smooth and in perfect order and with everything arranged according to the law of symmetry.

The main object of Confucius, however, was the promotion of national welfare and the amelioration of social conditions. He taught the doctrine of sympathy and benevolence, not that the people might be fairly rewarded in the future or reborn in heaven, not that they might thus be released from the bond of material existence, not that they might save their hypothetical souls from eternal damnation and the curse of the last judgment, but that they might live righteously in this present life, be in peace with their neighbors, and enjoy the happiness of a good conscience—this was the ideal of the Chinese sage.

Not being a religious teacher, he made no effort to teach the masses and to awaken them from ignorance; he on the contrary wished to follow the example of Zhougong [Dan], his ideal statesman, because he thought it the best way of actualizing his benevolent administration and of making the people happy materially as well as morally. The political condition of the time seems to have been so precarious as to induce even the apparently world-abandoned author of the *Daodejing* to dwell on the policy of governing a state. Speaking in general, the most cherished idea of the majority of Chinese philosophers and moral teachers is to enforce the practical application of their views through the authority of the administration.

The practical turn of the Chinese character is clearly shown in the biography of Confucius as recorded by his disciples and followers. Their memoirs are singularly free from the clouds of miracles, superstitions, and impossibilities which usually gather around the life histories of religious sages. There are no legends about him. He stands before us as a plain human being who said and did what any other mortal could say and do. Look, for example, how the imagination of Indian and Semite, overleaping the natural limits of probability and possibility, heaps up the tinsel glory of miracles on the heads of their spiritual leaders! Is it not indeed surprising to notice in what plain language the life of the Chinese sage is described, and yet before his statue the proudest kings reverentially bow down, and in his analects, however fragmentary, millions of human beings for more than a score of centuries have found wisdom and consolation?

Confucius was not indeed the leader of a religious movement in any sense, nor could Chinese minds conceive any such spiritual reformation. Deeply immersed in practicality, they could not see any significance in things beyond this life. What they most cared for was the betterment of social conditions—that kings should be benevolent, subjects loyal; that parents should be loving, sons filial; that husbands should be affectionate, wives devoted; that friends should be faithful to one another; that brothers and sisters should be mutually attached. When these virtues are practiced by every individual in the empire, peace will prevail on earth; then the aim of our life is attained, and there is nothing left beyond to be desired.

The utilitarian phase of Confucianism may be further illustrated by an example furnished, not by Confucius himself, but by one of his most distinguished followers. As Buddhistic monarchism was not known in China at the time of Kongzi, we cannot exactly say what personal attitude he would have assumed toward it, but most probably his positivistic tendency would not have approved it. When Buddhism attained its most flourishing stage under the Tang dynasty, it greatly annoyed Han Yu, who was one of the famous Confucian sages of the time and who boasted himself to be a second Mencius. He wrote an article entitled *Yuan Dao,* i.e., "Fundamental Principle," in which he bitterly attacked Buddhism, exclaiming: "While the doctrine of the ancient sages teaches us to promote our social welfare by cooperation and division of labor, what role do the followers of Buddha play,

who remaining in idleness consume all that is produced by other classes of the people?" It must have been an assault least expected by the Buddhists, who, having lived in abundance of food and clothing in the most favored quarter of the globe, were probably not prepared to hear such a practical complaint, although their theoretical weapons must have been well sharpened to meet and crush opponents. But these two characteristics, practicality and speculativeness, may be considered to be the most striking marks of division between Confucianism and Buddhism.

At all events, Confucius was the Chinese ideal of a perfectly developed virtue. How could he otherwise command the national admiration, reverence, and worship? It is the law of evolution that those who are best adapted to their inner and outer surroundings alone can survive. Laozi and Confucius are doubtless the two greatest minds ever produced on the soil of China, but the latter was more native, and thus his doctrine was better fitted to send deep roots down into the hearts of his countrymen to develop and prosper all over the land of his birth. Those who are capable of finding some admirable traits in the people of the celestial kingdom beside their conservatism and odd traditions will also be able to appreciate the high moral tone and the spirit of practicality in Confucius as well as in Confucianism.

6

Selection from A Brief History of Early Chinese Philosophy

This essay is an excerpt from "A Brief History of Early Chinese Philosophy: Introduction and Philosophy," which appeared in *The Monist* in 1907. Suzuki at first tended to categorize Daoism and Confucianism as philosophical traditions, not religions. Inoue Enryō (1858–1919), a prominent Buddhist intellectual, also lumped Buddhism into the category of Eastern philosophies, but Suzuki claimed that it introduced a new doctrine, more profound and religious than Confucianism, to the Chinese people. This is significant and thus merits the inclusion of selections from Suzuki's work on Chinese traditions, as they further illuminate how he drew the lines between religion and nonreligion. As he did not model his concept of "religion" on Christianity, the lines were not so distinct, and he ascertained that revering the Way of Heaven was the religion of the Chinese. This exhibits an interesting contrast with how he drew the lines between Shinto and religion in his other writings.

It is worth noting that Suzuki in this essay dealt with the burning of books and the burying of Confucian scholars during the Qin dynasty (221–206 BCE) and stated that Buddhism was introduced to China in this repressive period. The suppression of thought and religion was not unfamiliar to him, because anti-Buddhist movements had taken place in many parts of Japan during his childhood, and the Meiji government forcibly disbanded the Social Democratic Party in 1901, which Suzuki immediately criticized in an article for the then socialist-oriented Japanese Unitarian journal *Rikugō zasshi*. His remarks on the "conservative" aspects of Confucianism that had led China to "a dreamy inactivity" resemble the criticism of Neo-Confucianism by the Enlightenment thinker Nishi Amane (1829–1897) in *Hyakuichi shinron* (1874) or *Jiji shinpō*'s well-known editorial "Datsu-A ron" (March 16, 1885), which promoted Westernization and emphasized the Japanese need to "leave Asia," although Suzuki's intention in this article was to evaluate Chinese ideas and religions.

Suzuki here also presents how Confucianism, Buddhism, and Daoism influenced and reacted to one another. According to him, the interrelation of these three was an outcome

of what he called "the Chinese mind," and he found "the Chinese philosophy of the Ante-Qin period . . . richer in thought, broader in scope, and bolder in speculation than that in any succeeding age" because of their varieties and interactions.

Something else to note is that he described logic and metaphysical speculation as "sadly lacking" in Chinese philosophy. Although Suzuki emphasized the uniqueness of Eastern ideas—such as monism, pragmatic thoughts instead of speculative idealism, and the concept of Heaven without a creator god—in his later writings, in this article he valorized logic, metaphysics, and reason while calling attention to their relative absence from early Chinese thought.

The base text for this selection is Daisetz Teitaro Suzuki, "A Brief History of Early Chinese Philosophy: Introduction and Philosophy," *The Monist* 17, no. 3 (1907): 415–450. The selection here encompasses pages 415–431. This essay was followed by "A Brief History of Early Chinese Philosophy: Ethics," *The Monist* 18, no. 2 (1908): 242–285; and "A Brief History of Early Chinese Philosophy: Religion," *The Monist* 18, no. 4 (1908): 481–509. They were all later included in *A Brief History of Early Chinese Philosophy* (London: Probsthain, 1914). Shimura Takeshi translated this book into Japanese, under the title *Kodai Chūgoku tetsugakushi* (Tokyo: Shinchōsha, 1949). See SDZ 26:381–498.

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INTRODUCTION

A tolerably authentic history of Chinese civilization dates back as early as three thousand years before the Christian era, when the Three Rulers[1] and the Five Emperors[2] began to govern well-settled communities along the Yellow River. The *Shujing*,[3] one of the oldest books extant in China, contains among others some important documents issued by Yao and Shun,[4] whose imperial reigns flourished presumably in the twenty-fourth century before Christ. These documents contain some interesting religious material shedding light on the early Chinese conception of nature, which is still prevalent with only slight modifications down to the present day. But the real awakening of philosophical inquiry in China must be said to be in the time when the Zhou dynasty (1122–255 B.C.) began to show signs of decline, in the seventh century before Christ. The Chinese intellect, however, must have been in operation for a long time before this, and the results of it, though imperfect and fragmentary, found their way into some of the appendices of the *Yijing* and in Laozi's *Daodejing* and in other ancient books.

Beginning with the seventh century B.C., a galaxy of philosophical and ethical thinkers led by Laozi and Confucius continued most brilliantly to illuminate the early stage of Chinese philosophy. It was as though one would walk in springtime, after the confinement of a long, monotonous winter, into the field, where flowers of various hues and odors greet him on all sides. Thus, this epoch comprising about four hundred years was one of the most glorious periods in the whole history of Chinese civilization; and because it was suddenly cut short by the Qin dynasty, it is

commonly known as the Ante-Qin period. The Chinese mind may have developed later a higher power of reasoning and made a deeper study of consciousness, but its range of intellectual activities was never surpassed in any other period. If, later on, it gained in precision, it lost sadly in its freedom, which sometimes turned to pure wantonness. It had many problems to busy itself with at this awakening stage of national intellectual life. The universe was yet new to the thinking mind, which was able to find problems to grapple with wheresoever its attention was directed, it was so plastic and so creative. But after this there set in a time of induration, whereby the intellectual blood was doomed to run along the old stiffened veins.

An unhappy end came quite abruptly to this glorious Ante-Qin period. When in the year 221 B.C. the First Emperor *(Shi Huangdi)* of the Qin dynasty (221–206 B.C.) succeeded in consolidating the small kingdoms and dukedoms of feudal China into one empire, he took the most drastic measures ever conceived by an absolute monarch to suppress the spirit of liberty, which was just beginning to bloom. He would not tolerate a single thought that did not agree with his. He would not countenance scholars and thinkers who dared to assume an independent air and voice their own opinions. He silenced all criticism by burying his critics alive, and put an end to the discord of beliefs by burning all the books and documents that were not in sympathy with the new administration (213 B.C.). The effects of such radical measures were just what the Emperor desired. He suppressed all independence of thought and reduced the spirit of the nation to a comatose condition, which lasted for a millennium. During these times, China produced not a single original thinker. The cyclone was so destructive, leaving desolation in its wake, that the people did not venture building any new structure of thought, but were constantly endeavoring to recover what they had lost. They made a diligent search among the literary remains. Whatever discoveries they made were carefully studied, and commentaries were written by various hands. Those which could not be found, though their traditional existence was known, were manufactured and came out boldly with the old labels on them. So, this period proved a fruitful season for literary forgery.

Buddhism was introduced during this lethargic period of Chinese thought (213 B.C.–A.D. 959). In spite of the strong conservative spirit of the Celestials, the new doctrine did not meet with great opposition. Finding a similar vein of thought in the teachings of Laozi, the Buddhists utilized his terminology to the best advantage, and also coined a number of new words to express ideas hitherto unknown to the Chinese. A gradual and steady spread of Buddhism among the scholars paved the way for a renaissance under the Song dynasty (A.D. 960–1279). The people were not observing the propagation of the foreign doctrine with their characteristic indifference, but gradually recognized the superiority in many respects of the Hindu intellect, especially in metaphysics and methodology. This recognition of the merits of Buddhism was a great impulse to the pedantic disciples of Confucius.

Though the Confucians were not inclined in those days to do anything more than merely editing and commenting upon some lately discovered classics, Chinese Buddhists busily occupied themselves with the elaboration of their sutras. They not only rendered many Sanskrit texts into their own language, but also produced some original religio-philosophical works. Their inspiration, of course, originally came from the Buddhist canons, but they assimilated them so perfectly that Chinese Buddhism can be said to stand on its own footing. Their philosophy was more profound than that of Confucius. Their world conception penetrated more deeply into the nature of things. We generally understand by the history of Chinese philosophy that of Confucianism, for it is nothing more than that except in the Ante-Qin period, when other thoughts than those of Confucius appeared in the arena. But if we want to thoroughly understand the train of thought that was prevalent during the renaissance, we cannot ignore the significance of the development of Buddhism during the hibernation period of Confucianism.

The reawakening of Chinese philosophy under the Song dynasty marked a clearly defined period in its history. Speculation, which was refreshed after its long slumber of one thousand years, now grappled with the questions of the Sphinx more intelligently, if not more boldly, than it did during the Ante-Qin period. Buddhism stirred up the Chinese nerve to respond to the new stimuli. It furnished the Chinese stomach with more food to digest and assimilate into its system. But the Chinese did not swallow the new food just as it came to them. They intuitively discarded what they thought was not profitable for their practical nature. They drew inspiration from Buddhism in those problems only which Confucius set up for their intellectual exercise. It may, therefore, be properly said that this period of Chinese renaissance did not bring out any new philosophical problems outside of the narrow path beaten by the earlier Confucians. During the Ante-Qin period Confucianism was not yet firmly established, and there were rival doctrines which struggled for ascendancy and recognition. The thinkers of the time felt a strong aversion to being yoked to one set of teachings. But the philosophers of the Song dynasty would never think of deviating from the old rut. They became conscious of many new thoughts introduced from India, and endeavored to utilize them only so far as they were available for a fuller interpretation of the Confucian doctrines, which, like the will of the Almighty, were to them irrevocable and infallible. They never dreamt of repudiating or contradicting them in any way. All their new acquisitions, from whatever source they might have come, were invariably made use of for the discovery of something hidden in the old doctrines and for a fuller analysis of them. What was original with them was the interpretation of the old system in a new light.

Strictly speaking, the Chinese are not speculative people as the Greeks and Hindus were. Their interests always center in moral science. Whatever subtlety is in reasoning, and whatever boldness in imagination, they never lose sight of the practical and moral aspect of things. They refuse to be carried up to a heaven

where inhabitants "neither marry nor are given in marriage."[5] They prefer to be tied down in earthly relations wherever they may go. They would deride those stargazers whose legs are fatally chained to the earth; for to whatsoever soaring heights man's speculation may climb, he is utterly unable to change his destiny here below. This must always be kept in mind when we peruse the history of Chinese thought. The practical nature and conservatism of Confucianism put an eternal seal on it, forever forbidding it to wander in a cometary orbit.

The Song dynasty was followed by the Yuan (1271–1363), which did not contribute anything worth especial consideration to the history of Chinese philosophy. This short Mongolian dynasty left its pages opened where it found them. Its successor, the Ming dynasty (1363–1663), however, produced one great moral and intellectual character, in the person of Wang Yangming (1472–1529). He was a worthy heir to the thoughts that stimulated and rejuvenated the Chinese mind at the time of the Song renaissance. Though he was not an independent philosopher in the sense of being non-Confucian, he was original enough to find a new path to the confirmation and realization of the old, time-honored doctrines. After the passing of this luminary, the Chinese intellectual heavens have again been overcast with clouds; and from his time until the present day nothing significant and deserving mention has ever stirred the Chinese serenity. Under the present Manchurian dynasty (reigning since 1644), China enjoys a dreamy inactivity induced by the excessive use of the opium of conservatism.

Some time has elapsed since the introduction of Western culture and thought into the Far East, but only a handful of scholars among hundreds of millions of souls have condescended to have a shy look at it, while the remainder are contentedly living in company with their timeworn, threadbare usages and traditions and superstitions. Anyone who knows the Chinese mode of thinking will admit that it may take some five hundred years more to waken the sleeping giant of the Orient intellectually from his eternal slumber and to make him contribute something of his own to the world treasury of thought.

GENERAL CHARACTER OF ANTE-QIN LITERATURE

The Ante-Qin period yields the richest harvest of original thought in the whole history of Chinese philosophy. As the tide of civilization had then advanced far enough and the general social and political environment of the time was very favorable, the Chinese mind plunged itself unreservedly into a bold speculation on life and the universe. It had nothing so far in the past that would distract it from fully expressing itself. It was ushered into a field whose virgin soil had not yet been touched by human hands. Natural selection had not yet set her stamp on any definite conception of life that seemed universally acceptable to the national intellectual idiosyncrasy. The competition for supremacy was keen and free, and time had

not yet announced the survival of the fittest. Confucianism was found still struggling for its existence; Daoism was not yet recognized as a distinct system; the so-called Yiduan, heterodox teachings, were boldly standing on a level with the orthodox, *Zhengdao.* Enjoying the utmost freedom of speech and unhampered by the tyranny of tradition, every man of intelligence ventured his own opinion and could find a hearing. If the facilities of printing and distribution had been such as they are today, we can imagine what a spectacular sight the Chinese world of thought would have presented in this Ante-Qin period.

The Chinese mind seems to have exhausted itself in this period, for through the entire course of its history no further original thoughts appeared than were expressed at this time either explicitly or by implication. Some of the thoughts that were then uttered audibly enough had even to suffer the sad fate of being almost entirely ignored by later philosophers. As soon as the Confucian teachings gained a strong hold on the people, no doctrines were encouraged to develop that did not help to elucidate Confucius in a better light or in a popular form. The history of Chinese thought after the Qin closely resembles in this respect that of European Medieval philosophy, only the former assumed a milder form; for Confucianism did not favor superstition, fanaticism, and irrational vagaries such as we meet with in the Middle Ages. It was practical to a fault, moralizing and positivistic, and refused to be thrown into the abysmal depths of metaphysics. Consequently, the train of thought found in Daoism could not make any further development even after its contact with Hindu speculation, represented in Buddhism. Zhuangzi was practically the climax of the Laozian philosophy, with no system, with no method, but pregnant with mystic suggestions and vague assumptions. Thus, it can be said that the Chinese philosophy of the Ante-Qin period was richer in thought, broader in scope, and bolder in speculation than that in any succeeding age.

One thing at least that prevented the Chinese from making headway in their philosophy is their use of ideographic characters. Not only are the characters themselves intractable, inflexible and clumsy, but their grammatical construction is extremely loose. The verbs are not subject to conjugation, the nouns are indeclinable, [and] no tense relations are grammatically expressible. Now, language is the tool of reason, and at the same time it is the key to the understanding. When we cannot wield the tool as we will, the material on which we work fails to produce the effects we desire; and the reader is at a loss to understand the real meaning which was intended by the author. How could thinkers of the first magnitude express themselves satisfactorily in such a language as Chinese? Terseness, brevity, strength, and classical purity are desirable in certain forms of literature, and for this purpose the Chinese language may be eminently adapted. But while logical accuracy and literal precision are the first requisites, those rhetorical advantages mean very little. More than that, they are actually an inconvenience and even a hindrance to philosophical writings.[6]

Another thing that is sadly lacking in the Chinese mind is logic. This fact shows itself in the Ante-Qin philosophy and throughout its succeeding periods. In India as well as in Greece, when intellectual culture reached a similar height to that of the Ante-Qin period in China, they had their logic and *hetu-vidyā* (science of causes). They were very strict in reasoning and systematic in drawing conclusions. Their minds seem to have been made of much finer fiber than [those of] the Chinese. The latter were filled with common sense and practical working knowledge. They did not want to waste their mental energy on things which have apparently no practical and immediate bearings on their everyday life. They did not necessarily aim at distinctness of thought and exactitude of expression, for in our practical and concrete world there is nothing that can claim absolute exactness. As long as we are moving on earth, the Chinese might have unconsciously reasoned, there was no need for them to get entangled in the meshes of verbal subtlety and abstract speculation. Therefore, when their philosophy did not vanish in the mist of vague mysticism as in the case of Daoism, it tenaciously clung to the agnosticism of everyday experience, in which there was no absolute being, no miraculous revelation, no eternal individual continuity after death.

Now let us see what were the principal thoughts that were being elaborated by the Chinese mind during the Ante-Qin period of Chinese philosophy. They will be broadly treated under "Philosophy," "Ethics," and "Religion."[7]

PHILOSOPHY

The philosophy of the Chinese has always been practical and closely associated with human affairs. No ontological speculation, no cosmogonical hypothesis, no abstract ethical theory seemed worthy of their serious contemplation unless it had a direct bearing upon practical morality. They did, indeed, speculate in order to reach the ultimate ground of existence, but existence as they conceived it did not cover so wide a realm as we commonly understand it, for to them it meant not the universe in general, but only a particular portion of it, that is, human affairs, and these only so far as they are concerned with this present mundane life, political and social. Thus, we do not have in China so much of pure philosophy as of moral sayings. The Chinese must be said to have strictly observed the injunction: "Know then thyself, presume not God to scan; the proper study of mankind is man."[8] And this fact must be borne in mind when we investigate the history of Chinese philosophy. Though here I have devoted a special chapter to philosophy, it must be understood that the subject was treated by the Chinese somewhat as a side issue.

Dualism, or the Yin and Yang

Two antagonistic currents of thought manifested themselves at an early date in the history of Chinese philosophy and run throughout its entire course. One is

represented by the *Yijing* and Confucius (551–479 B.C.),[9] the other by Laozi.[10] The former advocated a dualism and showed agnostic, positivistic, and practical tendencies, while the latter was monistic, mystical, and transcendental.

Dualism was the first speculative philosophy ever constructed by Chinese thinkers. It is set forth in one of the oldest writings, called *Yijing,* "Book of Changes." The book is, however, the most unintelligible, most enigmatical document ever found in Chinese literature. Many conflicting theories have been advanced as to its real value and meaning, and we have not yet come to any definite settlement. As far as I can judge, its true significance had been entirely lost even as early as the beginning of the Zhou dynasty. Not being able to determine its exact nature, King Wen (1231–1135 B.C.) and Lord Zhou (who died 1105 B.C.) took it for a sort of general treatise on natural phenomena and human affairs, and upon this surmise they wrote some commentary notes which imply suggestions of practical wisdom and moral instructions. Some four hundred years later, Confucius again struggled hard to arrive at a definite and true estimate of the book. He seems to have been not wholly satisfied with the practical interpretation of it by Wen and Zhou. He wished to find a speculative philosophical foundation in the apparently confusing and enigmatic passages of the *Yijing.* He is said to have expressed his earnest desire to have his life prolonged several years, so that he could devote them exclusively to the study of this mysterious literature. The "Appendices"[11] popularly ascribed to Confucius contain some philosophical reflections, and on that account some later exegetists declare that the *Yijing* was primarily a philosophical treatise and later transformed into a book of divination. Whatever the true nature of the book, it is from this that early Chinese thinkers derived their dualistic conception of the world.

Some lexicographers think that the character *yi* is made of "sun" and "moon." Whether this be the real origin of the character or not, the interpretation is very ingenious, for *yi* means change in any form—the change from daylight to moonlight night, the change from blooming springtime to harvesting autumn, or the change from fortune to ill luck and vice versa. Change is a predominant characteristic of all existence; and this is caused by the interplay of the male (yang) and the female (yin) principles in the universe. According to the interaction of these opposite forces, which in the *Yijing* proper are called *Qian* and *Kun* and represented respectively by a whole line and a divided line, beings now come into existence and now go out of it, and a constant transformation in the universe takes place.

So it is said in Appendix III (see Legge, p. 348 et seq.):

> Heaven is high, earth is low; and [the relation between][12] the strong *(qian)* and the weak *(kun)* is determined. The low and the high are arranged in order, and [the relation between] the noble and the lowly is settled. Movement and rest follow their regular course, and [the relation between] the rigid and the tender is defined.

> Things are set together according to their classes; beings are divided according to their groups; and there appear good and evil. In the heavens there are (different) bodies formed; and there take place changes and transformations.
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> Therefore, the rigid and the tender come in contact; the eight symbols interact.[13] To stimulate we have thunder and lightning. To moisten we have wind and rain. The sun and moon revolve and travel, which give rise to cold and warmth.
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> The strong principle makes the male, and the weak principle makes the female. By the strong the great beginning is known, and weak brings beings into completion. The strong principle becomes intelligible through changes; the weak principle becomes efficient through selection. The changing is easy to understand. Selection is easy to follow. As it is easy to understand, there grows familiarity: as it is easy to follow, efficiency is gained. That which is familiar will last: that which is efficient will be great. Lasting is the virtue of a wise man; great is the accomplishment of a wise man. Through change and selection is obtained the reason of the universe. When the reason of the universe is obtained, the perfect abides in its midst.

Again, Confucius says in Appendix IV (see Legge, p. 395): "The strong and the weak are the gates of change. The strong is the male gender, and the weak is the female gender. When the male and the female are united in their virtues, the rigid and the tender are formulated, in which are embodied all the phenomena of heaven and earth, and through which are circulated the powers of the spirits bright."

To make another quotation, in which the gist of the dualistic conception of the *Yijing* is more concisely stated (Appendix VI; see Legge, p. 423): "In olden times when the wise men made the Yi, they wanted it to be in accord with the nature and destiny of things, which is reason. Therefore, they established the heavenly way in Yin and Yang; they established the earthly way in tenderness and rigidness; they established the human way in humaneness and righteousness. Thus, each of the three powers of nature was made to be controlled by a set of two principles."

Whatever we may call them, the strong and the weak, or the rigid and the tender, or the male and the female, or heaven and earth, or yang and yin, or *qian* and *kun,* there are according to the *Yijing* two independent principles, and their interplay, governed by fixed laws, constitutes the universe. And these fixed laws are nothing else than the sixty-four trigrams *(gua)* as defined and explained, however enigmatically, in the *Yijing* proper. The practical Chinese mind, however, did not see this numerical conception of the world in its widest philosophical significance as Pythagoras did, but confined it to the vicissitudes of human affairs. Even when Confucius attempted to see a natural philosophical basis in the composition of the *Yijing,* he could not ignore its ethical bearings and plunged himself deeply into bold speculations. The most prominent trait of the Chinese mind is to moralize on every imaginable subject. They could not but betray this tendency even with the apparently nonsensical whole and divided strokes of the eight trigrams.[14]

Positivism

Along with a dualistic conception of nature, what is most characteristic of Chinese thought is its strong aversion to metaphysics. Avowed assertions of this sentiment have been repeatedly made by Confucius and his school, who later on proved to be the typical representatives of the Chinese national mind. They persistently refused to go beyond our everyday experiences. Their prosaic intellect always dwelt on things human and mundane. The discovery of two contrasting principles in nature satisfied their speculative curiosity, if they had any; they did not venture into a realm beyond the interaction in this visible universe of the yin and yang. And it was through this interaction that some definite laws have come to be established in the physical world as well as in the moral, and these laws are curiously set forth in the *Book of Changes.* Therefore, what we have to do here on earth is to put ourselves in harmony with these laws. When this is done, our life program as human being is completed. Why shall we go beyond these observable and intelligible laws of nature and morality, only to find out something transcendental and therefore necessarily having no practical bearings on our earthly life? Are we not sufficient unto ourselves without making our imagination soar high? This is the most characteristic attitude of Confucius.

Says Confucius, "How could we know death when life is not yet understood?" (*An.,* Bk. XI). Again, "Do not trouble yourselves with things supernatural, physical prowess, monstrosities, and spiritual beings" (Bk. VII). Again, "How could we serve spiritual beings while we do not know how to serve men?" (Bk. XI). In the *Doctrine of the Mean (Zhong Yong),* however, Confucius expresses himself much more plainly concerning spiritual beings (Chapter XVI): "How glorious are the virtues of spiritual beings! Our eyes cannot perceive them, our ears cannot hear them, yet they embody themselves in all things, which cannot exist without them. Yet (the spirits) make all the people in the world regulate themselves, cleanse themselves, and, clad in the ceremonial dress, attend to the sacrificial ceremony. How full and pervading they are! They seem to be above us; they seem to be with us. It is said in the *Odes* that the coming of the spirits is beyond (human) calculation, and much more beyond a feeling of aversion. The reason why the invisible are so manifest is that sincerity can never be concealed."

According to these passages, the Confucian doctrine is quite apparent. There might be something on the other side of this life. All these natural phenomena and moral doings might have something underneath them, from which they gain their evidently inexplicable energy. Indeed, we feel the existence of something invisible; we are compelled to acknowledge this fact as at the time of the sacrificial ceremony. But we do not know its exact nature and signification, which are too deep or too hidden for the human understanding to unravel. As far as its apparent recognizable laws and manifestations are concerned, they are, however enigmatically,

stated in the *Book of Changes,* and all that we mortals have to do in this world is to understand these knowable phenomena and leave alone the unknowable. This line of argument seems to have appealed most strongly to the Confucian mind.

Indeed, the Confucians and other philosophers speak of *Tian,* or Heaven, or Heavenly Destiny *(Tianming),* or the Great Limit *(taiji);* but they never seem to have attempted any further investigation of the nature of this mysterious being or principle called *Tian.* [The rest is omitted.]

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Selections from Suedenborugu (Swedenborg)

These excerpts are from *Suedenborugu* (Swedenborg), published by Heigo Shuppansha in 1913. This publisher was owned by Suzuki's acquaintance Takashima Beihō (1875–1949), who had been the editor-in-chief of the journal *Shin Bukkyō* (banned several times and dissolved in 1915) and later became the president of Tōyō University. Suzuki's interest in atypical Christians, especially those who could be labeled mystic, is nowhere clearer than in his outpouring of writings in the 1910s and 1920s on Emanuel Swedenborg. A Swedish scientist and religious philosopher, Swedenborg became popular in liberal religious circles in the West in the nineteenth century, influencing figures such as Ralph Waldo Emerson (1803–1882) and William Blake (1757–1827). He is best known as a visionary who recorded many conversations with angels and spiritual trips through heaven and hell. Suzuki was exposed to Swedenborg's thought during his first residence in the United States and was invited by English Swedenborgians to translate his works into Japanese.

What is striking here is that Suzuki details Swedenborg's travels to heaven and hell, spiritual visions, and other phenomena that are beyond logic and reason, whereas in his previous essays he strove to create a scientific and rational approach to religion. Owing to "the current state of spiritual life in Japan," he explained, he found introducing Swedenborgian philosophy there beneficial, because "institutional religion" and other existing creeds could not fulfill spiritual needs in a materialistic world. Moreover, "religion is thoroughly personal" and beyond even the power of the state, and hence it cannot be enforced against people's will but should be chosen by individuals according to their tendencies.

The first excerpt reproduced here is the preface and first chapter of *Suedenborugu.* In Swedenborg Suzuki found a spiritual comrade who used a Christian idiom to express many of the same insights for which Suzuki typically resorted to Buddhist terminology. He had high hopes that Swedenborg's view could help vitalize contemporary Japanese thought, especially in terms of spiritualizing it during a time of increasing materialism and worldliness.

The second excerpt is a brief chapter from *Suedenborugu,* notable because of its forthright treatment of evidence and experiences that we might label supernatural or paranormal. It appears that Suzuki accepted Swedenborg's psychic phenomena as fact and was therefore prepared to recognize the possible veracity of similar experiences that others proclaimed.

The base text for these selections is the English translation by Andrew Bernstein of D. T. Suzuki, *Swedenborg: Buddha of the North* (West Chester, PA: Swedenborg Foundation, 1996), 3, 5–12, 39–41. Notes by Bernstein have been deleted. Originally published as Suzuki Daisetsu, *Suedenborugu* (Tokyo: Heigo Shuppansha, 1913). See SDZ 24:1–67.

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PREFACE TO *SUEDENBORUGU*

Revolutionary in theology, traveler of heaven and hell, champion of the spiritual world, king of the mystical realm, clairvoyant unique in history, scholar of incomparable vigor, scientist of penetrating intellect, gentleman free of worldly taint: all of these combined into one make Swedenborg. Now, in Japan, the field of religious thought is finally reaching a state of crisis. Those who wish to cultivate their spirit, those who bemoan the times, must absolutely know of this person. This is the reason for this book.

October 1913

CHAPTER 1

Introduction

Swedenborg's name is relatively unknown to people in Japan. When we speak of Martin Luther, John Wesley, George Fox, and John Calvin, those who are somewhat interested in Western religion probably know their names. However, very few people know that about 150 years ago there was a Swedish theologian unique in history. Not only did he make personal tours of heaven and hell, but he also had audiences with important personages in heaven and, consulting with them, made new discoveries in theology, philosophy, and psychology.

Even among those who have heard his name, there are probably very few who believe that he is relevant to today's culture and thought. If such people exist, they consider him to be an extraordinary psychological phenomenon and make him into a mere piece of data for research. However, those who study Emanuel Swedenborg in earnest discover that he is a very interesting subject for investigation from a number of angles.

First of all, Swedenborg said that he traveled in heaven and hell and witnessed in detail the actual state of people after death. His statements are quite sincere.

They are free of the slightest exaggeration and, viewed from the standpoint of common sense, seem to accord well with the truth. This is the first reason that Swedenborg is of interest.

In this world of ours, there seems to be a spiritual realm separate from that of the five senses; and when we enter a certain psychological state, we apparently can communicate with that realm. Even if we think that the circumstances of this other realm have no moral connection whatsoever to the mundane world, there is plenty that is of interest to science and philosophy. This is a second reason to examine Swedenborg.

Swedenborg's theological doctrines greatly resemble those of Buddhism. He taught that, having discarded the proprium, one must act in accordance with the workings of the Divine, that true salvation is the harmonious unification of belief and action, and that the Divine manifests itself as wisdom and love. Furthermore, he says that love is greater and more profound than wisdom and that there is nothing great or small that is beyond the reach of divine providence. There is not a single thing in the world left to chance, and one can witness the revelation of divine wisdom and divine love even in the stroke of a pen, for it is deeply imbued with divine providence. These sorts of issues attract the interest of religious scholars, and especially Buddhists. This is the third reason that we should study Swedenborg.

Just one of the above three points makes Swedenborg a man worth studying. He also is historically unique. When we consider how difficult it is to find a similar example, we cannot help but feel that he must not be neglected. The fact that scientific and religious genius marvelously combined to produce a person of such unfathomable depth makes not only good material from the viewpoint of psychological research; but because he was a man of great vitality and distinction who had escaped the taint of worldliness, his life also serves as a model for the individual, teaching numerous lessons. There are no drastic changes in the course of his biography, so there is nothing that especially dazzles us. But his eighty-four years of life were completely devoted to science and religion, his everyday existence filled with infinite wonders. He was a man of spirit; and now, in the twentieth century, we are moved by the force of his personality. If only for this reason, we should know about his life.

When we read his works, investigate his biography, and look into his thought, we feel as if Swedenborg's person appears before our eyes. He is a likable old man, with an aura of renunciation flowing from his brow. Even though his physical body cannot be disentangled from the troubles of this defiled world, his mind's eye is always filled with the mysteries of heaven. As he walks through the mist, a wonderful joy seems to well up and play beneath his feet. If someone asks the old man about such things as the way of heaven, like a mountain stream that is never exhausted, he patiently and repeatedly expounds it. His accounts do not resemble

bizarre illusions at all. He relates them no differently than if they were mundane events in our world of the five senses. Listeners are shocked, their minds probably bewildered. Nevertheless, he coolly regards these things as if they were daily fare. This is why it is not easy to fathom him.

Given his character and teachings, Swedenborg ought to be known to the world at large. He should be circulated among us much like his contemporaries Kant and Wesley. However, there are two main reasons that only a handful of people believe his words.

One is that his writing is extremely verbose. He repeats the same things again and again, giving the impression of an old man teaching a child. Generally, whether or not your name is passed on to future generations does not depend on the loftiness of your ideas. There are many cases of people's ideas being passed on, even if they are mediocre, due to their skillful rhetoric. It is common for people to be inclined to listen to someone who is dignified and charismatic, even if what he says is not particularly clever. The foremost wish of the masses is always to have their senses gratified. So, as they say, the loftier the melody, the fewer the people in harmony. The teachings of Mencius may not be as logically constructed as those of Xunzi, but people are more often pleased by Mencius because his writing is elegant, while Xunzi's is plain and unspectacular. However, Xunzi's way of reasoning surpasses that of Mencius. Viewed only from the standpoint of his logic, Xunzi should be widely read. Swedenborg's case is also like this. If his prose were elegant and eye-catching, he would be loudly acclaimed by the public.

Secondly, because his statements concern a world that is separate from our world of the senses, ordinary people find many of them difficult to believe. This is compounded by the fact that he speaks of these sorts of things without so much as lifting an eyebrow, as if they were common fare. He is very matter-of-fact and does not speak extravagantly, something that makes readers suspicious. They might doubt whether the author really had such an experience and ask how it is that the things he says depart so much from common sense. Judging from how calmly he speaks about these things, they might consider him insane and wonder whether they can believe in the words of a madman.

A third reason is that people think his descriptions too specific. If they are beyond ordinary understanding, then to enter into such detail, to explain circumstances in full, gives rise to doubt. It seems that people like Ralph Waldo Emerson could not completely devote themselves to Swedenborg because of this fact. For instance, if Swedenborg had only said that there is a hell and a heaven, many people would probably believe him. But he contends that such-and-such a person is currently in anguish in the scorching heat of hell and that certain famous historical figures exist in the first level of heaven. Speaking personally with these people and listening to them, he discovered that their opinions had changed greatly since they

had left our world. When he claims such things, readers are shocked, because the descriptions seem all too real. I believe that one reason people in this world have not been receptive to Swedenborg is that they think that he relates things in too much detail.

In the final analysis, however, such matters are insignificant. We should have faith in the whole and not call logical possibilities into doubt. Swedenborg's accounts are consistent and have an air of sincerity and honesty about them. He is by no means a deceptive person. He relates things only as he has seen and heard them, without any embellishments. Whether one believes him or not is another problem, but there is certainly a valid source for this kind of sincerity that is worth investigating. Considering that this fact is of special relevance to our moral and religious life, we must not ignore it.

Looking in particular at the current state of spiritual life in Japan, it seems that people are tired of the superficiality of our materialistic, industrial culture but do not know where to turn. Both the government and the people feel the necessity for religion, yet no one has adequately investigated how this need can be met. Of course, institutional religion is linked up to the nation as a whole; but in one respect, religion is thoroughly personal, governed by such things as the temperament, taste, education, and circumstances of the individual. Therefore, even the state is powerless to enforce religious devotion against people's will. Furthermore, people's hearts cannot be won merely through the inertia of tradition. Surely, religion bears fruit only from within, blooming naturally like a flower. So in response to the religious thirst in people's hearts, it is necessary to introduce various creeds and philosophies from many places and have people choose according to what speaks to their individual tendencies. Of course, one does not have to believe in all of Swedenborg's claims, but one also cannot say that there are not diamonds in the rough. Jewels, in whichever world, are jewels. It would be foolish to reject them simply because they come in a strange package.

I believe that studying Swedenborg in present-day Japan is extremely beneficial, and I will now give my reasons. Count Anders von Höpken, who was prime minister of Sweden during Swedenborg's lifetime, and knew him for forty-two years, once sent a letter to a friend, saying:

> I have sometimes told the King that, if ever a new colony were to be formed, no religion could be better, as the prevailing and established one, than that developed by Swedenborg from the Sacred Scriptures, and this for the two following reasons: (1) This religion, in preference to, and in a higher degree than, any other, must produce the most honest and industrious subjects; for this religion properly places the worship of God in uses. (2) It causes least fear of death, as this religion regards death as merely a transition from one state to another, from a worse to a better situation; nay, upon his principles, I look upon death as being of hardly greater moment than drinking a glass of water.

The truth of what Count von Höpken once said is not lost on anyone today.

During the summer of 1910, an international conference was held in London to commemorate the founding of the Swedenborg Society one hundred years before. I would like to share here a portion of the inaugural address, which was given at the opening of the conference by the elected president, Dr. Edward John Broadfield. The speech was a very evenhanded account of Swedenborg's character, achievements, and studies:

> We are here honoring Swedenborg, probably from different points of view. There are some who regard him as an illustrious and far-seeing man of science; others who honor him as a luminous and original philosopher; and a still larger number who look to him as an enlightened seer and a Heaven-directed theologian. But we all agree that he was a many-sided man, one of the profoundest students of his century, and, to adopt the words of Frederick Denison Maurice, we all recognize him as one of the great geniuses of his age. But whether you look at Swedenborg as a poet, as a philosopher, as a man of science, or as a theologian, you find in his career and in the successive ranges of his studies and investigations a remarkable series of well-defined gradations. He advanced from stage to stage, but every stage was preparatory to its successor; and those of us who consider his Illumination as the starting-point of his greatest period, recognize in all his previous experience an all-embracing time of preparation. In thinking of him merely as a subject of biography, one is reminded of a great mountain rising from the plain, stately and symmetrical when seen from a distance, on which, as we approach nearer, we see peak rising above peak, and so much grandeur hitherto unsuspected that we find it difficult to make anything like a general survey. Something like this, I think, all who ever made a systematic study of the life and works of Swedenborg must have felt. And the more closely we follow the incidents of his career, the more confidently may we say that during his eighty years he wore untarnished the white flower of a blameless life. He was unspoiled by fame. The favor of kings and princes never impaired his modesty, and the recognition of the splendor of his achievements never excited his vanity. He never claimed priority in discovery, though others have often, with perfect justification, done this for him; and this modesty was characteristic of him throughout life. From the first, too, in his studies in science and philosophy, he recognized the supreme power of an all-loving, Infinite Deity, and he never seemed to think that he had finished his inquiries unless he had discovered from them something to help his fellow creatures. He strove always, indeed, for the practical; and perhaps many here present will be surprised to hear of the extent of his powers of invention. The list of his discoveries, descriptions of which he always wrote down carefully, is almost unparalleled; and as a man of science his range of study extended from Mathematics and Physics to Astronomy, Mineralogy, Chemistry, Metallurgy, Anatomy, Physiology, Geology and Natural History. As a philosopher he studied all the systems known to his own time; and his own contributions to the study of different branches of philosophy were both far-reaching and original. Then he was a politician, an economist, a practical student of currency and finance, and in all these subjects he achieved distinction.

CHAPTER 4

A Singular Spiritual Vision

In contemporary Japan, there has been a lot of commotion surrounding psychological research into clairvoyance and clairvoyants. Should we not say that someone like Swedenborg provides excellent material for this research? Making personal circuits of heaven and hell, he discussed their organization in tangible terms, including descriptions of angels, spirits, devils, and other residents dwelling there. This alone, viewed from the standpoint of psychology, makes him a figure requiring thorough investigation. In addition, he presents other questions concerning religion and philosophy. His clairvoyant abilities and his power to view the past would be particularly good research topics for psychologists. Swedenborg could have used his spiritual powers to gain fame and fortune, had he so desired. There appears to be evidence, difficult to disprove, that he truly had this kind of mysterious, spiritual communication. However, in fulfilling his noble life's work, he did not display to others such coarse abilities. Even though people came and asked him to demonstrate his powers, he did not readily acquiesce, saying that a rapport with the realm of the dead could be granted only by the Lord God. He said that, unless it were an emergency, he could not enter a (spiritual) exchange. Since it was the existence of divine providence, in its profundity, that discriminated the path between this world and the next, it could not be recklessly attempted through the faculties of ordinary people. He also said that what allowed for his interaction with the spirit world was the fact that God had given commands expressly to him and that there was nothing at all exotic about this. To vainly please the hearts of worldly folk would be to forget the purpose of his mission. The divine will did not lie here, he said.

Of course, this kind of statement might seem like pretense. The general reader naturally desires proof of Swedenborg's so-called clairvoyant abilities. Therefore, I will provide an example that will not allow any doubts to remain: an exhaustive investigation made by Immanuel Kant, a contemporary of Swedenborg, in the name of psychological research. In a letter dated August 10, 1758 (but actually written in 1768), Kant informed Charlotte Von Knobloch:

> The following occurrence appears to me to have the greatest weight of proof, and to place the assertion respecting Swedenborg's extraordinary gift beyond all possibility of doubt. In September of 1756 (it actually occurred in July of 1759), on Saturday at four o'clock, p.m., Swedenborg arrived at Gothenburg from England, when Mr. William Castel invited him to his house together with a party of fifteen persons. About six o'clock, Swedenborg went out, and returned to the company quite pale and alarmed. He said that a dangerous fire had just broken out in the southern district of Stockholm (about 300 English miles from Gothenburg), and that it was spreading very fast. He was restless, and went out often. He said that the house of one of his

> friends, whom he named, was already in ashes, and that his own was in danger. At eight o'clock, after he had been out again, he joyfully exclaimed, "Thank God! The fire is extinguished, the third door from my house." This news occasioned great commotion throughout the whole city, but particularly amongst the company in which he was. It was announced to the governor the same evening. On Sunday morning, Swedenborg was summoned to the governor, who questioned him concerning the disaster. Swedenborg described the fire precisely, how it had begun, and in what manner it had ceased, and how long it had continued. On the same day the news spread through the city, and as the governor had thought it worthy of attention the consternation was considerably increased; because many were in trouble on account of their friends and property, which might have been involved in the disaster. On Monday evening a messenger arrived at Gothenburg, who was dispatched by the Board of Trade during the time of the fire. In the letters brought by him the fire was described precisely in the manner stated by Swedenborg. On Tuesday morning the royal courier arrived at the governor's, with the melancholy intelligence of the fire, of the loss which it had occasioned, and of the houses it had damaged and ruined, not in the least differing from that which Swedenborg had given at the very time when it had happened, for the fire was extinguished at eight o'clock.

There are further occurrences that attest to the singularity of Swedenborg's spiritual vision, but since these sorts of things will not raise or lower estimations of his true character, I will not prattle on about them now. I wish to conclude only by noting that he had these sorts of experiences.

8

Zen, the Spiritual Heritage of the East

John William Robertson Scott (1866–1962), a British journalist who lived in Japan for several years, began the journal *New East* in 1917, during World War I, when Japan was allied with England, as a way to promote improved knowledge of Japanese culture in the West and British culture in Japan. He met Suzuki in May of that year, leading to a series of essays on Zen by Suzuki for the magazine. The first issue carried "Zen, the Spiritual Heritage of the East," one of the most influential and succinct statements of Suzuki's views on Zen in relation to religion generally. He later revised these essays significantly and changed the titles (this one became "What Is Zen?") for *An Introduction to Zen Buddhism* (1934).

Suzuki begins this essay with an interesting note on how Westerners viewed the East: they tended to think that it "belongs to the past and is worthy only of historical investigation." Opposing such an Orientalist image created by the Japanologists of the time, he explained another side of Zen—that is, a modernized Zen that was free from rituals and rites for departed ancestors conducted in Japanese temples. As Suzuki was one of the active members of the Shin Bukkyōto Dōshikai (New Buddhist Society), whose mission statements claimed that rituals were unnecessary, it was natural for him to put aside the "heritage" of traditional Buddhist organizations.

Readers in 1917 must have found this essay illogical and confusing at first glance, as Suzuki uses logic similar to the eight negations of Nāgārjuna, or the logic of *soku-hi,* which were most likely unfamiliar to them. Both of these philosophical approaches stress the rejection of commonly affirmed positions in order to clear the way for the undifferentiated truth to manifest. "Zen is not a philosophy," "Zen is not a religion," "Zen is not meditation": he repeatedly negated existing notions of the religion to shift Westerners' Christian views and "find a higher affirmation where there are no antitheses." Interestingly, Suzuki mentioned that Christians could practice Zen. Because it centers on direct religious experience, he continued, "Zen recognizes the fact of living in the midst of life as it is lived." In this

sense, Zen mysticism does not limit itself to the spiritual realm, just as analytical investigation of the sutras does not always delineate actual, active religious experiences of the people in the texts.

The base text for this essay is D. Teitaro Suzuki, "Zen, the Spiritual Heritage of the East," *New East* 1, no. 1 (1917): 69–71. It was reprinted in various forms and languages, including in *An Introduction to Zen Buddhism,* published by the Eastern Buddhist Society in Kyoto in 1934 and by Rider and Company in London and New York with a foreword by Carl G. Jung in 1948.

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Western people have come to think that the East belongs to the past and is worthy only of historical investigation. When the East is mentioned Western people have not been accustomed to think of anything living, of anything aglow with a burning spirit.

But this is not all. Easterners themselves—at least most of them—are showing a tendency to take the Western view of the East. Indeed, in Japan, since the Restoration, the people have only too readily thrown aside what savors of the past. They have not taken the trouble to look into the real nature of what they have cast aside. They have been quite reckless.

Is it really true that Japan has nothing to contribute to the general spiritual stock of the world? There is one thing in the East or, more accurately, in Japan which, in my opinion, deserves close examination because of its permanent value. I speak of Zen, for Zen is the spiritual heritage of the East and makes the East in spirit what it is.

ZEN IS NOT A PHILOSOPHY

The question I often encounter is whether Zen is a system of philosophy. To this I answer, Zen is not a philosophy. Zen is not pantheistic, monotheistic or polytheistic. There may be an intellectual element in Zen, as the mind is not a thing to be divided into so many faculties leaving nothing behind after the division. But Zen has nothing to teach us in these things.

It has no set doctrines which are imposed upon its followers. If the followers have doctrines, they have them on their own account; they do not owe them to Zen. Therefore, there are no sacred books or dogmatic tenets in Zen, nor is there any symbol through which access might be gained into the signification of Zen.

If I am asked then what Zen teaches, I would say that Zen teaches nothing. Whatever teachings there are in Zen come out of one's own mind. We teach ourselves. Zen merely points the way. Unless this pointing is teaching, there is certainly nothing in Zen purposely set up as its cardinal doctrines.

ZEN IS NOT A RELIGION

Zen claims to be Buddhism, but all the Buddhist teachings as propounded in its sutras and shastras are treated by Zen as mere waste paper whose utility consists in wiping out the dirt and nothing more.

Is Zen a religion? It is not a religion as the term is popularly understood. For there is in Zen no God to worship, no ceremonial rites to observe, no abode where the dead must go, and last of all, no soul whose welfare is to be looked after by somebody else. Zen is free from all these dogmatic encumbrances.

When I say that there is no God in Zen, the pious reader may be shocked; but this does not mean that Zen denies the existence of God. Neither denial nor affirmation concerns Zen. When a thing is denied, the very denial involves something not denied. The same can be said of affirmation. This is inevitable in logic. And Zen wants to rise above logic; Zen wants to find a higher affirmation where there are no antitheses.

For the same reason that Zen is not a philosophy, it is not a religion, and it has no God, no soul, no nothing. All those images of various buddhas and bodhisattvas and *devas* and whatnot that one comes across in the Zen temple are like so many pieces of wood or stone or metal, as the camellias, azaleas, or stone lanterns in my garden. Make obeisance to the camellia now in full bloom, and worship it if you like, Zen would say, and there is as much religion here as bowing to the various Buddhist gods, or as sprinkling holy water, or as participating in the Lord's Supper.

ZEN IS NOT MEDITATION

Is Zen a form of meditation, as "New Thought" people or Christian Scientists or Hindu Sannyasins meditate? No, it has nothing to do with meditation.

To meditate, a man has to fix his thought on something, for instance, on the oneness of God, or on his infinite love, or on the nothingness of things. But these are the very things Zen desires to avoid. If there is anything Zen emphasizes, it is freedom, freedom from all nonessentials, freedom from all superstructures, freedom from unnaturalness.

Now meditation is something artificially put on. It does not belong to the native activity of the mind. On what do the fowl in the air meditate? On what do the fish in the water meditate? They fly; they swim. Is that not enough for them?

I may multiply these questions and answers almost indefinitely. But the above, I hope, has sufficiently prepared the reader's mind for the following positive statements concerning Zen.

The basic idea of Zen is to get hold of the inner workings of the mind, and to do this in the directest possible way without resorting to anything external. Therefore, everything having a semblance of authority is shunned. An absolute faith is

placed in one's own being. Whatever authority there may be in Zen comes from within.

This is true in the strictest sense of the word. Even the reasoning faculty is not considered absolute. On the contrary, it hinders the mind from coming in direct communion with itself. The intellect serves its mission when it works as an intermediary, and Zen has nothing to do with an intermediary except when it desires to communicate itself to others.

For this reason, all the scriptures are merely tentative and provisional; there is in them no finality. The central fact of life as it is lived is what Zen aims to grasp, and this in the most direct and most vital manner. Zen professes itself to be the spirit of Buddhism, but in fact it is the spirit of all religions and philosophies. For when Zen is understood thoroughly, absolute peace of mind is attained, and a man lives as he ought to live. What more can we hope?

IS ZEN MYSTICAL?

Some may say that Zen is mysticism and that as such Zen cannot claim to be unique in the history of religion. If Zen is to be designated as mysticism, it is not mysticism in the ordinary application of the term. It is a mysticism of its own order. It is mystical in the sense that the sun shines, that God loves, that the flower blooms, or that I hear at this moment somebody beating a drum in the street. If these are mystical facts, Zen is brimful of these.

When a Zen master was asked what Zen is, he answered, "Your everyday thought." Is this not plain enough, and most straightforward? It has nothing to do with sectarian spirit.

Christians as well as Buddhists can practice Zen, just as big fish and small are both contentedly living in the ocean. Zen is the ocean. Zen is the air. Zen is the mountains. Zen is thunder and lightning, the spirit flower, summer heat, and winter snow; nay, more than that, Zen is the man. Whatever formalities, conventionalisms, superadditions Zen may appear to have, its central fact lives; and the special merit of Zen lies in this, that we are still able to see into this ultimate fact without being biased against anything.

THE SYSTEMATIC AND ORIGINAL ZEN

Perhaps what makes Zen unique as it is practiced in Japan is its systematic training of the mind.

If Zen is mysticism, mysticism has been too sporadic a product and apart from ordinary life. This, Zen has revolutionalized. What was up in the heavens, Zen has brought down to earth. With the development of Zen, mysticism has ceased to be mystical. Zen recognizes the fact of living in the midst of life as it is lived. It

systematically trains the mind to see this, opens one's eyes to the greatest mystery as it is daily and hourly performed, enlarges one's heart to embrace eternity of time and infinity of space in its every movement, and makes one live in the world as if walking in the garden of Eden.

Zen accomplishes all these spiritual feats without resorting to the reason of one's being. Therefore, what is not practical and commonplace and living is not Zen. The manner in which Zen is demonstrated is always original, because it is vitally fresh. I take this creative originality as a foundation of Zen's claim to uniqueness. And in the freshness of this creative originality the East lives in spite of its hoary age.

9

A Contemporary Buddhist View of Shinto

This article was originally a book chapter in *The Christian Movement in Japan, Korea and Formosa,* edited by Daniel Clarence Holtom (1884–1962), an American Baptist missionary to Japan, educator, and scholar of Shinto. Suzuki criticized Shinto in this English publication, and similar arguments recur in his *Nihon teki reisei* (Tokyo: Daitō Shuppansha, 1944; translated as *Japanese Spirituality* in 1972) and other wartime and postwar writings.

After a long history of syncretism of Buddhism and Shinto, the newly established Meiji government forcibly separated them in 1868 and officially favored Shinto, which led radical Shintoists to the nationwide anti-Buddhist campaign and destruction called *Haibutsu kishaku.* In this sense, Suzuki was correct to state that "the modern interpretation of Shinto" is different from the premodern religious tradition.

Suzuki's tone here makes it clear that he was critical of the political nature of what he called "official Shinto," which was a rare attitude for a Meiji intellectual. He was born during the anti-Buddhist drive, and it was natural for him to regard the pro-Shinto policy of the government as too partial. His mention of "a veteran general who once presided over an important educational institution" most likely refers to Nogi Maresuke (1849–1912), who served as the president of Gakushūin (Peers School) from 1907 to 1912, and thus probably reveals what Suzuki thought about Nogi and the nationalist hierarchy that he brought into this school. Suzuki's objections sprang from his conviction that religion must relate to a deep inner personal experience, which he felt State Shinto was impotent to provoke. Views stressed as strongly as Suzuki did here could lead to arrest on grounds of treason. One may also notice that he did not fail to mention Jōdo Shin's peculiar tradition of not worshiping Shinto deities *(jingi fuhai).*

The base text for this essay is Teitarō Suzuki, "A Contemporary Buddhist View of Shinto," in *The Christian Movement in Japan, Korea and Formosa,* 21st annual issue, edited by D.C. Holtom (Tokyo: Federation of Christian Missions, 1923), 265–275.

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Ever since the Restoration of 1868, we have been forced to view the Shinto question in quite a new light. The term "Shinto" has somewhat changed in meaning. In one sense it has become more definite, in another, more confusing. It is necessary to have a clear notion, if possible, as to the modern interpretation of Shinto, especially as to its official, governmental interpretation. Shinto is now so organically mixed up with the government policy of national solidarity that we have to refer to its "official" definition; indeed, it is due to this government policy that we have to consider Shinto with a different frame of mind from that with which we as Buddhists were once accustomed to regard it.

Formerly, Shinto, whatever it may mean, had no distinct signification, it was so completely absorbed in the system of Buddhism. The so-called Shinto shrines are now devoid of all vestige of Buddhist influence, or they are purposely endeavoring to hide it from public gaze; but the fact that they were once Buddhist institutions remains largely written in their history. If it had not been for the Buddhist amalgamation, Shinto could not have survived to this day. By this amalgamation not only were its shrines protected from gradual natural decay, but also its all-important documents were probably saved from oblivion. It is true that Buddhism could not ignore the existence of Shinto throughout its long history in this country, but had to reckon with it in one way or another. But this was partly due to the pantheistic tendency of Buddhism as well as to its unusually tolerant attitude toward other forms of religion. If Buddhism had been militantly monotheistic and ruthless in its dealings with rivals, the outcome as regards Shinto would have been difficult to foretell. Naturally, however universal a religion may be, it adapts itself to the native conditions of a land where it begins to grow, and then it assumes a protective color. Shinto was in this respect vital enough to make Buddhism recognize its existence. Still, one of the Buddhist sects is quite inflexible in its attitude toward Shinto and refuses to have anything to do with it. This sect (Jōdo Shinshū) never resorts to what is known as the doctrine of *hōben* or "accommodation" as regards the assimilation of Shinto.

When Kada [no Azumamaro],[1] Kamo [no Mabuchi],[2] Motoori [Norinaga],[3] Hirata [Atsutane],[4] and other scholars of classical Japanese literature tried to resuscitate Shinto their efforts were more or less literary and philosophical; the scholars were inspired by a patriotic spirit to stand against the Chinese and Indian influences that had been sweeping over the land for so many centuries; perhaps their ideas were also tinged with contemporary politics. But the mere revival of classical study was empty so long as it lacked a spiritual backing and deep individual religious experience. Patriotism and loyalty, however fervent and sincere, cannot satisfy the needs of a hungry soul. Therefore, along with the scholarly attempts to revivify pure classical Shinto against Buddhist metaphysics and

Confucian ethics, there arose practical and purely religious Shintoists who tried to gather up all the necessary material from Buddhism as well as from Confucianism in order to turn the old mythological Shinto into something personal and livable. How far this has succeeded we can see from the actual status of what is now known as "denominational" Shinto. That there was need in the minds of the people generally for such Shinto movements shows a gradual waning of Buddhist influence during the Tokugawa era [1603–1868], especially toward its close.

For then we have besides the various Shinto denominations the rise of the *Shingaku,*[5] which is a popular form of Buddhist idealism made easy to digest. Buddhism, economically well supported and socially honored, grew careless of its spiritual mission; it was now formal, superstitious, and lifeless, and this deficiency had to be supplied by the Shinto sects and the *Shingaku* movements.

The Restoration thus found Buddhism badly deteriorated. The chief Restoration leaders, partly wishing to overturn all the policies, social, political, and religious, pursued by the Tokugawa government, dispossessed Buddhism of most of its properties and left it to its own fate. Buddhism, already spiritually impoverished, now lost its material support; this was, however, merely reaping what it had sown in the past. Instead of making its roots grow deep in the souls of its followers, it relied too much on the economic protection of the influential nobles. When it came to face the new state of affairs, it did not know what to do. The agents of the Restoration had not time enough to think about religion, or we may say that Buddhism had failed in the past to educate them religiously so as to make them feel its vital importance, not only in the life of an individual but in that of a nation. The politicians, desiring to strengthen the basis of the now restored Imperial regime, made Shinto, or what they understood to be Shinto, a new state religion, in which patriotism and loyalty and reverence for the gods or ancestral spirits were the principal tenets. This was apparently in the beginning a reactionary policy against the feudal protection of Buddhism, and in a certain measure the policy was justified, seeing that the Satsuma[6] and Chōshū[7] statesmen were bent on dynastic consolidation, which was the main work of the Restoration. They attained the end they desired. If things had gone on without efforts to stimulate the national feeling of patriotism and loyalty, Shinto might never have received the encouragement and manipulation which it underwent.

The military successes against China [in the Sino-Japanese War] immensely heightened the international status of the country and added eminently to the glory of the Imperial House. Militarism reigned supreme, and as Shinto and militarism are good friends, the success of the one magnified immeasurably the importance of the other. Riding on this tide the government resumed its Shinto propaganda ever more aggressively and effectively, and even a Buddhist sect began to participate in this patriotic movement. The Nichiren, which is the most militant and in a sense patriotic branch of Mahayana Buddhism, was enthusiastically

embraced by the soldiers and sailors. Not only the Shinto shrines but the Buddhist temples were requested by the government to decorate themselves with war booty, and monuments for the dead soldiers were raised everywhere to commemorate their deeds and to incite the coming generations to emulate them in case of national emergencies.

When these military achievements ceased to divert the people from pursuing a peaceful course of culture, the government was once more stirred to anxiety about the condition of Shinto. The inrush of the so-called dangerous thoughts from abroad nearly upset the balance of mind of the paternal government. So much so that officials took refuge once more in the ancestral spirits of Shinto. The gospel of patriotism and loyalty and reverence is now taught by the government in a most thoroughgoing and systematic manner through the length and breadth of the country.

Thus we can see that Shinto in its modern official interpretation is not necessarily the worship of ancestors at the shrines, for the shrines are not always dedicated to the ancestral spirits or to the war heroes of the past, but in some cases to gods of unknown origin or even to natural objects. Nor is it a system of teaching based on the personal spiritual experience of some individual Shintoist, for the government officials insist that the "denominational" Shinto sects are not the Shinto of the government.

These may, to be sure, worship the Emperor and the ancestral spirits, but that is their private affair, laudable of course, but unauthorized by the government and therefore quite unofficial. What the government wants is that all Japanese subjects worship the Emperor and the ancestral spirits solely from the principles of loyalty and patriotism and reverence as prescribed in the government program and not for the sake of any special religious or individual teaching. If someone finds it irreligious to worship the Emperor's photograph or to bow to a shrine of obscure history, he may be permitted to abstain, perhaps, since there is freedom of religious faith; but he will be an undesirable, most likely a "dangerous" subject of the Empire.[8] Why? Because, whatever his religious conscience, he is not living in accordance with the official definition of Shinto, which is to be implicitly obeyed by all the loyal and patriotic descendants of the Yamato race. Therefore, it is evident that the Japanese government is making use of Shinto for its own political purposes. The background of Shinto is thus highly colored with political and military motives. Let us see how untenable this attitude and determination on the part of the government are and how finally this will undermine the whole system of Shinto itself by making it stand on an absolutely impossible footing.

One has really to pity the authorities who are compelled to strain their reasoning to reconcile the irreconcilable. Their official declaration is that Shinto is not a religion, and yet all that they are doing for it, that is, encouraging worship at the shrines, and apotheosis of the Imperial spirits, is no less than the creating of a new state religion. If it were indeed a creation in the genuine sense, it would be all right,

for we are all creators and would be dead if we could not create; but what the government is attempting is merely concocting or manufacturing. There is something artificial and not creative in the makeup of their official Shinto. The "denominational" Shinto in this respect is a living religion, but the official one is not. Some scholars therefore are trying to make us think that Shinto is not a religion but a moral doctrine based on the "special" character of the Japanese state. But this historical specialization is such a subjective affair as to allow various interpretations, and it seems to me puerile to feel exalted over a mythology which is virtually the common possession of many nations. The principle of national solidarity must be found somewhere else than in mythology; the principle of national development must lie in something much deeper and grander and more rational; it should be based on the meaning of the ideals fostered by our ancestors, which may be shared by other nations universally. Thus the government puts itself in an inconsistent position by trying to make us believe that Shinto is not a religious system but only national morality, and the scholars who, defending the government position, insist on the sanctification of mythology are in a similar predicament.

In spite of all the reasoning advanced by the government and backed by a certain class of official scholars, the Shinto of bureaucratic imperialism has no sound philosophy to support its ethical ideals of so-called national morality. Granted that many of its ethical teachings are lofty and that the Imperial Edict on Education and those given to the Army and Navy are edifying in moral content, yet affairs relating to our soul life are beyond government control. Even should we be willing to give up our souls for the sake of national solidarity, we could not do so, for we are constitutionally unable to practice this sort of bargain. Logic may be twisted more or less to suit official requirements, but those who are absolutely sincere to themselves or those who have an adequate sense of logical thoroughness cannot be persuaded to ignore the inner voice. The final judge of the value of all ethical commands—wherever they may originate—is oneself and not some other person, who stands outside and is unable to share the inner life. On the face of it the official Shinto of modern Japan is an artificial construction, not very cleverly patched up, but filled with superficialities and contradictions. Scholars are willing to lend it all their ingenuity gained from comparative religion, Hegelian state absolutism, and pantheistic Buddhism, but their supports, so called, are really mutually destructive. Thus official Shinto never grows but remains an ill-adjusted structure. As it has no inner life, it fails to weave its own seamless garment of perfect fit; the more external decorations it may put on, the more apparent are its disproportions.

Philosophy is the intellectual expression of one's inmost consciousness, and no amount of intellectual cleverness will produce a philosophy worthy of the name. Unless there is a genuine Shinto life, no government authority arming itself with legality can produce a philosophy of Shinto. So far, no one mind has proved to be the possessor of perfect intellect, for all our philosophies are more or less defective

and constantly being improved upon; but as long as there is a life at the back of a system, it inspires, it enlightens, it appeals to the soul, and all its shortcomings or contradictions are forgotten. In the case of our bureaucratic Shinto, can we say this? If it is not a religion, as its official exponents insist, it must be a philosophy, upholding the principle of the divine origin of the nation. But is this divine origin theory tenable in the light of modern science? Or is it even a pragmatically workable theory? Is it really the intellectual expression of our national life? Does the nation collapse when the theory is not established? Is it the best theory we as Japanese can contribute to the advancement of our world civilization and to the general welfare of mankind? When history at the end of the world—supposing there is such a thing—takes account of what each nation has done for the enlightenment of humanity, will Japan have no other contribution than the doctrine of ancestor worship and the divine character of the national constitution? Will the world enshrine Japan for this in the highest niche of its sacred edifice and burn incense to her? To my mind Shinto philosophers seem not to have any wider range of vision than their old dream of feudalism, and their insight is not penetrating enough to see the far deeper principles lying under the political philosophy of ancestor worship.

Again, let me ask, has Shinto any value as religion? Some students of the science of religion attempt to make out that it has and think it of the greatest significance for the Japanese that they have a highly developed form of faith for their state religion (which it is for all practical purposes). When, however, one follows their learned discourse, one feels a certain vacancy within all of their scholarship. What may be called an inner sense of religion is unfortunately conspicuously absent in the Shinto so learnedly interpreted. Why cannot these scholars give us less of their pedantry and more of their inner individual Shinto experience, which will appeal alike to Buddhists and Christians? Even a Buddhist can appreciate much of Christian experience as recorded in the writings of pious Christians, and I believe there are many Christians who can say a similar thing concerning Buddhists. But as to scholarly Shinto or official Shinto, its political aims repel us while we vainly seek for its spiritual insight and penetration. Shinto may move pupils of the primary schools and the rural members of the *Seinendan* (Young Men's Societies) organized by the government throughout the country, and the officers, retired or active, of the Army and Navy; but most of the well informed, making up the vanguard of civilization and representing all that is of worth in Japanese culture, will prefer to stand apart from Shinto officially thrust upon them for their moral and spiritual nourishment. At the same time those who compose the intellectual and moral center of the national life are not so indiscrete, so undiscriminating as to accept everything coming from abroad as a godsend; Japanese with a broad mental outlook will not swallow undigested everything they may come across in their search for enlightenment and in their advance to ever higher realms.

There is too much conventionalism in the organization of bureaucratic Shinto, and form is too persistently emphasized. It may be in accord with militaristic discipline, but when applied even to the education of young men, it is ridiculous to say the least. I recall the case of a veteran general who once presided over an important educational institution. When he introduced a new teacher to the students, he told them to obey all the orders of the teacher absolutely as if they came from the Emperor himself, because it was the latter who appointed him to the station to take charge of the pupils. According to this general, all the government officers above the *Sōnin* grade[9] are delegates of the Emperor, and therefore their orders are those of the Emperor. When this logic, which is, by the way, the method of reasoning prevailing in the Army, is pushed consistently to its legitimate conclusion, all agents of bureaucracy must be said to participate in the divine nature of the Imperial ancestors. This sounds quite preposterous, but it fully accords with the dialectics of the Shintoists, who want to carry out the theory of divine personality in our political and educational practices. This military educationist was thus evidently a good logician and a devoted Shintoist, but he did not understand the existence and value of the personal element so vital to an inner, creative life. Psychologically, there is much in common between militarism and official Shintoism in their both placing too much emphasis upon system, hierarchy, and mechanical formalism. Where militarism prospers, Shinto may thrive well.

What is most unintelligible to outsiders is that if the government is the real organizer of Shinto, and if all the shrines are to be controlled by it, the government officials ought to be by far the most devoted followers of Shinto; the common people may be left to their liberty of worship, but officials ought to be genuine worshipers of the Imperial ancestors, the more so as they are high in rank. It is true that they go to the Grand Shrine of Ise to offer their homage and thanks for the important government offices entrusted to their care; but it is well known that with a very large number of them such practices are purely formal.

To escape the consequences which must surely follow the government's policy of upholding a manufactured religious system, the Japanese government authorities should cease from further meddling with Shinto and let it go its own way. If Shinto can stand without an official prop, all the better; but if it collapses as soon as the prop is taken away, it may be left to its logical end. There was something unnatural when the agents of the Restoration severed Shinto from Buddhism, and this unnaturalness still clings to it and will cling as long as it is kept in the hands of the manufacturers, finally depriving it of all the chances of robust growth. Some Buddhists who are well acquainted with the mystery of religion in Japan think it best to restore the old state of things when Buddhism and Shinto were harmoniously syncretized, and the Court, officially and privately, recognized Buddhism. In that case most of the Shinto shrines will have to take on their former color, and the god of Hachiman will be the *mahābodhisattva* of Hachiman and an incarnation of

Amida or Kannon.[10] Then prayers and vows will have to be made again in the names of such gods as Brahmā, Śakra, the Four Guardian Gods of the compass, all the gods, minor and major, of Heaven and Earth throughout the land, especially the gods of the native land, the Buddha manifestations of Izu[11] and Hakone and Kumano, the great bright god of Mishima, the Heaven-illuminating goddess of Ise, the *mahābodhisattva* of Hachiman, including all their families and retainers. To invoke this universal assemblage of gods in the name of religion may not be a very bad idea, and in time some of the Christian saints may be asked to come into the congregation (even as the Christians themselves once added Josephat, that is, Bodhisattva, to their list of saints) in order to protect humanity from all evils and make it advance toward further enlightenment. But unfortunately the breach created by the government between Buddhism and Shinto has already widened too far and has lasted too long for any natural, satisfactory reparation to be possible. History cannot be made to go back half a century to the times before the Restoration. Besides, science has unraveled many a secret that was formerly hidden from our intellectual scrutiny. Studies of psychology, philosophy, anthropology, archaeology, comparative religion, and other sciences have rearranged our knowledge of the world, and a revaluation of everything is taking place all around us, not only concerning our social and political life but concerning things divine, sacred, and spiritual. We can no more hoard our primitive treasures; we can no more persuade our imagination and reasoning faculty to retrace the steps of civilization toward our prehistoric days. Buddhists would not ask us to look backward, but forward, and, therefore, they have no desire to set back the wheel of time; they would rather see all the existing religions thrive happily and harmoniously with one another in this land of many gods. Only let the government not interfere with them unless they disturb the political tranquillity of the nation. Religion means virtue, love, holiness, and ought not to be confused with power, force, or militarism. It has also its own objects to attain, and ought not to be made a cat's-paw for something else. If Christianity absorbs Buddhism, it is well; if Buddhism absorbs Christianity, it is also well. But they do object to having Shinto forced upon them—Shinto founded upon mythology, poor in content, made a tool of political theory, supported by pedantry, and devoid of inner life.

10

Swedenborg's View of Heaven and "Other-Power"

After a flurry of translating Emanuel Swedenborg between 1910 and 1915, Suzuki returned to the topic of his approach to religion in 1924. It is worth noting that Suzuki described Swedenborg's doctrine of correspondence as "similar to the Shingon philosophy of phenomena." This may explain why he preferred to compare Zen Buddhism not with Swedenborg but with Meister Eckhart's teachings and Francis of Assisi's life of poverty. In this article he also compares the Buddhist paradise, or Pure Land, with the Swedenborgian concept of heaven: the land of divine love, attainable by those who rely on the "other-power" of the divine will, whereas those with self-love are destined to hell. Swedenborg's heaven is thus more than a location—it is also a spiritual state, consciousness of other-power, that can be achieved during this life. So the Swedenborgian and Buddhist paradises draw closer to each other than strictly literal interpretations of these religions would suggest.

The base text for this essay is D. T. Suzuki, "Swedenborg's View of Heaven and 'Other-Power,'" in *Swedenborg: Buddha of the North,* translated by Andrew Bernstein (West Chester, PA: Swedenborg Foundation, 1996), 77–86. Notes by Bernstein have been deleted. Originally published as "Suedenborugu (sono tenkai to tarikikan)," *Chūgai nippō,* February 3, 4, 5, 6, 7, and 8, 1924, and later included in *Zuihitsu Zen* (Tokyo: Daiyūkaku, 1927). See SDZ 19:634–642.

. . .

Swedenborg's religious philosophy is unfathomably deep; and since it is fairly difficult to grasp, few people have made a scholarly study of it. However, when you carefully read his seemingly absurd writing with a calm mind, you find that many elements become rather difficult to dismiss. In particular, Swedenborg's *Heaven and Hell* contains profound and fascinating points. Among his many works, this is the one most widely read; and having formerly translated it into Japanese, I would

like to take the opportunity to express my feelings on it, although this essay is really no more than an introduction.

Swedenborg does not give a very clear definition of heaven. It might be considered a state after death, or it might be that this world, just as it is, is heaven—or hell, depending on how you take it. In truth, even among the spirits dwelling in heaven, there are very few who can see what heaven is. Because of this, it may be impossible to explain to ordinary people like us.

Be that as it may, we can see heaven as a kind of ideal realm with a relationship to the material world of the five senses that is one of neither equivalence nor separation. Swedenborg uses the word "state" to describe it.

Heaven comprises the good of love and the truth of enlightenment. When good and truth return to a state of innocence, they reveal a perfect heaven. Unless one enters a state of "no false thoughts" or "artlessness," even good is not divine good and truth is not divine truth. One aspect of this condition is reflected in the speech and actions of children. However, the innocent nature of children is unrefined, so it cannot be called the genuine state.

As for the source of innocence, it spontaneously floods the inner life when we completely give up our own thoughts. Doing good, we do not think it good. When others comment on it and call it good, that good is not something that arises from the self but arises from the Divine. Nothing results from self-power; everything is achieved through the addition of divine power to oneself: "Those who are in a state of innocence attribute nothing of good to themselves, but regard all things as received and ascribe them to the Lord . . . and wish to be led by Him and not by themselves. . . ."[1] All of the highest angels dwell in the purity of this innocence. When the degree of purity is low, the angel's position in heaven naturally falls as well. The quality of innocence is actually the fundamental principle on which heaven's organization is based.

Because heaven derives from innocence, the fact that the Divine in heaven is also innocent is a self-evident truth. Swedenborg occasionally spoke with angels and related what transpired. Innocence is the essence of every good, and good is truly good to the extent that it has innocence within it. What we call wisdom is wisdom only when it arises from this innocence, and the same holds true for love, charity, and faith. Therefore, when they are not innocent, people cannot enter heaven. The Lord expressed this meaning in the following verse: "Let the children come to me; do not try to stop them; for the kingdom of heaven belongs to such as these. I tell you, whoever does not accept the kingdom of God like a child will never enter it" (Mark 10:14; Luke 18:16). The children spoken of here signify innocence. According to Swedenborg, the Bible is composed of many of these symbols. Having become conscious of their hidden meanings, he wrote a number of different works. This awareness is not something that came from his own mind. He personally entered heaven and experienced it as it flowed from God.

Swedenborg's symbolic philosophy is built on the principle of correspondence. Because this principle is one of the major tenets of his philosophy, one certainly must know about it to understand Swedenborg. I believe the principle of correspondence originally comes from the idea in the Bible that "God created man in his own image" (Genesis 1:27).

Those without the perfect good of love and the perfect truth of wisdom cannot understand the hidden will of heaven. People have both an internal and an external; and not being able to make an adequate correspondence between them, they cannot comprehend (heaven's will). One way to grasp it, however, is through the phenomena of the sensual world as perceived through the five senses. All of these phenomena contain significance. The caw of a crow or the song of a sparrow are not simply a caw and a song: there are heavenly significance and infernal significance. This kind of reading depends on the principle of correspondence. Therefore, while people are on the earth, they are free to unveil their correspondence with heaven according to the nature of their internal enthusiasm. That is, this world of suffering can also be considered a Pure Land of tranquil light. Those who grasp the principle of correspondence stroll through a kingdom of significance.

Heaven, in fact, is composed solely of this significance; it is a place governed by pure love and pure truth. Love is warmth and corresponds to the human heart. Truth is light and corresponds to the human lungs. Located in the thorax, the heart and lungs are distinguished from other organs. When love stirs, the heart throbs and heat is released. When truth shines, the breath is regulated and there is silence. However, when there is no heat, there is no light, so light is of secondary importance. Even without light, there is heat, heat being the fundamental principle. Dark heat is the fire of hell, and it is from here that all pain is born. Heat with light brings spring to the universe, and it always feels like spring in heaven. Here we see the truth of correspondence.

The perfect union of love and wisdom is the individual person, and all of heaven exhibits itself through the appearance of an individual. The full realization of a person's integrity can be seen only in the realm of divine good and divine truth. Among modern philosophers, there are those who say things such as, "God is a perfect individual. Human consciousness, try as it might, can never seize the singularity of the individual. Yet it always tries to grasp it, and this longing is first satisfied upon arrival at the Divine. The reason for the existence of this longing is simply that the Divine realizes itself in individual human beings." Can we not see traces of Swedenborg in this?

The doctrine of correspondence is profound. In terms of Buddhism, it is similar to the Shingon philosophy of phenomena. One can also interpret the idea of the Pure Land according to the doctrine of correspondence. Even if we say that all phenomena interpenetrate without obstacle, we cannot identify hell with paradise. Although we can say that the Pure Land's significance is found in this world of

suffering, hell, being hell, is not paradise; and Kannon, Amida, Fudō, Yakushi, and the eight million gods exist just the same. The principle of correspondence cannot be divorced from human consciousness. Viewed from the doctrine of correspondence, I believe Shingon teachings on such things as mudras can be interpreted in an interesting fashion. If Swedenborg had not communicated with the Christian heaven, and had instead mastered Buddhist philosophy, what kind of "hidden will" would he have discovered? I believe it is worth engaging in this kind of speculation.

Previously, I noted that the essence of heaven is innocence and that, because this innocence cannot be achieved through ordinary knowledge, it must be reached through a perfect enlightenment beyond knowledge. What I call enlightenment is the perception that we cannot independently achieve good separate from the Lord God in heaven. Without this perception, we cannot attain innocence.

Since heaven derives from innocence, its opposite, hell, would have to signify noninnocence. In other words, those who believe in self-power without relying on other-power will always fall into hell. When my ego's purpose suddenly arises, I shoot into hell like an arrow. The purpose of the ego, according to Swedenborg, is self-love and worldly love. When the vault of hell is opened, the raging fire and smoke that one sees rising up is what springs from the blaze of these two loves. Those who are in hell in bodily form are completely consumed by these flames. As I said before, there is also heat in heaven, the heat of divine love. However, this heat is like the warmth of spring, and once this warmth flows into the blaze of hell, the blaze cools and becomes extremely cold. The heat of heaven acts in this mysterious way. Flowing from the depths of the Divine is a power that cannot be judged by human perception.

Swedenborg was allowed by the Lord to witness hell. A portion of his record reads:

> The hells are everywhere, and their entrances, when looked into, appear pitch black. But those who dwell in them think it to be bright. This is because their eyes are adapted to this degree of light. The cave openings first extend inward, and then twist obliquely. Some plunge downward into a bottomless abyss, and appear like the caves of wild beasts. Other hells seem like the ruins of houses and cities after conflagrations. The spirits living here are engaged in unceasing quarrels, enmities, fightings, and brutalities. Throughout the scorched city, bands of thieves and robbers swagger about. In some of the hells there are nothing but brothels, filled with every kind of filth and excrement. Again, there are thick forests in which spirits roam like wild beasts, and where, underground, there are dens into which those flee who are pursued by others. Some are wastelands where there is only sand. There are those who flee as far as such places. In particular, those who contrived intrigues and deceits while in the world are driven into the desert, where they must spend their lives.[2]

I believe there is no one who has written as minutely about the nature of heaven and hell as Swedenborg. Dante skillfully applied his art, and he should be

recognized as an exponent of medieval beliefs; but Swedenborg, with an intellectual faculty forged through science and with his amazing power of imagination and insight, exhaustively described the spiritual world. At first his writing seems ridiculous, but as you read on, you are drawn into it. Although it might contain a number of fantasies, it undoubtedly includes many truths as well.

Swedenborg said that heaven arises from love toward the Lord and knowledge of the Divine. Hell, conversely, is realized through love of self and love of the world, as well as through consciousness of both these loves. Heaven and hell are opposite poles. Recognizing these poles, Swedenborg made human beings the midpoint. Self-love means grabbing pleasure from others and gathering it only to yourself. Worldly love is the desire to make another person's possessions your own. Those in the midst of this sort of love may wish to share their own enjoyment with others; but since the focus of that motive is still themselves, they do not increase the enjoyment of others, but instead reduce it. Swedenborg said he personally experienced this in the spiritual world. Before Swedenborg applied himself to religion, he was a prominent scientist, so he did not give abstract explanations. He taught through his own observations. Thus, in the spiritual world, he sensed that when an egotist merely approached a heavenly society, the level of enjoyment among the angels in that society would decline. Swedenborg said the degree of this decline was proportional to the intensity of self-love felt by infernal beings. He never explained by way of argument or speculation, but with the attitude of a scientist describing actual experiences. In this respect, he had a unique worldview.

Heaven is divine love, and hell is self-love, while we, in between, must decide our lot for ourselves. Swedenborg called this freedom equilibrium. I find it interesting how his choice of the word "equilibrium" demonstrates that he was a scientist. In any case, we are free and may head toward the love of heaven or love of hell as we please. Without free and independent action, true regeneration and salvation are not possible. Without freedom, we cannot act according to our own love. Love that flows from the internal originates with the Lord; but when we do not act from this love, we never attain our true life. Because the external comes from memory, it works only through thought, and conceptual living cannot save people. In all cases, it is necessary to express the internal will, for it is in this that correspondence with heaven may take place.

According to Swedenborg's description, there are two gates that people open. One leads to hell and the other to heaven. Evil and falsehood flow from one direction, and good and truth from the other. Evil people open wide the gate to hell and wantonly accept its flow. As for the gate to heaven, several rays of light barely thrust through a crack above. The fact that evil people also possess the faculties of thought, philosophical reasoning, and linguistic expression is due to the power of this light. However, they do not recognize that these (faculties) are from heaven, thinking them only to be (the properties) of their own reasonable minds. Because of this, the

true nature of these reasonable minds is love for the infernal. All of their thoughts are stained by this love and are in darkness. However, they imagine they are in the light. Swedenborg entered into and observed the interior of these sorts of people. Standing at the entrance to the gate of hell, they smell the foul stench that spills out—a stench that induces nausea and dizziness—and laughing merrily, take pleasure in it. If, by any chance, they feel the breath of heaven, these people cannot endure the internal suffering, and with one loud voice cry, "What pain!"

From the viewpoint of human beings, this is a manifestation of free nature; but the divine will, which has granted to humans the sensation of freedom, tries, based on this freedom, to build the salvation of people through their volition. In truth, the desire of people to go to heaven is an act of the divine will, or other-power. Again, to have this intention, to be reborn in heaven, is impossible without the other-power of the divine will; but from the perspective of freedom, everything seems to be the result of the self-power of human beings. The reason that people must perceive the reasoning of an autonomous will is that, if they do not, they will not be able to think about and intend evil and falsehood. A thinking consciousness is a condition for this freedom, which allows for the manifestation of an internal that tends toward good and truth. Despite the teaching of salvation through other-power, if we first do not recognize the consequences of karma and the depth of our evil passions, other-power can do nothing to help. The possibility of listening stems from free consciousness.

Through the freedom and reason that are granted by other-power, a Buddhist recognizes his or her sins and achieves rebirth in paradise, while a Christian gains repentance and resurrection. The need to repent comes from the fact that we are originally in a state of degeneration. Our life is nourished by the heat and light of heaven on the one hand, but fueled by self-love and worldly love on the other. Through these two loves, divine good and divine wisdom are suppressed; stopped by various falsehoods and evils, we forget to advance. We are awakened from this by the words of the Bible, or in Buddhism, by the name of Amida, the name that sounds throughout the ten directions. When freedom and reason are not guided by infernal love, but instead turn toward the sun in heaven—that is, the chief direction of the Divine—the love and light of the Divine flood that person's interior to the point of overflowing, and in this is the reality of regeneration. This regeneration is accompanied by a heavenly joy. At first, we think this joy is something natural and do not recognize its origin in the Divine; but the moment of recognition finally comes, and this moment is perfect enlightenment. We realize that various goods and truths stem from the other-power of the Divine and that the consciousness of autonomous self-power comes from a blind thought, marked with traces of self-love. Without the truth of this enlightenment, there is no real regeneration. The perfect union of this truth with divine love allows us to lead a spiritual life. This is said to be the moment when we live the life of the internal.

Evil people too are able to discern through reason what is good. Yet, because that good has not entered into their lives, their interiors are not illuminated by the light of regeneration, and they turn their backs to the Divine. Because Swedenborg witnessed this in the spiritual world, it must be true. Imagine here a conversation between two people. It appears very intimate, and when you listen to them, it feels as if you can discern their internal love. However, viewed with Swedenborg's insight, these two people are standing back to back, and the waves of love arising from their inner hearts are dark in color. It looks as if they are crashing into each other. The internal and external of this world are separated in this way, so that the activity of spiritual reason is not clear. But when we enter the world of the internal, everything is unconcealed and naked. The Bible says, "For there is nothing hidden that will not become public, nothing under cover that will not be made known" (Luke 8:17). When we recall this, everything is a self-evident truth, says Swedenborg. This is again the force of other-power.

There is a great deal I wish to write concerning Swedenborg, but that remains for another day. He was a Swede who died in England in 1772, that is, 155 years ago. He was a man of science until the age of fifty-five, and his works on theology, more than most could write in a lifetime, span the next (twenty-nine) years. When he was eighty-four years old, he predicted the time of his death and accordingly returned to heaven.

11

Selection from Ignorance and World Fellowship

The 1930s saw Japan's militaristic ambition in Asia and the Pacific gradually develop. By 1936, global war was sliding ever closer, provoking alarm and calls for intercultural communication and understanding in many quarters. In June of that year, Suzuki traveled to London to attend the World Congress of Faiths, an offshoot of the World's Parliament of Religions in Chicago in 1893, at the invitation of Francis Younghusband. His lecture at this interfaith conference was included in its proceedings, *Faith and Fellowship,* edited by Allen Douglas Millard. Suzuki did not directly address non-Buddhist religions in this talk—its significance lies in its description of nirvana and śūnyatā, aimed at correcting prevailing misattributions of pessimism or nihilism while suggesting the need for listeners to see beyond "dualistically conditioned existence." Suzuki's discussion of Buddhism here is the vehicle for expressing his view that world conflict is caused by human ignorance, the fundamental condition that religion should seek to overcome. Having seen several wars, he was realistic to point out that "businessmen and statesmen and soldiers" are "most deeply involved in ignorance" and hence concluded that he wished to see the creation of a sort of universal fellowship of religions as an alternative to the League of Nations. In a discussion following his lecture, Suzuki stated, "Mere talking does not do much good. But our coming together a great deal. Your seeing my face, and my seeing yours, that does some good. . . . Unless we can do this, World Fellowship is nothing but talking. We must have these kinds of gatherings, so that in the streets of London they shall know that our Parliament for Peace is meeting here" (*Faith and Fellowship,* 53).

The base text for this essay is D. T. Suzuki, "Ignorance and World Fellowship," in *Faith and Fellowship: Being the Proceedings of the World Congress of Faiths Held in London, July 3rd–17th, 1936*, edited by A. Douglas Millard (London: J. M. Watkins, 1936), 34–47. This excerpt does not include the other participants' discussion on pages 48–53.

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1

According to the basic teaching of Buddhism which is accepted by all Buddhists, Hinayana and Mahayana, it is from ignorance that there is karma. In the Twelve-fold Chain of Origination, we have saṃskāra instead of karma; but both terms are derived from the same root, *kri,* which means "to do," "to act," or "to work," and practically they are equivalent to the English word "action."[1] To state that action starts from ignorance, or that dependent on ignorance there is action, means that the world where we live and carry on our business is the product of ignorance. For the world is our karma, or the world is the stage for karma to work out its destiny.

Ignorance is an epistemological term, and *karma* has a moral signification. They appear to belong to different spheres of thought, and we may well ask how it is possible for the one to issue from the other. In Buddhism, however, ignorance has a more fundamental connotation, and points to the awakening of the intellect itself. This awakening is an act, and we can state that ignorance is karma and karma is ignorance; it is not, strictly speaking, quite right to establish a causal relation between the two terms—they are simply two aspects of the same fact. But because of the generally intellectual tendency of Buddhism, ignorance is mentioned first and spoken of as if karma stands to it in the relation of dependence. In our practical life wherever there is karma there is ignorance, and wherever there is ignorance there is karma. The two cannot be separated. To understand what they exactly mean is to have an insight into the Buddhist conception of the world and life. The aim of the Buddhist discipline is to overcome ignorance, which is also freeing oneself from karma, and all its consequences.

What, then, does it mean when we say that "the world is ignorance and karma"? It means that the world starts from discrimination, for discrimination is ignorance and the beginning of dualism—dualism of all kinds. Before discrimination started there was no ignorance, but as soon as we began to discriminate between that which knows and that which is known, between *noesis* and *noema,* the shadow of ignorance fell over the entire field of knowledge—knowledge is always now accompanied by ignorance. Since that time, we have been deeply engrossed with dualism itself, and fail to become conscious of that which underlies it. Most people think that dualism is final, that the subject for its own reason ever stands contrasted to the object, and vice versa, that there is no mediating bridge which crosses over the chasm between the two opposing concepts, and that this world of opposites remains forever as such, that is, in a state of eternal fighting. But this way of thinking is not quite right and logical according to Buddhist philosophy; for the absolute antithesis in which "A" stands against "not-A" is only possible when there is a third concept, as it were, bridging the two terms. When this third concept is not recognized, there is ignorance. And we must remember that this recognition is more than merely epistemological.

Nondiscrimination underlies the discrimination of an antithesis. So long as this nondiscrimination is not intuited, ignorance remains undispelled, and casts its dark shadow over life. To be shut up in the clouds of ignorance means the acceptance of karma as the supremely dominant power of life. We are then overawed by karma; we subject ourselves to the dominance of matter; we are no more a free-willing and self-acting agent, but part of a grand machine of whose inner mechanism we are entirely ignorant; we move as the dead leaves are swept about by the autumn wind.

But how is it possible to rise above ignorance, to free ourselves from karma, which is matter, and to have a glimpse into the realm of nondiscrimination? The possibility of achieving this will mean the doing away with the world, which is tantamount to committing suicide. If ignorance can be transcended only by death, what is the use, one may ask, of transcending it? Let us remain ignorant and continue suffering—this is probably then our conclusion. But in this conclusion there is no consolation, no happiness, only a despair of the deepest nature; and this was exactly what we desired to conquer at the beginning.

2

The world in which we find ourselves existing is, as I said before, the outcome of ignorance, that is, of discrimination, and because of this there is karma. For karma is possible only when there is the duality of subject and object in their mutual relationship, and this subject must be a conscious one, conscious of what it is doing. If it were unconscious, there would be no karma, and therefore no world such as we live in. The mountains may be found towering towards the sky, the oceans filled with waves, the wind blowing over the trees, and the birds chirping in the early spring morning. With all these multiple phenomena, the world is not our own world; it may be the one for rocks, waters, trees, animals, and also perhaps for divine beings, but most assuredly not for us human beings. There are enough movements, of all kinds, indeed, but not such as are known as karma, that is, those with moral and religious significance.

While consciousness was not yet awakened, the world had no meaning; there were no values in it intellectual, moral, and aesthetic; in short, there was no karma. With the rise of consciousness, there is discrimination, and with discrimination ignorance creeps along; for discrimination is double-edged, the one side of which cuts well, whereas the other side is altogether dull. It is like a mirror; its bright surface reflects everything which comes before it, but the reverse side of it has no light whatever. It is again like the sun: where it is most brilliantly illuminating, its shadow falls the deepest. The appearance of consciousness in the world means the creation of an objective environment standing against and working upon a subjective mind. Superficially, everything is now well-defined and clarified, but there

always hovers a dark cloud of ignorance over the horizon of consciousness. As long as this cloud is not somehow swept away, karma assumes a threatening aspect, and there is no peace of mind with us. We must somehow be enlightened thoroughly, and the overshadowing karma must be understood and thereby overcome.

But is this possible? Does not enlightenment mean the negation of the world? Is not death the outcome of the whole procedure? Are not death and nirvana synonymous?

3

In short, there are two ways of dispelling ignorance and attaining enlightenment. The one is negative and the other positive. The negative way is to deny the world, to escape it, to realize arhatship, to enter into nirvana, to dream of Heaven, to be reborn into the Western Land of Bliss. The positive way is to assert the world, to fight it, to be mixed in it, to go through birth and death, to struggle with tribulations of all kinds, not to flinch in the face of threats and horrors. The first way has been resorted to by most religionists and the second by people of the world—men of action; that is, by businessmen and statesmen and soldiers. But the latter classes of people are most deeply involved in ignorance, in the assertion of egoistic passions, and far from being enlightened as to the meaning of life. The fact is not, however, to be denied that among them there have been quite a few who were really enlightened, masters of themselves as well as of the world.

The negative way is comparatively easier, but there is something about it not quite logical, and it is inconsistent and antisocial. If the world is the outcome of discrimination, and discrimination leads to enlightenment, which is the dispelling of Ignorance, the world with all its evils—in whatever sense the term may be understood—must be accepted. If this is not done, we are led to dream of a Heaven where a state of absolute uniformity and mere inactivity prevails. Paradise is the death of all that makes up this world. There cannot be any community life in it, for there is no conflict in Heaven, and conflict is needed for a conscious being to have any feeling of himself and of beings other than himself. As long as discrimination is at the basis of our conscious life, we cannot consistently fly away from the world.

For this reason, the conception of an eternal life in the sense of a life beyond birth and death is untenable. Life means the struggle of birth and death. There can be no life where there is no death. Immortality is not a logical concept. It is no more than a dream. Life is a cloth woven of birth and death. The moment we are born we are destined to die; in fact, every moment means a constant succession of birth and death, of death and birth. To seek enlightenment by negating the world, a world of birth and death, is really a deception. The negative way is not after all the solution of life.

The Buddhist way of solving the problem of life is a positive one. Buddhism accepts life as it is, faces its dualism, its evils, its struggles, its pains, in fact everything that makes it up. Life is karma, which is the outcome of discrimination; and there is no escaping this karma, inasmuch as discrimination is at the basis of all that makes up the world and life. To escape it is to commit suicide, but suicide is also a karma and bears its fruit, and the suicide is born again to a life of pain and suffering.

Enlightenment must come from truly recognizing the meaning of birth and death, and thereby transcending their dualism. Ignorance consists in regarding dualism as final and clinging to it as the basis of our communal life. This logically and emotionally ends in egotism and all the evils flowing from its assertion. Buddhism asks us to gain an insight into that which underlies all forms of dualism and thereby not to be attached to them as irreducibly final.

4

What is this "that which underlies" the one and the many, birth and death, you and me, that which is and that which is not? It is not quite right to say "underlies," for it suggests the opposition between that which lies under and that which lies over—which is a new dualism; and when we go on like this, we commit the fault of infinite regression. According to Buddhism, this third term is designated *śūnyatā*. Emptiness. All opposites rise from it, sink into it, exist in it.

Śūnyatā is apt to be misunderstood by all of us whose so-called logical mind fails to conceive anything going beyond relativity. Śūnyatā is set against reality and understood as nonreality or nothingness or void. I generally translate it as "emptiness."

Śūnyatā is not the absolute as it is usually understood, when the absolute is regarded as a something standing by itself. Such an absolute is really nonexistent, for there is nothing in this world which is absolutely separable from the rest of it. If there is such a one existent, we have nothing to do with it.

Śūnyatā is not God, for śūnyatā is not personal, nor is it impersonal. If it is at all personal, its personality must be infinitely different from what we generally conceive of as personality. As long as human beings rise from śūnyatā, the latter must be regarded as to that extent personal and self-conscious. But it would be a grave error to try to find any parallelism between human personality and that of śūnyatā.

Nor is śūnyatā to be conceived atheistically, nor pantheistically, nor acosmistically. Therefore, Buddhism, which upholds the idea of śūnyatā, is not a godless religion, nor is it pantheistic, as it is sometimes most incorrectly conceived. Nor is it acosmism.

Śūnyatā is sometimes identified with the universal, which is really nonexistent. Devoid of all contents, the universal is a mere logical concept and cannot be operative in this world of particulars.

5

The relation of śūnyatā to the dualism of existence will be illustrated by the following two Zen mondōs.

A monk came to Tōzan (Dongshan, 807–869)[2] and asked: "Cold and heat alternately come and go, and how can one escape them?" The question has the same purport as this:, "How can one transcend the dualism of birth and death, of being and nonbeing?" The Christian way of putting it may be "How can one attain an immortal life?" As Zen does not follow an abstract, conceptualistic method of teaching, it is always in touch with the concrete facts of life.

The master answered: "Why not go where there is neither cold nor heat?" This may suggest the idea that Buddhism advocates running away from the world, or its negation. Apparently, it does, if we do not go any further than the bare statement by the master. But listen to what follows. The monk asked, "Where is the place where there is neither cold nor heat?" The questioner evidently took the master's answer for what we would generally do, i.e., a realm of absolute transcendence. The master, however, said, "When the cold season is here, we all feel cold; when the hot season arrives, we also all feel warm." This is where neither cold nor heat troubles us.

The actual outcome of Tōzan's answer is that where you suffer cold or heat is where there is neither cold nor heat. This is a paradoxical saying, but the ultimate truth of all religion is paradoxical, and there is no way to avoid it as long as we are sticklers for formal logic. To translate the idea in terms of regular Buddhist terminology, śūnyatā is to be found at the very seat of birth and death, or, more directly, śūnyatā is birth and death, and birth and death is śūnyatā. Yet they are not identical. Śūnyatā is śūnyatā; birth-and-death is birth-and-death. They are distinct, and are to be kept distinct when we desire to have a clear grasp of the fact itself.

A similar question was asked of Sōzan (Caoshan, 840–901)[3], disciple of Tōzan: "The hot season is at its height, and how shall we escape it?" The experience of pain is universal, and all religion starts from pessimism, for without the experience of pain in one form or another there will be no reflection on life and without reflection no religion. Sōzan's answer was: "Escape into the midst of the seething waters, into the midst of a blazing coal." The Zen master's advice is like pouring oil into a fire; instead of being an escape in the ordinary sense of the word, it is aggravating pain, bringing it to its acutest point; and when there is thus no soothing of pain, where is the escape we are so earnestly in search of?

The monk has not stopped here, and, wanting to pursue the matter to its ultimate end, asks, "How shall we escape the seething waters and the blazing coal?" The point may be somewhat difficult to comprehend, but it means this: When life is accepted, with all its pains and evils, where is our salvation? Heaven has been created for this purpose, and if we go to Hell, as advised by Sōzan, what is the use

of our at all trying to escape, to save ourselves? Hence the monk's second question. The master's answer was "No further pains will harass you."

When thought is divided dualistically, it seeks to favor the one at the cost of the other, but as dualism is the very condition of thought, it is impossible for thought to rise above its own condition. The only way to do this is to accept dualism squarely, and not think of it any further. When you are to suffer a pain for one reason or another, you just suffer it, and have no other thoughts about it. When you are to enjoy a pleasure you just enjoy it, and have no other thoughts about it. By thus experiencing what comes to you, you experience śūnyatā, in which there is neither dualism nor monism nor transcendentalism. This is what is meant by the statement which makes up the basic teaching of the *prajñāpāramitā,* that "when I thus talk to you, there is no talk, nor any hearing; nor is there any talker, and no audience either"—which is śūnyatā.

This conception of śūnyatā in relation to a dualistic or pluralistic world is expressed in Buddhist philosophy by the formula "*byōdō* in *shabetsu* and *shabetsu* in *byōdō.*" *Byōdō* literally means "evenness and equality" and *shabetsu* "difference and division." *Byōdō* is sometimes taken to mean identity, or sameness, or the universal, and *shabetsu* individuality, or particularity, or multiplicity. But it is more correct to consider *byōdō* = śūnyatā = "that which lies underneath pluralistic existences," or "that from which individuals rise and into which individuals sink." Individuals always remain individuals in a dualistically conditioned world; they are not the same in the sense that you are I and I am you, for you and I are antithetical and their merging into each other is the end of the world. But this does not mean that there is no bridging between the two terms, for if there were no bridging, there would be no mutuality, and consequently no communal life. This discrete and yet continuous state of existence is described by Buddhist philosophers as "*byōdō* in *shabetsu* and *shabetsu* in *byōdō.*" Or, for brevity's sake, "*byōdō soku shabetsu* and *shabetsu soku byōdō.*"[4] *Soku* is a copulative particle expressing equation or identity.

6

This being so, Buddhists frankly accept this world of pluralities with all its moral and intellectual complexities. They advise us not to try to escape it, because after all no escape is possible; wherever you go your shadow follows you. A monk asked a master, "How is it possible to escape the triple world?" Answered the master, "What is the use of escaping it?" The triple world of desire, of form, and of no-form is the place where we have our being and live our lives; our trying to escape it in order to find a land of bliss somewhere else is like a lunatic seeking his own head which he never lost. When the founder of the Myōshinji monastery was requested by a monk to help him get out of the cycle of birth and death, the founder roared,

"Here in my place there is no birth-and-death."[5] This answer in its final purport is not at all negativistic; it ultimately points to the same idea as given vent to by the other masters.

With consciousness once awakened, discrimination inevitably follows its steps, and on the reverse side of discrimination ignorance is found. Ignorance shades our life as long as it is the ruling principle of the world, as long as we are unable to see behind a world of dualities and hence of pluralities.

In short, if we hold up this dualistically conditioned existence as finality, and altogether leave out the mediating notion of śūnyatā, from which individual things rise and to which they return, and by which they are interrelated one to another while in existence, then we become incurably either crass materialists or dreamy idealists. Ignorance is dispelled only when we have an insight into śūnyatā.

Enlightenment may sound more or less intellectual, but in point of fact it illuminates life itself and all that makes up life is cleansed of its taints. Love now shines in its true life. Although differences are recognized and accepted, they cease to be the condition of antagonistic feelings—which latter is usually the case with us unenlightened. Fellowship becomes an actuality. Here is the ideal of Bodhisattvahood.

Arhatship, which has been upheld by Buddhists as the supreme type of mankind, is not unconditionally countenanced by followers of Mahayana Buddhism. The latter recognize the dominating power played by the material world over the welfare of human beings. They have an inexhaustible love for all beings, they endeavor to save them from all forms of misery, material and spiritual, and they are even willing to sacrifice their own welfare for others. In order to carry out their altruistic impulses, they are ever resourceful, they devise every possible means to attain the end they have in view—the work of universal salvation.

7

In the *Kannon Sutra,* Kannon is made to incarnate himself in thirty-three different forms in order to realize his inexhaustible love feeling toward all beings. According to Mahayana Buddhism, all enlightened ones are Kannons and are able to manifest themselves in an infinite number of bodies when necessary. Kannon is sometimes represented with eleven heads and one thousand hands. Eleven is ten plus one, symbolizing infinity, for Kannon is infinitely capable of looking around and picking up those requiring his help; and one thousand arms mean Kannon's utmost resourcefulness to carry out his mission of love.

It may not be out of place to refer in this connection to some aspects of Kannon's, or any Bodhisattva's, love activity. Love with him does not always mean mere apparent friendliness, for it may frequently take a form of hatred or any adverse feeling. Conditions in which the subject concerned may find himself may be externally unfavorable ones, at least humanly judging. They may even be to all

appearances highly threatening and destructive. The Bodhisattva may sometimes appear to him in the form of an inanimate object—a piece of rock, a block of wood, etc.—which, in a most mysterious way, affords him an opportunity to see into the secret sources of reality.

8

One of the greatest things religion has neglected in the past is the material aspect of life. Religion has emphasized too much its spiritual side, while spirit and matter are so intimately related that the one cannot go without the other. Since the rise of science, followed by the initiation of the machine age and capitalism, matter has come to assert itself at the expense of spirit, and religion, which has been such a strong friend of the latter, is at present steadily losing her power over mankind. In the face of modern armed nations ready to fall at one another's throats, religion is entirely helpless. Spiritual fellowship is closely related to material fellowship—we must not forget this fact.

It is in matter as well as in spirit that we feel fellowship and mutuality. Spirit often tends towards individualism, and matter towards communism. Matter is a world common to us all, for it is over matter that we exercise our spiritual power and feel our own existence. Matter resists our approach, and by this we grow conscious of ourselves, that is, of our own spirituality. In this respect, matter is our friend, not our enemy. Whatever resistance it may offer, it is to help us grow stronger in our spiritual power. When matter is attacked with any antagonistic feeling, the feeling reacts on us, and instead of really strengthening the spirit, sours its temper, and hatred is lodged in it.

Matter has hitherto been kept down too despisingly, and it is revenging itself now upon the spirit—this is one way of explaining the present state of unrest all over the world. Matter has the just claim to be treated in a more friendly spirit.

From the Buddhist point of view, it is not right to keep matter from spirit and spirit from matter, separated as fundamentally irreducible to each other. It is due to our intellectual discrimination that we have come to espouse dualism and hence the antagonism of matter and spirit. Ever since this separation, which is the outcome of ignorance, the world knows no rest, no peace. As far as the Buddhist teaching is concerned, however, it stops with the wiping out of this ignorance.

As to the management of the so-called material world, together with our communal life, national and international, which is based on matter, it is left to the best judgments of "worldly" wise people. The only direction Buddhism can give them is to remind them of the truth that as long as ignorance, taken in its widest possible sense, has a firm hold of us, we are never able to rise above its most undesirable and most deplorable consequences. All these consequences are in fact the outcome

of "love" wrongly directed by Ignorance. The removal of ignorance has really far-reaching effects on human society.

9

Love (karuṇā) is the moving principle of all forms of fellowship. When this is misdirected, egotism results in every possible manner—individual egotism, national egotism, racial egotism, economic egotism, religious egotism, and so on. We are suffering at present most poignantly from all these various forms of egotism. Religion, which is supposed to combat the centripetal tendencies of egotism, is to all appearances entirely powerless to cope with the present situation.

Religion is never tired of teaching us to get rid of selfishness, but when the question concerns international or interracial or other world affairs, the teaching has no practical effects upon us. A corporation is noted for its being free from conscience; so is a nation. Legal subterfuges are liberally resorted to, to gain the object of its selfishness. Patriotism, or corporation spirit, differs from personal egotism in that the former is a congregation of individuals who are united with common purpose. When it sustains a loss in one form or another, usually along the line of economy or political prestige, the loss is shared by the whole body. The directors feel, therefore, responsible for all their doings and also cherish a moral sense of public-spiritedness.

Public-spiritedness is all very well as far as it goes, but when it implies egotism of a fierce kind, and tends to exclusiveness at all costs, we know where it finally ends. We are just witnessing it practically demonstrated all over the world. And the saddest thing of all is that we are helpless to check its reckless progress towards an inevitable end. We have, perhaps, to submit to the logical working of our own karma, which we have been accumulating since the beginningless past.

How can we rise from this almost hopeless state of affairs which we witness today everywhere about us? The easiest way is for us to become at once conscious of our own ignorance and thereby to break off the fetters of karma. But this is what is the most difficult task in the world to accomplish; we have been trying to do this all our lives throughout innumerable ages of the past.

If it is impossible for us, advocating the various faiths of the world, to stem the tide even when we know where it is finally tending, the only thing we can do is to preserve a little corner somewhere on Earth, east or west, where our faiths can be safely guarded from utter destruction. When all the turmoils are over, if possible with the least amount of damage, material and otherwise, we may begin to think seriously of the folly we have so senselessly been given up to, and seek the little corner we have saved for this purpose.

If this sounds too negative, let all the large-hearted bodhisattvas in the world get together and use their moral influence to the utmost of their abilities, and keep

their spiritual fire, however solitary it may be, burning at its intensest. From the Buddhist point of view the main thing is to become enlightened regarding the signification of ignorance and karma, which, not being fully comprehended, darkens the purport of world fellowship.

Let me suggest some practical methods of leading to "enlightenment," as proposed by all Buddhism. For individual enlightenment, the six virtues of paramita are recommended: charity, morality, humility, virility (or indefatigability), meditation, and wisdom (or transcendental knowledge). In some schools of Buddhism, the last two paramitas are specially emphasized, but we must remember that meditation and wisdom have some well-defined connotation in Buddhism.

When individuals are enlightened, we are apt to think that the whole world too will attain enlightenment, which means a millennium. But the fact is that universal enlightenment is not the sum total of individual enlightenments, for individuals are always found connected, on account of karma, which is to say, of history, with different communal groups, such as races, nations, castes, etc. To rise above these karma hindrances it is necessary, at least as one of the practical methods of achieving the end—the world fellowship of faiths—to have free communication of all kinds among religiously aspiring people of different nations. This means free traveling; the establishment of various learned institutes for the understanding of different religions, or different cultures; the exchange of religious representatives corresponding to the exchange of ambassadors among nations; the summoning of a religious parliament which will consider various means of attaining world peace, etc., etc.

That at present no nations are willing to have a world religious conference, somewhat reminding us of a naval disarmament conference or of a league of nations, positively demonstrates the truth that our karma hindrance still weighs on us too heavily, and probably we have to wait patiently for our karma to work itself out, although this does not imply that some enlightened individuals [are not] endeavor[ing] to work for universal enlightenment in the best ways they can conceive and according to their vows, i.e., *praṇidhāna.*

12

Zen and the Study of Confucianism (*Selection from* Zen and Its Influence on Japanese Culture)

This entry is a chapter from *Zen and Its Influence on Japanese Culture,* published by The Eastern Buddhist Society in 1938, revised and republished by Princeton University Press in 1959 with the title *Zen and Japanese Culture.* Unlike in his earlier essays on Confucianism and other Chinese thought, Suzuki here focuses on Song philosophy, which he evaluates highly. He narrates a Zen-oriented intellectual history of China and Japan, detailing the religion's role in Song philosophy, particularly its impact on the Neo-Confucianism of Zhu Xi and on Daoism, and pointing out that Japanese Zen masters, mostly from the Rinzai school, studied Confucianism, following the tradition at contemporary Chinese temples. Most notably, he states that "Zen has nothing to do with nationalism." Given the historical circumstances, it took a firmly determined mind to define Zen this way, separating it from political aspiration, which had become increasingly prevalent. Suzuki's recurrent themes of excluding the "superstitious" features of these religions and of attaching little interest to the nationalistic and conservative features of Shinto and Kokugaku are obvious in this essay. This kind of rationalist and cosmopolitan tendency amid praise of mystic religious experience can be found in other works of his in both the prewar and the postwar periods.

The base text for this essay is Daisetz Teitarō Suzuki, "Zen and the Study of Confucianism," in *Zen Buddhism and Its Influence on Japanese Culture* (Kyoto: The Eastern Buddhist Society, 1938), 101–121. Some notes in the original have been rearranged or deleted because they referred to an appendix or pages not included here.

. . .

Paradoxical or rather ironical though it may seem, Zen, whose teaching is against all learning and literary reconstruction, was really the agency in Japan for encouraging the study of Confucianism and also for promoting the art of printing—and this consisted in printing not only Buddhist books but Confucian and Shinto

literature. The Kamakura and the Ashikaga periods (1192–1333–1573)[1] are generally considered the dark ages of Japanese history, but the fact is that they are far from being so, because the Zen monks were busy in bringing Chinese culture into this country and preparing the way for its assimilation later on, and also because what can be regarded as particularly Japanese has been in the process of hatching during these periods. The beginning of haiku, *nōgaku*, theatre, landscape gardening, flower arrangement, tea cult, etc., is to be sought in them. Here I wish to confine myself to the development of Confucian study in Japan as influenced by the Zen monks. To do this, it is advisable to say a word about the "Song philosophy" in China.

Politically, the Song (960–1278) was a troubled age; the existence of the "Middle Kingdom" was constantly menaced from the North until it had to cross the Wei southward and finally submit to the domination of the Northern tribes in 1127. The Southern Song too, however, vanished, being absorbed by the Mongolian invaders in 1278, and the Yuan came to power all over China. But in the world of thought and general culture the Song, Northern and especially Southern, left brilliant records; philosophy achieved a phenomenal development in the South. It seemed as if the original speculative impulses pent up during the Han and the succeeding dynasties and kept more or less suppressed by the powerful Indian thought burst out and asserted themselves in this period even under the pressure of an alien power. The result was the rise of a philosophy to be properly called "Chinese," in which all the trends of thought imported from abroad as well as those primarily native to China were syncretized and formulated on the basis of the Chinese mentality, and, therefore, more readily acceptable to it. The Song philosophy is the flower of the Chinese mind.

One powerful factor at least which helped to give such a fruit-bearing stimulus to Chinese speculation was the teaching of Zen. Zen is always stimulating and thought-provoking because it directly goes to the root of things regardless of superstructures. When Confucianism turned into mere study of rituals, the practice of earthly morals, a matter of textual criticism, and an opportunity for schools of commentators, we can say that it was on the verge of collapse and final death as the fountain of creative speculations. It required a new force to be resuscitated. Daoism, the rival school of Chinese thought, was deeply buried under its own more popular and superstitious frame. There was in it nothing intellectually vigorous to instill fresh blood into Confucianism. If Zen failed to stir the depths of Chinese psychology during the Tang, the people of the Song would probably never have taken up their own philosophy with a new interest for its reconstruction and further unfoldment. Almost all the thinkers of the Song at least once in their lives betook themselves to the Zen monasteries, and with whatever insight or no-insight they carried out of the institution, they reexamined their philosophy born of their own soil. The Song philosophy is the outcome of their spiritual adventures. While denouncing Buddhism and the Buddhist way of thinking, they drank deeply from the Indian fountain presented to them in the more digestible form of Zen.

The Zen monks, on the other hand, were also students of Confucianism as well. As Chinese, they could not be anything else; the only difference between Confucian scholars and Zen masters was that the Confucians based their philosophy on the native system, while the Buddhists adhered to their own, although they adopted the Confucian vocabulary, indeed quite frequently expressed themselves in terms of Confucianism. The difference between the two classes of mind can be said to be in the placing of emphasis. The Zen monks interpreted the Confucian texts in the Indian fashion, so to speak, that is, more or less idealistically, and were naturally not averse to commentating on their Buddhist literature from the Confucian point of view.

When they came to Japan, they brought both Zen and Confucianism. The Japanese monks who went over to China to study Zen did the same; that is, together with their own Zen books they filled their luggage cases with books on Confucianism and Daoism. While in China, they sat at the feet of the Zen-Confucian masters, from whom they learned much of Confucianism as well as Zen. And there were many such Chinese masters in Song, especially in Southern Song.

I will not enter into too much detail in regard to the interrelationship of Zen and Confucianism and of Zen and Daoism in China. Suffice it just to state this here that Zen is in fact the Chinese way of responding to Indian thought as represented by Buddhism and that this being so, Zen, as it developed in the Tang and later flourished in the Song, could not be anything else but a reflection of Chinese mentality—by which I mean its being eminently practical and ethical. In this latter respect, there was every probability of Zen's taking the Confucian coloring. But in the beginning of Zen's history its philosophy was Indian, that is, Buddhistic, for there was nothing corresponding to it in the traditional teaching of Confucianism. And this was the element the later Confucian thinkers consciously or unconsciously wished to incorporate in their own system. In other words, Zen acquired its practicality from Confucianism, whereas Confucianism absorbed through the teaching of Zen, though in some respects indirectly, the Indian habit of abstract speculation, and finally succeeded in giving a metaphysical foundation to the teaching of Confucius and his followers. To do this, the Song philosophers emphasized the utmost importance of the "Four Books"[2] in the study of Confucianism. They found in them some statements which could be elaborated for the establishment of their system. This naturally paved the way to a rapprochement between Zen and Confucianism.

It was thus natural for the Zen monks to become propagators of Confucianism besides being Buddhists. Strictly speaking, Zen has no philosophy of its own. Its teaching is concentrated on an intuitive experience, and the intellectual content of this experience can be supplied by a system of thought not necessarily Buddhistic. If the masters find it more expedient for some reason, they may build up their own philosophical structure not always in accordance with the traditional interpretation.

Zen Buddhists are sometimes Confucians, sometimes Daoists, or sometimes even Shintoists; Zen experience can also be explained by Western philosophy.

In the fourteenth and the fifteenth century the "Five Mountains," that is, the Zen monasteries in Kyoto, were the publishing headquarters of the Confucian texts, not to say anything about the Zen books. Some of these earlier texts, including those of the thirteenth century, both Buddhist and Confucian, are still obtainable and among the most highly prized woodcut prints in the Far East.

Not only did the Zen monks edit and print the textbooks of Buddhism and Confucianism, but they compiled books for popular education, using them in their monasteries where those crowded who were desirous of improving their knowledge and culture. The term *Terakoya* thus came into vogue. *Tera* means "a Buddhist temple," *ko* "children," and *ya* "a house." The *Terakoya* system was the only popular educational institution during the feudal ages of Japan, until it was replaced by the modern one after the Restoration in 1868.

The activities of the Zen monks were not confined to the central parts of Japan; they were invited out by the provincial lords to look after the education of their vassals and retainers. They were Buddhist-Confucians. As one of the most notable examples we mention a Zen monk Keian (1427–1508), who went to Satsuma, the southwestern province in Kyūshū. His special study was the "Four Books," which he explained according to Shushi's (Zhu Xi in Chinese) commentaries. But being a Zen monk he did not forget to emphasize his own teaching in connection with the Confucian philosophy. The study of Mind was the guiding spirit of his discipline. He also lectured on the *Shujing,* one of the "Five Canons,"[3] which contains the ethical edicts of the ancient rulers of China. He left in Satsuma an enduring spiritual influence. Among his distant disciples the name of Shimazu Jisshinsai[4] (1492–1568) stands most prominent. Although he was not taught by Keian himself, his mother and his teachers were personally acquainted with Keian, and all their families were great admirers of the monk-scholar. Jisshinsai was born of the Shimazu family, and his eldest son was later adopted by the main family and came to rule the three provinces of Satsuma, Ōsumi, and Hyūga in the southwestern part of Japan. Jisshinsai's moral influence spread through his son all over the feudal estate under his jurisdiction. Until the Restoration of 1868, he was rightly honored by the people as one of the greatest figures among them.

Of the Zen masters of the "Five Mountains," mention may be made of Musō the National Teacher [Kokushi] (1275–1351), Gen'e (1269–1352), Kokan Shiren (1278–1346), Chūgan Engetsu (1300–1375), Gidō Shūshin (1321–1388), and others, all of whom furthered the study of the Confucian classics in accordance with the spirit of Zen Buddhism. The Emperors and the Shoguns also followed the example of the Zen masters. They were earnest students of Zen and at the same time attended their lectures on Confucianism. The Emperor Hanazono (reigned 1308–1317), whose residence was given to his Zen teacher, Kanzan (1277–1360), which became

the foundation of the present Myōshinji, the most powerful branch of Rinzai Zen, in the western part of Kyoto, was a sincere scholar of the Song school of Chinese philosophy, and an earnest follower of Zen, in which he really went far beyond mere dilettantism. The admonition he left for his successor is a remarkable document of royal wisdom. His statue in the attire of a Zen monk and sitting cross-legged in serene dignity is still preserved in his own room at Myōshinji, where he used to sit in meditation. His "Journal" is an important historical source material.

I may add here that even in the early days of the Tokugawa Shogunate [1603–1868], that is, at the beginning of the seventeenth century, the Confucian scholars used to shave their heads like Buddhist priests. From this fact we naturally gather that the study of Confucianism was kept up among the Buddhists, especially the Zen monks, and even when the study came to be pursued independently among the intellectuals, its professors simply followed the old custom.

In connection with this chapter, the writer wishes to add a few remarks about the part played by Zen in the cultivation of the nationalistic spirit during the Kamakura and the Ashikaga periods. Theoretically speaking, Zen has nothing to do with nationalism. As long as it is a religion, its mission has universal validity and its field of applicability is not limited to one specified nationality. But from the point of view of history it is subject to accidents and particularization. When Zen first came to Japan it found itself connected with persons steeped with Confucianism and patriotic spirit, and Zen naturally took their color on itself; that is to say, Zen was not received in Japan in its pure form, divorced from all its accidents. Not only that, but the Japanese followers themselves were willing to take Zen with everything that came along with it, until later the accidentals were separated from the body to which they were attached and came to establish themselves independently, even in defiance of their original associates. To describe this process in the history of Japanese thought does not belong here, but I wish to refer to it more or less tentatively, tracing it back to the Chinese thought movement.

As I said elsewhere, the culmination of Chinese intellectuality is found in the philosophy of Shushi or Zhu Xi (1130–1200), who flourished mainly in the Southern Song. He was probably the greatest Chinese thinker who tried to systematize Chinese thought along the line of the psychology of his own people. There were greater philosophers prior to him among his countrymen, but their thought moved along the Indian line of speculation, somewhat against their native trends. For this reason their philosophy did not influence the people so directly as did that of the Southern Song. It is no doubt true that the latter could not have its existence without its Buddhist predecessors. We must now see how the so-called "Science of the Dao" developed in Song, for this will help us to understand Zen's specific influence on the thought and feeling of the Japanese people.

There are two original currents of Chinese thought, Confucianism and pure Daoism, i.e., the one not wedded to popular beliefs and superstitions.

Confucianism represents the practicality or positivism of Chinese mentality, whereas Daoism represents its mystic and speculative trends. When Buddhism was brought to China in the early Latter Han Dynasty (64 A.D.), it found a real associate in the thought of Laozi and Zhuangzi. In the beginning, Buddhism was not very active in the Chinese world of thought; it occupied itself mostly with translating its texts into the Chinese, and the people did not know exactly how to take it into their system of thoughts and beliefs. But through the translations they must have realized the fact that there was something very deep and aspiring in the philosophy of Buddhism. Since the second century, when the *Prajñāpāramitā Sutras*[5] began to be rendered into Chinese, thinkers who were deeply impressed by them took up their study in all seriousness. While they could not clearly grasp the idea of śūnyatā, "emptiness," they found it somewhat akin to the "Laozian" idea of *wu,* "nothingness."

During the Six Dynasties (386–587), when the study of Daoism carried the day to the extent that the Confucian texts themselves were interpreted in the light of Daoism, Kumārajīva came from a western kingdom to China in 401 and translated a number of the Mahayana sutras. He was not only a brilliant translator but a great original thinker who gave much light on the understanding of the Mahayana, and his Chinese disciples busied themselves in developing his ideas in the way most adapted to the mentality of their people. The Sanlun (Sanron in Japanese) school of Buddhism thus came to be established in China by Jizang (549–623),[6] who based his philosophy on the teaching of Nāgārjuna. It was a wonderful thought system rising for the first time in the land of Confucius and Laozi. But we can say that the author of the school was still under the influence of Indian thought. He thought as Indians did and not necessarily in the Chinese fashion. He was no doubt a Chinese Buddhist, but a Buddhist scholar; if this were possible he thought as Buddhist and not as Chinese.

The Sanlun school was followed by the Tiantai (Tendai), the Weishi (Yuishiki), and the Huayan (Kegon) in the Sui and the Tang Dynasties.[7] The Tiantai is based on the *Saddharma Puṇḍarīka,* the Weishi on the idealistic teaching of Asaṅga and Vasubandhu, and the Huayan on the *Avataṃsaka.* This last was the culmination of Chinese Buddhist thought. It demonstrates the height of religious speculations reached by Chinese Buddhist minds. It is the most remarkable thought system ever elaborated by oriental people. The *Avataṃsaka Sutra,* including the *Daśabhūmika* and the *Gaṇḍavyūha,* is no doubt the climax of Indian creative imagination, which is utterly foreign to Chinese thinking and feeling, and it is really an intellectual feat of the Chinese Buddhists that this so completely strange imagination of the Indians could be intelligently and systematically digested. The philosophy of the Huayan school proves the depths of the Chinese religious consciousness which revealed itself after centuries of Buddhist education and reflection. And this was really what stirred up the Chinese mind from its long slumber and gave it the strongest possible stimulus to bloom forth as the Song philosophy.

While the Huayan school represented the intellectuality, so to speak, of the Chinese Buddhists, there was another school rising to power along with it and taking a stronger hold of their minds—which was Zen (Chan in Chinese). Zen appealed partly to the empirical proclivity of the Chinese mentality and partly to its craving for mysticism. Zen despised learning, as it upheld the intuitive mode of understanding, which its followers were convinced was the most direct and effective instrument to grasp ultimate reality. In fact, empiricism and mysticism and positivism can walk hand in hand quite readily. They all look for the facts of experience and are shy of building up an intellectual framework around them.

But as a social being, man cannot remain contented with mere experience; he wants to communicate it to his fellow beings—which means that intuition is to have its contents, its ideas, its intellectual reconstruction. Zen did its best to remain on its intuitive plane of understanding, and made the best use of imageries, symbols, and poetic tricks, although the last is not a very dignified term. When it, however, had to have recourse to intellection, it was a good friend of the Huayan philosophy. The amalgamation of Zen and Huayan (Kegon) philosophy, though by no means deliberately carried out, became most noticeable with Chengguan (738–838) and [Guifeng] Zongmi (780–841), both of whom were great scholars of the Huayan school and at the same time followers of Zen. It was through this approach that Zen came to influence the Confucian thought of the Song scholars.

The Tang dynasty thus prepared the way for the rise of the Song "Science of the Dao" *(daoxue),* which, as I consider, is the most precious native product from the Chinese mental crucible into which the Huayan, Zen, Confucianism, and "Laozianism" have been thrown together.

Zhu Xi (Shushi) had his predecessors: Zhou Dunyi (Shū Ton'i, 1017–1073), Zhang Hengqu (Chō Ōkyo, 1077–1135), and the Cheng (Tei) Brothers, Mingdao (Meidō, 1085–1139) and Yichuan (Isen, 1107–1182). They all tried to establish philosophy on a purely Chinese basis, as they found it chiefly in the "Four Books"—the *Lun Yu,* the *Mengzi,* the *Da Xue,* and the *Zhong Yong*—and also in the *Yijing, Book of Changes.* That they all studied Zen and were indebted to it in the formulation of their doctrine is seen from the fact that they place so much significance on the experience of a sudden illumination that will come on them when they have sufficiently applied themselves to the study of the classics or meditated on their meaning. In their cosmogony or ontology, they set up as primordial substance Wuji, or Taiji, or *Taixu;*[8] these are the ideas derived from the *Yijing* and Laozi, but one may suspect that *Taixu* here has a Buddhist ring. When this principle is translated in terms of ethics, it is sincerity, and the ideal of man's life consists in cultivating the virtue of sincerity; for it is by this that the world is what it is, and that the male principle and the female principle, which have their origin in the "Great Limit," interact and make possible the orderly growth of all things. Sincerity is also called Li (reason) or Tianli (Heavenly Reason).

The Song philosophers have *Qi* opposed to Li, and this antithesis is unified in *Taiji,* which is Wuji. Li is the Reason running through all things and impartially possessed by every one of them; without Li nothing is possible—existences lose their being, and are reduced to nonentity. *Qi* is a differentiating agency, whereby one Reason multiplies itself and produces a world of pluralities. Li and *Qi* are thus interpenetrating and complementary.

The relation of *Taiji* to Li and *Qi* is not very clear, except that it is the synthesis of the two principles and that the Song philosophy did not apparently wish to remain dualistic, which is probably due to the influence of the Huayan school of Buddhism. As to Taiji itself, it is an ambiguous idea—it appears to be primordial matter which is Wuji, the Limitless. When it is said that Great Limit is the Limitless, the one is something "above matter" and the other is something "below matter," and how can that which is above become that which is below and vice versa? The same dilemma may be encountered in the case of Li and *Qi,* but the Song philosophers were decidedly Chinese and had no inclination in this respect to follow the Buddhists, who did not hesitate to deny the materiality of the world and declare it with all things in it to be equally "empty" (*śūnya*). The Chinese mind always upheld a world of particular realities. Even when it closely approaches the Huayan it stops short at materiality.

What is significant in the Song philosophy of Zhu Xi and made it wield a great influence in China and Japan in the most practical way is its view of history. It is the development of the idea dominating the Spring and Autumn (Chunqiu), one of the great classical works compiled by Confucius. The work was written by the Master with the view morally to weigh the claims of the different states of his day, which is known as "Kingdoms at War." China was then divided into several kingdoms, each trying to gain the upper hand over others; usurpers claimed to be transmitting the orthodox line of kingship; politics lost their compass, drifting along as the fancy of the rulers moved. Confucius's idea of compiling annals of his time was to establish a universal ethical standard for all the future statesmen of his country. The *Spring and Autumn* therefore embodies the practical codes of ethics as illustrated by the events of history.

Zhu Xi followed the example of Confucius by compiling an abridged history of China from Sima Guang's larger work. In this he enunciated the great principle of propriety known as "Names and Parts" *(ming fen),* which he thought ought to be made the governing principle of politics for all ages. The universe is governed by the laws of Heaven, and so are human affairs; and these laws require of each of us to observe what is proper to him. He has a "name"; he performs a certain "part" as he occupies a definite position in society; he is assigned to a place where he is asked to render his service as a member of the group to which he belongs. This network of social relationships is not to be ignored if the peace and happiness of its component parts are to be preserved and enhanced. The ruler has his proper

duties to perform and his subjects theirs, the parents and their children have also their well-defined obligations to each other, and so on. There ought not to be any disturbance or usurpation of names, titles, and parts.

Zhu Xi was quite emphatic about what he called "Names and Parts," seeing that the northern invaders were beating hard against the suzerainty of the Song and that the government dignitaries were wavering as to how to deal with these encroaching enemies, and that some of the former were even negotiating with the latter to carry out a policy of compromise. All these scenes going on before his eyes stirred his patriotic and nationalistic spirit, and he upheld his teaching strongly, even at the risk of his life, against some of the politicians who were trying to induce the government to yield to the pressure of the northern races. Although his philosophy was not able to save the Southern Song from the invasion of the overwhelming Mongolian armies, it enjoyed popular support ever since, not only in China but particularly in Japan during her feudal days.

One of the principal reasons why the philosophy of Zhu Xi appealed so forcibly to Chinese psychology and came to be an officially sanctioned thought system under the successive dynasties was that it comprehended in its framework all the representative orthodox thoughts that had played any part in the advancement of Chinese culture and that this was accomplished by him even to the fulfillment of all conditions required by the Chinese way of thinking and feeling. Another reason was that it was the philosophy of order, dear to the Chinese heart and earnestly sought by the people generally. The Chinese are just as patriotic and full of nationalistic pride as any other nations, no doubt; but they are more practical, I imagine, than sentimental, more given up to positivism than to idealism. Their feet are glued to the earth; they may occasionally gaze at the stars, as they are very beautiful to look at; but they never forget that they cannot live even for a day separated from mother earth. They are, therefore, attracted more to Zhu Xi's philosophy of social order and utility than to his idealism and emotionalism. In this respect the Chinese differ from the Japanese.

The following statement by Cheng Hao (Tei Meidō) fitly describes the Chinese mentality: "The reason why the Dao is not made more manifest is due to the harmful interference of heathenism. This harm was more obvious in ancient times and easily detected, but in these days it goes deeper and [is] hard to discern. Of old they (i.e., followers of heathenism) took advantage of our ignorance and put us into a state of intellectual perplexity; but nowadays they appeal to our intelligence, saying that they have fathomed the mysteries of existence and know the reason of transformation. But their speculation falls short of exploring particular things and performing social duties. They claim for the universal applicability of their teaching, but in reality they go against the moral order of our ordinary life. They state that there is nothing in their system whose depths and subtleties have not been thoroughly examined, but they are unable to follow up the path of the wise men of

ancient days such as Yao and Shun." By "heathenism" here is no doubt meant Buddhist thought, whose soaring flight however high is not suited, those Song philosophers think, for the consumption of their practical and socially minded countrymen. This practicality of the Song philosophy came over to Japan on the same boat with Zen and also its nationalism as instilled into it by the militaristic spirit of Zhu Xi.

In those latter days of the Southern Song there were many patriotic soldiers and statesmen and even Zen monks who volunteered as fighters against the aggressors. The spirit of nationalism penetrated into all the intellectual layers of society, and the Japanese Zen monks who visited China at the time came back also saturated with the spirit and its philosophy as formulated by Zhu Xi and his school. Not only Japanese visitors to China but the Chinese monks who came mostly from the Southern Song to settle in Japan brought along with their Zen the message of the Song philosophers. Their combined efforts to propagate the philosophy of nationalism in Japan met success in various quarters. The most notable one appeared in the epoch-making decision on the part of the Emperor Godaigo and his court to restore to their own hands the power of government which had hitherto been entrusted to the Kamakura *Bakufu.* This imperial movement is said to have started from the inspiration which the Emperor and his ministry felt in the study of Zhu Xi's *History of China,* and this study was carried on under the guidance of Zen monks. It is also stated by the historians that Kitabatake Chikafusa's monumental work "Succession of the Imperial Rulers in Japan" *(Jinnō shōtō ki)* was one of the results of his pursuit of Zhu Xi. Chikafusa was one of the great literary men who surrounded the Emperor Godaigo, and like his august master also a student of Zen.

Unfortunately, the Emperor Godaigo and his court failed to restore the imperial government to their own power. The political abnormality that followed, however, did not mean the weakening of Confucian learning among the intellectual elements of Japan; for it went on as vigorously as ever, assisted by the Zen monks of the Five Mountains and also those in the provinces. During the Ashikaga period, the position of the Zhu Xi philosophy as upholding the orthodox doctrine of Confucianism was generally recognized, and the Zen monks began to pursue its study with more than a zeal for sheer learning. They knew where their Zen was most needed and where the Song philosophy proved its most practical usefulness. They thus became its real official propagators, and their influence radiated from Kyoto as center out into the remoter parts of the country.

This tendency on the part of Zen scholars to differentiate Zen from the Song philosophy as systematized by Zhu Xi and his school helped to define sharply the division of labor or sphere of influence between Buddhism and Confucianism in Japan under the regime of the Tokugawa Shogunate. The practical spirit animating the Chinese way of thinking and feeling, as is to be especially recognizable in Zhu Xi, strongly appealed to the founders of the Tokugawa; for they were now most

anxious to see peace and order quickly restored all over the country after so many years of wars, and for this purpose the Chinese teaching was found by them to be most eminently suited. The first official exponents of the Song philosophy with Zhu Xi's commentaries were Fujiwara Seika and his disciple Hayashi Razan. Seika was originally a Buddhist monk, but took more to the study of the Confucian texts, so much so that he finally cast off his Buddhist robe, although he retained his shaven head for some time. After him and Razan, the study of Confucianism found its own followers, and the Zen monks were quite satisfied to confine themselves at least officially to the exposition of their own doctrine. However, we must not forget to notice that, as in China, there has been a constant attempt in Japan ever since the introduction of the Song philosophy to effect a syncretism of the three teachings, Confucianism, Buddhism, and Shintoism. One remarkable fact deserving notice here in the history of Japanese thought is that Shintoism, which is regarded as the official embodiment of the national spirit of Japan, did not assert itself as doctrinally independent of either Confucianism or Buddhism. The most probable reason for this is that Shintoism has no philosophy to stand on by itself and is awakened to its own consciousness and existence only when it comes in contact with either, and thereby learns how to express itself. It is true that Motoori Norinaga (1730–1801) and his disciples started a vigorous attack on Confucianism and Buddhism as doctrines imported from abroad and not quite congenial to the Japanese ways of living and feeling. Their patriotic conservatism, however, was instigated more by political motives than by any philosophical reasons. They no doubt helped a great deal to usher in the new Meiji regime, known as the Restoration of 1868. But from the purely philosophical point of view, it is highly problematical if their religio-nationalistic dialectic had much of a universal element.

13

What Is Religion?

This essay was published in 1940 by *Buddhism in England,* the journal of the Buddhist Society in London, founded by Christmas Humphreys (1901–1983), with whom Suzuki had a long relationship. As in *Shin shūkyō ron,* selections of which are included in this volume (see chapter 2), Suzuki here challenges the existing framework of "religion" that had long been defined in terms of Christian models by displaying his Buddhist view. That previous discourse appeared more than four decades earlier; the Suzuki who wrote this was in his seventies and here describes religion based on his own experience instead of quoting philosophical or scientific discourses. He tries to deal with the fundamental mystical experience, commonly shared in the East and the West, but interestingly, this does not necessarily mean retreating into an ignorance-free world of the sacred by negating this world. Suzuki explains that "karma is the source of annoyance" and that ignorance leads us to conflicts in the karma-bound suffering world, but nevertheless "the realm of no-karma must be realized in our everyday life." Freedom is not a type of escape, therefore, but a coming to terms with life as it is on the deepest level, such that ordinary actions are suffused with experiential awareness of ultimate reality. And this awareness is religion.

The base text for this essay is D. T. Suzuki, "What Is Religion?," *Buddhism in England* 14, no. 5 (1940): 138–139.

. . .

There are many approaches to the study of religion, briefly—psychological and logical, historical and sociological, emotional and intellectual, devotional and mystical, etiological and existential, and so on. According to what position we assume towards religion we obtain more or less differentiated definitions of it. And again, generally speaking, we approach with prejudice that seems to be inevitable, because we are born with a religion before we begin a conscious study of it; our

minds are never like a tabula rasa in regard to religion. As thus we are already in possession of some form of religion; our approach is necessarily colored. However impartial a Christian scholar may try to be in the study of religions, the very fact that he is a Christian betrays his claim at the outset. So many books have been written on the science or philosophy or psychology of religion, but, as they mostly come from the pen of the Christian, they are not able to convince the students unconditionally of the truths or statements they make concerning religion generally.

With this short preamble, I proceed to expound my view of religion. Being a Buddhist, my position is naturally not that of a Christian, but I will try to be as objective as I can. My approach, further, will be a personal one; that is to say, the following will, to a certain extent, reflect my own experience.

In all religion there is something ultimate which we may call God, the Buddha-nature, Élan vital, Substance, Thought, the Unconscious, the Absolute Spirit, the Atman, or anything you like. It does not really matter in what name it is known, or [if it has] no name at all. It is an undeniable fact that there is something in every religion whose experience can never be done away with, with all the logic we can bring upon it; because logic itself foreshadows the fundamental experience—that is, because of the latter, logic is possible. Not only in logic but at the basis of all our experience there is a truth or fact which we have to accept as irrefutable, and beyond which we cannot go. This truth is that "I act" and not that "I am," which is to say, there is "karma," to use Buddhist terminology. Religions and philosophies are attempts to interpret that significance of karma.

Thus we say that there is, in the beginning, act or karma. But to declare the existence or nonexistence of anything, that is, to say "Yes" or "No," is to commit ourselves to intellection; we submit ourselves to its dictates. Hence, the conception of karma is inevitably linked with discrimination, and discrimination is ignorance.

One might suppose that ignorance means the absence of discrimination and not discrimination itself. But from the Buddhist point of view, because of discrimination there is ignorance as to that which is beyond discrimination, and this—that which is beyond discrimination—is of supreme importance when we begin the study of religion in its bearing on life. For religion consists in the dispelling of ignorance. In other words, the world of karma is to be transcended, whereby discrimination, and with it ignorance, is also done away with.

"To act and yet not to act, this is where the Dao abides"—so says Laozi. We also find a statement to a similar effect in the *Bhagavadgītā.* They all point to a transcendental realm of nondiscrimination. The world of karma stands in direct opposition to this so far as our logic is concerned. Now, as we are such sticklers for logic, let me state that our deliverance from karma consists in plunging headlong into the abysmal depths of nondiscrimination. We can now talk somewhat intelligently concerning the nature of religion.

The function of religion is so to penetrate into the significance of karma and ignorance; karma is the source of annoyance, and ignorance always leads us to an endless maze of contradictions. When they are upon us we have no freedom, we are not masters of ourselves; we always hesitate, falter, and are afraid of ourselves and of the world.

When a stone is thrown upwards it always wants to get back to the earth, where it can find its eternal peace. The human soul in its ordinary state, as we find it in most of us, is like the stone up in the air; it never knows rest and therefore no bliss. The airy wilderness where discrimination prevails is unable to give rest and peace to the soul. The soul, gone astray, always wishes to be back in its native home.

Life is karma; so is the world, where life has its stage to act. Thus, although it is impossible for us to do without the world, we somehow have a longing for things not of this world. Although it is karma that we are here at all, we somehow aspire to deliverance from karma.

Why is it necessary to be delivered from karma? If karma is the fundamental fact of life, to be delivered therefrom is to deny life itself, and this is committing suicide, as many think. But the strangest thing is that we all wish to be delivered from karma, because it fetters us. We want to live and at the same time not to live; we affirm life and yet deny it, for there can never be a simple act of affirmation without a counter act of negation. To live means to die. Immortality is sheer self-contradiction. If we want to live we must die for once and for all. We are here because of karma, but it is karma that makes us long for deliverance. Suffering comes from this dilemma; we must somehow solve it; we must somehow rise above living, above the contradictions of being and not being. We must fathom the mystery of karma. This is going behind ignorance.

In a mysterious way our constant yearnings are for what we are not; we are evidently always contradicting ourselves. This is why life is a tragedy. Karma is fated. "Sin" is another name for this karmic tragedy; however much we try to get rid of sin we are always entangling ourselves in it. So God's help is invoked; that is, another power is needed to save us. But God, or another power, is also karma, unless ignorance is dispelled and karma gives up its dark, secret workings.

To use Buddhist phraseology, karma is a divider; wherever it goes it cleaves and creates a dualistic world. What we want now is not that dualism should disappear, but that we should be able to penetrate into its secret structure, so that we do not wander out into a world of nothingness, the void; but that, with all our dualistic ways of thinking, we somehow get in touch with the unknown, which is nevertheless not in the realm of ignorance. When we come down, or come up, to this realm where karma has no effect, our religious life begins in earnest.

This coming into the realm of no-karma must be not merely intellectual but practical. We may put it thus: the realm of no-karma must be realized in our everyday life; it must be present and living in the raising of our hands, in our walking

in the street, in our exchanging salutations, in our weeping for the unfortunate, in our congratulating the happy. For if God is transcendentally immanent and immanently transcendental (though this does not really mean much for our spiritual difficulties), God must move with my pen as I write this, on this sheet of paper; indeed, God must be in this hand, this body, this mind. This is the reason why all the sages of the West and East express their desire not to say a word, not to give one any specific instructions as regards truth, which lives and does not babble. No doubt this is one of the most difficult things the human mind is asked to grasp, but unless this is done there will be no peace of mind.

Some would be inclined to insist that my way of understanding religion is too matter-of-fact and not enough "religious," and that religion ought to be discovered in one's prayerful mode of mind, with which one approaches a being or an unknown quantity, or, I might call it, that which is regarded as in existence beyond this "natural world." This is what some scholars would call prophetic religion, as distinguished from mystical religion, which is rather the name given to religion somewhat approximating to my own.

There are, in fact, two types of mind, prayerful and mystical, affectional and intuitional, visionary and practical. Although I do not know whether it is proper to distinguish these two types of religion too strongly, the presence of them in our minds is undeniable. Religions reflect them, but as a matter of fact all religion deserving the name is mystical in its final analysis. What is designated prophetic is at bottom mystical, while that which is designated as mystical may frequently slide off to the prayerful type.

Inasmuch as every form of religion that has been developed in history becomes truly "religious" only when it is mystical, we can say that mysticism is the life of all religions—and by "mysticism" I mean the actual experiencing of what each religion holds as the highest and most fundamental reality in whatever way this may be conceived.

In my experience, when karma is transcended, when ignorance is penetrated and when that which is acting through karma and ignorance is grasped, we have religion. I may express it in another way, though quite paradoxically: to die is to live; not to act is to act; to negate is to affirm; not to discriminate is to live the life of enlightenment—and this is religion.

14

Selections from Japanese Spirituality

Nihon teki reisei (Japanese Spirituality) is an important instance of Suzuki speaking directly to a Japanese audience, admonishing them during the Asia-Pacific War to reflect on their spirituality instead of revering the "childlike simplicity" of the ancient past. It was published in 1944 under strict censorship, reprinted in 1946 with the last chapter—"Kongōkyō no Zen" (Zen of the *Diamond Sutra*)—omitted, and translated into English in 1972, after Suzuki's death. It should be noted that his firm belief in spirituality over political maneuvers continued throughout the 1940s, as demonstrated in two postwar writings, *Reisei-teki Nihon no kensetsu* (Building of Spiritual Japan) in 1946 and *Nihon no reisei-ka* (Spiritualizing Japan) in 1948. This strong conviction can be observed in his personal letters during wartime as well.[1]

In explaining why he chose to use *reisei* instead of the then popular term *seishin,* Suzuki discloses in the preface to *Nihon teki reisei* that the latter implies a political duality that divides spirit and material, whereas the former is a nondualistic, religious consciousness or intuition.[2] Intuitive *reisei,* according to Suzuki, does not separate material from *seishin;* hence, the former is more inclusive and acts as the foundation of our innermost consciousness.

Like "A Contemporary Buddhist View of Shinto" (chapter 9), *Japanese Spirituality* critically deals with Shinto's political nature. With the phrase *aru ga mama no aru,* or "to exist in suchness," Suzuki describes its dualistic and exclusive attitudes toward impurities. He asserts that it lacks the depth of the stage of negation, as in the logic of affirmation-in-negation *(soku-hi),* which is stimulated by and manifests in Buddhist phenomena, particularly in the Pure Land and Zen schools.

In addition, Suzuki finds similarities in Catholic and Buddhist traditions concerning *muga* (no-self) and obedience, although he also describes their characteristically differing interpretations of these mental states. He further discussed this comparison in a dialogue with Thomas Merton (chapter 26 in this volume).

The base text for these excerpts is Daisetz Suzuki, *Japanese Spirituality,* translated by Norman Waddell (New York: Greenwood, 1972), 46–48, 56, 103–126. Waddell provided further translation work on this essay in 2015, as well as notes, indicated by [NW]. *Japanese Spirituality* was originally published in Japanese as *Nihon teki reisei* (Tokyo: Daitō Shuppansha, 1944); the Greenwood edition is an American reprint of Waddell's translation published in Tokyo by the Japan Society for the Promotion of Science in 1972.

. . .

THE AWAKENING OF JAPANESE SPIRITUALITY

On coming to the Kamakura period the Japanese truly awakened to religious or spiritual life. It was then the seeds which had been placed in position by Saichō and Kūkai[3] at the beginning of the Heian [794–1185], and had subsequently settled into the earth, began to germinate. Until then the Japanese people were unaware of the world of spirituality. In the area of religious thought the Kamakura period produced a spectacle unparalleled, before or since, in Japan's spiritual history.

The four hundred years of the Heian were by no means wasted, for during that time the preparations for the Kamakura era were laid. Thanks to the existence of this kind of root and stem, the springtime of the Kamakura period unfolded, in which the flowers and plants of a beautiful thought began to blossom forth. Today, seven hundred years after, this has come in substance to be the basis for the Japanese character, thought, religious faith, and aesthetic taste. With it, I believe in the future there can be constructed something new of worldwide significance. Such is the mission of today's Japan.

What is it that characterizes the thought and belief of Kamakura culture? Beginning with Buddhism, I would first mention the new, Japanese developments in Pure Land thought—that is, the rise to influence of the Jōdo, Shin, and other *tariki* [other-power] sects. The source of these developments is primarily to be found in religious belief, from which the life of the Japanese was able to attain depth.

Next is the importation of the Zen sect. Though it came to Japan by way of China, its imported character altogether vanished following its introduction, and it became Japanese. There appears to be an essential rapport between Zen and the Japanese character. The intelligentsia and above all the samurai took to it immediately. In general, it pervaded literature and the arts and came to be the very foundation of Japanese life. We must not forget to mention the rise of the Nichiren sect, which, since its thought had connections with the Mongol invasions, became imbued with political colorations—patriotic sentiment, nationalism, etc. Given the international spirit current in Kamakura times, the Nichiren sect's emergence was perhaps natural.

On the other hand, *Shinto Gobugaki,* "Five Classics Shinto,"[4] which was to become the well-spring of Ise Shinto, was written. Ryōbu Shinto, or "Dual-Aspect" Shinto,[5] is Shinto as seen from the side of Buddhism; Five Classics Shinto is Shinto seen from the side of Shinto. Both are attempts, within the context of Japanese thought, to unify Shinto with things provided by transmissions from Buddhist and other external sources. I do not know whether this usage of the word "Shinto" is technically correct or not, but in any case I am using it in a practical and general sense.

I believe one of the external factors involved in the elevation of consciousness that stimulated Shinto thought was, once again, the Mongol invasions. Since Heian times the Japanese had indulged themselves in the dream that they were living in some kind of insular Eden. Suddenly, they saw the approach of an external and hostile force, and this made them take another look at themselves. Of course, prayers were invoked at shrines whose lineages were rich in traditional and historical associations. But the Japanese were also required to reconsider the concepts and ideas that had led to the continued subsistence of such shrines.

It is my opinion that the Mongol invasions had a remarkable influence upon the growth of Japanese introspective life. Although the often expressed tendency is to treat the Kamakura period solely from a political angle, there is a sore need for a study of Kamakura history that will earnestly try to trace the psychic or spiritual foundations of the Japanese people. In Man'yō times the Japanese *seishin* was still primitive, manifesting merely a childlike simplicity and artlessness. Heian times were still not favored with an opportunity that would permit the Japanese to discover the spirituality lying hidden at the end of deep self-introspection. But now, because of gravely serious political developments, because of many forces in motion within and without, the psyche or spirituality of the Japanese—which had during this time been gradually nurtured along, smoothly and otherwise—experienced a crisis at its roots. The Japanese were obliged to consider whether or not their own resources were really capable of dealing with the impending invasions. The initial pulsations of both Ryōbu Shinto and Five Classics Shinto began here—though they were no doubt unconscious. But, not unexpectedly, they were mainly political.

Shinto is an essentially political thought, and strictly speaking not a religious belief. It is not a manifestation of spirituality. The moment the Shintoists tried to turn it that far they ran into "foreign" thought and feeling, and had to adapt themselves by taking them in. Since this contradictory nature is inherent in Shinto, the danger is always present that it may conflict with other spiritual elements. Yet Shinto displayed a catholic nature in its "Five Classics" form, where it is not yet developed to the point of exclusiveness. Thanks to various domestic and foreign conditions, the existing political aspect was here provided a chance for self-examination, and enabled to deepen and broaden in the direction of religious thought—namely, in

the direction of spiritual awakening. Here, faintly, we may see its sprouting in Shinto. Though we must judge it as far from sufficient when compared with the systematic upward turning of the contemporaneous Pure Land thought, it cannot be doubted that Five Classics Shinto was an awakening of the Japanese spirit, or *seishin.* A genuine spirituality was soon to follow. . . .

ISE SHINTO

Doubtless there are various causes for the awakening of the spirituality of the Japanese during the Kamakura period; the actual fact that it did occur alone is certain. It is something that can also be seen in the contemporaneous promulgation of Ise Shinto.[6] Although the opportunities that appeared to produce Ise Shinto have no direct connection to spirituality, such a connection is manifest in what was produced. It is generally believed Shinto is totally lacking in thought content, and that even if there may be some Shinto thought, it has merely been borrowed from Buddhism, Daoism, or Confucianism. This is not altogether an unreasonable assertion, yet even were something borrowed, there have to have been some constituents present to begin with to do the borrowing. It has been said that since what content Shinto may have is of a simple and primitive character and without any essence of its own, it is therefore incapable of resisting so-called foreign elements. I do not think the picture can be drawn with so broad a brushstroke. That is because Shinto always emphasizes its independence by going under its own name in opposition to these foreign elements. Of course that this contains strong political overtones is beyond question; still, if there were nothing there at all, it would not be able to affirm itself in this manner. What then are the "it" and "itself" of the preceding sentence?

I personally feel that Shinto first realized itself in Ise Shinto—that is, that Ise Shinto was the awakening of Shinto—and consequently that Ise Shinto has come to be the essence of all Shinto. When this essence appears via the discriminatory nature of the individual self, it becomes Laozian, Zhuangzian, Buddhistic, or Confucianistic. It assumes these varied modes of expression according to the person and time in which it happens to appear. In most cases its appearance is thickly coated with political colorations that depict Shinto in a utilitarian light; that is certainly a deviation from the essence of Shinto.

Although one aspect of Japanese spirituality certainly is manifested in Shinto, there is another aspect not in evidence: the Absolute Compassion of the Absolute One (Boundless Great Compassion), found only in the Shinran [e.g., Jōdo Shin Buddhist] tradition. The sin and retribution of each and every person can be completely absorbed within the Great Compassion of the Absolute One—such is Shinran's view of the supraindividual spirit. I believe it would thus be appropriate to state that the Person of Shinran that had experienced the supraindividual

spirituality is the incarnation of Japanese spirituality. Neither Ise Shinto nor any of the other forms of Shinto were awakened to the supraindividual Great Compassionate One. But Japanese spirituality caused the Great Compassionate One to be reflected in the individual spirit of Shinran. Spirituality that does not know the Great Compassionate One has not yet awakened to the true essence of spirituality. And there is in the manner of this awakening something possible for the Japanese people alone. It is in the possible worldwide application of this that we must find Japanese spirituality's meaning. What works only in the Japanese pattern with no worldwide nature—and which is incompatible with such a nature—cannot be said to have attained true Japaneseness. This would be especially true with the question of spirituality.

THE WAY TO THE FUNDAMENTAL SOURCE

The insights by which Shinto in its basic nature attempts to maintain its independence are not spiritual but emotional. In trying to maintain, in addition to such insights, a conceptual system based on spiritual awakening with which to consolidate these insights, the Shinto of the Kamakura period can be said to have moved a step, albeit unconscious, in the direction of spirituality. Shinto virtues such as sincerity, honesty, purity, and cheerfulness of heart are emotional in nature, and do not enter the domain of spirituality. When abstinence and purification are not accompanied by an added depth they do not exceed the mentality of a primitive people. Although Ise Shinto made attempts to build metaphysical and religious foundations with these insights, they could not be termed successful because they were not spiritual insights. Because things belonging to the emotional aspect cannot maintain a metaphysical base, these attempts were nothing more than psychological characteristics. Hence those who wished to establish a Shinto philosophy tended to rely upon Buddhist, Confucian, or other thought systems, which meant a resultant loss in Shinto's independence. Though insights such as Shinto possesses have the Japanese emotional nature, they do not have Japanese spirituality.

Shinto's insights are emotional because they have yet to pass through the stage of denial. This is true of sensory insight as well. Insight of a simple and primal character will not attain spirituality unless it undergoes denial. And metaphysical systems cannot be erected upon insight or affirmation that has not gone through this denial. Japanese do feel in Shinto that which is indefinably Japanese. At this point Japanese—all Japanese—are Shintoist. But somehow or other an unsatisfactory feeling remains that cannot be repressed, that derives from the lack of Japanese spirituality in the insights of Shinto. There is an undeniable charm attached to the primitive and childlike that attracts all men. But this is as adults, as mature or elderly people. When one is a child, consciousness of a childlike nature is of course impossible. When one does become conscious of it is the time of denial. In

proportion to the strength and profundity of this denial there will also be a yearning for and consequent appreciation of the primitive nature; and this will result in an accordingly increasing purification of spirituality. What is produced is no longer emotional insight but spirituality.

Aru ga mama no aru means "to exist in suchness." Plants and trees exist in suchness, as do dogs and cats and mountains and rivers and streams. When existence in suchness undergoes negation and returns to *aru ga mama* (to suchness), it then becomes the original, primary "existing in suchness." Human consciousness passes through such a process. If someone argues this away, calling it unnecessarily complicated, or saying that it is morbid or unhealthy, then that will be the end of it, for nothing would persuade such a person. He is like the golden carp that is without the experience of breaking through the net of the fish enclosure. Even if it is told what to feed upon in the outer pond, it will have no reason to understand.

It is not a case of either right or wrong, but of the existence of such a reality in the world of insight. From a higher insight, what is beneath can be seen, since it is a prior stage that has already been passed through. But from beneath, what is above is not visible. It depends upon spatial conditions. Be this as it may, "existing in suchness" must once have been strongly denied, existence must once have been nonexistence. There is only one way for sensory or emotional insight to enter the realm of spiritual insight, and that is through denial. If red flowers are not at one time not-red, if beauty has not once been not-beautiful, then red flowers are not really red and beauty is not really beauty. Some may think this strange, and for them it will never be otherwise.

In the realization of spiritual insight, therefore, impurity is not simply impurity; it must be a sin whose weight will cause a fall to certain Hell. The true and honest heart of Shinto must become black as blackest soot, until both Heaven and Earth are hidden by its dark clouds, and man has no place to lay his head.

In itself it is not enough that "the kami dwell in an honest man's heart."[7] The kami, the honest man's heart, the heart pure and upright—these must be renounced completely, and all must sink into the bottomless abyss. When one returns and is revivified, the doors of Heaven will open and spring will come to Heaven and Earth for the first time. Such an experience of spiritual awakening is lacking in Shinto. Attempts to complete this conceptually are like making clothing from borrowed materials. The process in which existing in suchness follows the path of denial and then returns to the place of origin bears a Japanese character. It is the direct passing to Japanese spirituality, and the discovery of the Absolute Love of the Absolute One, which attaches no relative conditions of any kind to its objects. Its acceptance just as it is, in the form of its suchness, is the insight of Japanese spirituality. The usual ethic is the affirmation of good and the negation of evil, but in this case good is negated as well as evil, and afterward, good is Good and evil is Evil. Moreover, from the standpoint of Absolute Love good and evil are not abandoned, but are

taken in within the Love itself. Seeing impurities and driving them out does not transcend the region of objective logic either. Impurities once driven out are certain to return. This is inevitable in the objective world. Impurity can be said to recur as soon as the purification has been performed. The moment we speak of a region of purity which must not be touched by the dust of the world, has not the first speck of dust already drifted in? Purification belongs to the world of the senses and emotions. With the world of spiritual insight there is no dust to be cleansed; the very act of cleansing becomes needless. This is *aru ga mama no aru* existing in suchness, where the impurities are being swept away at every moment. This must be the actual fact intuitively experienced when one comes to the "primary, ultimate, and original nature" in its true meaning. Shinto while in the world of the emotions tries to realize the spiritual world conceptually, and it is in this we feel something unsatisfactory, that something is somehow missing. What is missing is the existential reality in which Absolute Love is experienced through Japanese spirituality.

THE BUDDHIST MANIFESTATION OF SPIRITUALITY

One might assume that because Shinran was a Buddhist his experience and statements were Buddhistic. Such a view of him is incomplete, however, for he was a Japanese as well, and therein lies his essence; that he was a Buddhist is somewhat secondary. We can be parents and children at the same time, and both aspects must be taken into account. There is a certain inevitability in Shinran's becoming a Pure Land Buddhist, which lies in the fact that he was born in the Kamakura period and became Hōnen's [1133–1212] disciple. Yet his Japanese character can be seen in his substantiating the thought inherited from his master by means of Japanese spirituality. Although spirituality is fundamentally supraindividual, it does not express itself unless it passes through the individual. That is, it had to be "for the sake of this one individual person, Shinran."[8] Absolute Love is basically supraindividual, but only when it is known intuitively in the individual does it become a genuinely Absolute Love. This contradiction is Shinran's religious experience, and finally it has to be our religious experience as well.

This experience was encountered by a Japanese in Kamakura times, and not by any other religious person in any other place in the world, not even by Chinese Buddhists with a nearly two-thousand-year Pure Land tradition. Consequently, I call it the insight of Japanese spirituality. There seems to be something within Japanese spirituality that is essential for producing the possibility of insight or intuition of this kind.

Why was this not experienced by someone of Shinto, that most typical of all Japanese things? Some even assert one is not truly Japanese unless one subscribes to Shinto. Regardless, why did a man of Shinto not possess something like this

spiritual insight? It is because, as has been indicated above, Shinto experience is sensory and emotional, not spiritual. Spiritual insight—the insight of the Person—is not possible except in the spirit of the individual. Shinto, though amply blessed with elements of the group and with a political character, has nothing like this Person. The emotions and senses like the collective or group situation. It is when reflected on the group that one's existence is most clearly recognized.

Spiritual insight has a solitary element that is not found in Shinto. For that reason there is in Shinto no one who could be called a founder. Since a founder is inevitably the Person that has expressed the supraindividual in the individual, he is not able to have or to maintain a group or collective character. The group is what comes to gather around the Person of the founder. Something spread throughout the group has no center. In a sense it covers the whole, but it is a wholeness with a multitude and no center. There is nothing but the multitude, among whom uncertain actions are common, actions at the mercy of the prevailing movement of the emotional or sensory nature. They must be guided by spiritual insight, for a metaphysical system can be added only to spiritual awakening. Moreover, if this system is not present, the various sensory and emotionally based insights alone will have no constancy. It is here that Shrine Shinto and Sectarian Shinto are differentiated. (Although I feel these terms "Shrine Shinto" and "Sectarian Shinto" lack preciseness as well as appropriateness.) The former, without the Person of spiritual insight to act as its axis, tends to launch into political action. The confusing of the world of emotion with the world of spirituality is not only logically inconsistent; it breeds considerable risk in everyday life and for the actions of the group.

SHINTO AND BUDDHISM

When I envisage Shinto, the following images begin to appear, which evoke an indefinable fondness in me as a Japanese. A small, quiet clearing, not infinitely expansive, surrounded by deep woods. Within, a structure of plain white wood stands alone, open on all sides. It is not large. Surrounding it is an open area covered with white pebbles. All is very neat and tidy, not a speck of dust to be seen. A small stream wends its way on to the scene, with fresh water running clear enough to reveal its stony bottom. At dawn, the morning sun, from nowhere, starts its rise. Through the trees its light begins to filter in, shining on the whiteness of the small pebbles that encircle the solitary structure, then hitting the structure itself. A refreshing mist drifts all around. There is a feeling of inexpressible serenity and freshness. If you listen, a voice may be heard from within the building, where a solitary figure dressed in white is seated, reverently reading something aloud. How humble and modest is the clear sound of his voice—a quality probably produced by his awe and reverence before the majestic. He is filled with a tense and serious bearing. Yet from this a restful feeling does not emerge. What is discernible is a

brightness, a feeling of infinite clarity and elation, like the New Year's Day morning spoken of by the poet [Mukai] Kyorai in the following Haiku:

> New Year's Day;
> I will gird on this sword,
> Heirloom of my house.[9]
> (trans. Blyth)

In contrast to this, what kinds of images are produced from the spiritual insight of Absolute Love? We might imagine the figure of the exiled Shinran, bending down like a peasant over the soil. Shinran is said to have admired Kyōshin [d. 866], a nembutsu [e.g., Pure Land] follower of the Heian period. Some idea of Kyōshin's manner of life may be gained from the following.

> Kyōshin mastered the teachings of Buddhist psychology and logic as a scholar at Kōfukuji Temple, where food, clothing, and servants were in abundant supply. Yet there quickened in him a deep dislike of and urge to renounce the world of impurity, and a desire to seek the Pure Land arose. He finally resolved to leave the temple. Smearing his body with ashes and leaving no trace behind him, he proceeded to the west until he reached a place called Nishinoguchi, Kakogun, in Banshū Province. From there, far to the west, it looked so clear; it was an ideal place for seeking Paradise. He built a hermitage and left his own appearance to nature, no longer wearing priestly clothing. To the west he built no fences, and he did not enshrine any images. He raised a family and worked under the villagers, toiling in the paddies, or acting as a porter for occasional travelers, always repeating the nembutsu day and night without ceasing. People gave him the name "Amida Maru." He seemed to have forgotten everything save the nembutsu. Thirty years were spent in this way. He passed away quietly in the seventh year of Jōgan (865), on the fifteenth day of the eighth month.[10]

He is flecked with mud all over, a farmer with only thin one-layer cotton clothing. He does not even bother to wipe off his sweat-covered face. He knows nothing but strenuous labor. The nembutsu comes with each up-and-down sweep of his hoe. One cannot tell whether his hands pound the hoe into the earth or the nembutsu becomes the hoe and allows itself to be swallowed into the soil, yet his hoe swings through the air. When he becomes tired he throws himself back on to the earth with his arms outstretched, his face to the sky. Warm spring sunlight flickers through the leaves overhead. As he tastes this to his heart's content, not a sound is heard except his deep snoring. Someone brings tea in a plain earthen pot. Awakened, he drinks a few cups; there might be some amusing exchange between the two, followed by laughter. They might conjecture about the fall harvest, or perhaps the soft light of spring brings about a natural relaxation. All the while there comes from their mouths the strain of nembutsu. Their mud-covered hands and feet passing through the fields of grass and leaves—this is the genuine scenery of the Way of the Gods. Shinto's "pure heart," or "honest heart," or "upright heart" does

not appear here, just the great stark sweat-dripping faces in full smile. Devoid of "heart," possessed of bare skin—such is the distinctive feature of this landscape.

Are we to say the man sitting erect in white in the small plain wooden structure in the sun's first rays is Japanese, and that the laborer, his hands dirtied with night soil, his body covered by sweat, is not? One is a rice eater, the other a rice grower. Rice eaters tend to abstraction; rice growers live in constant conformity with reality. Spirituality wants its food within this reality. Clean white robes do not go together with the hoe. Traditional ceremonial dress is not suited to daily life on the earth. Those who do not grasp the hoe and live close to the earth are totally without knowledge of the earth, and are incapable of experiencing the earth in a concrete manner. They may say that they do, and even feel that they do in their hearts, but it can only be conceptual and abstract. Those who know the earth only through the fruits or blessings it imparts to them really do not know the earth. To be familiar with the earth is to taste its sufferings. It does not reveal its secrets merely by the raising and lowering of the hoe. It does not make any criticism, yet it will take to itself those who work upon it, if they are sincere and become one with it, leaving their self-centeredness behind. The earth hates deception. The farmer's simplicity and honesty derive from his receiving the spirit of the earth. Those absorbed in the explanations of old books know of the earth's blessings and the taste of rice only conceptually. The experience of Absolute Love through spiritual insight cannot spring from such conceptual foundations. Japanese spirituality has been nourished in an especially tangible reality. Where this reality is not at work spirituality will not begin to function. Japanese spiritual insight has nothing to do with the searching of documents or other writings, for anything produced from them is necessarily intellectual.

Of course, the intellect's importance cannot be denied, but it is necessary that its working come from within spiritual insight. There must not be, in reverse of this, intellectual polemics and then attempts to bring about insight, for that would be impossible. Those who preach the virtues of emotional insight abhor the polemics of the intellect too, but it must be well remembered that this aversion does not belong to the same category as that which issues from spirituality.

THE TEMPORAL NATURE OF SPIRITUAL INSIGHT

It would seem that Shinto seeks to lay its total significance in cosmogony, and that it considers the attaching of political, historical, and ethical values to this the culmination of its work. Such a course is certainly not unwarranted, but it produces a tendency, which leaves much to be desired, to overlook the existence of the Japanese spirituality. If the continued existence of the Japanese holds any worldwide meaning, if they have something to contribute to the formation of world history (it is my conviction that they do: this book was written with that idea in mind), then

the Japanese must not neglect to promote the special characteristics of Japanese spirituality.

Though Shintoists have a cosmogonic theory, it bears a straight-line, temporal nature that does not entitle it truly to be called creation. When attempts are made to interpret history by means of this rectilinearity it is impossible to include either present or future, and even the past is limited. Lacking creativity, history hardens up completely, and any capacity for spirituality to function disappears as well. With the straight-line view, everything is a geometrical diagram, and the generative and transforming nature of the universe vanishes. Living is not something signified by drawing a long line. One thousand, ten thousand, one hundred thousand years notwithstanding, every form of life that has a beginning has an end. Eternity must apply to the directions of both past and future. It cannot be a finite straight line. Actually, all straight lines are finite; because they are finite they are straight lines. When we try to cut off eternity at some point, that interval alone is a straight line. Eternity cannot be a straight line; the very moment a beginning is indicated an end is already decided. Something thus limited is not living, for life must be without limits; it cannot be a straight line. It is a circle that has no center, or rather, it is a circle with its center everywhere. This infinite circularity of life can be intuited only by spirituality. All other insights are certain to have some limitation somewhere.

There are many who will say that things such as this infinite "great circle nature" are incomprehensible, that they are mere conceptual abstractions, that they are the ultimate in nonsense; those without spiritual insight will all say this. Those without the experience that has attained the world of spirituality will inevitably come around to such an opposition.

In fact, people who view life or history or the world in terms of a straight line hold a view in which their time—their straight line—limits the infinite circle. They do not realize that things thus limited are all the more abstract and conceptual. With spiritual insight, life that seems to be functioning through time and space is seen really to have infinite circularity. We must not use the discriminatory intellect to conjecture upon, gauge, or criticize this insight, for the intellect must be based on spiritual insight; spiritual insight cannot be extracted from it. If the order is reversed, the most concrete reality becomes abstract and conceptual, as in a dream.

What comes to mind here is the story of the Zen master Nansen (C. Nanquan, 748–834) and the flowering plant:

> Once a high official named Rikkō (Lugeng) visited Nansen. He quoted the words of the noted scholar-monk of an earlier dynasty Sōjō (Sengzhao) to the effect that "Heaven and earth and I are of the same root, / The ten-thousand things and I are of one substance," and continued, "Is this not a most remarkable statement?" Nansen did not give any direct answer to this question, but called the attention of his visitor to a flowering plant in the garden and said, "People of the world look at these flowers as if they were in a dream."[11]

The chrysanthemums flowering fragrantly before one might seem the ultimate in concreteness, but one who is really able to see them so is one who is spiritually awakened. He who views all Creation as one substance cannot separate himself from between philosophical concepts; he cannot see the flowers as flowers. Even flowers become a kind of dream, their form fades away, and they become completely abstract. Though the sensory world may be real, if it is not supported by spiritual insight, it becomes a floating thing. And one who wanders in the regions of intellectual discrimination will be all the more unable to strike home to the true concreteness.

If we believe it sufficient to interpret cosmogonic theory by means of a rectilinear temporality, the Creative Spirit becomes a piece of biological life and loses its spirituality. Then the interpretation of the *kontai ryō mandara*[12] as taught by the Shingon sect could be adopted, with its duality and emotional nature. It was in this area that Shinto came naturally to merge with Shingon. The Buddhist *hokkai-engi,* the interdependence of all things, is based on Kegon teachings, but whether it ever exerted any influence on Shinto, I do not know. Inasmuch as Shinto interprets time as a straight line, it is doubtful it ever had any relation to the Kegon worldview.

Being surrounded by the sea, it is strange that Japan did not conceive an oceanic (circular) world or historical view, instead of one with the flowing straight-line nature of a river. This probably did not happen because the Japanese did not attain spiritual realization until Kamakura times. When cosmogony cannot go beyond the level of sensory or emotional life it inevitably is established upon a rectilinear aspect of time. Spiritual insight does not destroy this, rather deepens and elevates it, gives it a foundation and makes it real. Where it can be erected upon spiritual insight it settles right into place, assuming a stability and catholicity. When cosmogony is not seen as a straight line and is regarded intuitively as having an infinite circularity, the straight-line view as well naturally assumes its proper place. If ethics, politics, history, science, philosophy, or logic takes rectilinearity alone as ultimate, not only will the consciousness of Japanese spirituality, without any other background, become meaningless, but its relation to the universal spirit, the supraindividual Person, will be severed as well. That would probably mean the destruction of all things, nothing less than a suicidal negation of life itself.

Because spiritual insight has this infinite circularity, its center can exist everywhere. In this light it should become possible to realize the meaning of Shinran's Person in his words "for the sake of this one individual person."[13] Perhaps it bears repeating once again that this Person is not the individual self, for to think so would be a great error. It is the supraindividual Person, and it forms the center of a centerless infinite circle. When this centerless center is gained, spiritual awakening is accomplished. At that moment one becomes the "I" of the Buddha's assertion "Heaven above, earth below, I alone am the honored one." This is the real individual person—the self-realization of the supraindividual Person. The contradiction of a

self that is not a self is then perceived as the most concrete fact, and its existence assumes ultimate reality. While on the one hand the Japanese spirituality of Shinran was stimulated along traditional lines by Hōnen, it gained on the other hand the materialization of an insight that was brought about through a vital contact with the earth as a truly living thing.

Being a supraindividual individual, the Person possesses a solitariness that must be said to be absolutely solitary. It is "a figure, solitariness itself, between Heaven and Earth, standing alone before an infinitely expanding vista."[14] The meaning of experiencing the I, the center, within the infinite centerless circle has such a contradictory quality. Therefore, aloneness is absolute aloneness, and at the same time

> The spring mountain is seen piling up one layer of green over another;
> The spring stream is reflecting, as it flows, wavy shadows of green.

The I of absolute aloneness is none other than the infinite variety of individuals. Such a contradiction is possible because there exists a stern reality, a most concrete fact, that each of us is living out his daily life in the centerless center within the infinite circle. This is spiritual insight.

Since spiritual awakening is the ultimate experience of the individual, it has the nature of the Person. Solely from the standpoint of ordinary logic this could be called solipsistic. In those terms that is what it is. But since to call it solipsistic already implies the working of something not solipsistic, a solipsism would not really obtain even in ordinary logic.

Be that as it may, in the world of spiritual insight everything else is wholly secondary to the insight itself. Those things not possessed of an individual-type directness are all treated as stale and aged. It is not a world in which one worries oneself miserable interpreting the documents of others. Being old books, leftovers, hearsay, secondhand information, etc., they are as such valueless. Because spirituality is always the Person, always immediately open and unbared, it dislikes to live in the world of old books. The individual spirit begins a relation straightforward to the supraindividual spirit. In no case does it allow intermediaries. In this insight the supraindividual spirit is transformed into the individual. The spirituality of the individual is the spirituality of the individual, and yet it is not the spirituality of the individual. Therefore it must be that the individual is the supraindividual; the supraindividual is the individual. For this reason as well it is said that "the mind is the Buddha" is "no mind, no Buddha"; that "no mind, no Buddha" is "the mind is the Buddha."

Because spiritual awakening is ultimate concreteness, it is individual to the utmost. And because of this it is utterly general and universal. It is the insight of the Person, the realization of occupying the centerless center of a circumferenceless circle. Presented in terms of Shinran's Japanese spirituality, it is his words "Amida's Original Prayer is . . . for the sake of this one individual person, Shinran."[15] Good

and evil are received within Absolute Love just as they are. Dualistic, historical, rectilinear life remains as it is, and need not be denied. The contradictory logic that states that negation is affirmation and affirmation is negation can also be applied appropriately to Absolute Love or Boundless Compassion. Only we must not forget that Japanese spirituality sees this not as logic; it sees it as the intuition or direct apprehension of reality.

THE "POPULARIZATION" OF BUDDHISM

It is often said that Pure Land thought popularized Buddhism. I cannot agree with such a statement, inasmuch as religion essentially is based upon spiritual consciousness, and its foundation is not deduced from some definite conceptual system or built up in an arbitrary manner. The popularization of Buddhism seems to imply something of artificial, man-made manufacture, an exercise of an intellect making something suited to fit a preconceived objective. Intellectually manufactured elements can be added provided spirituality is once attained; no, elements of this kind must be added to it. Insight cannot simply end with insight; human consciousness wants to give it some form of expression. Therefore, in the materialization of religious consciousness as well, there must be some metaphysical system. Nevertheless, to draw spiritual experience from within the system itself is to hit the cart and not the horse, because it tries to place first what properly comes afterward.

To say Hōnen extracted Pure Land thought from Tendai doctrine and adapted it for the populace fails to grasp the essence of his religious experience. It also reveals an insufficient understanding of the spiritual life of the very common people that became the object of this popularization. I would like to discover the reasons why this so-called popularization had to come about. There are such things as right opportunity and proper timing, but I believe even when they are present there must also be mutual response on the part of subject and object. There must be a simultaneous pecking from the inside and from the outside of the egg and a box-and-cover suitability. Though one side may be passive and the other active, if there is no activity on the side of passivity as well there will be no possibility for any sort of response between the two. This is likewise true of Buddhism's popularization. If we say the Buddhism that prevailed among the upper classes was unacceptable to the common people, and therefore had to be popularized by a watering-down or sugar-coating process so as to be swallowed by the latter as children swallow candied pills, it would follow that a good many other things alien to the essence of Buddhism—harmless though they may have been—were also taken in. I wonder if this "popularization" was generally such a process. It should have a clearer and more distinct meaning. In any case, I think we should expect that there was something positive and spontaneous in the minds of the masses who were the recipients of this popularized Buddhism.

To my mind, the reason the popularization became possible in the Kamakura period in particular developed within the populace, and this same reason gave rise to a movement in the spiritual life of the ordinary people. Because this movement appeared, an intellectual structure in response to it projected or else exuded from the existing systems of religious thought. Hands were held out from both sides, and for the first time they were in accord. Most scholars tend to think that if only the structure of the external world is changed through some artificial maneuvering, the inner life will adapt itself to it. The influences of environment are of course strong, but heredity is not to be disregarded in this respect. Above all, the relationship between causes and conditions must be opportune. I feel that scholars should give full attention to cause, which is easily overlooked, to heredity, and to spirituality as well.

Now I would like to dwell for a moment on the thought of the so-called Dual-Aspect Shinto and the Shinto-Buddhist "amalgamation" that first came into being as the theory of *honji suijaku*.[16] Though scholars usually attribute this theory to Buddhists conforming their teaching to Shinto, or to a Buddhist cunning that attempted to develop and amplify Buddhism among the people, or [suggest] some similar theory, such explanations seem to me extremely strange. I do not think the Buddhists, who are generally regarded as the originators of *upāya* (ways or means of leading sentient beings to the truth), would have thought to indiscriminately twist their teaching in order to capture the Shinto kami. I feel that a Shinto-Buddhist accommodation could be accomplished in a more natural way. In the aspect of mental training, the Buddhists had undergone many trials and difficulties, so from the beginning they were not rival to the simple and artless Shintoists. Shinto never had an identity that could contend with the Buddhist; therefore it was silent. But that did not mean a Buddhist silence regarding Shinto, for although Buddhism was an import that became an organic body after a period of time, it could not have built itself up without assimilating what was already there, [that is], Shinto. Buddhism could not have lasted as an organic body in Japanese soil without giving some consideration to it. I feel that the combination and coexistence of Shinto and Buddhism were produced without anything artificial or unnatural whatever, by a natural process under natural conditions, by which I mean that no artificial means were added to the process of amalgamation.

Such a description would apply as well to the popularization of Buddhism. Hōnen, for example, did not use traditional means of thought to attempt to effect the popularization of Pure Land teaching, setting about this work intellectually. Even *masse*[17] thought is a mixture containing conceptual elements, so that it would not describe correctly in itself the prevailing spiritual life of the Japanese people. What I wish this section to emphasize is that in the establishing of religious consciousness, spiritual awakening must be first, and intellectual or thought structures must be erected on it. In what manner, then, is this spiritual insight

produced?[18] All we can say is that it is naturally produced in the process in which human spirituality makes its historical development. Contained within this historical development is a rather complicated factor, which I will not get into now: briefly, it is that the human *seishin* will develop, historically and temporally, the possibilities contained within it in a one-after-another sequence. The spiritual life of the Japanese was not experienced in its essential meaning until the Kamakura period.

TRADITION—FOLLOWING ANOTHER'S TEACHING—FAITH

I would next like to examine the relation between teaching and self-awakening. It is an age-old question that has been explained in many ways, from political, ethical, religious, and educational standpoints, among others. They all finally boil down to the subject-object relation that exists between oneself and others. It should perhaps be added that this is a mutual reliance between the two. In religious terms, it is a relation between *jiriki,* "self-power," and *tariki,* "Other-power," between *hō,* the dharma, and *ki,* the recipient of the dharma. It is a problem that exists in Christian theology as well. It should not be put off as long as there is the notion of an individual self. In human terms it is the relation between the teacher and the taught, concerned with the question: Is that which is taught everything, or is there something that must come from the taught as well? Here, by way of example, is a well-known passage from *Shōbōgenzō zuimonki:*[19] "We know of Śakyamuni and Amida with the thirty-two bodily characteristics, crowned with light, preaching for the benefit of all beings. Yet if the master should say that frogs and earthworms are Buddha, then the disciple would have to surrender his previous conceptions and believe that frogs and earthworms are Buddha. . . ."

Here, on the surface, it would appear that everything is to be passed down from master to disciple, believed just as it has been taught by the master. If mountains are called rivers, the response should be a resounding "Hai" (yes). Were the master to point to a horse and call it a deer, if the disciple did not reply "Splendid!" he would be reproached as a fool for relying upon his own judgment and not trusting in his master. If it were true that reliance in the master—the supraindividual self—were the road of the disciple, then the disciple would be incapable of any creativity whatever. Even the changes in the external world would gradually assume the dreary changelessness of a cemetery. Is this really what Dōgen meant to say? From one angle we might say yes, but from another it becomes manifestly not so. Religious tradition may be said to be produced from just such a contradiction.

In the *Tannishō,* Shinran makes the following confession: "As for me, Shinran, I but trust in the word of my good master, by whom I was told that only through the nembutsu are we embraced by Amida Buddha. There is no other thought."[20] This

is the other side of Dōgen's statement, the acknowledgement from the side of the disciple. But there is no difference in their view that the relation of both individuals is based upon faith. In other words, the problem here is never concerned with an ethical category of "obedience," but rather with the realm of spiritual realization. If this is not clearly understood, Dōgen and Shinran are both incomprehensible, and their Japanese character is not grasped. Spiritual awakening, if expressed in terms of human relation, is faith. In the reply "Hai" that comes on hearing the word "Oi" called out from the master, we should not see simply sensory or emotional insight, but beyond that, we must experience something of much greater profundity.[21] The realm of spiritual response is said to lie in immediate obedience, but if one fails to see the faith within this, one sees only the superficial appearance of things.

The Confucians would ask, "What does Heaven say?"; yet "the seasons come and go and all creation grows"[22]—that is faith. The Confucian dictum "Without the people's faith nothing is possible"[23] is a political principle, but only when this belief is well rooted in spiritual awakening is it unshakable. Standing within this insight, Dōgen demands a disciple's obedience and Shinran confesses his own devotion. In this light, Dōgen's "frog-and-earthworm view" continues: "If you seek Buddha's shining countenance and his many virtues in an earthworm, your mind remains deluded as before."

Dōgen is merely telling the disciple to see earthworms as earthworms and frogs as frogs. Trying to find the thirty-two physical marks of a Buddha in an earthworm is merely an example of view attachment. He continues: "Simply know that what you are seeing is, as it is, Buddha." When we see earthworms as earthworms, we then know earthworms are Buddha. "Throw aside this persistent illusion and attachment, follow these teachings, and you will come to natural accordance with the Way." "Natural accordance with the Way" is the gist of the whole passage. It means nothing less than spiritual insight. When this insight is achieved one discovers the true meaning of obedience to one's master. When, ordered to the top of a hundred-foot pole and then told to let go with hands and feet and keep on going, the disciple answers "Hai," and does just that, then and only then is natural accordance with the Way attained and frogs and earthworms Buddha. This "'Hai" does not emerge simply from following another's teaching; it does not appear until after many repeated doubts and hesitations. If obedience does not first pass through negation or denial it is not obedience in the profound sense of that word. But when it does pass through denial, obedience is an act of spirituality, and natural accordance with the Way. It is something that has passed through denial. In short, obedience is obedience because it is not obedience. Where this is not so, earthworms are not Buddhas, or perhaps we should say, earthworms are not earthworms.

Shinran's case is similar. First is "receive the word," then, he said, "there is nothing but faith."[24] Still the ultimate reality of his mental experience has faith, and

then he hears "the word of my good master." He said he realized spiritual insight thanks to Hōnen's indications. But insight and indications regarding it are two manifestly different things. Hōnen's instructions were imparted to all his disciples, but all did not attain insight. Shinran alone possessed an immediate "Hai" that conformed to Hōnen's "Oi." If the sequence of "Oi" and "Hai" is not observed, then continuing on, "Oi" cannot be "Hai," and "Hai" cannot be "Oi." This contradiction characterizes spiritual insight.

Faith materializes because there is this contradiction. It can even be said that there is no faith without the contradiction. In the same way, a Christian theologian once said, "Credo quia absurdum est," "I believe because it is irrational."[25] Shinran's obedience to his master comes into being through faith; his faith comes into being through nonobedience. Nothing could be as "absurd" as this. It means that spiritual awakening cannot be gauged by the discriminatory standards of the intellect. Shinran's nembutsu develops from his words "Nembutsu has meaningless meaning,"[26] where for the first time "the words of my good master" materialize. Do we not know at all whether the nembutsu is a guide to Heaven or a passport to Hell?

Dōgen's required absolute obedience is impossible to realize unless conditions for it are ripe. "Ripeness" means that the conditions are ready for the follower's spiritual insight to work. Spirituality is endowed with something active; touch it, and the effect is like the tremendous explosion of gunpowder from a single match. Through intellectual discrimination alone, man cannot advance even though ordered to go beyond the end of a hundred-foot pole. When something impelling comes to stir within him, then, indifferent to discrimination, he will advance. Looking back, there is obedience on the part of the disciple; but seen by one who has experienced the reality of natural accordance with the Way, obedient following can be none other than accordance with the Way. It is like the simultaneous pecking within and without the egg, or like drops of water that freeze the instant they strike the ground. Obedience never comes about fortuitously, and it is not mere passivity. The subtle moment of spiritual intercommunion can be grasped only when one has spiritual insight. The relation that existed between Hōnen and Shinran must also be seen with this insight at center. The insight is none other than faith. With the attainment of faith's essence the term "obedience" becomes an appropriate one.

Generally speaking, a realm that speaks of isolating object from subject cannot attain a genuine passivity. When we speak of a popularization of Buddhism, or of the combining of Shinto and Buddhism, it will not do to think of them solely from a singly directed viewpoint. A world in which two things confront each other is possible only when one fully understands the nature of their reciprocal relationship. It is not that one is always passive and the other active, or that one is life and the other death. Obedience is, after all, the mutual influence of one upon the other, a reciprocal activity. It is the emergence of the true essence of life.

Absolute obedience, a submissive spirit, is a requirement in some of the priestly orders of Catholicism, where the command of one's superior is absolute. As he is a magistrate of God, his word is a supreme command, and the slightest transgression from it is unallowable. Although on first hearing of their extreme arbitrariness and dogmatism one wonders how someone could spend a whole lifetime under such conditions, in reality, such a life in fact is viewed as a happy one. When a sheet of paper is desired, one does not just go and pick it up; first, permission must be obtained from the superior—something that would appear difficult for an adult to tolerate. Further, if the command is given to jump from a cliff and sink into the sea, the answer is simply "yes," jump, and no objection. Saint Francis likens one who obeys to a corpse: pushed to the left, you fall to the left; pushed to the right, you fall to the right; stand up, sit down—all is done exactly as ordered by another. This is taught as being the absolutely necessary state for a servant of God. The absolute obedience of Dōgen is intellectual, but the above-mentioned obedience of the Catholic orders permeates even to the center of the will. Though I speak of the intellect, the root is probably the will. Still, Dōgen's—that is, the Zen man's—requirement lies in casting aside the discriminatory intellect at one stroke. Thanks to this, natural accordance with the Way is attained, and the absolute, incomparable affirmation of being "the only one in Heaven and Earth"[27] is realized.

However, there is nothing like this in the case of Christianity. God is absolute power, not absolute wisdom or compassion; no, God is compassion and wisdom, but since on the part of those who accept Him the power or authority aspect is emphasized over these, it is only submission or obedience that becomes prominent.

Here an interesting mental situation appears. Although there is a certain sense of *mushin* (no-mind) or *muga* (no-self) in the Christian orders, it differs greatly from that of their Buddhist counterparts. The idea of power is strong in Christianity, where one entrusts one's own will to something more powerful. It is not that one does not have one's own will, but that the will becomes enfeebled to the point that it does not come into play of its own accord. Since the *muga* of Buddhism is natural accordance with the Way (realization, enlightenment), which materializes in spiritual insight, one is utterly free and unrestrained in moving and in being moved, and therein the world of naturalness unfolds itself. The *muga* of Christianity is wholly *tariki,* placing the self opposite the Other and then setting Him up as the sole Other-power. In Buddhism, the opposition of self and other is an opposition, but the operation of something beyond opposition is intuitively known (call this something "spiritual insight"), and from this insight another look is taken at the world of opposition. Which is to say that through the working of this insight the world of the opposition of oneself and others—the infinite variation of each of the myriad individuals—comes to have no room for the problems of obedience or submission, helpless servitude, or the oppression of absolute power.

That does not mean to suggest that all comes from a single distinct cause. All things in the world are subject to the so-called law of dependent origination. All the myriad variety of individuals are, just as they are, individualistic and independent; they do not hinder one another and are completely free. Here the circumferenceless circle defines itself and establishes its center everywhere. Here Shinran's I is realized; here the Great Way with Obstacles passes straightway to eternity. This differs vastly from the absolute submission or absolute reliance of Christianity.

However, Christianity's absolute obedience has a psychological foundation. Postulate an individual self, and it will come about that it must carry the responsibility for its actions. This causes all sorts of difficulties. Man, who must carry on in group life, must also be ethical. If each individual self is not responsible for its acts, then the group cannot maintain its combined resources. On the other hand, human beings, besides being like colonies of ants or bees, exist like lions and tigers, attempting to live and act alone. In a word, human beings have on one hand an ethical feeling or responsibility, but on the other hand an independent, self-indulgent nature that likes to operate in its own way without responsibility, on the principle of the self. Man desires the latter, but life's reality does not permit this, and he must follow the dictates of the former. Since he finds this irksome, his mental configuration is divided; one aspect tries to be as willful as it can and weaken as much as possible the feeling of ethical responsibility, and the other is passive. Even though the will—which wishes to be willful—is strong, the powers of criticism and self-examination are yet stronger. The feeling of responsibility is great. Hence, self-suffering is great. The first is abundant in the so-called great man; the second is found in the figure of the saint. The type of man who troubles himself with self-examination, because he will probably try to escape his worry and suffering, will try to debilitate his will as far as possible. To accomplish this he searches for something much stronger than himself and casts everything to it. To it all the responsibility for his conduct thereupon reverts. Since with the functioning of the Other-power one's own actions do not come from one's own will, whatever occurs is not one's own responsibility. Living or dying, killing others or oneself, good or evil are all due to outside forces. It is a feeling of extreme relief. This is the mentality of the Catholic priesthoods. Although it is a military mode, the inner motive force might even be termed passive. Still, it is based on the idea of power.

Either way, when considering the disciple's obedience to his master, attention must be given to the fact that we must under certain conditions view it ethically and emotionally, and under other conditions view it spiritually. If a Dōgen-type obedience is understood without spirituality, it risks falling into the mentality of the Catholic-type priesthoods. Actually the latter possess spirituality as well, but their way of viewing it is different from that of Japanese spirituality.

15

Tea-Room Meditations

In this meditative essay, Suzuki elucidates four aesthetic and spiritual principles of the tea cult—namely, harmony, respect, purity, and tranquillity—which are assembled to make a syncretic blend of Confucianism, Daoism, and Buddhism in a form of art. Written shortly after the fascist-driven Japanese polity ended, it touches upon the "subjugation" of the Japanese masses and the ultranationalism that hindered the development of "vigorous original thought" among the Japanese. What is most interesting here is that, as Suzuki points out, despite their lack of original philosophy the Japanese transformed the above syncretic philosophy into art, which may remind us of his student Yanagi Muneyoshi (1889–1961), who started the *mingei* (folk craft) movement.

Cultural East was a journal that Suzuki coedited with Reginald Horace Blyth (1898–1964), a professor of English literature at Gakushūin (Peers School) and the tutor of the then crown prince Akihito best known for his works on haiku (Japanese poetry) and Zen.

The base text for this essay is Daisetz Teitaro Suzuki, "Tea-Room Meditations," *Cultural East* 1, no. 1 (1946): 29–38.

. . .

1

I am sitting alone in my tea room. The room, I suppose, is meant primarily to entertain friends to tea sipping, but I often like to be in it all by myself, for this is a most suitable place for meditation.

The tea room is symbolic of certain aspects of Eastern culture, especially of Japanese culture. In it we find in a most strongly and deeply concentrated form almost all the elements that go to make up what is characteristic of the Japanese

mind statically viewed. As to its dynamic aspects, there are only a few signs betokening them in the tea room, where even movements are so controlled as to add to the quietude generally prevailing here.

The room is small and the ceiling not at all high, even for the stature of an average Japanese. It is devoid of decorations, except for the alcove, where a kakemono is hung, before which is a flower vase containing perhaps a solitary flower not in full bloom. As I look around, the room in spite of its obvious simplicity betrays every mark of thoughtful designing: the windows are irregularly inserted; the ceiling is not of one pattern; the material used is of various kinds; the room is divided by a post obliquely setting off one corner for the tea utensils; the floor has a small square opening as a fireplace, where hot water is boiling in an artistically shaped iron kettle.

The papered shoji covering the windows admit only soft light, shutting off all the direct sunshine, which, when it is too strong for the tea man's sensibility, is further screened by a rustic *sudare* hanging just outside one of the windows. As I sit here quietly before the fireplace, I become conscious of the burning of incense. The odor is singularly nerve soothing; the fragrant flower produces a contrary effect on the senses. The incense wood, I am told, comes from tropical countries, and is taken from old trees lying decayed for a long time in water.

Thus composed in mind, I hear the trickling of water from a bamboo pipe into the stone basin. The flow is so regulated as to be rhythmical enough not to disturb the sitter inside the hut. In fact, it helps his meditative mood.

2

There are four what might be called "principles" of the tea cult: 1. Harmony *(wa)*, 2. Respect *(kei)*, 3. Purity *(sei)*, and 4. Tranquillity *(jaku)*.[1] The first two are social or ethical, the third is physical and psychological, and the fourth is spiritual.

The tea room is a kind of social institution, though not for the general public. It is meant for the cultural few who can appreciate art and learning. The tea man theoretically claims to be democratic, but in reality, tea is intrinsically aristocratic and teems with all the virtues connected with the latter. Japanese life, we can say, has never been democratic; the masses have been kept in subjugation all the time ever since the fabulous reign of the Emperor Jimmu. They have never been free to express themselves in any way or by any means. For they have been taught to be absolutely loyal to the emperor and to the state and not to think for themselves, suppressing all the natural and creative urges that may be felt by them privately. Their thoughts and feelings were regimented. They could not have a culture of their own. They simply and ignorantly followed the steps of the aristocrats, who were comparatively free, and able to give expression to their intellectual and artistic impulses. The tea cult thus developed among the latter, and whatever

democratic notion is traceable in the cult is a limited one, that is, within aristocracy itself.

Harmony and respect are really democratic virtues. Harmony does not mean mere obedience to the authorities; it can exist and thrive only among those whose individuality is fully recognized. Respect too means the respect for moral personality and not a cringing, abject kowtowing to one's superiors. The first two principles thus interpreted in their modern sense reflect broadly the social-democratic aspect of the tea cult. The tea room is physically too small for a mass meeting, but the thought that will lead the masses grows out of the intellectually and emotionally gifted few who may visit the tea-sipping club under the old pine trees.

3

Purity, the third "principle," according to the tea man, means spiritual purity, but we can understand it in a broader sense. We will make it mean being pure not only in spirit but in body, including the entire environment, natural and human. In Japan, when friends are invited to an unconventional social gathering, they are often asked whether or not they would like a bath. To have the bathroom open for a guest is a part of entertainment or hospitality. Walking as they had to in olden days from some distance, the guests might be more or less covered with dust and also feel tired, and a bath for them will surely be timely and refreshing. Bodily cleansed and mentally relaxed, they may the more appreciate the *roji* (the approach to the tea room), well swept and sprinkled with water, and the room itself, where things are in perfect order, with nothing to ruffle one's mind. Purity, in tea-cult terminology, thus means cleanliness, orderliness, and freshness, of both body and mind.

Water is symbolic of purity, and rock of gravity and serenity; water represents time and change and impermanence, while rock represents space and eternity. Life transitory is water, and life eternal is rock; and the tea cult, typifying life in its double aspect, makes a most appropriate use of water and rock. Near the entrance to the room, there is a stone basin surrounded by a massive group of rocks, into which the water trickles gently and rhythmically. The guests, before "creeping" into the room, will symbolically go through a process of ablution by washing the hands and mouth. This form of purification takes place invariably at a Shinto shrine but not always before Buddhist temples. The tea cult in this respect has something more of Shintoism.

4

Tranquillity, which is the last principle governing the tea cult, is the most pregnant one: where this is lacking, the cult will lose its significance altogether. For each

particular performance that goes to a successful conduct of the cult is so contrived as to create the atmosphere of tranquillity all round. The massing of rocks, the trickling of water, the thatched hut, the old pine trees sheltering it, the moss-covered stone lantern, the sizzling of the kettle water, and the light softly filtering through the paper screens—all these uniformly conspire to induce a meditative mood in the tea man's mind.

The tea man is generally very sensitive to anything jarring in his environment. His nerves are in this respect very well trained, sometimes too well indeed. But to appreciate and enjoy the tea, it is not really necessary to be too critical about such things. Let the mind be not concerned with details; let it be in a receptive frame so as to take in the trickling of the water and the rustling of the pine needles, and it will then be able to breathe a spirit of tranquillity into all the surrounding objects. Purity may belong to the subject as well as to the object, but tranquillity or serenity is a spiritual quality. When the hands are washed and the mouth is cleansed, the physical person of the tea man may be regarded as purified and fit to enter the tea room. But this kind of purity does not ensure his tranquillity. Environment has a great deal to do in the molding of a man's character and temperament, but he is also the molder and even the creator of his environment, for man is at once creature and creator. So tranquillity is something he adds to his environment from his inner self. The tea room, the *roji,* the stone basin, and the evergreens surrounding the hut may be most meticulously arranged in every detail to yield the total effect of tranquillity, and yet the tea man's spirit may be found wandering somewhere else. With this most important spiritual quality wanting, the tea cult cannot be anything but a farce.

5

The tea cult is a syncretism of all the philosophical thoughts that have been thriving throughout the Ashikaga [1333–1573] and the Tokugawa periods [1603–1868], when the cult attained its highest degree of perfection. Japan did not produce any philosophical system of her own, but she was original enough to embody in her practical life all that could profitably be extracted from Confucianism, Daoism, and Buddhism, and to turn them into the material for her spiritual enhancement and artistic appreciation. The Japanese, we can say, did not develop all the implications of Indian and Chinese thought in such a way as to demonstrate their intellectual possibilities. On the contrary, they strove to melt them into the humdrumness of their workaday life, thereby transforming this into something more enjoyable on a higher artistic plane. The Japanese genius so far failed to assert itself on the intellectual and rationalistic plane, but can we not say that it was manifested more on the side of the art of living? It seems to me that the Japanese are great in changing philosophy into art, abstract reasoning into life, transcendentalism into empirical immanentalism.

For this reason the tea room can be said to be the syncretism of the three great Oriental religio-philosophical thoughts. The Chinese mind is differently constructed. When it came in contact with the Indian way of thinking as represented in Buddhism, it was stirred to the depths of its intellectual powers; and it worked out on the one hand the philosophy of Kegon, Tendai, and Sanron [Buddhist schools], and on the other hand it created the philosophy of the Song dynasty [960–1278] known as Rigaku (Lixue), which is the Chinese elaboration in response to the Zen-Kegon interpretation of Mahayana Buddhist thought. The Japanese thinkers so far have not intellectually taken up foreign stimulation, though there are enough indications now promising a fruitful future for rationalistic thinking in japan. Ultranationalism has unfortunately set a check on the growth of vigorous original thought among the Japanese. Instead of expressing themselves by free inquiries and healthy reflections on life itself, the Japanese rather sought to escape from the feudalistic oppression by such devices as the Noh dance, tea cult, literature, and other social and artistic entertainments. The Japanese political system, I think, is to be held responsible for the impotency or lame development of the Japanese philosophical genius.

Harmony and respect, the first two principles of the tea cult, are derived from Confucianism. The idea of harmony first appears in the "Seventeen Articles of Moral Injunction," known as *Jūshichijō kempō,*[2] which was given out by Prince Shōtoku (574–621). He was one of the greatest teachers of Japan, spiritual as well as moral. The Moral Injunctions begin with "harmony," which the Prince considers the worthiest thing in our social and political life. In the second Article he urges his subjects to pay due respect to the Triple Treasure (Triratna) of Buddhism. In praising the virtues of harmony and respect, he certainly adopted the Confucian ideology, and the tea man simply followed Shōtoku in interpolating them in the regulatives of the tea-cult philosophy. Respect, as is well known, forms one of the cornerstones of Confucian thought; Confucius was a personification of the respect idea. His teaching of propriety *(li)* is no more than a mere formulation of conventionalism if taken apart from its psychological counterpart or concomitant, which is respect. Respect gives life to the decorous movements of the body; it is the content and spirit of propriety.

Purity comes from Daoism, and perhaps also from Shintoism, which has, however, borrowed heavily from Daoism. Laozi teaches that "Heaven is pure when it gains the One, and the Earth is peaceful when it gains the One."[3] The Shintoistic idea of purity lacks the Daoist depth, for the former is imbued with a primitive mentality which stops short at physical cleanliness. The Shintoists try to see something back of the act of ablution, but when they do that they go out of their field; they have to resort to a terminology not their own. The tea man surely aspires to things beyond Shintoistic naturalistic simplicity such as hand washing and mouth cleansing. In fact, his idea of Purity refers to being pure in spirit, which is not in the vocabulary of Shintoism. Purity is decidedly a Daoist idea.

6

Tranquillity is par excellence Buddhistic. The character *(jaku)* has a special connotation in Buddhism. Originally, and nowadays also, *jaku* is "to be quiet," or "to be lonely," but when it is used in the Buddhist, especially Zen, sense, it acquires a deep spiritual signification; it points to a life transcending mere worldliness, or to a realm beyond birth and death, which men of a penetrating spiritual insight alone are able to inhabit. The Buddhist stanza generally found affixed at the end of a Mahayana sutra[4] reads:

> All composite things are impermanent,
> They belong to the realm of birth and death;
> When birth and death is transcended,
> Absolute tranquillity is realized and blessed are we.

In Buddhism, *jaku* is found coupled with *metsu,* and the combination means "absolute tranquillity." This is frequently understood as a state of complete annihilation or of absolute nothingness, and Buddhists are criticized for their nihilism or acosmism. That this is a clue to the critics not having a clear enough insight into the deepest recesses of Buddhist thought will easily be recognized by all students who have seriously studied this subject. This is not, however, the place for this kind of discussion, and I will make no further statements about it.

I have said that the tea cult was discovered as a way of escape from feudalistic regimentation, but it may be better to say that we all have an innate desire to transcend ourselves, whether we are under a feudalistic political system or not. In whatever political and social environment we may be situated, we are ever after a new life, which looms up before us. Urged thus, we are never satisfied with what we actually have, but are forever after a new era of culture, and for its creation we never relax our efforts. When a new one is found not to be in correspondence with our spiritual needs, and gives us no promise for their future development, it is doomed.

If the tea cult stopped short at Confucianism and Daoism, it would be no more than a mere pastime, a quiet entertainment for the bourgeoisie, and we should fail to find in it anything contributing to the enhancement of our spiritual life. It was therefore up to the tea man to introduce into the cult something of Buddhist metaphysic. He found it in the Buddhist idea of *jaku,* tranquillity, not as an environmental attribute but as an idealistic disposition, which every tea man, if he really desires to recover a vision, ought to cultivate.

Tranquillity therefore in the tea cult is a spiritual one transcending birth and death, and not a mere physical or a psychological one. This must carefully be kept in mind when the tea cult is spoken of as a step toward devoting one's life to a higher level from which one is to view our ordinary world, and to live in it as if not in it. The following is a view of Seisetsu,[5] a Zen master of the eighteenth century,

on Tea: "My Tea is No-tea, which is not No-tea in opposition to Tea. What then is this No-tea? When a man enters into the exquisite realm of No-tea he will realize that No-tea is no other than the Great Way itself."[6] In the Way there are no fortifications built against birth and death, ignorance and enlightenment, right and wrong, assertion and negation. To attain a state of no-fortification is the Way of No-tea; to conduct yourself with full knowledge of no-fortification is the virtue of No-tea. If there is anything of worth in this world, no worth can be worthier than the way of No-tea. So with things of beauty, nothing can be more beautiful than the virtue of No-tea. Here is a story:

> A monk came to Jōshū [778–897], who asked, "Have you ever been here?"
> The monk said, "No, master."
> Jōshū said, "Have a cup of tea!"
> Another monk called, and the master again asked, "Have you ever been here?"
> "Yes, master" was the answer.
> The master said, "Have a cup of tea."[7]

The same cup of tea is offered to either monk regardless of his [having made a] former visit to Jōshū or not. How is this? When the meaning of such a story as this is understood to its depths, one enters into the inner sanctuary of Jōshū and will appreciate the bitterness of Tea tempered with the salt of sweetness.

Well, I hear a bell ringing somewhere.

7

Seisetsu's No-tea is a mysterious sort of Tea. He wants to reach the spirit of the tea cult by the way of negation. This is the methodology of Zen and the logic of *prajñāpāramitā* philosophy. As long as there is an event designated as "Tea" this will obscure our vision and hinder it from penetrating into "Tea" as it is in itself. For instance, when one is conscious all the time of performing what is known as the tea cult, especially under the critical eye of the tea man, this very fact of being conscious will surely constrain every movement of the performer, ending in his artificially constructing what the Zen master calls a fortification. He always feels himself standing against this formidable thing which starts up a world of opposites, right and wrong, birth and death, Tea and No-tea, ad infinitum. When the tea man is caught in these dualistic meshes, he deviates from the Great Way and Tranquillity is forever lost. For it lies in the Great Way; it is the Great Way itself.

This transcendentalistic conception of the tea cult ought not to be understood as something undiscoverable in our prosaic, workaday life. To interpret the Tea in this light is not in accord with its spirit. Tranquillity is in every movement as the tea man takes the powdered tea out of the caddy and stirs it in the bowl with a bamboo whisk. Tranquillity is dynamic and not static. The static conception of it

splits the mind in two and makes it something to be added from outside to the performance known as "tea cult." The tea man sits beside the cult itself. This cannot be called the Tea. Hence Seisetsu's insistence on No-tea, in which the man is completely submerged in his act, as it were. In him there is no consciousness of a split between act and actor. The prajñā philosopher would say that because Tea is No-tea, Tea is Tea. Stated more plainly, it is Jōshū's "Have a cup of tea," it is "Thank you, it is quite refreshing." This puts in a nutshell all that the principle of Tranquillity teaches us. Plotinus has his own way of expressing the idea:

> There were not two: beholder was one with beheld; it was not a Vision compassed but a unity apprehended. The man formed by this mingling with the Supreme must—if he only remember—carry its image impressed upon him: he is become the Unity, nothing within him or without inducing any diversity; no movement now, no passion, no outlooking desire, once this ascent is achieved; reasoning is in abeyance and all Intellection and even, to dare the word, the very self: caught away, filled with God, he has in perfect stillness attained isolation; all the being calmed, he turns neither to this side nor to that, not even inwards to himself; utterly resting, he has become very rest.[8]

The reader may think that we of modern days have no time to be bothered about the art of tea sipping, for it is altogether too trivial a matter for us who are engaged in the gigantic task of building up a world-state where will prevail an everlasting peace. But it all depends on what point of view we take toward life—life which cannot be measured by mere magnitude. Life beats in a microscopic creature as well as in the mastodon. The latter—the mastodon—is no more in existence, but the microbes may in time even destroy the entire human race, keeping this planet all for themselves. No, indeed, we may not have to wait for them, as we are most busily engaged every hour of our day in trying to jump headlong into the abyss of total self-annihilation.

8

My thoughts have somehow gone astray; I have forgotten that I am now sitting in the tea room. I look around and notice that the subject of the kakemono is Enō (Huineng, 637–713), the sixth patriarch of Chinese Zen. He is here depicted as cutting a bamboo. He lived in the earlier part of the Tang dynasty [618–907], and Chinese Zen really starts with him; he is the founder of the Zen school of Buddhism. While Zen thought is derived from the philosophy of Mahayana Buddhism, Enō gave it a new life by infusing something uniquely Chinese into it.

The most significant fact about Zen as its first firm foundation was laid by Enō in the seventh century is that it teaches the gospel of work. Instead of being absorbed in meditation and inertia, Zen upholds a life of activity. Enō here works on the bamboo, pounds rice, gathers kindling, and is generally busy in performing

manual labor. The masters following him never shunned menial work as did their Indian forefathers. In fact, they were urged to participate actively in all kinds of bodily work. The Chinese mind, pragmatically disposed, never loses its touch with the earth, that is, life as we live it. The Zen masters are never blamed for their idleness and standing aloof from our everyday life, crowded with an infinite variety of experiences.

The tea cult deriving its philosophy from Zen has always kept its eye steadily on life itself, that is, on its dynamics. Even when tranquillity reminds one of a transcendentalism, and in spite of the general atmosphere of the tea room, the Zen teaching of work and movement has never been forgotten. It is the master himself who plans, prepares, and works for a happy and successful conclusion of the tea party. And in every movement of his, he works out the principle of tranquillity so essential to the tea cult.

16

Selections from Essays in Zen Buddhism (First Series)

Among the entire, enormous corpus of Suzuki's output, a few works rise to the top as the most important and consistently popular of all. One of these is *Essays in Zen Buddhism (First Series),* a collection of (often extensively) rewritten articles that first appeared in *The Eastern Buddhist* in the early 1920s. Two very different selections are offered here. The first, "Practical Methods of Zen Instruction," originally appeared as "Some Aspects of Zen Buddhism" in 1922, based on a lecture read previously at the Asiatic Society of Japan. The second excerpt comes from "The Ten Cow-Herding Pictures," an essay, also first published in 1922, on a well-known set of Buddhist illustrations that depict a cowherd taming an ox as a way of illustrating the progressive levels of religious insight.

The first essay might seem to triumphalistically promote Suzuki's own interpretation of Zen over other religions, but from another point of view, one could find that he writes a first-person narrative to describe common ideas of "absolute oneness" among Christian, Muslim, and Buddhist traditions that finds value in them all. It is notable that he regards "mere scholasticism or mere sacerdotalism" as far from a living faith, a motif that appears throughout his writings.

The second excerpt demonstrates Suzuki's reading of Sufi Islam, often described as Islam's mystic tradition. Although his discussion of Islam in *Shin shūkyō ron* is less than enthusiastic (see chapter 2 in this volume), Suzuki here favorably compares the Sufi mystic poet Ibn al-Fāriḍ's verses with Zen mysticism, finding that they share "the inmost harmony of thought." Arriving after the Soto Zen priest Nukariya Kaiten's 1905 biography of Muḥammad[1] and prior to Izutsu Toshihiko's linguistically accurate Japanese translation of the Qur'an in 1957–1958,[2] Suzuki's short essay marks one of the earliest works on Islam by Buddhist scholars.

The base text for these excerpts is D. T. Suzuki, *Essays in Zen Buddhism (First Series)* (New York: Grove, 1961), 268–271, 367–369. "Practical Methods of Zen Instruction" originally appeared as "Some Aspects of Zen Buddhism" in *The Eastern Buddhist* (Original

Series) 1, no. 5 (1922): 341–365; “The Ten Cow-Herding Pictures” in *The Eastern Buddhist* (Original Series) 2, nos. 3/4 (1922): 176–195. They were then revised and published as *Essays in Zen Buddhism (First Series)* (London: Luzac, 1927), reprinted by Grove.

• • •

PRACTICAL METHODS OF ZEN INSTRUCTION

As I conceive it, Zen is the ultimate fact of all philosophy and religion. Every intellectual effort must culminate in it, or rather must start from it, if it is to bear any practical fruits. Every religious faith must spring from it if it has to prove at all efficiently and livingly workable in our active life. Therefore Zen is not necessarily the fountain of Buddhist thought and life alone; it is very much alive also in Christianity, in Mohammedanism, in Daoism, and even in positivistic Confucianism. What makes all these religions and philosophies vital and inspiring, keeping up their usefulness and efficiency, is due to the presence in them of what I may designate as the Zen element. Mere scholasticism or mere sacerdotalism will never create a living faith. Religion requires something inwardly propelling, energizing, and capable of doing work. The intellect is useful in its place, but when it tries to cover the whole field of religion it dries up the source of life. Feeling or mere faith is so blind and will grasp anything that it may come across and hold to it as the final reality. Fanaticism is vital enough as far as its explosiveness is concerned, but this is not a true religion, and its practical sequence is the destruction of the whole system, not to speak of the fate of its own being. Zen is what makes the religious feeling run through its legitimate channel and what gives life to the intellect.

Zen does this by giving one a new point of view of looking at things, a new way of appreciating the truth and beauty of life and the world, by discovering a new source of energy in the inmost recesses of consciousness, and by bestowing on one a feeling of completeness and sufficiency. That is to say, Zen works miracles by overhauling the whole system of one’s inner life and opening up a world hitherto entirely undreamt of. This may be called a resurrection. And Zen tends to emphasize the speculative element, though confessedly it opposes this more than anything else in the whole process of the spiritual revolution, and in this respect Zen is truly Buddhistic. Or it may be better to say that Zen makes use of the phraseology belonging to the sciences of speculative philosophy. Evidently, the feeling element is not so prominently visible in Zen as in the Pure Land sects, where “bhakti” (faith) is all in all; Zen, on the other hand, emphasizes the faculty of seeing *(darśana)* or knowing *(vidyā),* though not in the sense of reasoning out, but in that of intuitively grasping.

According to the philosophy of Zen, we are too much of a slave to the conventional way of thinking, which is dualistic through and through. No “interpenetra-

tion" is allowed; there takes place no fusing of opposites in our everyday logic. What belongs to God is not of this world, and what is of this world is incompatible with the divine. Black is not white, and white is not black. Tiger is tiger, and cat is cat, and they will never be one. Water flows; a mountain towers. This is the way things or ideas go in this universe of the senses and syllogisms. Zen, however, upsets this scheme of thought and substitutes a new one, in which there exists no logic, no dualistic arrangement of ideas. We believe in dualism chiefly because of our traditional teaching. Whether ideas really correspond to facts is another matter requiring a special investigation. Ordinarily we do not inquire into the matter; we just accept what is instilled into our minds; for to accept is more convenient and practical, and life is to a certain extent, though not in reality, made thereby easier. We are in nature conservatives, not because we are lazy, but because we like repose and peace, even superficially. But the time comes when traditional logic holds true no more, for we begin to feel contradictions and splits and consequently spiritual anguish. We lose trustful repose, which we experienced when we blindly followed the traditional ways of thinking. Eckhart says that we are all seeking repose, whether consciously or not, just as the stone cannot cease moving until it touches the earth.[3] Evidently the repose we seemed to enjoy before we were awakened to the contradictions involved in our logic was not the real one; the stone has kept moving down toward the ground. Where then is the ground of nondualism, on which the soul can be really and truthfully tranquil and blessed? To quote Eckhart again, "Simple people conceive that we are to see God as if He stood on that side and we on this. It is not so; God and I are one in the act of my perceiving Him." In this absolute oneness of things Zen establishes the foundations of its philosophy.

The idea of absolute oneness is not the exclusive possession of Zen; there are other religions and philosophies that preach the same doctrine. If Zen, like other monisms or theisms, merely laid down this principle and did not have anything specifically to be known as Zen, it would have long ceased to exist as such. But there is in Zen something unique which makes up its life and justifies its claim to be the most precious heritage of Eastern culture. The following "mondō" or dialogue (literally, "questioning and answering") will give us a glimpse into the ways of Zen. A monk asked Jōshū (Zhaozhou), one of the greatest masters in China, "What is the one ultimate word of truth?" Instead of giving him any specific answer he made a simple response, saying, "Yes." The monk, who naturally failed to see any sense in this kind of response, asked for a second time, and to this the master roared back, "I am not deaf!"[4] See how irrelevantly (shall I say) the all-important problem of absolute oneness or of the ultimate reason is treated here! But this is characteristic of Zen; this is where Zen transcends logic and overrides the tyranny and misrepresentation of ideas. As I said before, Zen mistrusts the intellect, does not rely upon traditional and dualistic methods of reasoning, and handles problems after its own original manners.

THE TEN COW-HERDING PICTURES

The Christian and Mohammedan mystics also mark the stages of spiritual development. Some Sufis describe the "seven valleys"[5] to traverse in order to reach the court of Simburgh, where the mystic "birds" find themselves gloriously effaced and yet fully reflected in the Awful Presence of themselves. The "seven valleys" are: 1. The Valley of Search; 2. The Valley of Love, which has no limits; 3. The Valley of Knowledge; 4. The Valley of Independence; 5. The Valley of Unity, pure and simple; 6. The Valley of Amazement; and 7. The Valley of Poverty and Annihilation, beyond which there is no advance. According to St. Teresa [1515–1582], there are four degrees of mystic life: Meditation, Quiet, a numberless intermediate degree, and the Orison of Unity; while Hugo of St. Victor [1096–1141]has also his own four degrees: Meditation, Soliloquy, Consideration, and Rapture. There are other Christian mystics having their own three or four steps of "ardent love" or of "contemplation."[6]

Professor R. A. Nicholson gives in his *Studies in Islamic Mysticism* a translation of Ibn 'l-Fáriḍ's "The Poem of the Mystic's Progress" ([called the] *Tā'iyya*), parts of which at least are such exact counterparts of Buddhist mysticism as to make us think that the Persian poet is simply echoing the Zen sentiment.[7] Whenever we come across such a piece of mystic literature, we cannot help being struck with the inmost harmony of thought and feeling resonant in the depths of the human soul, regardless of its outward accidental differences. Verses 326 and 327 of the *Tā'iyya* read:

> From "I am She" I mounted to where is no "to," and I perfumed (phenomenal) existence by my returning:
> And (I returned) from "I and I" for the sake of an esoteric wisdom and external laws which were instituted that I might call (the people of God).

The passage as it stands here is not very intelligible, but read the translator's comments, which throw so much light on the way the Persian thought flows:

> Three stages of Oneness (*ittiḥád*) are distinguished here:
>
> 1. "I am She," *i.e.* union (*jam'*) without real separation (*tafriqa*), although the appearance of separation is maintained. This was the stage in which al-Ḥalláj said *Ana 'l-Ḥaqq*, "I am God."
>
> 2. "I am I," *i.e.* pure union without any trace of separation (individuality). This stage is technically known as "the intoxication of union" (*sukru 'l-jam'*).
>
> 3. The "sobriety of union" (*saḥwu 'l-jam'*), *i.e.* the stage in which the mystic returns from the pure oneness of the second stage to plurality in oneness and to separation in union and to the Law in the Truth, so that while continuing to be united with God he serves Him as a slave serves his lord and manifests the Divine Life in its perfection to mankind.
>
> "Where is no 'to,'" *i.e.* the stage of "I am I," beyond which no advance is possible except by means of retrogression. In this stage the mystic is entirely absorbed in the

> undifferentiated oneness of God. Only after he has "returned," *i.e.* entered upon the third stage (plurality in oneness), can he communicate to his fellows some perfume (hint) of the experience through which he has passed. "An esoteric wisdom," *i.e.* the Divine providence manifested by means of religious law. By returning to consciousness, the "united" mystic is enabled to fulfil the law and to act as a spiritual director.[8]

When this is compared with the progress of the Zen mystic, as it is pictorially illustrated and poetically commented in the following pages, we feel that the comments were written expressly for Zen Buddhism. . . .

17

The Predicament of Modern Man

With a riddle of a Chinese Zen master in the ninth century, Suzuki presents the modern sufferings of alienation caused by "mechanization" in postwar industrialized society. Having the same title as a book published by the Quaker author Elton Trueblood (1900–1994) in 1944, this essay describes how modern intellectual man enslaves himself with an idea of being "as great as the Creator." Here Suzuki displays his style of quoting Zen koan collections to provide answers to contemporary problems with the paradoxical logic of Zen.

Gentry was a men's fashion magazine with abundant sophisticated artwork, but because of the keen interest in Zen of its editor, William Charles Segal (1904–2000), who was strongly influenced by the mystic George Gurdjieff (d. 1949), Suzuki contributed several pieces to it in the 1950s.

The base text for this essay is D. T. Suzuki, "The Predicament of Modern Man," *Gentry* 4 (Fall 1952): 34–35.

. . .

Kyōgen [d. 898] of the ninth century was one of the great Chinese Zen masters. He once gave a kind of riddle to his followers:

> Here is a man in a tree on a precipice one thousand feet high. He supports himself with his teeth biting on to a branch; his legs are dangling in the air, and his hands hold nothing. Unexpectedly, another man appears and asks him, "What is the ultimate significance of Buddhism?" If the man in the tree tried to open his mouth, he would certainly lose his life. If he did not answer the question, it would not do, because an answer is required here. What would you do then?

A monk came forward and said, "The question is not about when he is already up in the tree, but it is about before he climbs up."

The master gave a hearty laugh and did not say a word.[1]

This story reminds us of the plight of modern man, whose situation is almost hopelessly involved in a mass of complexities. Scientific knowledge and its applications to various fields of life have resulted in mechanizing it. Mechanization means generalization and conceptualization, and this in turn means dehumanization of an individual being. In short, the tendency of modern life is to kill a living personality and to substitute for it a corpse which is made to move according to the dictates of an external power. This means the enslaving of a free creative agent. Hence, cries of agony we hear everywhere these days.

The teeth of scientific knowledge bite deeply on to a branch of the tree of life, thinking that this branch is the whole tree. When a man comes and asks you what the significance of life is, the branch biter does not know what answer to give. He may know how to raise the standard of living to the highest notch, but after this has been raised, what do we have that will give us a satisfactory answer as regards the ultimate meaning of life? In the midst of modern accommodations and luxuries and democracies, are we really sufficient unto ourselves? Are we happy, in the true sense of happiness, with ourselves as well as with the world? Are not our feet dangling in the air instead of their being firmly set on earth? Are not our hands left empty instead of taking strong hold of something really of value? For this reason, when we are asked as to what we are here for we cannot give any answer that will satisfy ourselves, and there is no doubt that our inability to answer this is at the bottom of all kinds of modern fear and anxiety.

The basic question concerning the human situation in which we find ourselves these days can never be answered as long as we indulge in generalization and conceptualization; that is, as long as we keep on biting on to a branch of the reality tree with the teeth of intellectualization. The question every one of us asks from our inmost being is the most fundamental and most concrete, one which can be answered only when we stand firmly on the earth.

The mechanization of modern life, indeed, saves us from the drudgery of manual labor and bodily exertion. We have now more time at our disposal, which we may devote to the higher employments of the mind. But the fact that most of us do not use our leisure hours that way but are busy pursuing sense excitements and daily trivialities proves that mechanization does not really contribute to the development of our higher senses.

The reason is that man creates a machine which in turn enthralls him, and this enthrallment incites him to further creation along this line. He is so absorbed in his creations and achievements that he is finally led to imagine himself to be as great as the Creator himself. This pride and self-deceit enslave him in two ways, mechanically and intellectually. Mechanically, he turns into part of the machine he has created; intellectually, he imagines that the intellect is the whole show, that

there is nothing in the world or in himself that cannot be subjected to rationalization. He now turns into an automaton objectively controlled. He is no more himself. He is inevitably assailed by the sense of fear. He is no more master of himself. He has objectified himself and is objectively controlled.

This is the predicament of modern man. Zen now comes in to help him out of the grave which he has so elaborately dug for himself. How? . . . In answer, let me give you another story. In the typical Zen way I will leave its interpretation to the reader himself, who will use not his intellect but his whole being.

There was a man in ancient China about seven hundred years ago. He visited a Buddhist temple and came to a room where portraits of the former abbots were exhibited. Pointing at one of the portraits, he asked the attending priests, "Who is this?" They answered, "It is the abbot who recently passed on." The visitor asked again, "The portrait is here, but where is the man?" None of them could give a satisfactory answer; the visitor was insistent.

They finally said, "This kind of question is generally handled by Zen monks. There is one who is staying with us. He evidently belongs to Zen. We will have him come and interview you." The monk came in. The visitor reverently asked, "I have a question here which, however, these gentlemen are unable to answer. Will you be good enough to enlighten me?" The monk said, "What is that?" The visitor then said, "They tell me this is the portrait of the former abbot, and I wish to know where the person himself is." The monk, without making any preliminary remark, called out aloud, "Oh my honorable visitor!" The visitor responded, "Yes, sir!" The monk said, "Here he is!"[2]

To help our readers, let me cite another story somewhat like this. There was once a high government officer who was interested in Zen. He came to a Zen master and said, "Anciently, there was a man who kept a goose in a jar; it grew bigger and bigger, finally so big that it could not be extracted from the vessel. I wish to know how to get it out without breaking the container." The master called out, "Oh governor!" The officer at once responded, whereupon the master said, "There, it is out!"

The conclusion of the whole matter is: there must be some individual or some event that will call out loud enough to make us all hear:

OH MODERN MAN! WHERE ARE YOU GOING?

If man hears this call, he will be right out of the hermetically sealed bottle of intellectualization and mechanization. If he does not, no amount of Zen, I am afraid, will be of help.

18

The Analytic and Synthetic Approach to Buddhism

This essay began as a series of lectures presented at the Buddhist Society in London in June 1953, later published in the society's journal, *The Middle Way,* in 1954. Suzuki uses God language and Christian concepts as a way of conveying Buddhist ideas of negation and affirmation—in other words, the logic of affirmation-in-negation—to a British audience. Just as he had evaluated mystics such as Meister Eckhart and Emanuel Swedenborg instead of mainstream Christianity (see chapters 7, 10, 16, 23, and 26), here he illustrates God and other aspects of Christianity from his own Buddhist perspective, which may seem closer to some Vedantic strains of Hinduism. By critically quoting a well-received English translation of the *Dhammapada* by the Indian philosopher and president Sarvepalli Radhakrishnan (1888–1975),[1] Suzuki points out some subtle but crucial nuances in Buddhist concepts of not substantializing every entity.

The base text for this essay is D. T. Suzuki, "The Analytic and Synthetic Approach to Buddhism," in *The Field of Zen: Contributions to "The Middle Way," the Journal of the Buddhist Society,* edited by Christmas Humphreys (New York: Harper and Row, 1970), 44–51. This is a reprint of a book first published in London by the Buddhist Society in 1969. The article originally appeared in *The Middle Way* 29, no. 2 (1954): 51–56.

. . .

There are two approaches to the understanding of Zen Buddhism: one is analytic and the other is synthetic. The first was followed by the earlier Buddhists; the second developed later. By the analytic method I mean the way in which the earlier Buddhists analyzed the concept of the atman. They started first with the transiency of things, how everything is subject to becoming and never remains the same. Because they were born they had a beginning, and anything that has a beginning is sure to have an end. Thus, everything being subject to change, nothing has a

permanent self. If anything had in it something permanent, it would not subject itself to change, to becoming, to birth and death. But, as they have no permanent self inside, things change. There is nothing in this world that is permanent and keeps its self-nature.

This analytic method was applied to our consciousness, or mind, and the mind was found to be composed of feelings, thoughts, willings, and so on. Formerly, before Buddha it was thought that mind had in it something substantial called "soul," or "spirit," or "self" (atman), but the earlier Buddhists dissected atman, and found nothing permanent in it. When this table or this glass is analyzed, it is found to be composed of molecules, and each molecule is divided into atoms. Nowadays scientists consider the atom to be just mass, or energy, or power, in the form of protons, electrons, and so on, which may well be subject to further and further analysis. But however far we carry this analysis, there will, in the end, be a limit, because all these things have to be measured by human standards. So long as a human measure is used to observe the nature of an atom, or some other unknown entity, there will be a limit.

When this analytic method was applied by Buddha and his earlier followers they took a wheel, and dissected it into the outer rim, the spokes, and the inner hub. Supposing that the wheel consists of these three or four things, we may take them apart one after another and find nothing in it that we can call a wheel. In the same way the human body may be dissected into head, limbs, and trunk; if we take one limb, for example the arm, it may be dissected into forearm, upper arm, fingers, nails, and so on. But when it has been dissected we do not find anything we can call an arm.

Therefore, if there is a thing called atman (self) imprisoned in the body, when we die, that is, when we take the head and limbs off, there will be something working without the help of limbs or trunk, and this "self" would be much freer without being hampered by these physical implements, which are also impediments. But when our eyes are taken away we cannot see, and when our nose is taken off we cannot smell. The "self" without the body remains functionless, and therefore there cannot be a self independent of these bodily instruments.

This, very briefly, is the analytical method, and it means a negative approach. It ends in negation; there is no self, there is nothing permanent, everything is subject to becoming, and, therefore, there is nothing final to which we can attach ourselves. If there is nothing to which we can cling, we have nothing for which to crave. Desire will cease, for when we desire we have an object to attain by realization of that desire. But if everything changes, however much we desire to attain it, when even that thing has been attained, it goes on changing and is no more itself. Our cravings, therefore, are called appropriately "tanha," which means "thirst." We seem to be eternally thirsty, and when we quench our thirst another thirst is created; so we exist in an endless pursuit of desires and thirsts. Thus, we never rest; we

are always in this state of tension between subject and object. Something desires to get something, and that something is supposed to be obtained by the execution of that desire. But the execution means that we have another thirst making itself felt in the meantime, and so on. So long as we thirst, we remain in an endless cycle of desire and attainment, of new desire and new attainment, and as this cycle goes on indefinitely or endlessly our life is indefinitely and endlessly subject to suffering.

Let us consider two verses of the *Dhammapada*—Nos. 153 and 154—which are supposed to be the words which Buddha uttered when he attained enlightenment under the Bodhi tree. These two verses are significant in many ways, but some Buddhists give a negative interpretation to them. I will read them from Radhakrishnan's translation, though I cannot say that I am satisfied with it. The first runs:

> I have run through a course of many births looking for the maker of this dwelling and finding him not; painful is birth again and again.

We must travel many births until we discover the builder of the body, by which is generally meant self or atman. This verse presupposes at least two things; the first is that we go through many cycles of birth, and the second is that this dwelling which we call body is constructed by some agency, which is called atman. According to this verse, the Buddha went through many births and then wanted to break this chain of births and be free. To do that, he had to find out who was the builder or designer of the body. In the Christian sense this would be God himself.

Now the second verse is this:

> Now are you seen, O builder of the house, you will not build the house again. All your rafters are broken, your ridge-pole is destroyed, your mind, set on the attainment of nirvana, has attained the extinction of desires.

"You" means the builder of this dwelling.

But Radhakrishnan goes on to say "your mind." In the original line there is no "your," there is just mind—*citta.* To say "my mind" is making a great change, for the original is just "mind." This mind can be the original Mind; that is, it can be God himself, or atman, not in its psychological context but in its metaphysical sense. Here "your" is not needed; just Mind, with a capital letter perhaps, or just "mind."

"Set on the attainment of nirvana." This "set on" is not in the original either, nor is "nirvana," but Radhakrishnan puts "nirvana" instead of the original word, which is *visankhara,* and this is not necessarily the equivalent of nirvana.

"Has attained"—that is, your mind has attained the extinction of desires. This extinction of desires has its negative and positive meanings, about which I will say something more. Now this mind is "set on the attainment of nirvana." Nirvana is subject to many interpretations, and I doubt if it is proper to substitute "nirvana" for *visankhara. Saṅkhāra* means "aggregate," and everything is an aggregate created

of elements. Each of these elements is, too, an aggregate of smaller, subtler elements, and each of these subtler elements is also subject to analysis into still more subtle elements, and so on. *Saṅkhāra* stands for anything that we know to exist. *Vi* is the destruction of *saṅkhāra;* that is, when each *saṅkhāra,* or body or entity, is divided into its components, we find all the components to be nonexistent. Thus everything, every entity, every existing body is dissolved into nothingness. This state is *visankhara,* which Radhakrishnan calls nirvana. When he says "set on" this means that your mind, or my mind, or whatever mind this may be is intent on the attainment of this state of *visankhara,* this dissolution of all things. But this mind has not been in pursuit of this attainment. So when we speak of the dissolution or reduction of all things to nothingness, we are apt to take it as a negative statement. If we stay in that condition and go no further than this negation, our Mind will be involved in a series of negations, because, when we say "nothing," we do not understand this nothing in its relative sense, and that this nothing is in turn to be annihilated. There will thus be an endless, infinite series of negations, and this infinite series of negations, being infinite, will never come to an end, and our Mind cannot stand it.

That is not the real state of Mind, and this affirmation is not one of the relative affirmations which we affirm in the relative world. When we affirm in this relative world, the affirmation is sure to imply a negation. As I said before, affirmation implies negation. When I say, "I am," this "I," of the "I am" affirmation, is based on the negation "I am not." When I say, "This is," "this is" stands against something which does not exist. When I say, "This exists," there must be something which does not exist, and existence and nonexistence, affirmation and negation, stand against each other. Therefore, so long as we are in this relative world, affirmation implies negation and negation implies affirmation. And this chain of affirmation and negation, just like the chain of birth and death, goes on forever, and we find no place of rest. Anything that is thrown into the air falls to the ground and rests; anything that is thrown up cannot stay up but wants to come back and find a place of rest. That is the way the human mind is constructed. When the term God is used, we generally connect it with the biblical subject of Jewish and Christian tradition, but the term can be used without being subject to such restrictions. Here we can use the term God as a synonym for Mind. This kind of affirmation, which in the negative state is *saṅkhāra,* is no more and no less than "dissolution," the annihilation of all things as we now know them. But when we say "annihilation," this negation can only be understood in relation to its opposite, affirmation, and as long as we are in this world relating one thing to another we can never reach the absolute *visankhara* state of existence.

When we talk about the extinction or annihilation of desire we think we have come to a state of cold ashes, or a dead world. When we die the body is cremated, and what is left is cold ashes. Yet we value those ashes very much. The extinction of desires does too.

When desire is equated with the idea of an individual self, which some people think remains eternally unchanged, that kind of self goes with the desire. Desire then becomes ruinous to the welfare of humanity. But the desire which is at the root of all desire, relative as well as absolute, can never be exterminated. If this were exterminated there would be no humanity. There would be no God either, for what makes God God but desire? When he created the world this desire was moving in him, the desire to see himself in himself through making himself not himself. God wanted to see himself; he wanted to hold a mirror before him.

If we remained unconscious, all our troubles would never take place. But once we awaken consciousness, this awakening is really beneficial, for if we had never awakened we should never be able to feel the blessings that come from God, and so go back to God. So God desired to see himself, and when that thought awakened in him, from that moment a mirror was created, and that mirror was a mirror of consciousness. God saw himself in the mirror, and that reflection of himself in a mirror was not God. By making himself not God, by reflecting himself in the mirror, God, by making himself not God, made himself God. When we understand this we understand the essence of all religions, however different the interpretations or explanations, or the languages used, may be.

This God is not the Christian God or the Jewish God, but God in his pure consciousness. This God, when he moved, when he thought, when he desired, was moved with tanha, for the cessation of tanha does not mean that we become indifferent to all emotions, like cold ashes. I am often asked by people who want to understand Buddhism, "Doesn't the enlightened man feel any passions or sensations or emotional disturbances?" But, when a master was once asked, "Does Buddha have any passions, or any desires or cravings?," he answered, "Yes, Buddha is one of the greatest cravers, cherishing most passionate desire." Then the questioner asked again, "How can Buddha have such desires or cravings or passions? Buddha is supposed to be detached from all these disturbing elements." The master replied, "Buddha wanted to save all beings from their sufferings, and that is his great desire. Because he has this desire he will never cease from coming to the world for birth after birth."[2]

If Buddha were devoid of all desire, he would have vanished into nothingness as soon as he had obtained enlightenment. This extinction of desires does not mean to become indifferent to the world, to remain insensitive to all temptation or relationship. This table, when I strike it, gives a sound—it responds. So, Buddha being the most sensitive of beings, just a touch awakens his compassionate heart, and that compassionate heart works infinitely and omnipotently.

Because of this omnipotence Buddha displays all kinds of "devices" by which he tries to save all beings, and these methods are not uniform. They are infinitely variable, and available to us in all situations in which we find ourselves. To save us from these varied situations the methods used by the Buddha must be infinitely varied too, even to the extent of being something bad, for without tanha we should

not be here, and would never be able to attain enlightenment. God negated himself, but that negation was to prove an affirmation. So God perceived himself by the medium of negation; that is, God became not-God in order to be God. So to be conscious [of] oneself separate, differentiated from the Self, that self is seen by the Self. But as long as we go on separating the real Self from the conscious self there will be, in the end, nothing. So, even as it actually took place in the case of God, Self sees itself making itself not Itself. Unconsciousness, being conscious of itself, by becoming of itself conscious, remains itself unconscious. So to be unconscious means to be conscious and to be conscious means to be unconscious.

This is a contradiction, but we cannot help that. We try to express ourselves in language, whereas Zen masters, when attempting to express themselves, utter a kind of ejaculation which has no meaning whatever. For when we try to express ourselves by means of language, that language separates itself from ourselves and becomes a live thing, something independent, and when it is handed on to someone else the receiver takes it for the source from which the language came. When we point to the moon with a finger, others are apt to take the finger for the moon. Yet without the finger the moon is not recognized, and when the moon is recognized the finger can be thrown away. In the same way we cling to language and think that it is the thing which it represents. This habit of taking the symbol for reality does a great deal of harm in our daily life. Language is a most useful instrument, perhaps the most important means of communication that we humans have ever invented, but we frequently fail to understand that because of this usefulness, language enslaves us. One function which Buddhism performs in the field of thought is to deliver us from the tyranny of language. This is why Buddhism appeals for the most direct way in expressing the experience of enlightenment, and this explains why the Zen masters sometimes utter a primitive cry or burst out in a meaningless ejaculation or gesture.

I began with the analytic method. This analysis stops at negation; it is the annihilation of desires, the dissolution of all existing objects, which is *visankhara*. We must go beyond this, into synthesis. By the synthetic method all that we have killed, dissected, and reduced to mere lifelessness is resuscitated and resurrected. Analysis has turned the living object into a corpse; the corpse must be revived, and the resurrection is brought about by synthesis. This is the great affirmation, the ultimate affirmation. To say there is no ego, there is no atman—this is not enough. We must go one step beyond and say that there is atman, but this atman is not on the plane of the relative but on the plane of the absolute. When the dissected elements of nothingness are once more reconstructed then we have real truth. The integrating method does not supersede the analytic method, but we must reconstruct what we have destroyed.

As Paul says, "If Christ were not resurrected Christianity has no meaning whatever."[3] The Resurrection and Crucifixion seem so different from the Buddhist

concepts of non-ego and greater Ego, of non-atman and absolute Atman, but whether the Crucifixion took place historically or not does not matter, for it is taking place every day, every moment, and the Resurrection is also taking place at the same time with the Crucifixion. This is the important experience in the development of religious consciousness. Affirmation and negation, Crucifixion and Resurrection, must all be taken as one whole which is going on every moment in our experience.

19

The Answer Is in the Question

Like the previous essay, this piece originated as a talk in June 1953 before the Buddhist Society of London. Instead of his characteristic view of the dichotomy between Eastern and Western ways of thinking, Suzuki here discusses the manner of turning the ordinary, intellectual logic of reasoning into that of Zen. The argument thus may look illogical, as Zen reasoning, as understood by Suzuki, goes beyond intellectual causality. Contrary to the concept of the First Cause, the question of the seeker does not stand objectively, but the questioner becomes one with the question, as the title indicates. Suzuki concludes this essay with an example of the Pure Land way of "breaking up" the "ego shell," or transcendence, so that we as "the totality of individual units" can realize true compassion.

The base text for this essay is D. T. Suzuki, "The Answer Is in the Question," in *The Field of Zen: Contributions to "The Middle Way," the Journal of the Buddhist Society,* edited by Christmas Humphreys (New York: Harper and Row, 1970), 84–91. This is a reprint of a book first published in London by the Buddhist Society in 1969. The article originally appeared in *The Middle Way* 41, no. 2 (1967): 61–64.

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We talk much about the Western way or Eastern way of thinking, but so long as we are human and thinking we cannot help reasoning, irrespective of our birth in East or West. For example, we might say, Fortunately it has not rained today in London, but if it rains the rain causes the ground to get wet, and when the ground is wet our shoes get wet. When our shoes are too wet we get colds or some bodily disorder. That is the way of reason—rain, wet, and this rain caused by the gathering of clouds somewhere and the clouds changed into rain. Everywhere, East or West, this reasoning applies, and where reason applies we cannot make any distinction between East and West; so we cannot say that Westerners are more given to reason

and that Easterners are otherwise, or that the Zen mondō can be understood by the East more readily than by the West. In fact, this is not so. Eastern people also find it very difficult to understand the Zen mondō.

For example, when a pupil asked the Master what is the essential teaching of Buddhism, the Master said: "If you swallow in one draft the whole of the river Thames I can tell you."[1] Such things are quite contrary to our ordinary way of thinking, and if we call it a puzzle it is a riddle to the Eastern people just as much as to the West. So it is not quite correct to say that the Western mind is more given to reasoning whereas the East is more intuitive and understands such things quite readily. We also find it most difficult.

But first I must explain the nature of the intellect. Intellect divides reality into two, subjects and objects, and this is the fundamental on which intellect works. When we have this bifurcation, subject and object, there is always a logical contradiction. For example, when we get to a certain age we ask where we came from, and Christians say that God created us. This is our reasoning, because nothing exists by itself as far as intellect is concerned; something comes from something else, and that something else comes from something else, etc. The chain of reason goes on. If God created us, who created God? That is a natural question, but when that question is asked our way is generally to say that God created himself. There is no Creator; we cannot go any further than God. In that case, why do we stop at this self, this individual being, instead of going up to God? Why do we have to go up to God and stop at God? If God created the world and God is not created by anybody, God created himself, God is his own creator; in that case, what had God in his mind when he created this world? What is the purpose of this world?

In our daily life, whatever we do we have something in view to accomplish, some object; therefore our action is always teleological, purposeful, and we must apply rationalization to God himself. What purpose had God in creating this world? As we are not God we cannot answer this. God has some object of his own, which we do not know; but the strange thing is that when we think of God, we think for God too. When I say that God has his own purpose to attain, which we human beings do not know, to say that is already knowing something of God's purpose. If we do not know anything whatsoever about God or his will or his creation, we cannot speak at all of God, his work, and his purposes. When we talk about God and his work we must have something in ourselves which makes us think of God. So we must have something of God in us, otherwise it is most presumptuous on our part to talk about God having a certain purpose or not having a purpose. That is stepping out of human limitations, but we talk as if it were quite a natural thing for us to ask.

Now when we talk of God's purpose in creating this world, we may say: "To build up the Kingdom of Heaven on this Earth." If God had that notion when he created this world and if we had the Kingdom of Heaven on Earth in actuality,

what does it come to after all? If everything were so good, there would be no warfare, no anxiety, and we should have real Paradise on Earth; but do you think we should be happy? Happiness means that there is something which is not quite conducive to happiness; i.e., happiness always comes along with unhappiness. It is relative. We crave for happiness, but when we have it we are not satisfied with it, and we find that happiness is not so happy after all; and then we think of something happier. That is what drives us all the time. Therefore, if Paradise materialized we should be at a loss for what to do. We should suffer from ennui and would like to go back to Hell! Hell is more interesting, as there is always a certain stimulation, because although we suffer pain we want to get rid of it. But if everything went on nicely, what would be the use of living? So life always means stimulation; pain is most necessary. We talk about absolute peace or absolute freedom, but if we had absolute freedom we should like to have that freedom restricted. Absolute freedom is not a condition under which we could live. So as long as we are living, we must have something which contradicts our living principle—that is life, that is becoming, that is the world.

Intellect goes on like that, and when we come to that end, then intellect seems to fail to satisfy us anymore. God is in the beginning of the world, but intellect wants to go beyond that beginning. We cannot just fix a beginning; that beginning must have another beginning, etc. We have to think in time (and thinking is always in time), and thinking is intellect. So we can never be satisfied in this way; i.e., intellect does not give us ultimate satisfaction as we are living in time, for without time we cannot live. Living means time. We have space, but when scientists talk about millions of millions of light-years it is beyond our conception. We just put so many 0s and think we understand it, but they are nothing but symbols. Intellect cannot grasp it. Even when we put so many 0s after 1 light-year, we cannot help thinking that space is limited. Even beyond that we cannot help thinking that there must be space. Our conception of space can never be limited. Space is boundless and time is infinite. So time is timelessness and space is spacelessness.

We talk about causality, and Buddhists make much of it—everything is cause and effect. If I suffer something that comes from a previous cause, which is karma, that previous cause has another previous cause, etc. But just as with time, if we go up and up we cannot find the first cause. If we talk about the first cause, that cause is causeless. When we say cause is causeless, that is destroying our own logic. We start from having cause, but when we go up and up that cause has no cause. But if it has no cause, why is it that we cannot say that this life we are living has not a cause? Why not stop there? Yet the very notion of cause makes us go on and on although we can never come to an end.

Our concepts of time, space, and causality—these are the very condition of our intellect, but so long as we make use of intellect, intellect cannot answer the questions it raises. Intellect makes us ask all these questions, but those questions it

cannot answer, so it is committing suicide. But we never realize that. Intellect is only useful within a limited sphere, e.g., when it rains we get wet—cause and effect. When it goes up and up and when it goes down and down, causation does not apply; i.e., when we think everything begins, but there is no beginning really. In the same way, the world never ends. There will be no ending, as it has no beginning, so we are living in beginningless and endless time. So long as we have the notion of time, there is causation, but when time ceases to have any meaning, that is the time causation also loses its meaning. So intellect works only within certain limits. Beyond those limits, intellect cannot have any sense. To talk about time and space is nonsense.

And yet we are not satisfied with that. When we say that the world has no beginning, it never comes to an end, we are not satisfied with that kind of answer; we want to go over that limitation. That is contradiction, and this great contradiction is constantly facing us, and that is the very reason we are never satisfied. So long as we follow intellect, we come to this impasse. We cannot go any further, neither up, down, nor anywhere. We have to stop where we are, and that is the strangest part of it. Why are we compelled to ask questions which can never be answered by the intellect? When we go on like this, we see how futile intellect is. But it is useful enough when applied to electricity or physical matters, energy, mass, speed, etc. That is the way we construct houses, and London has been built out of our notion of time, space, causation, etc. But when we try to make intellect extend over earth, over planets and solar systems, then intellect has to stop and quit. If it boasts of itself, this boasting must come to an end. We never reason out so far; we generally stop, we limit ourselves within these four walls and do not go up, but we constantly crave to break through these walls. That is the strangest thing. So people say we must have faith; reason is of no avail. But when we talk of faith, it is so irrational. If it is so irrational, so against reason, faith itself cannot maintain itself; but the experience of our ancestors has confirmed that faith is needed and faith is irrational. But now we come to the point of thinking that faith is not irrational. When we reach the limit of rationality, there is faith; when rationality reaches its limit, that limit is faith. So when we cannot go any further than God, Godhead, or beginningless beginning or endless end, when that limit is reached there is faith, and this faith is what Buddhists call intuition or prajñā.

So long as we reason, reason has its limits. When that limit is reached, we cannot stop there, but when we realize this is the limit, then realization comes from intuition, prajñā, or faith. So faith is not believing in certain objects. Generally we talk about faith and create something in front of us and believe in that; that is called faith, but in my meaning faith is objectless faith, believing in something of which there is no object because a limit has been reached. So long as there is an object there is no limit, but when that limit is reached, there is no object. If we think of any object even when we have reached that limit we have not yet reached

the limit. So realizing the limit means realizing limitlessness. That is an intellectual contradiction, but that is a fact of intuition, and this is the most important part. When we come to this, we must abandon hope and intellect, all we have accumulated since beginningless beginning.

A pupil wanted to make an offering to Buddha, and he brought two flowering branches. Buddha said, "Throw it away." The pupil thought he was to throw away a branch, which he did. Still Buddha kept on, "Throw it away," and the pupil did not know what to throw away. Buddha said: "Throw yourself away!" How could he throw himself away so long as he thought he was still there? But if he does not think he is here, whose hands are these? When he says "hands" we are already assuming something there, and if we do not assume anything, where do the branches go, where does Buddha go? But all this is only intellect. You ask if Eastern people are subject to reason and intellect. They also come to this stop, and do not know what to do, and when you do not know what to do that is the very moment you can accomplish very much.

All religions start from this. When we talk of faith, we always put that on the plane of ratiocination, and we think of some object to which this faith is affixed. To speak metaphysically, this whole world is nothing but our intellectual reconstruction. When we talk like this, you may think it is very obscure, but really it is not so. A Zen master said: "We do not see the real flower; we just see the flower in a dreamlike way, and we see each other in that dreamlike way."[2] The main thing is not to see anything. When we do not see anything, we see everything.

Now for the difficult part. I said "intellectual reconstruction." When Buddha had enlightenment, Buddha as questioner and question became identified. Before that, when Buddha asked a question, e.g., how to escape from this cycle of birth and death, the question came out of himself and the question was set before him as if it were something separate to be solved by means of the intellect. He could not do that, however much he tried. So when he was in a state of utter despair, at the height of his intensity when he could not solve it, he did not go out of his mind; but he himself, the questioner, became identified with the question itself. So there was no question which came out of himself and projected itself, like something demanding solution. A mistake was made when Buddha put that question out of himself. As it came out of himself as a question, the solution must also come out of himself, and that solution comes out of himself when the question and questioner become one. The question threatened him, but when the question ceased to threaten as something standing there objective[ly], when the question comes to me and I go to it, not in this physical spatial movement but metaphysically, when that identification takes place, that is Zen. You may ask intellectually: "How does it happen?" That is nonsense.

When you have it, you have it, and after that you can reason. That is the way the Zen Master works. When a pupil asks: "What am I?," the Master, without saying

anything, beats him, because from the enlightenment point of view it is the silliest thing to ask, and the silly fellow is to be struck.

There is the interesting case of the blind, deaf, and dumb American Helen Keller, whose teacher tried to teach that everything has a name. When a dog has meat, he knows it is meat, but when meat is not there he cannot talk about meat, because if he could name "meat," he would have a concept, he would have to turn into a human being. So long as meat is not there he has no concept of meat; so to give a name is a great thing. When we begin to name, then this world comes into existence.

When you have [a] name, that name is the beginning of consciousness. Consciousness consists in separating itself from itself. When Buddha proposed that question he separated himself from himself, from himself questioner and question separated. When enlightenment takes place that question comes back to the questioner. But unless that question has once come from the questioner it can never come back. This coming back is needed. That is a mystery. Why is it necessary to have the question when the question itself is to come back to give its own answer? To say there is no need of question and answer is intellect. In reality, we ask and we get the answer and are satisfied. That is all. So we then start from there.

So when I say the questioner is identified with the answer it is the same as saying God thinks and the world has come. The world is God's thought, some theologians would say: God wills. Will moves in him, and this will is the creation of the world. So his willing is his creative activity and willing is thinking. Thinking is willing. Questioner will question; i.e., he separates himself from himself. Willing is only possible when we have something to will, so Buddha separated and asked the question. When that separation took place, that is thinking; so willing is thinking and thinking, willing.

So in God we can say there is no distinction between willing, thinking, and doing; they are all one. As they are one in God, so are they in us all. That is where we are all God. Christians think that to identify this carnal body (to think we are carnal is already on the intellectual plane) with God is most sacrilegious, as only Christ could be God, but when we ascribe divinity to Christ or God we must have something divine in us to say that. If there were nothing divine in ourselves, we could never talk about divinity.

To be able to ask a question means that the answer is in myself; otherwise no question can come up. In the same way when we talk of God we have something of it in ourselves. When this is really understood, that is the Shinshū teaching of the Pure Land. Amitābha is not one who lived many years ago and had his prajñā to save all beings, but I myself am Amitābha.[3] When that is realized, we have Shin faith. Prajñā comes out of my own self. When we go out of the intellectual limitations of the limited, individual ego, that shell is broken up; then we identify ourselves with something that transcends this limited ego shell. Then from this

identification or this transcendence or this breaking up there issues this infinite number of prajñā-dharmas meaning to save all beings. We can never save ourselves unless we save ourselves altogether, as a unit; not just an individual limited unit but the totality of individual units as a whole—then there comes real compassion.

20

The Hands

As in "The Predicament of Modern Man" (chapter 17 in this volume), Suzuki here describes the significance of "hands" in a contemplative, poetic manner, by introducing parables from Zen literature and ideas from the idiosyncratic poet and painter William Blake (1757–1827) that oppose the "mechanization" of human minds. Interestingly, he concludes this essay by dealing with the bodhisattva Kannon (C. Guanyin), who, with one thousand arms which represent loving kindness, helps sentient beings; this emphasizes the loving and creative function of the hands.

The base text for this essay is Daisetz Teitaro Suzuki, "The Hands," *Gentry* 6 (1953): 44–47.

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In the beginningless beginning, that is, when there was yet no time, Spirit thought, "Why not embody myself in some form instead of staying all alone in the solitariness of absolute self?" With this thought, the whole universe in all its multitudinousness came into existence. Spirit was no more itself in its naked spirituality. It had form now, and form is infinitely varied and functions in infinitely varied ways. Man, as one of these forms, appeared with consciousness, and consciousness came with hands. Human consciousness is Spirit individualized and mirrors the latter in itself. The hands are the instrument with which Spirit works and goes on creating. The above is the metaphysical way of explaining the world and consciousness.

Consciousness was, perhaps, awakened in man when he began to use the hands to satisfy something more than mere physical needs. As long as man was bound to earth and could not make free creative use of his hands, he had nothing to distinguish himself from other living beings. He could not create.

In the course of evolution, man managed to free his hands from the earth and use them as tools with which he could, in turn, fashion things into other tools. In time, the hands, together with the arms, acquired efficiency, which meant fingers were differentiated.

The rise of consciousness, I surmise, was simultaneous with the hands' ultimate separation from the earth. Acquiring consciousness, man separated himself from brute existence. The transition meant that man henceforth not only molded vessels for eating and drinking, but concerned himself as well with the shaping of urns and bowls that were beautiful to look at.

Hands and consciousness continued to function together. Hands were sharpened, and man had all kinds of cutting machines. Hands were lengthened, and man reached suns and moons and scraped the heavens. Hands increased in sensitivity, and man probed the secrets of existence.

While technology symbolizes the scientific and the utilitarian aspect of hands, the totality of the significance of hands is not exhausted. Hands still retain and communicate the essence of spirit. For it is hands alone that create objects of art. Even language embodies a hand function, since it lives as a consequence of being inscribed on papyrus or stone.

Machines, on the other hand, are functions of the intellect—not spirit. They generalize and impersonalize. No works of art are products of the machine. When hands are converted into machines, they cease to be creative in the true sense, because they become impersonal. Intellectualization and creativity do not make a good team. When the artist goes beyond the brush, the chisel, and the wheel, his products no longer reflect his personality, his creative originality. Technical skill does not constitute the beautiful.

Modern man is too intellectual, too sophisticated, too specialized, too generalized. In him there is too little of the primal man. This is to say that he has forgotten how to use his hands creatively in his daily life. True, he picks up his pen, he writes out his bills, he handles his mechanical devices, but he has no urge to discover in these acts something which leads to the revelation of his inner self.

Seeing is perhaps the most intellectual of our sensory acts; hearing comes next. But both are localized, and represent only partially the emotional fabric of the whole man. While touch is concentrated in the hands, especially in the fingertips, it is diffused over the body. Touch thus symbolizes the totality of man's sense of his physical being. There is something basic and primeval in touch; seeing and hearing are only the differentiations of this sense. To be aware of the reality of what he sees and hears, man must finally touch the object and directly testify to its solidity and authenticity. Hands are thus both passive and active, receptive and aggressive, impressive and expressive. They strew flowers and pearls; they also get stained with blood.

Something not yet fully revealed must emanate from the hands, for they are often used in healing. A pure man's hands are placed over the patient and he is

healed. They are also the instrument of blessing. They perform the office of liaison interpersonal. God's healing and loving and guiding hand moves through our human hand. God's hand is no more than our own. We, however, forget the truth quite frequently and soil ours.

The eye observes and surveys; the ear listens and warns. But it is the hand that stretches out, reaches and grasps.

Somewhere it is written: "Go out into the darkness and put your hand into the hand of God. That shall be better to you than light and safer than a known way."[1]

In a metaphorical sense, the hand points both outward and inward. Outward is light, and inward darkness. The *known way* is the intellect; the *unknown* is creative spirit. Turn your hand inward and grope in the night of self-consciousness. There your hand touches another hand extended to you. You take it, and it leads you "toward the hills and the breaking of day in the lone East."[2]

The noted Japanese Zen master Hakuin [1686–1768] used to produce his hand and ask his disciples "to hear the sound of one hand." This *one hand* is the "hand of God stretched out in the darkness." When a man takes hold of it, he can hear the sound of one hand.

A Zen master of the Song dynasty [960–1278], Ōryō [1002–1069], tried his followers with a threefold question, one of which was: "How much does my hand resemble the hand of Buddha?" He gave his own answer, "A man plays a lute in the moonlight."[3]

What kind of hand is this? Buddha was not a musician, and no one anywhere heard of his playing the lute. Nor was the Chinese Zen master an expert in the art. When the unseen lute-playing hand is seen, we can perhaps also hear the sound of Hakuin's one hand.

I am turning mystical, I am afraid, but actually our everyday life is full of mysticism, full of poetry, because you "hold infinity in the palm of your hand, and eternity in an hour."[4] But there are no such finely drawn mysteries in machinery, in intellectual analysis, in utilitarianism, in technology . . . in other words, in what constitutes the *modernity* of modern life.

Again, from William Blake: "Tools were made and born were hands, every farmer understands."[5] Tools are hands and hands are tools. But when the hands are not doing anything more than pushing a button, they cease to be hands and tools. They are then no more than an insignificant part of a dehumanizing machine. With such mechanized hands neither husbandry nor handiwork, each in its higher and creative sense, can be performed.

Hyakujō Ekai, of the Tang dynasty [618–907], was the founder of the Zen monastery which properly established Zen Buddhism as an independent form of monastic life. His motto was "One day of no work is one day of no eating." Faithful to this maxim, he worked with the monks on the monastery farm. The monks, however, did not wish to see their master, old as he was, laboring with the young

and strong husbandmen. As the master would never yield to their objections, they hid the farming tools from him. Then Hyakujō said, "If I am not permitted to work there will be no eating for me."[6]

But there is a deeper meaning in Hyakujō's action. It was not a matter of economic principle. He wanted to teach his disciples that there is much more in handiwork than the economics of production. The hands deal always with concrete particulars embodying personality.

Kannon, usually regarded as the goddess of mercy, is represented with one thousand arms or hands, and each one of them carries a symbolic emblem. The hands are meant for creation born of love consciousness. The illness of modern man mostly comes from his forgetting the loving and inspiring and creative use of the hands.

21

Letter to Mr. Tatsuguchi

In the 1950s, Suzuki lived in New York City and other parts of the United States, where he taught as a visiting professor at various universities, including Columbia University. During this period he also gave Dharma talks to Japanese American Buddhists in New York, on the West Coast, and in Hawaii. In this personal letter to a Japanese American Buddhist, presumably a lay member of the New York Buddhist Church (affiliated with the Jōdo Shin tradition), Suzuki expresses his opinions on the nature and limitation of Christianity. In particular, he describes the colloquial Pure Land term for Amida Buddha, *Oyasama,* the ultimate parental (with a connotation of "maternal") figure who embraces all beings regardless of their degree of worthiness. For details on *Oyasama,* see also volume 2 of the *Selected Works.*

The base text for this letter is in SDZ 37:85.

. . .

172 West 94th Street
New York 25, New York
September 2, 1954

Dear Mr. Tatsuguchi,

I am back from Europe and preparing for another trip, this time to Japan. I find myself, as you can see, pretty busy, and my answer to your letter cannot be very detailed; therefore, it will be confined to Buddhism.

The difference between Western and Eastern culture is mainly the difference between Christianity and Buddhism. For one thing, Christianity is combative. It has the notion of power very strongly implanted in it. This comes from, I believe, the Jewish conception of God as man, and as judge, as lord, etc. Buddhism, on

the other hand, conceives Amida in terms of *Oyasama. Oyasama* is something which Western religion lacks. Christianity has God as Father and Maria as mother, and they are separate. Father is father, and mother is mother, but in Buddhism we have one *Oyasama.*

Christianity has many fine points, but it ought to be complemented by Buddhist ideas—such as a *bosatsu*'s [bodhisattva's] postponing his entering into Nirvana for the sake of other beings, who are still in the maze of ignorance and confusion, and *Oyasama*'s taking beings in with all their sins and guilts and so on. My conviction is that the world cannot be saved by Christianity alone.

With kind regards,

22

Review of Meditation and Piety in the Far East

In this review of a book on Chinese religion and meditation, *Meditation and Piety in the Far East,* by a Norwegian Lutheran missionary in China, Suzuki reveals the complexity of his feelings toward Christian missionaries in Asia: he approves of the open-mindedness and spirituality of the author, Karl Ludvig Reichelt (1877–1952), but also takes time to critique other missionaries, whom he upbraids for arrogance and intolerance, which may remind us of similar criticisms of orthodox theology in his earlier essays. Reichelt was a popular missionary who spent many years in China and published multiple, typically sympathetic books on Chinese religion and philosophy, although the Lutheran headquarters in Norway eventually viewed his interpretation of God's "revelation" as controversial. By distinguishing Daoist and Confucian concepts from those of Buddhism, Suzuki concludes this review with some correction to Reichelt's translation while praising his efforts to make Chinese thought intelligible to Western people.

The base text is Daisetz T. Suzuki, "*Meditation and Piety in the Far East,*" *Review of Religion* 20 (1955): 178–183.

. . .

MEDITATION AND PIETY IN THE FAR EAST

By Karl L. Reichelt. New York: Harper & Brothers, 1954. 171 pp. $3.00.

If I remember correctly, it was about twenty years ago that the late Dr. Karl L. Reichelt visited me at my Kyoto house and we had a pleasant afternoon talking about his views of Buddhism, especially Zen Buddhism, from his point of view as a Christian missionary in China.[1] Shortly before this visit I read his book *Truth and Tradition in Chinese Buddhism,*[2] which interested me because he was

not at all antagonistic, as most Christian missionaries in the Far East are, to the religions of the country where they are stationed. In fact, Reichelt showed me a symbol made up with the cross coming out of the lotus. This according to him represents his idea of Buddhism in relation to Christianity. Of course, as a Christian missionary he did not mean that Christianity could be grafted on to Buddhism or that two forms of religious experience could be amalgamated as one syncretistically. The symbol simply indicated his tolerant attitude toward Buddhism and his full appreciation of what Buddhism stands for. His Jing Feng Shan ("Mountain of the Clear Wind")[3] near Nanjing must have been organized in accordance with this spirit of his.

The present book, *Meditation and Piety in the Far East,* breathes the same spirit which permeated his preceding work. The spirit of understanding and tolerance has been steadily growing among the missionaries, but their fundamental attitude toward followers of other religious beliefs still retains something of the superiority complex they cherish. As long as this feeling persists there cannot be any mutual approach between religions of East and West. The author of this book is a remarkable exception to the general rule. Of course, being a Christian missionary, he cannot help referring to a "special revelation" as distinguished from "general revelation." But we must not forget that every devout spirit whose religious experience goes really down to the depths of his being feels that he is the only individual favored with it or, to use Christian terms, one who has been especially favored with divine grace. As with the individual, so it is with the religion to which he belongs, for now he will cherish it as "the revealed religion" or "an esoteric communication." This is, indeed, what stirs up the missionary spirit, but at the same time it has its weaknesses. We are all ego-centered, selfishly or unselfishly.

It is noteworthy that Reichelt opens the book with a short remark about what he calls "the religious breaking through." This topic is not generally taken up by Christian writers, especially by missionaries. The "breaking through" is no other than the experience of enlightenment. Reichelt wants, however, to distinguish it from the Christian experience of conversion or new birth, which, according to him, when it is really thorough, reaches down to "the depths of conscience." Here the use of the word "conscience" is significant; Christianity is always conscious of sin, and therefore when its devotees have a new experience, they refer it to their "original sin," which they feel now is washed clean by the blood of Christ. With Buddhists or Daoists or Confucians it is altogether different. They have no sense of sin as it is interpreted by Christians, nor have they anybody's "blood" with which to wash it away. Therefore, their "breaking through" goes even beyond the limits of conscience. The idea of conscience, in fact, is rooted in the idea of power, from which issue such ideas as command, punishment, forgiveness, etc., and this power is, in Judaism as well as in Christianity, concretely represented as a personal God, who is lord, king, lawgiver, and judge, that is, the one who can pardon or forgive

sinners. "Conscience" is something which grows in the hearts of "sinners," constantly trembling under the sway of power.

Strictly speaking, Christianity, as is held by the orthodox, cannot have any "points of contact" with the non-Christian religions, and naturally Reichelt found it difficult to make them come to his way of believing—which is perhaps the fate of every Christian missionary in the countries outside his own. In fact, any religion, after it has reached the highest stage of development along its own line of thought and feeling, finds all kinds of obstacles in translating itself into the language or symbolism of another religion. But as long as a missionary is a missionary, he has to try to discover some points of contact with the religious experiences of the people among whom he is working. And I am sure if he is really broad-minded and deep-thinking, he will surely find the roots everywhere from which "special revelation" as well as "general revelation" sprouts. All religions, however primitive, have something reflecting the deeper nature of the human mind, which forms a common basis with the higher ones.

I sometimes feel that, in these modern days of free and independent thinking, missionalization is a kind of intellectual and moral intrusion systematically carried out. Communist propagandism is ostentatiously political, and when it is too aggressive, it turns out to be obnoxious. In a similar way, religious encroachments of an aggressive nature are to be avoided. Exchange of information on religious experience is desirable, as in other cases of mutually beneficial enterprise, but to try to persuade others by every possible means to embrace the religious belief one particular individual happens to cherish is, to a certain extent, interfering with human rights or freedom.

The second part of *Meditation and Piety* deals with meditation as practiced by the three religions of China: Confucianism, Buddhism, and Daoism. Meditation is perhaps one of the most prominent features characterizing Oriental spiritual culture as distinguished from Western culture. In Christianity, for instance, the devotees are encouraged to practice praying to an external agent who is endowed with power to answer prayer. Their minds are generally oriented outwardly. When they turn inward, they are to deepen the sense of sin or guilt, and thus they come to think and talk more about conscience. Meditation, however, has an altogether different function with Orientals, for it is meant to realize *(ti-teh* or *teh-liang)*[4] Dao in themselves. They aspire to be a True Man *(zhenren),* one who has Dao within themselves. Dao in the Oriental mind is never left alone; it always comes in connection with the man. Dao is not generally defined by itself; its characterization comes along with Dao man, and his virtues are highly exalted, which primarily belong to Dao.

In this respect, Reichelt's hesitation to give Dao a strictly Western connotation is justified. "It may be questioned, however, whether we are not doing injustice to both Laozi and Zhuangzi by introducing our Western ideas of 'theoretical abstract' and 'principle' in relation to Dao. These terms are to some extent legitimate but

they do not convey the whole truth. After all, Laozi and Zhuangzi's conceptions approximate so closely to the suprapersonal and divine that it is easy to miss the world of ideas of ancient China if we allow ourselves to be guided entirely by the religious-psychological terminology of the West" (p. 98).

Western languages are more abstract and intellectual than the Chinese. The latter is a sort of feeling language and not an intellect language. The feeling language is rich in words and expressions which evoke concrete images appealing directly to the imagination and not to the intellect. This office is performed in the Chinese language by the abundant use of the so-called reduplicatives and the semireduplicatives with adverbial particles attached. Perhaps this is the reason why Laozi and Zhuangzi and the ancient writers give more importance to the personality who activates Dao than to Dao itself. This Dao person is variously designated: Zhuangzi, for instance, has various appellatives for this type of personality besides *zhenren: shengren* (wise man), *zhiren* (perfect man), *daren* (accomplished one), *shenren* (divine man), *gu zhi ren* (ancient man), etc.

While it is most unlikely that old China had any system of meditation (dhyāna) such as we see practiced in India, it is probable that the philosophers such as Laozi or Zhuangzi had something of their own whereby they tried to attain a state of emptiness (śūnyatā), which they called *xu* and not *kong*.[5] Reichelt takes up Chapter 16 of the Dao teaching [e.g., the *Daodejing*] as describing "the beneficent results of proper meditation" (p. 85). But it is doubtful that this chapter, when closely analyzed, has anything to do with his interpretation. His translation, for one thing, I do not think is correct. The chapter is an attempt to describe Dao itself by means of the Dao man, which is characteristic, as I said before, of the Chinese philosophers. My reading of the passage is as follows:

> Realize the Emptiness to its fullest end;
> Let the guarding of the Stillness be firm.
> While the ten thousand things rise and are busy working all around,
> I see where they are to return.
> For however thickly things may be growing
> Each one of them goes back to its root.
> "The returning to the root" is called the Stillness,
> The Stillness is "returning to the natural order of things."
> "The returning to the Order" is the always-so-ness[6] of things. To perceive the always-so-ness of things is illumination.
> To be up and working blindly, with no perception of the always-so-ness of things, is disastrous.
> When the always-so-ness of things is perceived there is broad-mindedness. Broad-mindedness means fair-mindedness.
> Fair-mindedness is kingly quality.
> Kingly quality is heavenliness.
> Heavenliness is Dao.

Dao is everlasting.
[He who realizes this] knows no disaster, while his body may be subject to destruction.

Whatever form of meditation they practiced—Daoists and Confucians—they used it for perfecting the moral and spiritual nature. They frequently refer to *shangdi* [see chapter 5 in this volume for a discussion of this term], but this notion has rarely anything to do with the inner spirituality of the individual as such. The function of *shangdi* is principally with the state. The rulers may worship it, but the people individually and collectively remain unconcerned. What concerns them is Dao and its working in them as individuals. For this they cultivated quietness *(jing),* to keep the mind well collected. It was only after the introduction of Buddhism that they made a full use of meditation as the important method of spiritual cultivation. This is conspicuously demonstrated in "Later Daoism" or "popular Daoism," and also in Neo-Confucianism.

While I have something more to say about the English translations of the Chinese texts, generally as well as particularly, there is no doubt that the author has achieved a good deal in making Chinese thought intelligible not only to the missionaries but to the West in general. His stories of Wang Yangming and Mozi will be found especially illuminating, the former as a striking figure in the history of Confucian thought, and the latter as quite a unique thinker in the long history of Chinese culture.

23

Selections from Mysticism: Christian and Buddhist

One of Suzuki's more eclectic collections is *Mysticism: Christian and Buddhist,* from which three selections are presented here. The first is a portion of the volume's opening essay, "Meister Eckhart and Buddhism." In it, Suzuki demonstrates his tremendous enthusiasm for the medieval German Dominican preacher and theologian Eckhart von Hochheim (c. 1260–1327), popularly known as Meister (Master) Eckhart. Indeed, Eckhart was perhaps the most esteemed Christian figure in Suzuki's eyes, surpassing even Emanuel Swedenborg (see chapters 7 and 10 in this volume), although Suzuki was aware that neither was representative of the overall Christian tradition. His esteem for Eckhart was based on his perception that Eckhart's mystical pronouncements were extremely close to Zen Buddhist ideas, especially the doctrine of emptiness. Suzuki discusses the notion of Godhead here, which he did again in a dialogue with Thomas Merton (chapter 26 in this volume).

The second selection, "Living in the Light of Eternity," originated as a lecture delivered to the Friends Conference on Religion and Psychotherapy held at the Pendle Hill Quaker retreat center in Wallingsford, Pennsylvania, in May 1954. Suzuki was a guest speaker before Quaker audiences numerous times. This essay compares the concepts of eternity and oneness in writings of Eastern and Western figures, including philosophers, theologians, and poets.

The third selection, "Crucifixion and Enlightenment," presents the other side of Suzuki's evaluation of Christianity. His strong discord with fundamental elements of mainstream Christianity, such as the crucifixion and the resurrection, is on display here. He expresses his feeling that these central Christian motifs are "sadistic" or "violent" and wonders not at the Romans who executed Jesus but at the Christians who so positively direct their hearts toward these motifs.

The base text for these selections is D. T. Suzuki, *Mysticism: Christian and Buddhist* (New York: Harper and Row, 1957), 3–19, 105–126, 145–156. Originally published in London by George Allen and Unwin in 1957.

. . .

MEISTER ECKHART AND BUDDHISM[1]

1

In the following pages I attempt to call the reader's attention to the closeness of Meister Eckhart's way of thinking to that of Mahayana Buddhism, especially of Zen Buddhism. The attempt is only a tentative and sketchy one, far from being systematic and exhaustive. But I hope the reader will find something in it which evokes his curiosity enough to undertake further studies of this fascinating topic.

When I read—which was more than a half century ago—a little book containing a few of Meister Eckhart's sermons, they impressed me profoundly, for I never expected that any Christian thinker ancient or modern could or would cherish such daring thoughts as expressed in those sermons. While I do not remember which sermons made up the contents of the little book, the ideas expounded there closely approached Buddhist thoughts, so closely indeed, that one could stamp them almost definitely as coming out of Buddhist speculations. As far as I can judge, Eckhart seems to be an extraordinary "Christian."

While refraining from going into details we can say at least this: Eckhart's Christianity is unique and has many points which make us hesitate to classify him as belonging to the type we generally associate with rationalized modernism or with conservative traditionalism. He stands on his own experiences, which emerged from a rich, deep, religious personality. He attempts to reconcile them with the historical type of Christianity modeled after legends and mythology. He tries to give an "esoteric" or inner meaning to them, and by so doing he enters fields which were not touched by most of his historical predecessors.

First, let me give you the views Eckhart has on time and creation. These are treated in his sermon delivered on the commemoration day for St. Germaine. He quotes a sentence from Ecclesiasticus: "In his days he pleased God and was found just." Taking up first the phrase "In his days," he interprets it according to his own understanding:

> . . . there are more days than one. There is the soul's day and God's day. A day, whether six or seven ago, or more than six thousand years ago, is just as near to the present as yesterday. Why? Because all time is contained in the present Now-moment. Time comes of the revolution of the heavens and day began with the first revolution. The soul's day falls within this time and consists of the natural light in which things are seen. God's day, however, is the complete day, comprising both day and night. It is the real Now-moment, which for the soul is eternity's day, on which the Father begets his only begotten Son and the soul is reborn in God.[2]
>
> The soul's day and God's day are different. In her natural day the soul knows all things above time and place; nothing is far or near. And that is why I say, this day all

> things are of equal rank. To talk about the world as being made by God tomorrow, yesterday, would be talking nonsense. God makes the world and all things in this present now. Time gone a thousand years ago is now as present and as near to God as this very instant. The soul who is in this present now, in her the Father bears his one-begotten Son and in that same birth the soul is born back into God. It is one birth; as fast as she is reborn into God, the Father is begetting his only Son in her.[3]

> God the Father and the Son have nothing to do with time. Generation is not in time, but at the end and limit of time. In the past and future movements of things, your heart flits about; it is in vain that you attempt to know eternal things; in divine things, you should be occupied intellectually. . . .[4]

> Again, God loves for his own sake, acts for his own sake: that means that he loves for the sake of love and acts for the sake of action. It cannot be doubted that God would never have begot his Son in eternity if (his idea of) creation were other than (his act of) creation. Thus God created the world so that he might keep on creating. The past and future are both far from God and alien to his way.[5]

From these passages we see that the biblical story of creation is thoroughly contradicted; it has not even a symbolic meaning in Eckhart, and, further, his God is not at all like the God conceived by most Christians. God is not in time mathematically enumerable. His creativity is not historical, not accidental, not at all measurable. It goes on continuously without cessation, with no beginning, with no end. It is not an event of yesterday or today or tomorrow; it comes out of timelessness, of nothingness, of Absolute Void. God's work is always done in an absolute present, in a timeless "now which is time and place in itself." God's work is sheer love, utterly free from all forms of chronology and teleology. The idea of God creating the world out of nothing, in an absolute present, and therefore altogether beyond the control of a serial time conception will not sound strange to Buddhist ears. Perhaps they may find it acceptable as reflecting their doctrine of Emptiness (śūnyatā).

2

Below are further quotations from Eckhart, giving his views on "being," life," "work," etc.:

> Being is God. . . . God and being are the same—or God has being from another and thus himself is not God. . . . Everything that is has the fact of its being through being and from being. Therefore, if being is something different from God, a thing has its being from something other than God. Besides, there is nothing prior to being, because that which confers being creates and is a creator. To create is to give being out of nothing.[6]

Eckhart is quite frequently metaphysical and makes one wonder how his audience took to his sermons—an audience which is supposed to have been very

unscholarly, being ignorant of Latin and all the theologies written in it. This problem of being and God's creating the world out of nothing must have puzzled them very much indeed. Even the scholars might have found Eckhart beyond their understanding, especially when we know that they were not richly equipped with the experiences which Eckhart had. Mere thinking or logical reasoning will never succeed in clearing up problems of deep religious significance. Eckhart's experiences are deeply, basically, abundantly rooted in God as Being, which is at once being and not-being: he sees in the "meanest" thing among God's creatures all the glories of his is-ness *(isticheit)*. The Buddhist enlightenment is nothing more than this experience of is-ness or suchness (tathatā), which in itself has all the possible values (guṇa) we humans can conceive.

God's characteristic is being. The philosopher says one creature is able to give another life. For in being, mere being, lies all that is at all. Being is the first name. Defect means lack of being. Our whole life ought to be being. So far as our life is being, so far it is in God. So far as our life is feeble but taking it as being, it excels anything life can ever boast. I have no doubt of this, that if the soul had the remotest notion of what being means she would never waver from it for an instant. The most trivial thing perceived in God, a flower for example as espied in God, would be a thing more perfect than the universe. The vilest thing present in God as being is better than angelic knowledge.[7]

This passage may sound too abstract to most readers. The sermon is said to have been given on the commemoration day of the "blessed martyrs who were slain with the swords." Eckhart begins with his ideas about death and suffering, which come to an end like everything else that belongs to this world. He then proceeds to tell us that "it behooves us to emulate the dead in dispassion *(niht betrüeben)* towards good and ill and pain of every kind," and he quotes St. Gregory: "No one gets so much of God as the man who is thoroughly dead," because "death gives them (martyrs) being—they lost their life and found their being." Eckhart's allusion to the flower as espied in God reminds us of Nansen's[8] interview with Rikkō,[9] in which the Zen master also brings out a flower in the monastery courtyard. It is when I encounter such statements as these that I grow firmly convinced that the Christian experiences are not after all different from those of the Buddhist. Terminology is all that divides us and stirs us up to a wasteful dissipation of energy. We must, however, weigh the matter carefully and see whether there is really anything that alienates us from one another and whether there is any basis for our spiritual edification and for the advancement of a world culture.

> When God made man, he put into the soul his equal, his active, everlasting masterpiece. It was so great a work that it could not be otherwise than the soul and the soul could not be otherwise than the work of God. God's nature, his being, and the Godhead all depend on his work in the soul. Blessed, blessed be God that he does work in the soul and that he loves his work! That work is love and love is God. God loves

> himself and his own nature, being and Godhead, and in the love he has for himself he loves all creatures, not as creatures but as God. The love God bears himself contains his love for the whole world.[10]

Eckhart's statement regarding God's self-love, which "contains his love for the whole world," corresponds in a way to the Buddhist idea of universal enlightenment. When Buddha attained the enlightenment, it is recorded, he perceived that all beings nonsentient as well as sentient were already in the enlightenment itself. The idea of enlightenment may make Buddhists appear in some respects more impersonal and metaphysical than Christians. Buddhism thus may be considered more scientific and rational than Christianity, which is heavily laden with all sorts of mythological paraphernalia. The movement is now therefore going on among Christians to denude the religion of this unnecessary historical appendix. While it is difficult to predict how far it will succeed, there are in every religion some elements which may be called irrational. They are generally connected with the human craving for love. The Buddhist doctrine of enlightenment is not after all such a cold system of metaphysics as it appears to some people. Love enters also into the enlightenment experience as one of its constituents, for otherwise it could not embrace the totality of existence. The enlightenment does not mean to run away from the world, and to sit cross-legged at the peak of the mountain, to look down calmly upon a bomb-struck mass of humanity. It has more tears than we imagine.

> Thou shalt know him (God) without image, without semblance and without means—"But for me to know God thus, with nothing between, I must be all but he, he all but me."—I say, God must be very I, I very God, so consummately one that this he and this I are one "is," in this is-ness working one work eternally; but so long as this he and this I, to wit, God and the soul, are not one single here, one single now, the I cannot work with nor be one with that he.[11]

> What is life? God's being is my life, but if it is so, then what is God's must be mine and what is mine God's. God's is-ness is my is-ness, and neither more nor less. The just live eternally with God, on a par with God, neither deeper nor higher. All their work is done by God and God's by them.[12]

Going over these quotations, we feel that it was natural that orthodox Christians of his day accused Eckhart as a "heretic" and that he defended himself. Perhaps it is due to our psychological peculiarities that there are always two opposing tendencies in the human way of thinking and feeling; extrovert and introvert, outer and inner, objective and subjective, exoteric and esoteric, traditional and mystical. The opposition between these two tendencies or temperaments is often too deep and strong for any form of reconciliation. This is what makes Eckhart complain about his opponents not being able to grasp his point. He would remonstrate: "Could you see with my heart you would understand my words, but, it is

true, for the truth itself has said it."[13] Augustine is, however, tougher than Eckhart: "What is it to me though any comprehend not this!"[14]

3

One of Eckhart's heresies was his pantheistic tendency. He seemed to put man and God on an equal footing: "The Father begets his Son in me and I am there in the same Son and not another."[15] While it is dangerous to criticize Eckhart summarily as a pantheist by picking one or two passages at random from his sermons, there is no doubt that his sermons contain many thoughts approaching pantheism. But unless the critics are a set of ignorant misinterpreters with perhaps an evil intention to condemn him in every way as a heretic, a fair-minded judge will notice that Eckhart everywhere in his sermons is quite careful to emphasize the distinction between the creature and the creator, as in the following:

> "Between the only begotten Son and the soul there is no distinction." This is true. For how could anything white be distinct from or divided from whiteness? Again, matter and form are one in being; living and working. Yet matter is not, on this account, form, or conversely. So in the proposition. A holy soul is one with God, according to John 17:21. That they all may be one in us, even as we are one. Still the creature is not the creator, nor is the just man God.[16]

> God and Godhead are as different as Earth is from Heaven. Moreover I declare: the outward and the inward man are as different too as Earth and Heaven. God is higher, many thousand miles. Yet God comes and goes. But to resume my argument: God enjoys himself in all things. The sun sheds his light upon all creatures, and anything he sheds his beams upon absorbs them, yet he loses nothing of his brightness.[17]

From this we can see most decidedly that Eckhart was far from being a pantheist. In this respect Mahayana Buddhism is also frequently and erroneously stamped as pantheistic, ignoring altogether a world of particulars. Some critics seem to be ready and simple-minded enough to imagine that all doctrines that are not transcendentally or exclusively monotheistic are pantheistic and that they are for this reason perilous to the advancement of spiritual culture.

It is true that Eckhart insists on something of a Godlike nature in each one of us, otherwise the birth of God's only Son in the soul would be impossible and his creatures would forever be something utterly alienated from him. As long as God is love, as creator, he can never be outside the creatures. But this cannot be understood as meaning the oneness of one with the other in every possible sense. Eckhart distinguishes between the inner man and the outer man, and what one sees and hears is not the same as the other. In a sense, therefore, we can say that we are not living in an identical world and that the God one conceives for oneself is not at all to be subsumed under the same category as the God for another. Eckhart's God is neither transcendental nor pantheistic.

God goes and comes, he works, he is active, he becomes all the time, but Godhead remains immovable, imperturbable, inaccessible. The difference between God and Godhead is that between Heaven and Earth, and yet Godhead cannot be himself without going out of himself; that is, he is he because he is not he. This "contradiction" is comprehended only by the inner man, and not by the outer man, because the latter sees the world through the senses and intellect and consequently fails to experience the profound depths of Godhead.

Whatever influence Eckhart might have received from the Jewish (Maimonides), Arabic (Avicenna), and Neoplatonic sources, there is no doubt that he had his original views, based on his own experiences, theological and otherwise, and that they were singularly Mahayanistic. Coomaraswamy is quite right when he says:

> Eckhart presents an astonishingly close parallel to Indian modes of thought; some whole passages and many single sentences read like a direct translation from Sanskrit. . . . It is not of course suggested that any Indian elements whatever are actually present in Eckhart's writing, though there are some Oriental factors in the European tradition, derived from neo-Platonic and Arabic sources. But what is proved by analogies is not the influence of one system of thought upon another, but the coherence of the metaphysical tradition in the world and at all times.[18]

4

It is now necessary to examine Eckhart's close kinship with Mahayana Buddhism and especially with Zen Buddhism in regard to the doctrine of Emptiness.

The Buddhist doctrine of Emptiness is unhappily greatly misunderstood in the West. The word "emptiness" or "void" seems to frighten people away, whereas when they use it among themselves, they do not seem to object to it. While some Indian thought is described as nihilistic, Eckhart has never been accused of this, though he is not sparing in the use of words with negative implications, such as "desert," "stillness," "silence," "nothingness." Perhaps when these terms are used among Western thinkers, they are understood in connection with their historical background. But as soon as these thinkers are made to plunge into a strange, unfamiliar system or atmosphere, they lose their balance and condemn it as negativistic or anarchistic or upholding escapist egoism.

According to Eckhart,

> I have read many writings both of heathen philosophers and sages, of the Old and the New Testaments, and I have earnestly and with all diligence sought the best and the highest virtue whereby man may come most closely to God and wherein he may once more become like the original image as he was in God when there was yet no distinction between God and himself before God produced creatures. And having dived into the basis of things to the best of my ability I find that it is no other than absolute detachment *(abegescheidenheit)* from everything that is created. It was in

> this sense when our Lord said to Martha: "One thing is needed," which is to say: He who would be untouched and pure needs just one thing, detachment.[19]

What then is the content of absolute detachment? It cannot be designated "as this or that," as Eckhart says. It is pure nothing *(bloss niht);* it is the highest point at which God can work in us as he pleases.

> Perfect detachment is without regard, without either lowliness or loftiness to creatures; it has no mind to be below nor yet to be above; it is minded to be master of itself, loving none and hating none, having neither likeness nor unlikeness, neither this nor that, to any creature; the only thing it desires to be is to be one and the same. For to be either this or that is to want something. He who is this or that is somebody; but detachment wants altogether nothing. It leaves all things unmolested.[20]

While Buddhist emphasis is on the emptiness of all "composite things" *(skandha)* and is therefore metaphysical, Eckhart here insists on the psychological significance of "pure nothingness" so that God can take hold of the soul without any resistance on the part of the individual. But from the practical point of view the emptying of the soul making it selfless can never be thoroughly realized unless we have an ontological understanding of the nature of things, that is, the nothingness of creaturely objects. For the created have no reality; all creatures are pure nothing, for "all things were made by him (God) and without him was not anything made" (John 1:3). Further, "If without God a creature has any being however small, then God is not the cause of all things. Besides, a creature will not be created, for creation is the receiving of being from nothing."[21] What could this mean? How could any being come from nothing or nonbeing? Psychology herein inevitably turns to metaphysics. We here encounter the problem of Godhead.

This problem was evidently not touched upon frequently by Eckhart, for he warns his readers repeatedly, saying: "Now listen: I am going to say something I have never said before." Then he proceeds: "When God created the heavens, the Earth, and creatures, he did no work; he had nothing to do; he made no effort." He then proceeds to say something about Godhead, but he does not forget to state: "For yet again I say a thing I never said before: God and Godhead are different as Earth is from Heaven." Though he often fails to make a clear distinction between the two and would use "God" where really "Godhead" is meant, his attempt to make a distinction is noteworthy. With him God is still a something as long as there is any trace of movement or work or of doing something. When we come to the Godhead, we for the first time find that it is the unmoved, a nothing where there is no path *(apada)* to reach. It is absolute nothingness; therefore it is the ground of being from where all beings come.

> While I subsisted in the ground, in the bottom, in the river and fount of Godhead, no one asked me where I was going or what I was doing: there was no one to ask me. When I was flowing all creatures spake God. If I am asked, Brother Eckhart, when

> went ye out of your house? Then I must have been in. Even so do all creatures speak God. And why do they not speak the Godhead? Everything in the Godhead is one, and of that there is nothing to be said. God works, the Godhead does no work, there is nothing to do; in it is no activity. It never envisaged any work. God and Godhead are as different as active and inactive. On my return to God, where I am formless, my breaking through will be far nobler than my emanation. I alone take all creatures out of their sense into my mind and make them one in me. When I go back into the ground, into the depths, into the wellspring of the Godhead, no one will ask me whence I came or whither I went. No one missed me: God passes away.[22]

What would Christians think of "the divine core of pure (or absolute) stillness," or of "the simple core which is the still desert onto which no distinctions ever creep?" Eckhart is in perfect accord with the Buddhist doctrine of śūnyatā when he advances the notion of Godhead as "pure nothingness" *(ein bloss niht).*

The notion of Godhead transcends psychology. Eckhart tells us that he has made frequent references in his sermons to "a light in the soul that is uncreated" and that "this light is not satisfied by the simple still, motionless essence of the divine being that neither gives nor takes. It is more interested in knowing where this essence came from."[23] This "where" is where "the Father, the Son, and the Holy Ghost" have not yet made their distinctions. To come in touch with this source and to know what it is, that is to say, "to see my own face even before I was born," I must plunge into "the vast emptiness of the Absolute Dao."

"To see one's face which one has even prior to his birth" is ascribed to Huineng (Enō, died 713), the sixth patriarch of Zen Buddhism in China. This corresponds to Eckhart's statement which he quotes as by "an authority": "Blessed are the pure in heart who leave everything to God now as they did before ever they existed."[24] Those who have not tasted wine in the cellar[25] may put in a question here: "How could we talk about a man's purity of heart prior to his existence? How could we also talk about seeing our own face before we were born?" Eckhart quotes St. Augustine: "There is a heavenly door for the soul into the divine nature—where somethings are reduced to nothing."[26] Evidently we have to wait for the heavenly door to open by our repeated or ceaseless knocking at it when we are "ignorant with knowing, loveless with loving, dark with light."[27] Everything comes out of this basic experience, and it is only when this is comprehended that we really enter into the realm of emptiness where the Godhead keeps our discriminatory mind altogether "emptied out to nothingness."[28]

LIVING IN THE LIGHT OF ETERNITY

1

Eternity is, as a philosopher defines it, "an infinite extent of time, in which every event is future at one time, present at another, past at another."[29]

This is an interesting definition, no doubt, but what is "infinity"? "No beginning and no end"? What is time that has no beginning and no end? Time cannot be defined without eternity nor eternity without time? Is eternity time going on forever in two directions, pastward and futureward? Is time eternity chopped to pieces or numbers?

Let us see whether a symbolic representation of eternity is more amenable to our understanding or imagination. What would a poet, for instance, say about it?

> I saw Eternity the other night,
> Like a great ring of pure and endless light,
> All calm, as it was bright,
> And round beneath it, Time, in hours, days, years
> Driven by the spheres,
> Like a vast shadow moved, in which the world
> And all her train were hurled.[30]

Henry Vaughan's lines, as Bertrand Russell points out,[31] are evidently suggested by Plato's *Timaeus,* in which Plato states:

> Now the nature of the ideal being was everlasting, but to bestow this attribute in its fulness upon a creature was impossible. Wherefore he (God) resolved to have a moving image of eternity, and when he set in order the heaven, he made this image eternal but moving according to number, while eternity itself rests in unity; and this image we call time. For there were no days and nights and months and years before the heaven was created, but when he constructed the heaven he created them also.[32]

Further, Plato goes on to say that the heaven and time are so closely knit together that if one should dissolve the other might also be dissolved:

> Time, then, and the heaven came into being at the same instant in order that, having been created together, if ever there was to be a dissolution of them, they might be dissolved together. It was framed after the pattern of the eternal nature, that it might remember this as far as was possible; for the pattern exists from eternity, and the created heaven has been, and is, and will be, in all time.[33]

The heaven is eternity; and "the sun and moon and the five stars" are "the forms of time, which imitate eternity and revolve according to a law of number," and the moving images of the eternal essence which alone "is" and not subject to becoming. What we see with our sense is not the heaven itself, the original eternal being itself, which is only in God's mind. If we wish, therefore, "to live in the light of eternity" we must get into God's mind. "Is this possible?" one may ask. But the question is not the possibility of achieving this end, but its necessity; for otherwise we cannot go on living even this life of ours though bound in time and measurable in days and nights, in months and years. What is necessary, then, must be possible. When the Eternal negated itself to manifest itself in "the forms of time," it assuredly did not

leave the forms helpless all by themselves; it must have entered into them, though negated. When the Eternal negated itself into the moving, changing, sensible forms of time, it hid itself in them. When we pick them up, we must see "the shoots of everlastingness" in them. "Was" and "will be" must be in "is." What is finite must be carrying in it, with it, everything belonging to infinity. We who are becoming in time, therefore, must be able to see that which eternally "is." This is seeing the world as God sees it, as Spinoza says, "sub specie aeternitatis."

Eternity may be regarded as a negation as far as human finitude is concerned, but inasmuch as this finitude is always changing, becoming, that is, negating itself, what is really negative is the world itself and not the eternal. The eternal must be an absolute affirmation, which our limited human understanding defines in negative terms. We must see the world in this affirmation, which is God's way of seeing the world, seeing everything as part of the whole. "Living in the light of eternity" cannot be anything else.

B. Jowett, translator of Plato, writes in his introduction to *Timaeus:* "Not only Buddhism, but Greek as well as Christian philosophy, show that it is quite possible that the human mind should retain an enthusiasm for mere negations. . . . Eternity or the eternal is not merely the unlimited in time but the truest of all Being, the most real of all realities, the most certain of all knowledge, which we nevertheless only see through a glass darkly."[34]

The enthusiasm Jowett here refers to is not "for mere negations" or for things which are "seen only through a glass darkly"; it cannot come out of the human side of finitude; it must issue from eternity itself, which is in the finitude, indeed, and which makes the finitude what it is. What appears to be a mere negation from the logical point of view is really the is-ness of things. As long as we cannot transcend the mere logicality of our thinking, there will be no enthusiasm of any kind whatever in any of us. What stirs us up to the very core of our being must come from the great fact of affirmation and not from negation.

2

Buddhism is generally considered negativistic by Western scholars. There is something in it which tends to justify this view, as we observe in Nāgārjuna's doctrine of "Eight Noes":

> There is no birth,
> Nor is there death;
> There is no beginning,
> Nor is there any ending;
> Nothing is identical with itself,
> Nor is there any diversification;
> Nothing comes into existence,
> Nor does anything go out of existence.[35]

What he aims at by negating everything that can be predicated of the Dharma (Ultimate Reality) is to bring out thereby what he terms the Middle Way. The Middle Way is not sheer nothingness; it is a something that remains after every possible negation. Its other name is the Unattainable, and the *Prajñāpāramitā Sutra* teaches the doctrine of the Unattainable. I will try to illustrate what it means in order to clarify the deeper implications of this contradictory statement. I shall repeat the story found in Chapter II.[36]

There was once in the Tang dynasty [618–907] in the history of China a great scholar thoroughly versed in this doctrine. His name was Tokusan (790–865, Deshan in Chinese). He was not at all satisfied with the Zen form of Buddhist teaching which was rapidly gaining power, especially in the south of China. Wishing to refute it he came out of Sichuan in the southwestern part of China.

His objective was to visit a great Zen monastery in the district of Liyang. When he approached it he thought of refreshing himself with a cup of tea. He entered a teahouse by the roadside and ordered some refreshments. Seeing a bundle on his back, the old lady who happened to be the teahouse keeper asked what it was.

Tokusan said, "This is Shōryō's[37] (Qinglong's) great commentary on the *Diamond Sutra* (a portion of the great *Prajñāpāramitā Sutra*)."

"I have a question, and if you answer it I shall be glad to serve you the refreshments free of charge. Otherwise, you will have to go elsewhere."

"What is your question?" the monk asked.

"According to the *Diamond Sutra,* 'The past mind is unattainable, the future mind is unattainable, and the present mind is unattainable.' If so, what is the mind which you wish to punctuate?"

An explanation is needed here. In Chinese, "refreshments," *dian xin,* literally means "punctuating the mind." I do not know how the term originated. The teahouse keeper making use of "the mind" associated with "refreshments" quoted the sutra in which the mind in terms of time is said to be "unattainable" in any form, either past, present, or future. If this is the case, the monk cannot have any "mind" which he wishes to "punctuate." Hence her question.

Tokusan was nonplussed, because he was never prepared to encounter such questions while studying the sutra along the conventional line of conceptual interpretation. He could not answer the question and was obliged to go without his tea.[38] Those who do not know how to transcend time will naturally find it difficult to attain Nirvana, which is eternity.

The unattainability of Nirvana comes from seeking it on the other shore of becoming as if it were something beyond time or birth-and-death (samsara). Nirvana is samsara and samsara is Nirvana. Therefore, eternity, Nirvana, is to be grasped where time, samsara, moves on. The refreshments cannot be taken outside time. The taking is time. The taking is something attainable, and yet it goes on

in something unattainable. For without this something unattainable all that is attainable will cease to be attainable. This paradoxicality marks life.

Time is elusive, that is, unattainable. If we try to take hold of it by looking at it from the outside, then we cannot even have ordinary refreshments. When time is caught objectively in a serialism of past, present, and future, it is like trying to catch one's own shadow. This is negating eternity constantly. The unattainable must be grasped from the inside. One has to live in it and with it. While moving and changing, one must become the moving and changing. Emerson in "Brahma" sings of the eternal as "one" in the changing and moving forms of time:

> They reckon ill who leave me out;
> When me they fly, I am the wings;
> I am the doubter and the doubt,
> And I the hymn the Brahmin sings.

Where "the doubter and the doubt" are one, there is Brahma as "the pattern of the eternal nature," which is God himself. When "the doubter and the doubt" are separated and placed in the serialism of time, the dichotomy cuts into every moment of life, darkening forever the light of eternity.

"Living in the light of eternity" is to get into the oneness and allness of things and to live with it. This is what the Japanese call "seeing things *sono-mama,*"[39] in their suchness, which in William Blake's terms is to "hold infinity in the palm of your hand, and eternity is an hour."[40]

To see things as God sees them, according to Spinoza, is to see them under the aspect of eternity. All human evaluation is, however, conditioned by time and relativity. It is ordinarily difficult for us humans "to see a world in a grain of sand, and a heaven in a wild flower."[41] To our senses, a grain of sand is not the whole world, nor is a wild flower in a corner of the field a heaven. We live in a world of discrimination, and our enthusiasm rises from the consideration of particulars. We fail to see them "evenly" or "uniformly," as Meister Eckhart tells us to do, which is also Spinoza's way, Blake's way, and other wise men's way, East and West. Tennyson must have been in a similar frame of consciousness when he plucked a wild flower out of the crannied wall and held it in his hand and contemplated it.[42]

3

However difficult this way of looking at the world is, the strange thing to most of us, or rather the wonderful thing, is that once in a while we transcend the temporal and relativistic point of view. It is then that we realize that life is worth living, and that death is not the end of all our strivings, and furthermore that what Buddhists call "thirst" *(tṛṣṇā)* is more deeply rooted than we imagine, as it grows straight out of the root of karuṇā.[43]

Let me cite a Japanese Haiku poet of the eighteenth century, Bashō. One of his seventeen-syllable poems reads:

> When closely inspected,
> One notices a *nazuna* in bloom
> Under the hedge.

The *nazuna* is a small flowering wild plant. Even when flowering it is hardly noticeable, having no special beauty. But when the time comes, it blooms, fulfilling all that is needed of a living being as ordered at the beginning of creation. It comes directly from God, as does any other form of being. There is nothing mean about it. Its humble glory surpasses all human artificiality. But ordinarily we pass by it and pay not the slightest attention. Bashō at the time must have been strangely impressed by it blooming under a thickly growing hedge, modestly lifting its tender head hardly discernible from the rest. The poet does not at all express his emotions. He makes no allusions whatever to "God and man," nor does he express his desire to understand "What you are, root and all, and all in all."[44] He simply looks at the *nazuna* so insignificant and yet so full of heavenly splendor and goes on absorbed in the contemplation of "the mystery of being," standing in the midst of the light of eternity.

At this point it is important to note the difference between East and West. When Tennyson noticed the flower in a crannied wall he "plucked" it and held it in his hand and went on reflecting about it, pursuing his abstract thought about God and man, about the totality of things and the unfathomability of life. This is characteristic of Western man.

His mind works analytically. The direction of his thinking is toward the externality or objectivity of things. Instead of leaving the flower as it is blooming in the cranny, Tennyson must pluck it out and hold it in his hand. If he were scientifically minded, he would surely bring it to the laboratory, dissect it, and look at it under the microscope; or he would dissolve it in a variety of chemical solutions and examine them in the tubes, perhaps over a burning fire. He would go through all these processes with anything, mineral or vegetable, animal or human. He would treat the human body, dead or alive, with the same innocence or indifference as he does a piece of stone. This is also a kind of seeing the world in the aspect of eternity or rather in the aspect of perfect "evenness."

When the scientist finishes (though the "when" of this is unpredictable) his examination, experimentation, and observation, he will indulge in all forms of abstract thinking; evolution, heredity, genetics, cosmogeny. If he is still more abstract-minded, he may extend his speculative mood to a metaphysical interpretation of existence. Tennyson does not go so far as this. He is a poet who deals with concrete images.

Compare all this with Bashō and we see how differently the Oriental poet handles his experience. Above all, he does not "pluck" the flower; he does not mutilate it; he leaves it where he has found it. He does not detach it from the totality of its surroundings; he contemplates it in its *sono-mama* state, not only in itself but in the situation as it finds itself—the situation in its broadest and deepest possible sense. Another Japanese poet refers to the wild flowers:

All these wild flowers of the fields
Should I dare touch them?
I offer them as they are
To all the Buddhas in the
Three thousand chiliocosms![45]

Here is the feeling of reverence, of mystery, of wonderment, which is highly religious. But all this is not expressly given articulation. Bashō simply refers first to his "close inspection," which is not necessarily aroused by any purposeful direction of his intention to find something among the bushes; he simply looks casually around and is greeted unexpectedly by the modestly blooming plant, which ordinarily escapes one's detection. He bends down and "closely" inspects it to be assured that it is a *nazuna.* He is deeply touched by its unadorned simplicity, yet partaking in the glory of its unknown source. He does not say a word about his inner feeling; every syllable is objective except the last two syllables, *kana.*[46] *Kana* is untranslatable into English, perhaps except by an exclamation mark, which is the only sign betraying the poet's subjectivity. Of course, a haiku being no more than a poem of seventeen syllables cannot express everything that went on in Bashō's mind at the time. But this very fact of the haiku's being so extremely epigrammatic and sparing of words gives every syllable used an intensity of unexpressed inner feeling of the poet, though much is also left to the reader to discover what is hidden between the syllables. The poet alludes to a few significant points of reference in his seventeen-syllable lines, leaving the inner connection between those points to be filled by the sympathetically or rather empathetically vibrating imagination of the reader.

4

Western psychologists talk about the theory of empathy or transference of feeling or participation, but I am rather inclined to propound the doctrine of identity. Transference or participation is based upon the dualistic interpretation of reality, whereas the identity goes more fundamentally into the root of existence, where no dichotomy in any sense has yet taken place. From this point of view, participation becomes easier to understand and may be more reasonable or logical. For no participation is possible where there is no underlying sense of identity. When difference is spoken of, this presupposes oneness. The idea of two is based on that of

one. Two will never be understood without one. To visualize this, read the following from Traherne's *Centuries of Meditations:*

> You never enjoy the world aright, till the Sea itself floweth in your veins, till you are clothed with the heavens, and crowned with the stars: and perceive yourself to be the sole heir of the whole world, and more than so, because men are in it who are everyone sole heirs as well as you.[47]

Or this:

> Your enjoyment of the world is never right, till every morning you awake in Heaven; see yourself in your Father's Palace; and look upon the skies, the earth, and the air as Celestial joys; having such a reverend esteem of all, as if you were among the Angels.[48]

Such feelings as these can never be comprehended so long as the sense of opposites is dominating your consciousness. The idea of participation or empathy is an intellectual interpretation of the primary experience, while as far as the experience itself is concerned, there is no room for any sort of dichotomy. The intellect, however, obtrudes itself and breaks up the experience in order to make it amenable to intellectual treatment, which means a discrimination or bifurcation. The original feeling of identity is then lost, and intellect is allowed to have its characteristic way of breaking up reality into pieces. Participation or empathy is the result of intellectualization. The philosopher who has no original experience is apt to indulge in it.

According to John Hayward, who wrote an introduction to the 1950 edition of Thomas Traherne's *Centuries of Meditations,* Traherne is "a theosopher or visionary whose powerful imagination enabled him to see through the veil of appearances and rediscover the world in its original state of innocence." This is to revisit the Garden of Eden, to regain Paradise, where the tree of knowledge has not yet begun to bear fruit. The Wordsworthian "Intimations" are no more than our longings for eternity that was left behind. It is our eating the forbidden fruit of knowledge which has resulted in our constant habit of intellectualizing. But we have never forgotten, mythologically speaking, the original abode of innocence; that is to say, even when we are given over to intellection and to the abstract way of thinking, we are always conscious, however dimly, of something left behind and not appearing on the chart of well-schematized analysis. This "something" is no other than the primary experience of reality in its suchness or is-ness, or in its *sono-mama* state of existence. "Innocence" is a biblical term and corresponds ontologically to "being *sono-mama*" as the term is used in Buddhism.

Let me quote further from Traherne, whose eternity-piercing eye seems to survey the beginningless past as well as the endless future. His book of "meditations" is filled with wonderful insights born of a profound religious experience which is that of one who has discovered his primal innocence.

> Will you see the infancy of this sublime and celestial greatness? Those pure and virgin apprehensions I had from the womb, and that divine light wherewith I was born are the best unto this day, wherein I can see the Universe. . . .
>
> Certainly Adam in Paradise had not more sweet and curious apprehensions of the world, than I when I was a child.
>
> My very ignorance was advantageous. I seemed as one brought into the Estate of Innocence. All things were spotless and pure and glorious: yea, and infinitely mine, and joyful and precious. I knew not that there were any sins, or complaints or laws. I dreamed not of poverties, contentions or vices. All tears and quarrels were hidden from mine eyes. Everything was at rest, free and immortal, I knew nothing of sickness or death or rents or exaction, either tribute or bread. . . .
>
> All Time was Eternity, and a perpetual Sabbath. . . .
>
> All things abided eternally as they were in their proper places. Eternity was manifest in the Light of the Day, and something infinite behind everything appeared: which talked with my expectation and moved my desire. The city seemed to stand in Eden, or to be built in Heaven. . . .[49]

5

Compared with these passages, how prosaic and emotionally indifferent Zen is! When it sees a mountain it declares it to be a mountain; when it comes to a river, it just tells us it is a river. When Chōkei (Zhangqing)[50] after twenty hard years of study happened to lift the curtain and saw the outside world, he lost all his previous understanding of Zen and simply made this announcement:

> How mistaken I was! How mistaken I was!
> Raise the screen and see the world!
> If anybody asks me what philosophy I understand,
> I'll straightway give him a blow across his mouth with my *hossu*.[51]

Chōkei does not say what he saw when the screen was lifted up. He simply resents any question being asked about it. He even goes to the length of keeping the questioner's mouth tightly closed. He knows that if one even tried to utter a word and say "this" or "that," the very designation would miss the mark. It is like another master's bringing out before the entire congregation a monk who asked him who Buddha was. The master then made this remark, "Where does this monk want to find Buddha? Is this not a silly question?" Indeed, we are all apt to forget that every one of us is Buddha himself. In the Christian way of saying, this means that we are all made in the likeness of God or, in Eckhart's words, that "God's is-ness is my is-ness and neither more nor less."[52]

It may not be altogether unprofitable in this connection to give another Zen "case" where God's is-ness is made perceivable in the world of particulars as well as in the world of absolute oneness. To us the case illustrates the Eckhartian knowledge "that I know God as He knows me, neither more nor less but always the

same." This is knowing things as they are, loving them in their *sono-mama* state, or "loving justice for its own sake,"[53] that is to say, "loving God without any reason for loving." Zen may look so remote and aloof from human affairs that between it and Eckhart some may be persuaded to see nothing of close relationship as I am trying to show here. But in reality Eckhart uses in most cases psychological and personalistic terms, whereas Zen is steeped in metaphysics and in transcendentalism. But wherever the identity of God and man is recognized the Zen statements as they are given below will be intelligible enough.

Hakuin (1685–1768),[54] a great Japanese Zen master of the Tokugawa era [1603–1868], quotes in his famous book known as *Kaiankoku go* (fas. 5) a story of Shun Rōfu's interview with a well-seasoned lay disciple of Zen. Shun (of the Song dynasty [960–1278]) was still a young man when this interview took place. It was the custom of this lay disciple to ask a question of a new monk-visitor who wanted to enjoy the hospitality of the devoted Zen Buddhist, and the following once took place between him and a new caller:

Q. "How about the ancient mirror which has gone through a process of thorough polishing?"

A. "Heaven and earth are illuminated."

Q. "How about before the polishing?"

A. "As dark as black lacquer."

The layman Buddhist was sorry to dismiss the monk as not fully deserving his hospitality.

The monk now returned to his old master and asked:

Q. "How about the ancient mirror not yet polished?"

A. "Hanyang is not very far from here."

Q. "How about after the polish?"

A. "The Isle of Parrot (Ying wu) lies before the Pavilion of Yellow Stork (Huanghe)."

This is said to have at once opened the monk's eye to the meaning of the ancient mirror, which was the subject of discussion between him and Shun. "The mirror" in its is-ness knows no polishing. It is the same old mirror whether or not it goes through any form of polishing. "Justice is even," says Eckhart. For "the just have no will at all: whatever God wants, it is all one to them."

Now Hakuin introduces the following mondō:[55]

A monk asked Hōun of Rosozan,[56] a disciple of Nangaku Ejō (died 744), "How do we speak and not speak?" This is the same as asking: How do we transcend the law of contradiction? When the fundamental principle of thought is withheld, there will be no thinking of God, as Eckhart tells us, "God (who) is in his own creature—not as he is conceived by anyone to be—nor yet as something yet to be achieved—but more as an 'is-ness,' as God really is."[57] What kind of God can this be? Evidently, God transcends all our thought. If so, how have we ever come to

conceive of God? To say God is "this" or "that" is to deny God, according to Eckhart. He is above all predicates, either positive or negative. The monk's question here ultimately brings us to the same form of quandary.

Hōun of Rosozan, instead of directly answering the monk, retorted, "Where is your mouth?"

The monk answered, "I have no mouth." Poor monk! He was aggressive enough in his first questioning, for he definitely demanded to get an answer to the puzzle: "How could reality be at once an affirmation and a negation?" But when Hōun counterquestioned him, "Where is your mouth?," all that the monk could say was "I have no mouth." Hōun was an old hand. Detecting at once where the monk was, that is, seeing that the monk was still unable to transcend the dichotomy, Hōun pursued with "How do you eat your rice?"

The monk had no response. (The point is whether he had a real understanding of the whole situation.)

Later Tōzan [807–869], another master, hearing of this mondō, gave his own answer: "He feels no hunger and has no need for rice."[58]

"One who feels no hunger" is "the ancient mirror" that needs no polishing, is he who "speaks and yet speaks not." He is "justice" itself, the justice is the suchness of things. To be "just" means to be *sono-mama,* to follow the path of "everyday consciousness," "to eat when hungry and to rest when tired." In this spirit I interpret Eckhart's passage "If I were perpetually doing God's will, then I would be a virgin in reality, as exempt from idea-handicaps as I was before I was born."[59] "Virginity" consists in not being burdened with any forms of intellection, in responding with "Yes, yes" when I am addressed by name. I meet a friend in the street, he says, "Good morning," and I respond, "Good morning." This will again correspond to the Christian way of thinking: "If God told an angel to go to a tree and pick off the caterpillar, the angel would be glad to do it and it would be bliss to him because it is God's will."[60]

A monk asked a Zen master, "I note an ancient wise man saying: 'I raise the screen and face the broad daylight; I move the chair and am greeted by the blue mountain.' What is meant by 'I raise the screen and face the broad daylight'?"

The master said, "Please pass me the pitcher there."

"What is meant by 'I move the chair and am greeted by the blue mountains'?"

"Please put the pitcher back where it was found." This was the answer given by the master.

All these Zen mondō may sound nonsensical, and the reader may come to the conclusion that when the subject is "living in the light of eternity" they are altogether irrelevant and have no place in a volume like this. It is quite a natural criticism from the point of view of an ordinary man of the world. But let us listen to what Eckhart, one of the greatest mystics in the Christian world, states about the "now-moment," which is no other than eternity itself: "The now-moment in which

God made the first man, and the now-moment in which the last man will disappear, and the now-moment in which I am speaking are all one in God, in whom there is only one now."[61]

I have been reading all day, confined to my room, and feel tired. I raise the screen and face the broad daylight. I move the chair on the veranda and look at the blue mountains. I draw a long breath, fill my lungs with fresh air, and feel entirely refreshed. I make tea and drink a cup or two of it. Who would say that I am not living in the light of eternity? We must, however, remember that all these are events of one's inner life as it comes in touch with eternity or as it is awakened to the meaning of "the now-moment," which is eternity, and further that things or events making up one's outer life are no problems here.

6

I quote again from Eckhart's Sermon 18:

> In eternity, the Father begets the Son in his own likeness. "The Word was with God and the Word was God." Like God, it had his nature. Furthermore, I say that God has begotten him in my soul. Not only is the soul like him and he like it, but he is in it, for the Father begets his Son in the soul exactly as he does in eternity and not otherwise. He must do so whether he will or not. The Father ceaselessly begets his Son and, what is more, he begets me not only as his Son but as himself and himself as myself, begetting me in his own nature, his own being. At that inmost Source, I spring from the Holy Spirit and there is one life, one being, one action. All God's works are one and therefore He begets me as he does his Son and without distinction.[62]

Is this not a strong, bold saying? But there is no denying its absolute truth. Yet we must not forget that the truth of Eckhart's sermon comes from setting ourselves in the light of eternity. As long as we are creatures in time and seeking our own and not God's will, we shall never find God in ourselves. When references are made to Christian symbolism, such as "God," "Father," "Son," "Holy Spirit," "begetting," and "likeness," the reader may wonder in what sense Buddhists are using these terms. But the truth is that symbols are after all symbols, and when this inner signification is grasped they can be utilized in any way one may choose. First, we must see into the meaning and discard all the historical or existential encumbrances attached to the symbols, and then we all, Christians as well as Buddhists, will be able to penetrate the veil.

The biblical God is said to have given his name to Moses on Mount Sinai as "I am that I am."[63] This is a most profound utterance, for all our religious or spiritual or metaphysical experiences start from it. This is the same as Christ's saying, "I am,"[64] that is, he is eternity itself, while Abraham is in time, therefore he "was" and not "is." Those who live in the light of eternity always are and are never subjected to the becoming of "was" and "will be."

Eternity is the absolute present and the absolute present is living a *sono-mama* life, where life asserts itself in all its fullness.

CRUCIFIXION AND ENLIGHTENMENT

1

Whenever I see a crucified figure of Christ, I cannot help thinking of the gap that lies deep between Christianity and Buddhism. This gap is symbolic of the psychological division separating the East from the West.

The individual ego asserts itself strongly in the West. In the East, there is no ego. The ego is nonexistent and, therefore, there is no ego to be crucified.

We can distinguish two phases of the ego idea. The first is relative, psychological, or empirical. The second is the transcendental ego.

The empirical ego is limited. It has no existence of its own. Whatever assertion it makes, it has no absolute value; it is dependent on others. This is no more than the relative ego and a psychologically established one. It is a hypothetical one; it is subject to all kinds of conditions. It has, therefore, no freedom.

What is it, then, that makes it feel free as if it were really so independent and authentic? Whence this delusion?

The delusion comes from the transcendental ego being mistakenly viewed as it works through the empirical ego and abides in it. Why does the transcendental ego, thus mistakenly viewed, suffer itself to be taken for the relative ego?

The fact is that the relative ego, which corresponds to the *manovijñāna* of the Yogācāra school, has two aspects of relationship, outer and inner.

Objectively speaking, the empirical or relative ego is one of many other such egos. It is in the world of plurality; its contact with others is intermittent, mediated, and processional. Inwardly, its contact or relationship with the transcendental ego is constant, immediate, and total. Because of this the inner relationship is not so distinctly cognizable as the outer one—which, however, does not mean that the cognition is altogether obscure and negligible and of no practical worth in our daily life.

On the contrary, the cognition of the transcendental ego at the back of the relative ego sheds light into the source of consciousness. It brings us in direct contact with the unconscious.

It is evident that this inner cognition is not the ordinary kind of knowledge which we generally have about an external thing.

The difference manifests itself in two ways. The object of ordinary knowledge is regarded as posited in space and time and subject to all kinds of scientific measurements. The object of the inner cognition is not an individual object. The transcendental ego cannot be singled out for the relative ego to be inspected by it. It is so constantly and immediately contacted by the relative ego that when it is

detached from the relative ego it ceases to be itself. The transcendental ego is the relative ego and the relative ego is the transcendental ego; and yet they are not one but two; they are two and yet not two. They are separable intellectually but not in fact. We cannot make one stand as the seer and the other as the seen, for the seer is the seen, and the seen is the seer.

When this unique relationship between the transcendental ego and the relative ego is not adequately comprehended or intuited, there is a delusion. The relative ego imagines itself to be a free agent, complete in itself, and tries to act accordingly. The relative ego by itself has no existence independent of the transcendental ego. The relative ego is nothing. It is when the relative ego is deluded as to its real nature that it assumes itself and usurps the position of the one behind it.

It is true that the transcendental ego requires the relative ego to give itself a form through which the transcendental ego functions. But the transcendental ego is not to be identified with the relative ego to the extent that the disappearance of the relative ego means also the disappearance of the transcendental ego. The transcendental ego is the creative agent, and the relative ego is the created. The relative ego is not something that is prior to the transcendental ego, standing in opposition to the latter. The relative ego comes out of the transcendental ego and is wholly and dependently related to the transcendental ego. Without the transcendental ego, the relative ego is zero. The transcendental ego is, after all, the mother of all things.

The Oriental mind refers all things to the transcendental ego, though not always consciously and analytically, and sees them finally reduced to it, whereas the West attaches itself to the relative ego and starts from it.

Instead of relating the relative ego to the transcendental ego and making the latter its starting point, the Western mind tenaciously clings to it. But since the relative ego is by nature defective, it is always found unsatisfactory and frustrating and leading to a series of disasters, and as the Western mind believes in the reality of this troublemaker, it wants to make short work of it. Here we can also see something characteristically Western, for they have crucified it.

In a way the Oriental mind is not inclined toward the corporeality of things. The relative ego is quietly and without much fuss absorbed into the body of the transcendental ego. That is why we see the Buddha lie serenely in Nirvana under the twin *Sala* trees, mourned not only by his disciples but by all beings, nonhuman as well as human, nonsentient as well as sentient. As there is from the first no ego substance, there is no need for crucifixion.

In Christianity crucifixion is needed, corporeality requires a violent death, and as soon as this is done, resurrection must take place in one form or another, for they go together. As Paul says, "If Christ be not risen, then is our preaching vain and your faith is also vain. . . . Ye are yet in sins."[65] The crucifixion in fact has a double sense: one individualistic and the other humanistic. In the first sense it symbolizes the destruction of the individual ego, while in the second it stands for

the doctrine of vicarious atonement, whereby all our sins are atoned for by making Christ die for them. In both cases the dead must be resurrected. Without the latter, destruction has no meaning whatever. In Adam we die, in Christ we live—this must be understood in the double sense as above.

What is needed in Buddhism is enlightenment, neither crucifixion nor resurrection. A resurrection is dramatic and human enough, but there is still the odor of the body in it. In enlightenment, there are heavenliness and a genuine sense of transcendence. Things of earth go through renovation and a refreshing transformation. A new sun rises above the horizon and the whole universe is revealed.

It is through this experience of enlightenment that every being individually and collectively attains Buddhahood. It is not only a certain historically and definitely ascertainable being who is awakened to a state of enlightenment but the whole cosmos, with every particle of dust which goes to the composition of it. I lift my finger and it illuminates the three thousand chiliocosms, and an *asaṃkhya* of buddhas and bodhisattvas greet me, not excluding ordinary human beings.

Crucifixion has no meaning whatsoever unless it is followed by resurrection. But the soil of the earth still clings to it, though the resurrected one goes up to heaven. It is different with enlightenment, for it instantly transforms the earth itself into the Pure Land. You do not have to go up to Heaven and wait for this transformation to take place there.

2

Christian symbolism has much to do with the suffering of man. The crucifixion is the climax of all suffering. Buddhists also speak much about suffering, and its climax is the Buddha serenely sitting under the Bodhi tree by the river Niranjana. Christ carries his suffering to the end of his earthly life, whereas Buddha puts an end to it while living and afterward goes on preaching the gospel of enlightenment until he quietly passes away under the twin *Sala* trees. The trees are standing upright, and the Buddha, in Nirvana, lies horizontally, like eternity itself.

Christ hangs helpless, full of sadness on the vertically erected cross. To the Oriental mind, the sight is almost unbearable. Buddhists are accustomed to the sight of Jizō Bosatsu (Kṣhitigarbha Bodhisattva) by the roadside. The figure is a symbol of tenderness. He stands upright, but what a contrast to the Christian symbol of suffering!

Now let us make a geometric comparison between a statue sitting cross-legged in meditation and a crucified one. First of all, verticality suggests action, motion, and aspiration. Horizontality, as in the case of the lying Buddha, makes us think of peace and satisfaction or contentment. A sitting figure gives us the notion of solidity, firm conviction, and immovability. The body sets itself down with the hips and folded legs securely on the ground. The center of gravity is around the loins. This is the securest position a biped can assume while living. This is also the symbol of peace, tranquillity, and self-assurance. A standing position generally suggests a

spirit, either defensive or offensive. It also gives one the feeling of personal self-importance, born of individuality and power.

When man began to stand on his own two legs, this demonstrated that he was now distinct from the rest of the creatures, walking on all fours. He is henceforth becoming more independent of the earth because of his freed forepaws and of the consequent growth of his brains. This growth and independence on the part of man are constantly misleading him to think that he now is master of Nature and can put it under his complete control. This, in combination with the biblical tradition that man dominates all things on Earth, has helped the human idea of universal domination to overgrow even beyond its legitimate limitation. The result is that we talk so much about conquering nature, except our own human nature, which requires more disciplining and control and perhaps subjugation than anything else.

On the other hand the sitting cross-legged and the posture of meditation make a man feel not detached from the earth and yet not so irrevocably involved in it that he has to go on smelling it and wallowing in it. True, he is supported by the earth, but he sits on it as if he were the crowning symbol of transcendence. He is neither attached to the soil nor detached from it.

We talk these days very much about detachment, as if attachment is so fatal and hateful a thing that we must somehow try to achieve the opposite, nonattachment. But I do not know why we have to move away from things lovable and really conducive to our social and individual welfare. Kanzan and Jittoku enjoyed their freedom and welfare in their own way. Their life can be considered one of utter detachment as we the outsiders look at it. Śākyamuni spent his seventy-nine years by going from one place to another and teaching his gospel of enlightenment to all sorts of people varied in every way, social, intellectual, and economic, and passed away quietly by the river Niranjana. Socrates [c. 460–399 B.C.E.] was born and died in Athens and used his energy and wisdom in exercising his office as the midwife of men's thoughts, bringing down philosophy from Heaven to Earth and finally calmly taking his cup of hemlock surrounded by his disciples and ending his life of seventy years.

What shall we say about these lives when each of them apparently enjoyed his to the utmost of his heart's content? Is it a life of attachment or of detachment? I would say that, as far as my understanding goes, each had his life of freedom unhampered by any ulterior interest, and, therefore, instead of using such terms as "attachment" or "detachment" in order to evaluate the life of those mentioned above is it not better to call it a life of absolute freedom?

It is enlightenment that brings peace and freedom among us.

3

When Buddha attained his supreme enlightenment, he was in his sitting posture; he was neither attached to nor detached from the earth. He was one with it, he grew

out of it, and yet he was not crushed by it. As a newborn baby free from all *saṅkhāras,* he declared, standing, with one hand pointing to the sky and the other to the earth, "Above heaven, below heaven, I alone am the honored one!" Buddhism has three principal figures, symbolizing (1) nativity, (2) enlightenment, and (3) Nirvana, that is standing, sitting, and lying—the three main postures man can assume. From this we see that Buddhism is deeply concerned with human affairs in various forms of peaceful employment and not in any phase of warlike activities.

Christianity, on the other hand, presents a few things which are difficult to comprehend, namely, the symbol of crucifixion. The crucified Christ is a terrible sight, and I cannot help associating it with the sadistic impulse of a physically affected brain.

Christians would say that crucifixion means crucifying the self or the flesh, since without subduing the self we cannot attain moral perfection.

This is where Buddhism differs from Christianity.

Buddhism declares that there is from the very beginning no self to crucify. To think that there is the self is the start of all errors and evils. Ignorance is at the root of all things that go wrong.

As there is no self, no crucifixion is needed, no sadism is to be practiced, no shocking sight is to be displayed by the roadside.

According to Buddhism, the world is the network of karmic interrelationships and there is no agent behind the net who holds it for his willful management. To have an insight into the truth of the actuality of things, the first requisite is to dispel the cloud of ignorance. To do this, one must discipline oneself in seeing clearly and penetratingly into the suchness of things.

Christianity tends to emphasize the corporeality of our existence. Hence its crucifixion, and hence also the symbolism of eating the flesh and drinking the blood. To non-Christians, the very thought of drinking the blood is distasteful.

Christians would say: This is the way to realize the idea of oneness with Christ. But non-Christians would answer: Could not the idea of oneness be realized in some other way, that is, more peacefully, more rationally, more humanly, more humanely, less militantly, and less violently?

When we look at the Nirvana picture, we have an entirely different impression. What a contrast between the crucifixion image of Christ and the picture of Buddha lying on a bed surrounded by his disciples and other beings, nonhuman as well as human! Is it not interesting and inspiring to see all kinds of animals coming together to mourn the death of Buddha?

That Christ died vertically on the cross whereas Buddha passed away horizontally—does this not symbolize the fundamental difference in more than one sense between Buddhism and Christianity?

Verticality means action, combativeness, exclusiveness, while horizontality means peace, tolerance, and broad-mindedness. Being active, Christianity has

something in it which stirs, agitates, and disturbs. Being combative and exclusive, Christianity tends to wield an autocratic and sometimes domineering power over others, in spite of its claim to democracy and universal brotherhood.

In these respects, Buddhism proves to be just the opposite of Christianity. The horizontality of the Nirvana-Buddha may sometimes suggest indolence, indifference, and inactivity, though Buddhism is really the religion of strenuousness and infinite patience. But there is no doubt that Buddhism is a religion of peace, serenity, equanimity, and equilibrium. It refuses to be combative and exclusive. On the contrary, it espouses broad-mindedness, universal tolerance, and aloofness from worldly discriminations.

To stand up means that one is ready for action, for fighting and overpowering. It also implies that someone is standing opposed to you, who may be ready to strike you down if you do not strike him down first. This is "the self" which Christianity wants to crucify. As this enemy always threatens you, you have to be combative. But when you clearly perceive that this deadly enemy who keeps you on the alert is nonexistent, when you understand that it is no more than a nightmare, a mere delusion to posit a self as something trying to overpower you, you then will be for the first time at peace with yourself and also with the world at large; you then can afford to lie down and identify yourself with all things.

After all is said there is one thing we all must remember so as to bring antagonistic thoughts together and see how they can be reconciled. I suggest this: When horizontality remains horizontal all the time, the result is death. When verticality keeps up its rigidity, it collapses. In truth, the horizontal is horizontal only when it is conceived as implying the tendency to rise, as a phase of becoming something else, as a line to move to tridimensionality. So with verticality. As long as it stays unmoved vertically, it ceases to be itself. It must become flexible, acquire resiliency; it must balance itself with movability.

(The cross [Greek][66] and the swastika are closely related, probably derived from the same source. The swastika, however, is dynamic, whereas the cross symbolizes static symmetry. The Latin cross is most likely the development of a sign of another nature.)

24

Love and Power

Suzuki lived through many years of war and into the atomic age, long enough for his views on human conflict to evolve and deepen. His prowar discourses, which began with his early works from the 1900s that positively deal with Buddhist views on war, lessened significantly, particularly after he married Beatrice Erskine Lane (1878–1939). This essay was originally a speech presented at the International Exhibition in Brussels in 1958, when the nuclear arms race spurred by the Cold War was developing. To his Western audience, he here maintains, with a brief mention of the French philosopher Simone Weil (1909–1943), that dualistic thoughts lead us to a destructive, arrogant concept of power which causes alienation, whereas love is all-embracing. He further urges that a network of universal fellowship is urgently needed as an antidote to the violence of the Cold War. Instead of diplomatic and political negotiations that failed to stop mass killing and destruction, he emphasizes the significance of loving-kindness, which illuminates the darkness of human ignorance.

The base text for this essay is the address "Love and Power," published in *The Awakening of Zen,* edited by Christmas Humphreys (Boulder and London: Prajna Press in association with the Buddhist Society, 1980), 66–70. It was originally delivered at the International Exhibition in Brussels, Belgium, on May 28, 1958, and was later published in the *Middle Way* 33, no. 3 (1958): 90–93. The note is by Humphreys.

. . .

LOVE AND POWER[1]

Never in the history of mankind has there been a more urgent need for spiritual leaders and for the enhancement of spiritual values than there is in our contemporary world. We have achieved many wonderful things in this and the past century toward the advancement of human welfare. But, strangely, we seem to have

forgotten that our welfare depends principally upon our spiritual wisdom and discipline. It is all due to our not fully recognizing this fact that we see the world at present being filled with the putrefying air of hatred and violence, fear and treachery. Indeed, we are trying to work all the harder for mutual destruction, not only individually but internationally and racially.

Of all the spiritual values we can conceive and wish to be brought out before us today, none is more commandingly needed than love.

It is love which creates life. Life cannot sustain itself without love. My firm conviction is that the present filthy, suffocating atmosphere of hatred and fear is generated through the suppression of the spirit of loving-kindness and universal brotherhood, and it goes without saying that this suffocation comes from the non-realization of the truth that the human community is the most complicated and far-reaching network of mutual dependence.

The moral teaching of individualism with all its significant corollaries is very fine indeed, but we must remember that the individual is nonexistent when he is isolated from other individuals and cut off from the group to which he belongs, whether the group be biological or political or cosmological. Mathematically stated, the number one can never be one, never be itself, unless it is related to other numbers, which are infinite. The existence of a single number by itself is unthinkable. Morally or spiritually, this means that the existence of each individual, whether or not he is conscious of the fact, owes something to an infinitely expanding and all-enwrapping net of loving relationship, which takes up not only every one of us but everything that exists. The world is a great family, and we, each one of us, are its members.

I do not know how much geography has to do with the molding of human thought, but the fact is that it was in the Far East that a system of thought developed in the seventh century which is known as the Kegon school of philosophy. The Kegon is based on the ideas of interfusion, or interpenetration, or interrelatedness, or mutual unobstructedness.

When this philosophy of the interrelatedness of things is rightly understood, love begins to be realized, because love is to recognize others and to take them into consideration in every way of life. To do to others what you would like them to do to you is the keynote of love, and this is what naturally grows out of the realization of mutual relatedness.

The idea of mutual relationship and consideration excludes the notion of power, for power is something brought from outside into a structure of inner relationship. The use of power is always apt to be arbitrary and despotic and alienating.

What troubles us these days is no other than a crookedly exaggerated assertion of the power concept by those who fail to see into its true nature and therefore are not capable of using it for the benefit of all.

Love is not a command given us by an outside agent, for this implies a sense of power. Excessive individualism is the hotbed in which power feeling is bred and

nourished, because it is egocentric, in the sense that it asserts itself arrogantly, and often violently, when it moves out of itself and tries to overrule others. Love, on the contrary, grows out of mutuality and interrelationship, and is far from egocentric and self-exalting. While power, superficially strong and irresistible, is in reality self-exhausting, love, through self-negation, is ever creative, for it is the root of existence. Love needs no external, all-powerful agent to exercise itself. Love is life and life is love.

Being an infinitely complicated network of interrelationship, life cannot be itself unless supported by love. Wishing to give life a form, love expresses itself in all modes of being. Form is necessarily individualistic, and the discriminating intellect is liable to regard form as final reality; the power concept grows out of it. When the intellect develops and pursues its own course, being intoxicated by the success it has achieved in the utilitarian fields of human activity, power runs amok and plays havoc all around.

Love is affirmation, a creative affirmation; it is never destructive and annihilating, because unlike power it is all-embracing and all-forgiving. Love enters into its object and becomes one with it, while power, being characteristically dualistic and discriminative, crushes any object standing against it, or otherwise it conquers it and turns it into a slavish dependent.

Power makes use of science and everything that belongs to it. As long as science remains analytical and cannot go beyond the study of infinitely varied forms of differentiation and their quantitative measurements it is never creative. What is creative in it is its spirit of inquiry, which is inspired by love and not by power. Where there is any cooperation between power and the sciences, it always ends in contriving various methods of disaster and destruction.

Love and creativity are two aspects of one reality, but creativity is often separated from love. When this illegitimate separation takes place, creativity comes to be associated with power. Power really belongs to a lower order than love and creativity. When power usurps creativity, it becomes a most dangerous agent of all kinds of mischief.

The notion of power as aforesaid grows inevitably out of a dualistic interpretation of reality. When dualism neglects to recognize the presence of an integrating principle behind it, its native penchant for destruction exhibits itself rampantly and wantonly.

One of the most conspicuous examples of this display of power is seen in the Western attitude toward Nature. Westerners talk about conquering Nature and never about befriending her. They climb a high mountain, and they declare the mountain is conquered. They succeed in shooting a certain type of projectile heavenward and then claim that they have conquered the air. Why do they not say that they are now better acquainted with Nature? Unfortunately, the hostility concept is penetrating every corner of the world, and people talk about "control," "conquest," "condition," and the like.

The notion of power excludes the feelings of personality, mutuality, gratitude, and all kinds of relationship. Whatever benefits we may derive from the advancement of the sciences, ever-improving technology, and industrialization in general, we are not allowed to participate in them universally, because power is liable to monopolize them instead of distributing them equally among our fellow beings.

Power is always arrogant, self-assertive, and exclusive, whereas love is self-humiliating and all-comprehensive. Power represents destruction, even self-destruction, quite contrary to love's creativeness. Love dies and lives again, while power kills and is killed.

It was Simone Weil, I understand, who defined power as a force which transforms a person into a thing.[2] I would like to define love as a force that transforms a thing into a person. Love may thus appear to be something radically opposed to power, and love and power may be regarded as mutually exclusive, so that where there is power there cannot be any shadow of love, and where love is, no power can ever intrude upon it.

This is true to a certain extent, but the real truth is that love is not opposed to power; love belongs to an order higher than power, and it is only power that imagines itself to be opposed to love. In truth, love is all-enveloping and all-forgiving; it is a universal solvent, an infinitely creative and resourceful agent. As power is always dualistic and therefore rigid, self-assertive, destructive, and annihilating, it turns against itself and destroys itself when it has nothing to conquer. This is in the nature of power, and is it not this that we are witnessing today, particularly in our international affairs?

What is blind is not love but power, for power utterly fails to see that its existence is dependent upon something else. It refuses to realize that it can be itself only by allying itself to something infinitely greater than itself. Not knowing this fact, power plunges itself straight into the pit of self-destruction. The cataract that blinds the eye must be removed in order that power may experience enlightenment. Without this experience everything becomes unreal to the myopically veiled eye of power.

When the eye fails to see reality as it is, that is, in its suchness, a cloud of fear and suspicion spreads over all things that come before it. Not being able to see reality in its suchness, the eye deceives itself; it becomes suspicious of anything that confronts it and desires to destroy it. Mutual suspicion is thus let loose, and when this takes place no amount of explanation will reduce the tension. Each side resorts to all kinds of sophistry and subterfuge, which in international politics go under the name of diplomacy. But so long as there is nowhere any mutual trust and love, and the spirit of reconciliation, no diplomacy will alleviate the intensity of the situation which it has created by its own machinery.

Those who are power intoxicated fail to see that power is blinding and keeps them within an ever-narrowing horizon. Power is thus associated with intellection,

and makes use of it in every possible way. Love, however, transcends power because, in its penetration into the core of reality, far beyond the finiteness of the intellect, it is infinity itself. Without love one cannot see the infinitely expanding network of relationships which is reality. Or, we may reverse this and say that without the infinite network of reality we can never experience love in its true light. Love trusts, is always affirmative and all-embracing. Love is life and therefore creative. Everything it touches is enlivened and energized for new growth. When you love an animal, it grows more intelligent; when you love a plant, you see into its every need. Love is never blind; it is the reservoir of infinite light.

Being blind and self-limiting, power cannot see reality in its suchness; and, therefore, what it sees is unreal. Power itself is unreal, and thus all that comes in contact with it turns into unreality. Power thrives only in a world of unrealities, and thus it becomes the symbol of insincerity and falsehood.

To conclude: Let us first realize the fact that we thrive only when we are cooperative by being alive to the truth of the interrelationship of all things in existence. Let us then die to the notion of power and conquest and be resurrected to the eternal creativity of love, which is all-embracing and all-forgiving. As love flows out of rightly seeing reality as it is, it is also love that makes us feel that each of us individually and all of us collectively are responsible for whatever things, good or evil, go on in our human community, and we must therefore strive to ameliorate or remove whatever conditions are inimical to the universal advancement of human welfare and wisdom.

25

Letter to Thomas Merton

Among Suzuki's tremendous output, his "Wisdom in Emptiness" dialogue (chapter 26 in this volume) with the American Trappist monk Thomas Merton (1915–1968) is one of the most widely known pieces. This letter shows that he had already read Merton's *The Ascent to Truth* (1951) and was willing to go through Merton's manuscript for *The Wisdom of the Desert,* which was published in 1960. The two eventually met in New York in June 1964. The letter also reveals Suzuki developing some of the themes that he later included in "Wisdom in Emptiness." The lectures in Mexico to which he refers here were hosted by the German psychoanalyst and philosopher Erich Fromm (1900–1980), yet another of the figures whom Suzuki influenced and through whom he reached a wider audience.

The base text for this letter is in SDZ 39:141–142.

. . .

Matsugaoka Bunko (Pine Hill Library)
1375 Yamanouchi, Kamakura, Japan
March 31, 1959

Reverend Father Merton,

Thank you for your letter of March 12, which interests me very much. Kindly send your MS [of *The Wisdom of the Desert*] and allow me to go over it. Passages quoted in your letter from the Desert Fathers remind me of similar stories told in annals of Zen. Some of them are poetic. When a monk saw the burglar shut the outside doors (called *amado* in Japanese) after his plundering business, he composed a seventeen-syllable poem:

Even the thief goes away
Closing the *amado:*
The cold evening!

When a thief broke into another monk's shelter the culprit neglected to close the *amado* as he left, and the moonlight happened to shine into the room. The monk-poet composed this:

[Even] the burglar failed
To steal the moonlight:
What a peaceful evening,
This![1]

The second may require correction, for my memory is short.

I will ask my London publisher to send you some of my books published by them.

I have one of your books, which I bought soon after the publication, 1951, in London. In the meantime I forg[ot] all about it. Since receipt of your letter I have [read] a few passages here and there and find it very inform[ative].

I am at present deeply involved in writing more books on Zen. Zen is misunderstood by American and European writers in various ways. To grasp Zen thoroughly a certain course of discipline is needed, along with the reading knowledge of Japanese and Chinese literature on the subject. While Zen abhors bookishness, the masters have not neglected writing book after book and talking [about] one thing after another. There is an enormous amount of Zen literature which has not been made accessible to foreign students. I do not think I can come to America in the very near future. For one thing I am an old man now.

My lectures in Mexico the year before last will be published this Fall, I understand, by Harper and Brothers, together with Dr. Fromm's.[2] I am trying to write my understanding of Christianity. Some of the ideas I have are:

We have never been driven out of Eden: We are even now right in it;

We still retain innocence;

We are innocent just because of our sinfulness: Paradise and original sin are not contradictory;

God wanted to know himself, hence the creation; When we know ourselves we know God;

etc. etc.

With all good wishes,
Very sincerely,
Daisetz T. Suzuki

26

Wisdom in Emptiness

Interreligious dialogue is one of the most persistent themes of Suzuki's entire career—indeed, even when his writings focus on Buddhism, he often discusses non-Buddhist religions for comparative purposes. Of the long list of his exchanges with non-Buddhist interlocutors, the one that has become most famous was conducted with Thomas Merton, a convert to Catholicism who, due to his worldwide fame as an author, lived as a somewhat unconventional Trappist monk at the Abbey of Our Lady of Gethsemani in Kentucky.

In 1959, Merton sent his manuscript of *The Wisdom of the Desert* (published in New York by New Directions in 1960) to Suzuki, with a hope of discussing the early Christian monastic experiences of the Desert Fathers and the mystical strains of various world religions, which prompted a return letter from Suzuki (chapter 25 in this volume) and this dialogue. Although Merton was hardly the first Christian to engage in meaningful Catholic-Buddhist discussion, it is worth noting that the Second Vatican Council (1962–1965), which legitimated Catholic dialogue with non-Catholics, was still a few years away when he reached out to Suzuki.

This dialogue revolves around crucially different thoughts about emptiness, wisdom, ignorance, and innocence. While Merton finds "a remarkable resemblance" between the two religions from a Catholic point of view, Suzuki argues that Buddhist concepts have their own features that should not be confused with Christian interpretations, particularly emptiness. Another important theme is the question of "the distinction between the Godhead and God as Creator," which Suzuki poses to Merton. As this involves the crucial theological problem of the Trinity, Merton avoids mentioning it clearly at first, and Suzuki's question may be based on an unreasonable interpretation from a Buddhist point of view.

The base text for this exchange is "Wisdom in Emptiness: A Dialogue between Daisetz T. Suzuki and Thomas Merton," *New Directions* 17 (1961): 65–101; reprinted as "Wisdom in Emptiness: A Dialogue by Daisetz T. Suzuki and Thomas Merton," in Merton, *Zen and the Birds of Appetite* (New York: New Directions, 1968), 99–138. The prefatory note is by Merton.

. . .

PREFATORY NOTE

In the spring of 1959, after the completion of some translations from the *Verba Seniorum,* which has been published by New Directions under the title of *The Wisdom of the Desert,* it was decided to send the text of the translation to Daisetz Suzuki, one of the most prominent Oriental scholars and contemplatives of our day. It was felt that the *Verba,* in their austere simplicity, bore a remarkable resemblance to some of the stories told of the Japanese Zen Masters, and that Dr. Suzuki would probably be interested in them for that reason. He received with pleasure the suggestion to engage in a dialogue about the "wisdom" of the Desert Fathers and of the Zen Masters.

It was felt that an exchange of views would contribute something to the mutual understanding of East and West, and that it might be quite enlightening to confront the Egyptian monks of the fourth and fifth centuries with Chinese and Japanese monks of a slightly later date. (Zen was beginning in China about the end of the great age of the Desert Fathers in Egypt.) Zen Buddhism is the object of considerable interest in the West today, largely because of its paradoxical and highly existential simplicity, which stands as a kind of challenge to the complicated and verbalistic ideologies which have become substitutes for religion, philosophy, and spirituality in the Western world.

There are countless Zen stories that almost exactly reproduce the *Verba Seniorum*—incidents which are obviously likely to occur wherever men seek and realize the same kind of poverty, solitude, and emptiness. For instance, there is always the problem of the robber—and the solution of the humble monk who not only permits the robber to take everything but even runs after him with the object he has overlooked.

As Dr. Suzuki makes clear in his analysis of "Innocence," this is really something beyond the level of problem-and-solution. When the monk acts in the primitive emptiness and innocence which the Zen man calls "suchness" and the Christian calls "purity of heart" or "perfect charity," then the problem does not even arise. As St. Paul says, "Against such there is no law." He might as well have said "*For* such there is no law." It works both ways—the law has for them neither advantages nor disadvantages. They neither appeal to it in their own defense nor suffer from its effects. They are "beyond the law."

But this idea is often misunderstood and even more often misapplied. Wherever one comes face to face with a simple and mystical spirituality, the same difficulties always afflict the ordinary student who sees it from the outside. The same questions clamor for an answer; the same accusations demand to be refuted. There

are always those who mistake the "liberty of the sons of God"[1] for the license of those who are slaves of illusion and of self-will.

In the East and West alike, contemplatives are always being reproached for idleness, escapism, quietism, misanthropy, and a hundred other sins. And more often than not they are accused of despising ordinary ways of ethical and ascetic discipline and of throwing morality and politics completely out of the window. This reproach of antinomianism is frequently leveled against the Zen man, who has a way of being extremely paradoxical, and even shocking, like the "fool for Christ" once so common in Russian Christendom.

As a matter of fact, Zen is at present most fashionable in America among those who are least concerned with moral discipline. Zen has, indeed, become for us a symbol of moral revolt. It is true, the Zen man's contempt for conventional and formalistic social custom is a healthy phenomenon, but it is healthy only because it presupposes a spiritual liberty based on freedom from passion, egotism, and self-delusion. A pseudo-Zen attitude which seeks to justify a complete moral collapse with a few rationalizations based on the Zen Masters is only another form of bourgeois self-deception. It is not an expression of healthy revolt, but only another aspect of the same lifeless and inert conventionalism against which it appears to be protesting.

If Dr. Suzuki has taken up the ethical aspect of Zen, it is not because of anything in the Desert Fathers but rather because another, anonymous, interlocutor found his way into the dialogue. In the summer of 1959 Dr. Suzuki attended the East-West conference of philosophers in Hawaii and had to meet with this ethical objection to Zen. He has made his answer the starting point of his essay on the Desert Fathers. In doing so, he has not strayed from the subject, but entered directly into its very heart. And thus he has been able to make some very astute observations on the spirituality of the desert, with its hazards and limitations.

The theme Dr. Suzuki has here stressed is one that is not altogether unfamiliar in the West today. It is the question of "science and wisdom," which has been frequently discussed by Thomists like [Jacques] Maritain and [Étienne] Gilson, though in more technical and scholastic contexts. This is an ancient and traditional theme in Patristic theology, and one which played a central part in the spirituality of St. Augustine and all his followers, as well as in the writings of the Greek Fathers. It was, as a matter of fact, very important to the Alexandrian writers who provided the intellectual basis for the spirituality of the desert.

But what is most fascinating about this particular essay is that the Zen concepts of "emptiness," "discrimination," etc., are evaluated in terms of the biblical story of the Fall of Adam. Dr. Suzuki comes out with an equation of "Knowledge" with "ignorance" and true wisdom with Innocence, emptiness, or "Suchness." This is precisely the same type of approach as was taken by the early Christian Fathers.

There are of course significant differences, but the similarities are much greater than the differences. And it is in order to point this out that I have added my own essay on the "Recovery of Paradise"—meaning the recovery of that "purity" or "emptiness" which for the early Fathers was union with the divine light, not considered as an "object" or "thing" but as the "divine poverty" which enriches and transforms us in its own Innocence. The Recovery of Paradise is the discovery of the "Kingdom of God within us,"[2] to use the Gospel expression in the sense in which it has always been applied by the Christian mystics. It is the recovery of man's lost likeness to God in pure, undivided simplicity.

It is hoped that this will bring out still more the extraordinary significance of Dr. Suzuki's study, which is, without doubt, one of the most cogent of his recent essays, at least for the Christian reader. It is surely striking that this Oriental writer, in undertaking to discuss the Fathers of the Desert, should take as his main theme the contrast between the "Innocence" of Adam in Paradise (with its attendant "wisdom"—*sapientia*—prajñā) and the "Knowledge" of good-and-evil, the *scientia,* which resulted from the Fall and, in a sense, constituted it. It is certainly a matter of very great significance that Dr. Suzuki should choose, as the best and most obvious common ground for a dialogue between East and West, not the exterior surface of the Desert spirituality (with its ascetic practices and its meditative solitude) but the most primitive and most archetypal fact of all Judaeo-Christian spirituality: the narrative of the Creation and Fall of man in the Book of Genesis.

Knowledge and Innocence

by D. T. Suzuki

1

When I speak about Zen to the Western audience, mostly brought up in the Christian tradition, the first question generally asked is: "What is the Zen concept of morality? If Zen claims to be above all moral values, what does it teach us ordinary mortals?"

If I understand Christianity correctly, it derives the moral authority from God, who is the giver of the Decalogue, and we are told that if we violate it in any way we shall be punished and thrown into everlasting fire. It is for this reason that atheists are regarded as dangerous people, for they have no God and are no respecters of moral codes. The Zen man too, having no God that corresponds to the analogical Christian God, but who talks of going beyond the dualism of good and evil, of right and wrong, of life and death, of truth and falsehood, will most likely be a subject of suspicion. The idea of social values deeply ingrained in Western minds

is intimately connected with religion, so that they are led to think religion and ethics are one and the same, and that religion can ill afford to relegate ethics to a position of secondary importance. But Zen seems to do this, hence the following question:[3] "Dr. Suzuki writes: 'All the moral values and social practice come out of this life of suchness which is Emptiness.' If this is so, then 'good' and 'evil' are secondary differentiations. What differentiates them, and how do I know what is 'good' other than 'evil'? In other words, can I—and if so, how can I—derive an ethics from the ontology of Zen Buddhism?"

We are all social beings, and utmost is our concern with social life. The Zen man too cannot live outside society. He cannot ignore the ethical values. Only, he wants to have the heart thoroughly cleansed of all impurities issuing from "Knowledge," which we acquired by eating the fruit of the forbidden tree. When we return to the state of "Innocence,"[4] anything we do is good. St. Augustine says, "Love God and do as you will." The Buddhist idea of *anābhoga-caryā*[5] corresponds to Innocence. When Knowledge is awakened in the Garden of Eden, where Innocence prevails, the differentiation of good and evil takes place. In the same way, out of the Emptiness of the Mind a thought mysteriously rises and we have the world of multiplicities.[6]

The Judaeo-Christian idea of Innocence is the moral interpretation of the Buddhist doctrine of Emptiness, which is metaphysical, whereas the Judaeo-Christian idea of Knowledge epistemologically corresponds to the Buddhist notion of ignorance, though superficially ignorance is the opposite of Knowledge. Buddhist philosophy considers discrimination of any kind—moral or metaphysical—the product of Ignorance, which obscures the original light of suchness, which is Emptiness. But this does not mean that the whole world is to be done away with because of its being the outcome of Ignorance. It is the same with Knowledge, for Knowledge is the outcome of our having lost Innocence by eating the forbidden fruit. But no Christians or Jews, as far as I am aware, have ever attempted to get rid of Knowledge in order to regain Paradise, whereby they might enjoy the bliss of Innocence to its full extent, as they originally did.

What we are to realize, then, is the meaning of "Knowledge" and "Innocence," that is to say, to have a thoroughly penetrating insight into the relationship between the two opposing concepts—Innocence and Original Light on the one side, and Knowledge and Ignorance on the other. In one sense they seem to be irreducibly contradictory, but in another sense they are complementary. As far as our human way of thinking is concerned, we cannot have them both at the same time, but our actual life consists in the one supporting the other, or better, that they are inseparably cooperating.

The so-called opposition between Innocence and Knowledge or between Ignorance and the Original Light is not the kind of opposition we see between black

and white, good and evil, right and wrong, to be and not to be, or to have and not to have. The opposition is, as it were, between the container and the contained, between the background and the stage, between the field and the players moving on it. The good and the evil play their opposing parts on the field, which remains neutral and indifferent and "open" or "empty." It is like rain that falls on the just and on the unjust. It is like the sun rising on the good and on the evil, on your foes and on your friends. In a way, the sun is innocent and perfect, as is the rain. But man who has lost Innocence and acquired Knowledge differentiates just from unjust, good from evil, right from wrong, foes from friends. He is, therefore, no longer innocent and perfect, but highly "morally" conscious. To be "moral" apparently means the loss of Innocence, and the acquirement of Knowledge, religiously speaking, is not always conducive to our inner happiness or divine blessings. The outcome of "moral" responsibility may sometimes lead to the violation of civil laws. The outcome of the "great hermit"'s inner goodness in releasing the robbers from jail (see *Wisdom of the Desert* #37)[7] may be far from being desirable. Innocence and Knowledge must be kept well balanced. To do this, Knowledge must be disciplined and at the same time the value of Innocence must be appraised in its proper relation to Knowledge.

In the *Dhammapada* (verse 183) we have:

> Not to do anything that is evil,
> To do all that is good,
> To thoroughly purify the heart:
> This is the teaching of Buddhas.

The first two lines refer to Knowledge, whereas the third is the state of Innocence. "To purify" means "to purge," "to empty" all that pollutes the mind. The pollution comes from the egocentric consciousness which is Ignorance or Knowledge, which distinguishes good from evil, ego from non-ego. Metaphysically speaking, it is the mind that realizes the truth of Emptiness, and when this is done it knows that there is no self, no ego, no atman that will pollute the mind, which is a state of zero. It is out of this zero that all good is performed and all evil is avoided. The zero I speak of is not a mathematical symbol. It is the infinite storehouse or womb *(garbha)* of all possible good or values.

zero = infinity, and infinity = zero.

The double equation is to be understood not only statically but dynamically. It takes place between being and becoming. For they are not contradicting ideas. Emptiness is not sheer emptiness or passivity or Innocence. It is and at the same time it is not. It is being; it is becoming. It is Knowledge and Innocence. The Knowledge to do good and not to do evil is not enough; it must come out of Innocence, where Innocence is Knowledge and Knowledge is Innocence.

The "great hermit" is guilty of not realizing Emptiness, that is, Innocence, and Abbot Poemen commits an error in applying Innocence minus Knowledge to the affairs of the world. The robbers are to be consigned to prison, for the community will suffer [otherwise]; as long as they are outlaws they must be deprived of their liberty—this is the way of the world, in which we carry on our business of earning bread by hard, honest labor. Our business is possible only by [our] living in the world of Knowledge, because where Innocence prevails there is no need for our laboring: "All that is needed for our existence is given freely by God." As long as we live a communal life, all kinds of law are to be observed. We are sinners; that is, we are knowers not only individually but collectively, communally, socially. The robbers are to be confined in prison. As spiritual beings we are to strive after Innocence, Emptiness, enlightenment, and a prayerful life. The "great hermit" must lead a life of penance and prayer but not interfere with the laws of the land that regulate our secular life. Where secular life goes on, Knowledge predominates, and hard and honest labor is an absolute necessity, and, further, each individual is entitled to the fruit of his work. The "great hermit" has no right to release the robbers, thereby threatening the peace of law-abiding fellow beings. When Knowledge is not properly exercised, strange, irrational phenomena will take place. The hermit is no doubt a good social member, and he means no harm to any of his fellow beings; the robbers are those bent on disturbing the peace of the community to which they belong. They must be kept away from the community. The hermit deserves to be imprisoned for having violated the law by freeing the antisocial members. The good man is punished, while the bad men roam about free and unhampered, annoying peace-loving citizens. This, I am sure, is far from the hermit's aspirations.

2

The metaphysical concept of Emptiness is convertible in economic terms into poverty, being poor, having nothing: "Blessed are those who are poor in spirit."[8] Eckhart defines, "He is a poor man who wants nothing, knows nothing, and has nothing" (Blakney, p. 227).[9] This is possible when a man is empty of "self and all things," when the mind is thoroughly purified of Knowledge or Ignorance, which we have after the loss of Innocence. In other words, to gain Innocence again is to be poor. What strikes one as somewhat strange is Eckhart representing a poor man as knowing nothing. This is a very significant statement. The beginning of Knowledge is when the mind is filled with all kinds of defiled thought, among which the worst is "self." For all evils and defilements start from our attachment to it. As Buddhists would say, the realization of Emptiness is no more, no less than seeing into the nonexistence of a thingish ego substance. This is the greatest stumbling block in our spiritual discipline, which, in actuality, consists not in getting rid of the self but

in realizing the fact that there is no such existence from the first. The realization means being "poor" in spirit. "Being poor" does not mean "becoming poor"; "being poor" means to be from the very beginning not in possession of anything and not giving away what one has. Nothing to gain, nothing to lose; nothing to give, nothing to take; to be just so, and yet to be rich in inexhaustible possibilities—this is to be "poor" in its most proper and characteristic sense of the word, this is what all religious experiences tell us. To be absolutely nothing is to be everything. When one is in possession of something, that something will keep all other somethings from coming in.

In this respect, Eckhart had a wonderful insight into the nature of what he calls *die eigentlichste Armut* (Quint, p. 309). We are generally apt to imagine that when the mind or heart is emptied of "self and all things" a room is left ready for God to enter and occupy it. This is a great error. The very thought, even the slightest, of making room for something is a hindrance as monstrous as the mountain. A monk came to Unmon,[10] the great Zen Master (who died in 949), and said, "When a man has not one thought occupying his consciousness, what fault has he?" Unmon roared, "Mount Sumeru!"[11] Another Zen Master, Kyōgen Chikan,[12] has his song of poverty:

> Last year's poverty was not yet perfect;
> This year's poverty is absolute.
> In last year's poverty there was room for the head of a gimlet;
> This year's poverty has let the gimlet itself disappear.[13]

Eckhart's statement corresponding to Kyōgen's runs in this wise, where he is typically Christian:

> If it is the case that a man is emptied of things, creatures, himself and God, and if still God could find a place in him to act, then we say: as long as that (place) exists, this man is not poor with the most intimate poverty *(eigentlichste Armut).* For God does not intend that man shall have a place reserved for him to work in, since the true poverty of spirit requires that man shall be emptied of God and all his works, so that if God wants to act in the soul, he himself must be the place in which he acts—and that he would like to do. For if God once found a person as poor as this, he would take the responsibility of his own action and would himself be the scene of action, for God is one who acts within himself. It is here, in this poverty, that man regains the eternal being that once he was, now is, and evermore shall be.

As I interpret Eckhart, God is at once the place where He works and the work itself. The place is zero or "Emptiness as Being," whereas the work which is carried on in the zero place is infinity or "Emptiness as Becoming." When the double equation zero = infinity and infinity = zero is realized, we have the *eigentlichste Armut,* or the essence of poverty. Being is becoming and becoming is being. When the one is separated from the other, we have a poverty crooked and limping. Perfect poverty is recovered only when perfect emptiness is perfect fullness.

When a monk[14] has anything to loan and when he feels anxious to have it returned, he is not yet poor, he is not yet perfectly empty. Some years ago when I was reading stories of pious Buddhists I remember having come across one of a farmer. One evening he heard some noise in the garden. He noticed a young man of the village atop a tree stealing his fruit. Quietly, he went to the shed where he kept his ladder and took it under the tree so that the intruder might safely make his descent. He went back to his bed unnoticed. The farmer's heart, emptied of self and possession, could not think of anything else but the danger that might befall the young village delinquent.[15]

3

There is a set of what may be called fundamental moral virtues of perfection in Mahayana Buddhism, known as the Six Paramitas. Followers of the Mahayana are expected to exert themselves to practice these virtues in their daily life. They are: (1) *dāna,* "giving"; (2) *śīla,* "observing the precepts"; (3) *vīrya,* "spirit of manhood"; (4) *kṣānti,* "humility" or "patience"; (5) dhyāna, "meditation"; and (6) prajñā, "transcendental wisdom," which is an intuition of the highest order.

I am not going to explain each item of the six virtues here. All that I can try is to call the attention of our readers to the order in which they are set. First comes *dāna,* to give, and the last is prajñā, which is a kind of spiritual insight into the truth of Emptiness. The Buddhist life starts with "giving" and ends in prajñā. But, in reality, the ending is the beginning and the beginning is the ending; the paramita moves in a circle with no beginning and no ending. The giving is possible only when there is Emptiness, and Emptiness is attainable only when the giving is unconditionally carried out, which is *die eigentlichste Armut* of Eckhart.

As prajñā has been frequently the subject of discussion, I shall limit myself to the exposition of *dāna,* giving. It does not just mean giving in charity or otherwise something material in one's possession, as is usually understood when we talk of "giving." It means anything going out of oneself, disseminating Knowledge, helping people in difficulties of all kinds, creating arts, promoting industry or social welfare, sacrificing one's life for a worthy cause, and so on. But this, however noble, Buddhist philosophers would say, is not enough as long as a man harbors the idea of giving in one sense or another. The genuine giving consists in not cherishing any thought of anything going out of one's hands and being received by anybody else; that is to say, in the giving there must not be any thought of a giver or a receiver, and of an object going through this transaction. When the giving goes on thus in Emptiness, it is the deed of *dāna,* the first paramita, directly flowing out of prajñā, the final paramita. According to Eckhart's definition, as was quoted above, it is poverty in its genuine sense. In another place he is more concrete by referring to examples: "St. Peter said, 'We have left all things.' St. James said, 'We have

given up all things.' St. John said, 'We have nothing left.' Whereupon Brother Eckhart asks, When do we leave all things? When we leave everything conceivable, everything expressible, everything audible, everything visible, then and then only we give up all things. When in this sense we give up all, we grow aflood with light, passing bright with God" (Evans, p. 423).

Kyōgen the Zen Master says: "This year's poverty has let the gimlet itself disappear." This is symbolical. In point of fact it means that one is dead to oneself, corresponding to:

Visankhāragatam cittam,
Gone to dissolution is the mind,
Tanhānam khayam ajjhagā.[16]
The cravings have come to an end.

This is part of the verse ascribed to Buddha when he attained the supreme enlightenment, and it is known as the "Hymn of Victory." The gimlet is "dissolved," the body is "dissolved," the mind is "dissolved," all is "dissolved"—is this not Emptiness? In other words, it is the perfect state of poverty. Eckhart quotes St. Gregory, "No one gets so much of God as the man who is thoroughly dead." I do not know exactly in what sense St. Gregory uses the word "dead." But the word is most significant if it is understood in reference to Bunan Zenji's[17] poem:

While alive, be dead,
Thoroughly dead—
All is good then,
Whatever you may do.[18]

Emptiness, poverty, death, or dissolution—they are all realized when one goes through the experiences of "breaking-through" (*Durchbrechen,* Evans, p. 221), which is nothing else but "enlightenment" *(saṃbodhi).* Let me quote a little more from Eckhart: "In my breaking-through, . . . I transcend all creatures and am neither God nor creature: I am that I was and I shall remain now and forever. Then I receive an impulse *(Aufschwung)* which carries me above all angels. In this impulse I conceive such passing riches that I am not content with God as being God, as being all his godly works, for in this breaking-through I find that God and I are both the same . . ." (Evans, p. 221).

I do not know how my Christian readers would take these statements, but from the Buddhist point of view one reservation is needed, which is: however transcendental and above all forms of conditionality this experience itself of "breaking-through" may be, we are liable to formulate a distorted interpretation of the experience. The Zen Master therefore will tell us to transcend or "to cast away" the experience itself. To be absolutely naked, to go even beyond the receiving of "an impulse" of whatever nature, to be perfectly free from every possible remnant of the

trappings we have put on ourselves ever since the acquisition of Knowledge—this is the goal of the Zen training. Then and only then do we find ourselves again to be the ordinary Toms, Dicks, and Harrys we had been all along. It was Jōshū, one of the greatest masters of the Tang [618–907], who confessed something like this: "I get up early in the morning and look at myself—how poorly dressed I am! My upper robe is nearly reduced to tatters, my surplice somewhat holding its shape. My head is covered with dirt and ashes. When I first started the study of Zen, I dreamed of becoming a fine, imposing clergyman. But I never imagined that I should be living in this tottering shanty and eating scanty meals. After all, I am a poor beggar-monk."

A monk came to this man and asked, "When a man comes to you free of all possible possession, how would this do?" Jōshū answered, "Throw it away!"

Still another came and asked, "Who is Buddha?" Jōshū retorted instantly, "Who are you?"

An old woman visited Jōshū, saying, "I am a woman, who according to Buddhism lives under five obstructions;[19] how can I surpass them?" Jōshū advised her: "Pray that all beings may be born in Paradise, but as to myself, let me forever remain in this ocean of tribulations."

We may enumerate a number of virtues to be pursued by monks, Buddhist or Christian, such as poverty, tribulation, discretion, obedience, humility, not-judging-others, meditation, silence, simplicity, and some other qualities, but the most fundamental one is in my opinion poverty. Poverty corresponds ontologically to Emptiness and psychologically to selflessness or Innocence. The life we used to enjoy in the Garden of Eden symbolizes Innocence. How to regain (or perhaps better, how to recognize that we already possess) this primitive-mindedness in the midst of industrialization and the universal propagandism of "an easy life" is the grave question given to us modern men for successful solution. How to actualize the transcendental wisdom of prajñā in a world where the growth of Knowledge is everywhere encouraged in a thousand and one ways? A solution is imperatively demanded of us in a most poignant manner. The day of the Desert Fathers is forever gone, and we are waiting for a new sun to rise above the horizon of egotism and sordidness in every sense.

The Recovery of Paradise

by Thomas Merton

1

One of Dostoyevsky's "saints," the Staretz Zosima, who speaks as a typical witness to the tradition of the Greek and Russian Church, makes an astonishing declaration.

He says: "We do not understand that life is paradise, for it suffices only to wish to understand it, and at once paradise will appear in front of us in its beauty." Taken in the context of the *Brothers Karamazov,* against the background of violence, blasphemy, and murder which fill the book, this is indeed an astonishing statement. Was Zosima perfectly serious or was he simply a deluded idiot, dreaming the frantic dreams inspired by the "opium of the people"?

Whatever the modern reader may think of this claim, it was certainly something basic to primitive Christianity. Modern studies of the Fathers have revealed beyond question that one of the main motives that impelled men to embrace the "angelic life" *(bios angelikos)* of solitude and poverty in the desert was precisely the hope that by so doing they might return to paradise.

Now this concept must be properly and accurately understood. Paradise is not "heaven." Paradise is a state, or indeed a place, on earth. Paradise belongs more properly to the present than to the future life. In some sense it belongs to both. It is the state in which man was originally created to live on earth. It is also conceived as a kind of antechamber to heaven after death—as for instance at the end of Dante's *Purgatorio.* Christ, dying on the cross, said to the good thief at His side: "This day thou shalt be with me *in Paradise,*" and it was clear that this did not mean, and could not have meant, heaven.

We must not imagine Paradise as a place of ease and sensual pleasure. It is a state of peace and rest, by all means. But what the Desert Fathers sought when they believed they could find "paradise" in the desert was the lost Innocence, the emptiness and purity of heart which had belonged to Adam and Eve in Eden. Evidently they could not have expected to find beautiful trees and gardens in the waterless desert, burned by the sun. Obviously they did not expect to find a place, among the fiery rocks and caves, where they could recline at ease in shady groves, by cool running water. What they sought was paradise within themselves, or rather above and beyond themselves. They sought paradise in the recovery of that "unity" which had been shattered by the "knowledge of good and evil."

In the beginning, Adam was "one man." The Fall had divided him into "a multitude." Christ had restored man to unity in Himself. The Mystical Christ was the "New Adam," and in Him all men could return to unity, to innocence, to purity, and become "one man." *Omnes in Christo unum.* This meant, of course, living not by one's own will, one's own ego, one's own limited and selfish spirit, but being "one spirit" with Christ. "Those who are united to the Lord," says St. Paul, "are *one spirit.*"[20] Union with Christ means unity in Christ, so that each one who is in Christ can say, with Paul: "It is now not I that live but Christ that lives in me."[21] It is the same Christ who lives in all. The individual has "died" with Christ to his "old man," his exterior, egotistical self, and "risen" in Christ to the new man, a selfless and divine being, who is the one Christ, the same who is "all in all."

The great difference between Christianity and Buddhism arises at this juncture. From the metaphysical point of view, Buddhism seems to take "emptiness" as a complete negation of all personality, whereas Christianity finds in purity of heart and "unity of spirit" a supreme and transcendent fulfillment of personality. This is an extremely complex and difficult question, which I am not prepared to discuss. But it seems to me that most discussions on the point, up to now, have been completely equivocal. Very often, on the Christian side, we identify "personality" with the illusory and exterior ego self, which is certainly not the true Christian "person." On the Buddhist side there seems to be no positive idea of personality at all: it is a value which seems to be completely missing from Buddhist thought. Yet it is certainly not absent from Buddhist practice, as is evident from Dr. Suzuki's remark that at the end of Zen training, when one has become "absolutely naked," one finds himself to be the ordinary "Tom, Dick, or Harry" that he has been all along. This seems to me, in practice, to correspond to the idea that a Christian can lose his "old man" and find his true self "in Christ." The main difference is that the language and practice of Zen are much more radical, austere, and ruthless, and that where the Zen man says "emptiness" he leaves no room for any image or concept to confuse the real issue. The Christian treatment of the subject makes free use of richly metaphorical expressions and of concrete imagery, but we must take care to penetrate beyond the exterior surface and reach the inner depths. In any case, the "death of the old man" is not the destruction of personality but the dissipation of an illusion, and the discovery of the new man is the realization of what was there all along, at least as a radical possibility, by reason of the fact that man is the image of God.

These Christian themes of "life in Christ" and "unity in Christ" are familiar enough, but one feels that today they are not understood in all their spiritual depth. Their mystical implications are seldom explored. We dwell rather, with much greater interest, on their social, economic, and ethical implications. I wonder if what Dr. Suzuki has said about "emptiness" ought not to help us to go deeper than we usually do into this doctrine of our mystical unity and purity in Christ. Anyone who has read St. John of the Cross and his doctrine of "night" will be inclined to ask the same question. If we are to die to ourselves and live "in Christ," does that not mean that we must somehow find ourselves "dead" and "empty" with regard to our old self? If we are to be moved in all things by the grace of Christ, should we not in some sense realize this as action out-of-emptiness, springing from the mystery of the pure freedom which is "divine love," rather than as something produced in and with our egotistical, exterior self, springing from our desires and referred to our own spiritual interest?

St. John of the Cross compares man to a window through which the light of God is shining. If the windowpane is clean of every stain, it is completely transparent, [and] we do not see it at all: it is "empty," and nothing is seen but the light. But

if a man bears in himself the stains of spiritual egotism and preoccupation with his illusory and exterior self, even in "good things," then the windowpane itself is clearly seen, by reason of the stains that are on it. Hence if a man can be rid of the stains and dust produced within him by his fixation upon what is good and bad in reference to himself, he will be transformed in God and will be "one with God." In the terms of St. John of the Cross:

> In thus allowing God to work in it, the soul (having rid itself of every mist and stain of creatures, which consists in having its will perfectly united with that of God, for to love is to labor to detach and strip itself for God's sake of all that is not God) is at once illumined and transformed in God, and God communicates to it His supernatural being in such wise that the soul appears to be God Himself, and has all that God Himself has. . . . All the things of God and the soul are one in participant transformation; and the soul seems to be God rather than the soul, and is indeed God by participation.[22]

This, as we shall see, is what the Fathers called "purity of heart," and it corresponds to a recovery of the innocence of Adam in Paradise. The many stories of the Desert Fathers in which they are shown to have exercised an extraordinary control over wild animals were originally understood as a manifestation of this recovery of paradisiacal innocence. As one of the early writers, Paul the Hermit, declared: "If anyone acquires purity, everything will submit to him as it did to Adam in paradise before the fall."[23]

If we admit Staretz Zosima's statement that paradise is something attainable because, after all, it is present within us and we have only to discover it there, we may still pause to question one part of his statement: one has "*only to wish to understand it,* and at once paradise will appear before us in all its beauty." That seems to be a little too easy. Much more is required than a simple velleity. Anyone can make a wish. But the kind of "wishing" that Zosima refers to here is something far beyond daydreaming and wishful thinking. It means, of course, a complete upheaval and transformation of one's whole life. One has to "wish" for this one realization alone and give up wishing for anything else. One has to forget the quest of every other "good." One has to devote himself with his whole heart and soul to the recovery of his "innocence." And yet, as Dr. Suzuki has so well pointed out, and as the Christian doctrine of grace teaches us in other terms, this cannot be the work of our own "self." It is useless for the "self" to try to "purify itself," or for the "self" to "make a place in itself" for God. The innocence and purity of heart which belong to paradise are a complete emptiness of self in which all is the work of God, the free and unpredictable expression of His love, the work of grace. In the purity of original Innocence, all is done in us but without us, *in nobis et sine nobis.* But before we reach that level, we must also learn to work on the other level, of "knowledge"—*scientia*—where grace works in us but "not without us," *in nobis sed non sine nobis.*

Dr. Suzuki has, in his own terms, very aptly pointed out that it would be a serious error to think that one could hoist himself back by his own bootstraps into the state of innocence and go on blissfully with no further concern about the present life. Innocence does not cast out or destroy knowledge. The two must go together. That, indeed, was where many apparently spiritual men have failed. Some of them were so innocent that they had lost all contact with the everyday reality of life in a struggling and complex world of men. But theirs was not true innocence. It was fictitious, a perversion and frustration of the real spiritual life. It was the emptiness of the quietist, an emptiness that was merely blank and silly: an absence of knowledge without the presence of wisdom. It was the narcissistic ignorance of the baby, not the emptiness of the saint who is moved, without reflection or self-consciousness, by the grace of God.

At this point, however, I would like to question Dr. Suzuki's interpretation of the story of the "great hermit" who had the robbers arrested. I am tempted to wonder if there is not, in this reaction of his, a touch of what might be called "overcompensation." There is, in fact, quite a lot of Zen in this story of the robbers and of the "great hermit." At any rate, it is the kind of story a Western reader might be tempted to spot right away as having affinities with the spirit of Zen. And perhaps Dr. Suzuki is too much on his guard against such an interpretation, which would, of course, tend toward the old accusation of antinomianism. Certainly the "great hermit" does not seem to have much respect for laws, jails, and police.

But if we look at the story a little closer we find that the point is quite a different matter. No one is saying that robbers ought not to go to jail. What is pointed out is that hermits have no business sending them there. The robber should, certainly, respect property rights; but the hermit, consecrated to a life of poverty and "emptiness," has forfeited his right to be concerned with possessions, with property, or with material security. On the contrary, if he is what he ought to be, he will do what Dr. Suzuki's farmer did, and help the robbers with a ladder. But no, these monks are spiritually sick. Far from being empty of themselves, they are full of themselves; they rise up in anger when their selfish interests are touched or even menaced. They revenge wrongs that are done to them, because they are all bound up with a "self" that can be wronged and feel outraged. In the words of the "Path of Virtue" *(Dhammapada):*

> He verily is not an anchorite who oppresses others;
> He is not an ascetic who causes grief to another.[24]

This is almost identical with one of the sayings of Abbot Pastor: "He who is quarrelsome is no monk; he who returns evil for evil is no monk; he who gets angry is no monk."[25]

So the outraged hermits are in reality much more to blame than the robbers, because precisely it is people like these who cause poor men to become robbers. It

is those who acquire inordinate possessions for themselves and defend them against others who make it necessary for the others to steal in order to make a living. That at least is the idea of Abbot Poemen, and in telling the "great hermit" to let the robbers out of jail he was being neither antisocial nor sentimental; he was just giving his monks a lesson in poverty. They did not wish to know the paradise that was within them through detachment and purity of heart: but rather they wanted to keep themselves in darkness and defilement by their love of their own possessions and their own comfort. They wanted not the "wisdom" that "tastes" the presence of God in freedom and emptiness, but the "knowledge" of "mine" and "thine" and of violated rights "vindicated" by recourse to the police and to torture.

2

The fathers of the Church have interpreted man's creation in the "image of God" as a proof that he is capable of paradisiacal innocence and of contemplation, and that these are indeed the purpose of his creation. Man was made in order that in his emptiness and purity of heart he might mirror the purity and freedom of the invisible God and thus be perfectly one with Him. But the recovery of this paradise, which is always hidden within us at least as a possibility, is a matter of great practical difficulty. Genesis tells us that the way back to Paradise is barred by an angel with a flaming sword "turning every way."[26] Yet that does not mean that the return is absolutely impossible. As St. Ambrose says: "All who wish to return to paradise must be tested by the fire."[27] The way from knowledge to innocence, or the purification of the heart, is a way of temptation and struggle. It is a matter of wrestling with supreme difficulties and overcoming obstacles that seem, and indeed are, beyond human strength.

Dr. Suzuki has not mentioned one of the main actors in the drama of the Fall: the devil. Buddhism certainly has a very definite concept of this personage (*Māra*—the tempter), and if ever there was a spirituality more concerned with the devil than that of the Egyptian desert, it is the Buddhism of Tibet. In Zen, however, the devil appears relatively little. We see him occasionally in these "Sayings of the Fathers." But his presence is everywhere noted in the desert, which is indeed his refuge. The first and greatest of hermits, St. Anthony, is the classic type of the wrestler with the devil. The Desert Fathers invaded the devil's own exclusive territory in order, by overcoming him in single-handed combat, to regain paradise.

Without attempting the delicate task of fully identifying this ubiquitous and evil spirit, let us remind ourselves that in the first pages of the Bible he appears as the one who offers man the "knowledge of good and evil" as something "better," superior, and more "godlike" than the state of innocence and emptiness. And in the last pages of the Bible the devil is finally "cast out" when man is restored to unity with God in Christ. The significant point is that in these verses of the Apocalypse[28] the devil is called "the accuser of our brethren . . . who accused them

before God day and night." In the Book of Job, the devil is not only the one who causes Job's sufferings, but it is understood that he also acts as a "tempter" through the moralizing of Job's friends.

The friends of Job appear on the scene as advisers and "consolers," offering Job the fruits of their moral science. But when Job insists that his sufferings have *no explanation* and that he cannot discover the reason for them through conventional ethical concepts, his friends turn into accusers, and curse Job as a sinner. Thus, instead of consolers, they become torturers by virtue of their very morality, and in so doing, while claiming to be advocates of God, they act as instruments of the devil.

In other words, the realm of knowledge or *scientia* is a realm where man is subject to the influence of the devil. This does nothing to alter the fact that knowledge is good and necessary. Nevertheless, even when our "science" does not fail us, it still tends to delude us. Its perspectives are not those of our inmost, spiritual nature. And at the same time we are constantly being misled by passion, attachment to self, and the "deceptions of the devil." The realm of knowledge is then a realm of alienation and peril, in which we are not our true selves and in which we are likely to become completely enslaved to the power of illusion. And this is true not only when we fall into sin but also to some extent even when we avoid it. The Desert Fathers realized that the most dangerous activity of the devil came into play against the monk only when he was morally perfect, that is, apparently "pure" and virtuous enough to be capable of spiritual pride. Then began the struggle with the last and subtlest of the attachments: the attachment to one's own spiritual excellence; the love of one's spiritualized, purified, and "empty" self; the narcissism of the perfect, of the pseudosaint, and of the false mystic.

The only escape, as St. Anthony said, was humility. And the Desert Fathers' concept of humility corresponds very closely to the spiritual poverty Dr. Suzuki has just described for us. One must possess and retain absolutely nothing, not even a self in which he can receive angelic visitations, not even a selflessness he can be proud of. True sanctity is not the work of man purifying himself; it is God Himself present in His own transcendent light, which to us is emptiness.

3

Let us look more closely at two Patristic texts on science *(scientia)* or knowledge, as it occurred in the fall of Adam. St. Augustine says:

> This science is described as the recognition of good and evil because the soul ought to reach out to what is beyond itself, that is to God, and to forget what is beneath itself, that is bodily pleasure. But if the soul, deserting God, turns in upon itself and wishes to enjoy its own spiritual power as though without God, it becomes inflated with pride, which is the beginning of all sin. And when it is thus punished for its sin, it learns by experience what a distance separates the good it has deserted and the evil

> into which it has fallen. This then is what it means to have tasted the fruit of the tree of the knowledge of good and evil.[29]

And again in another place: "When the soul deserts the wisdom *(sapientia)* of love, which is always unchanging and one, and desires knowledge *(scientia)* from the experience of temporal and changing things, it becomes puffed up rather than built up. And weighed down in this manner the soul falls away from blessedness as though by its own heaviness."[30]

A few brief words of comment will clarify this concept of "knowledge" and of its effects. First of all, the state in which man is created is one of unselfconscious "reaching out" to what is metaphysically higher than himself, but nevertheless intimately present within his own being, so that he himself is hidden in God and united with Him. This is what, for St. Augustine, corresponds to the innocence of paradise and to "emptiness." The knowledge of good and evil begins with the fruition of sensible and temporal things for their own sakes, an act which makes the soul conscious of itself, and centers it on its own pleasure. It becomes aware of what is good and evil "for itself." As soon as this takes place, there is a complete change of perspective, and from unity or wisdom (identified with emptiness and purity) the soul now enters into a state of dualism. It is now aware of both itself and God, as separated beings. It now sees God as an object of desire or of fear, and is no longer lost in Him as in a transcendent subject. Furthermore, it is aware of God as of an antagonistic and hostile being. And yet it is attracted to Him as to its highest good. But the experience of itself becomes a "weight" which gravitates away from God. Each act of self-affirmation increases the dualistic tension between self and God. Remember Augustine's dictum, *amor meus, pondus meum.*[31] "My love is a weight, a gravitational force." As one loves temporal things, one gains an illusory substantiality and a selfhood which gravitates "downward," that is to say, acquires a *need* for things lower in the scale of being than itself. It depends on these things for its own self-affirmation. In the end this gravitational pull becomes an enslavement to material and temporal cares, and finally to sin. Yet this weight itself is an illusion, a result of the "puffing up" of pride, a "swelling" without reality. The self that appears to be weighed down by its love and carried away to material things is, in fact, an unreal thing. Yet it retains an empirical existence of its own: it is what we think of as ourselves. And this empirical existence is strengthened by every act of selfish desire or fear. It is not the true self, the Christian person, the image of God stamped with the likeness of Christ. It is the false self, the disfigured image, the caricature, the emptiness that has swelled up and become full of itself, so as to create a kind of fictional substantiality for itself. Such is Augustine's commentary on the phrase of St. Paul: *scientia inflat.*[32] "Knowledge puffeth up."

These two passages from St. Augustine are sufficiently good parallels to the process which Dr. Suzuki describes in the sentence "Out of the Emptiness of the

Mind a thought mysteriously rises and we have the world of multiplicities." I do not, of course, insist that St. Augustine is teaching Zen. Far from it! There remain deep and significant divergences, which we need not study at this point. Let it suffice to have said that there are also certain important similarities, due in great part to the Platonism of St. Augustine.

Once we find ourselves in the state of "knowledge of good and evil" we have to accept the fact and understand our position, see it in relation to the innocence for which we were created, which we have lost and which we can regain. But in the meantime it is a question of treating knowledge and innocence as complementary realities. This was the most delicate problem confronting the Desert Fathers, and for many of them it led to disaster. They recognized the difference between "knowledge of good and evil" on the one hand, and innocence or emptiness on the other. But, as Dr. Suzuki has wisely observed, they ran the risk of oversimplified and abstract solutions. Too many of them wanted to get along simply with innocence without knowledge. In our *Sayings,* John the Dwarf is a case in point. He wants to reach a state in which there is no temptation, no further stirring of the slightest passion.[33] All this is nothing but a refinement of "knowledge." Instead of leading to innocence, it leads to the most quintessentially pure love of self. It leads to the creation of a pseudoemptiness, an exquisitely purified self that is so perfect that it can rest in itself without any trace of crude reflection. Yet this is not emptiness: there remains a "self" that is the subject of purity and the possessor of emptiness. And this, as the Desert Fathers saw, is the final triumph of the subtle tempter. It leaves a man rooted and imprisoned in his pure self, a clever discerner of good and evil, of self and nonself, purity and impurity. But he is not innocent. He is a master of spiritual knowledge. And as such, he is still subject to accusation from the devil. Since he is *perfect,* he is subject to the greatest deception of all. If he were *innocent,* he would be free from deception.

The man who has truly found his spiritual nakedness, who has realized he is empty, is not a self that has *acquired* emptiness or *become* empty. He just "is empty from the beginning," as Dr. Suzuki has observed. Or, to put it in the more affective terms of St. Augustine and St. Bernard, he "loves with a pure love." That is to say, he loves with a purity and freedom that spring spontaneously and directly from the fact that he has fully recovered the divine likeness, and is now fully his true self because he is lost in God. He is one with God and identified with God and hence knows nothing of any ego in himself.[34] All he knows is love. As St. Bernard says: "He who loves thus, simply loves, and knows nothing else but love." *Qui amat, amat et aliud novit nihil.*

Whether or not the Desert Fathers were fully articulate in expressing this kind of emptiness, they certainly strove for it. And their instrument in opening the subtle locks of spiritual deception was the virtue of *discretio.* It was discretion that St. Anthony called the most important of all the virtues in the desert. Discretion

had taught him the value of simple manual labor. Discretion taught the fathers that purity of heart did not consist simply in fasting and self-maceration. Discretion—otherwise called the discernment of spirits—is indeed germane to the realm of knowledge, since it does distinguish between good and evil. But it exercises its functions in the light of innocence and in reference to emptiness. It judges not in terms of abstract standards so much as in terms of inner purity of heart. Discretion makes judgments and indicates choices, but the judgment and choice always point in the direction of emptiness, or purity of heart. Discretion is a function of humility, and therefore it is a branch of knowledge that lies beyond the reach of diabolical comment and perversion.

4

John Cassian, in his reports of the "conferences" he heard among the Desert Fathers, lays down the fundamental rule of desert spirituality. What is the purpose and end of the monastic life? Such is the subject of the first conference.[35]

The answer is that the monastic life has a twofold purpose. It must lead the monk first to an intermediate end, and then to an ultimate and final state of completion. The intermediate end, or *scopos,* is what we have been discussing as purity of heart, roughly corresponding to Dr. Suzuki's term "emptiness." That heart is pure, which is *perfectum ac mundissimum* (perfect and most pure), that is to say, completely free of alien thoughts and desires. The concept, in actual fact, corresponds rather to the Stoic apatheia than to Zen "suchness." But at any rate there is a close relationship. It is the *quies* or rest of contemplation—the state of being free from all images and concepts which disturb and occupy the soul. It is the favorable climate for *theologia,* the highest contemplation, which excludes even the purest and most spiritual of ideas and admits no concepts whatever. It knows God not by concepts or visions, but only by "unknowing." This is the language of Evagrius Ponticus, severely intellectual, a fact which brings him closer to Zen than the more affective theologians of prayer, like St. Maximus and St. Gregory of Nyssa. Cassian himself, though close to Evagrius and sympathetic with him, nevertheless gives a characteristically Christian affective balance to the concept of purity of heart, and insists that it is to be defined simply as "perfect charity" or a love of God unmixed with any return upon self. This qualification might conceivably constitute a significant difference between Christian "purity of heart" and the "emptiness" of Zen, but the relations between the two concepts should be further studied.

One thing, and this is most important, remains to be said. Purity of heart is not the *ultimate end* of the monk's striving in the desert. It is only a step toward it. We have said above that Paradise is not yet heaven. Paradise is not the final goal of the spiritual life. It is, in fact, only a return to the true beginning. It is a "fresh start." The monk who has realized in himself purity of heart, and has been restored, in some

measure, to the innocence lost by Adam, has still not ended his journey. He is only ready to begin. He is ready for a new work "which eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive."[36] Purity of heart, says Cassian, is the intermediate end of the spiritual life. But the ultimate end is the Kingdom of God. This is a dimension which does not enter into the realm of Zen.

One might argue that this simply overturns all that has been said about emptiness, and brings us back into a state of dualism, and therefore to "knowledge of good and evil," duality between man and God, etc. Such is by no means the case. Purity of heart establishes man in a state of unity and emptiness in which he is one with God. But this is the necessary preparation not for further struggle between good and evil, but for the real work of God, which is revealed in the Bible: the work of the *new creation,* the resurrection from the dead, the restoration of all things in Christ. This is the real dimension of Christianity, the eschatological dimension which is peculiar to it, and which has no parallel in Buddhism. The world was created without man, but the new creation which is the true Kingdom of God is to be the work of God in and through man. It is to be the great, mysterious, theandric work of the Mystical Christ, the New Adam, in whom all men as "one Person" or one "Son of God" will transfigure the cosmos and offer it resplendent to the Father. Here, in this transfiguration, will take place the apocalyptic marriage between God and His creation, the final and perfect consummation of which no mortal mysticism is able to dream and which is barely foreshadowed in the symbols and images of the last pages of the Apocalypse.

Here, of course, we are back in the realm of concept and image. To think about these things, to speculate on them, is, perhaps, to depart from "emptiness." But it is an activity of faith that belongs to our realm of knowledge, and conditions us for a superior and more vigilant innocence: the innocence of the wise virgins who wait with lighted lamps, with an emptiness that is enkindled by the glory of the Divine Word and enflamed with the presence of the Holy Spirit. That glory and that presence are not objects which "enter into" emptiness to "fill" it. They are nothing else but God's own "suchness."

Final Remarks

by Daisetz T. Suzuki

I am not well acquainted with all the Christian literature produced by the learned, talented, and logically minded theologians who have endeavored to intellectually clarify their experiences, and therefore, the comments I make on Christianity, its doctrines and traditions, may miss the mark altogether. I would like to say that there are two types of mentality, which fundamentally differ one from the other:

(1) affective, personal, and dualistic, and (2) nonaffective, nonpersonal, and nondualistic. Zen belongs to the latter and Christianity naturally to the former. The fundamental difference may be illustrated by the conception of "emptiness."

Father Merton's emptiness, when he uses this term, does not go far and deep enough, I am afraid. I do not know who first made the distinction between the Godhead and God as Creator. This distinction is strikingly illustrative. Father Merton's emptiness is still on the level of God as Creator and does not go up to the Godhead. So is John Cassian's. The latter has, according to Father Merton, "God's own 'suchness,'" for the ultimate end of a monkish life. In my view, this way of interpreting "suchness" is the emptiness of God as Creator, and not of the Godhead. Zen emptiness is not the emptiness of nothingness, but the emptiness of fullness, in which there is "no gain, no loss, no increase, no decrease," in which this equation takes place: zero = infinity. The Godhead is no other than this equation. In other words, when God as Creator came out of the Godhead he did not leave the Godhead behind. He has the Godhead with him all along while engaging in the work of creation. Creation is continuous, going on till the end of time, which has really no ending and therefore no beginning. For creation is out of inexhaustible nothingness.

Paradise has never been lost and therefore is never regained. As Staretz Zosima says, according to Father Merton, as soon as one wishes for it, that is to say, as soon as I become conscious of the fact, Paradise is right away with me, and the experience is the foundation on which the kingdom of heaven is built. Eschatology is something never realizable and yet realized at every moment of our life. We see it always ahead of us, though we are in reality always in it. This is the delusion we are conditioned to have as beings in time, or rather as "becomings" in time. The delusion ceases to be one the very moment we experience all this. It is the Great Mystery, intellectually speaking. In Christian terms, it is Divine Wisdom. The strange thing, however, is: when we experience it we cease to ask questions about it, we accept it, we just live it. Theologians, dialecticians, and existentialists may go on discussing the matter, but the ordinary people, inclusive of all of us who are outsiders, live "the mystery." A Zen Master was once asked:

Q. What is Dao? (We may take Dao as meaning the ultimate truth or reality.)

A. It is one's everyday mind.

Q. What is one's everyday mind?

A. When tired, you sleep; when hungry, you eat.[37]

by Thomas Merton

The points Dr. Suzuki has raised are of the highest importance. First of all it is clear that the strongly personalistic tone of Christian mysticism, even when it is

"apophatic," generally seems to prohibit a full equation with Zen experience. In cautiously walking around the distinction between "God" and "Godhead" I am simply avoiding a thorny theological problem. This distinction, of a clearly dualistic character, has been technically condemned by the Church. What Dr. Suzuki (in his qualified statement following Eckhart and the Rhenish mystics) wants to express has to be treated in other terms. The theologians of the Oriental Church seek to state it by their distinction between the "divine energies" (through and in which God "works" outside Himself) and the "divine substance," which is beyond all knowledge and experience. John Ruysbroeck resolves it down to the distinction between the Trinity of Persons and the Unity of Nature. Whether or not this is satisfactory I cannot discuss here. The climax of Ruysbroeck's mysticism is an "emptiness without manner." By "manner" Ruysbroeck seems to mean a qualified mode of being that can be grasped and conceived intellectually. We know "God" in our concepts of His essence and attributes, but "beyond all manner" (and therefore beyond all conceiving) in His transcendent, ineffable reality, which to Dr. Suzuki is "Godhead" or "suchness." If this is what he means, I think his view is thoroughly acceptable, and I heartily concur with it. Ruysbroeck says: "For God's *impenetrable lack of manner* is so dark and without manner that in itself it comprehends all the Divine manners . . . and in the abyss of God's namelessness it makes a Divine delectation. In this there is a delectable passing over and a *flowing-away and a sinking-down into the essential nakedness,* with all the Divine names and all manners and all living reason, which has its image in the mirror of divine truth; all these *fall away into this simple nakedness wanting manner and without reason.*" This "essential nakedness" I think corresponds to Dr. Suzuki's emptiness of the Godhead more clearly than the quote from Cassian. But certainly Ruysbroeck has gone further on the road toward Zen than the Desert Fathers and Cassian ever did. Ruysbroeck is a pupil of Eckhart, who seems to Dr. Suzuki to be the Christian mystic closest to Zen.

If in my own exposition I have not spoken so much of "a sinking-down into the essential nakedness" of God it is not because I have insisted on man's awareness of God as Creator but rather [that I have insisted], at least implicitly, on man's dependence upon God as Savior and giver of grace. Now of course in speaking of a "giver," a "gift," and a "receiver" I am speaking in terms of knowledge more than of wisdom. And this is inevitable, just as, according to Dr. Suzuki, we are inevitably involved in ethical concern in our present condition. But the ethical is not ultimate. Beyond all consideration of right and wrong is the simplicity, the purity, the emptiness, or the "suchness," for which there is and can be no wrong, because it cannot coexist with moral deordination. As soon as there is sin there is the "self" that affirms its own egocentricity and destroys the purity of true freedom. At the same time, it seems to me that from a Christian viewpoint supreme purity, emptiness, freedom, and "suchness" still have the character of a *free gift* of love, and

perhaps it is this freedom, this *giving without reason, without limit, without return, without self-conscious afterthought,* that is the real secret of God, who "is love." I cannot develop the idea at this point, but it seems to me that in actual fact the purest Christian equivalent to Dr. Suzuki's formula zero = infinity is to be sought precisely in the basic Christian intuition of divine mercy. Not grace as a reified substance given to us by God from without, but grace precisely as emptiness, as freedom, as liberality, as gift. I would like to add that Dr. Suzuki has approached the subject from this same viewpoint in his extremely interesting essays on the *nembutsu,* and "Pure Land Buddhism."[38] This is no longer Zen, and it is much closer to Christianity than Zen is. It is insofar as "emptiness" and "nakedness" are also *pure gift* that in Christian terms they equal fullness. But lest the idea of gift be interpreted in a divisive, "dualistic" sense, let us remember that God is His own Gift, that the Gift of the Spirit is the gift of freedom and emptiness. His giving emerges from His Godhead, and as Ruysbroeck says, it is through the Spirit that we plunge back into the essential nakedness of the Godhead, where "the depths themselves remain uncomprehended. . . . This is the dark silence in which all lovers are lost."

Hence I certainly agree with Dr. Suzuki in rejecting an emptiness that is merely empty, and merely a counterpart of some imagined fullness standing over against it in metaphysical isolation. No, when we are empty we become capable of fullness (which has never been absent from us). Paradise has been lost insofar as we have become involved in complexity and wound up in ourselves so that we are estranged from our own freedom and our own simplicity. Paradise cannot be opened to us except by a free gift of the divine mercy. Yet it is true to say that Paradise is always present within us, since God Himself is present, though perhaps inaccessible.

I think Dr. Suzuki's intuition about the eschatological nature of reality is vivid and very profound, and it impresses me as much more deeply Christian than perhaps he himself imagines. Here too I would tend to see this reality from the point of view of freedom and of "gift." We are in the "fullness of time," and all is "given" into our hands. We imagine that we are traveling toward an end that is to come, and in a sense that is true. Christianity moves in an essentially historical dimension toward the "restoration of all things in Christ." Yet with Christ's conquest of death and the sending of the Holy Spirit, that restoration has already been accomplished. What remains is for it to be made manifest. But we must always remember, as did the Desert Fathers, that "*now* is the judgment of the world." To one who does not experience the reality behind the concept, this remains an illusion. To one who has seen it, the most obvious thing is to do what Dr. Suzuki suggests: to live one's ordinary life. In the words of the first Christians, "to praise God and to take one's food in simplicity of heart." The simplicity referred to here is the complete absence of all legalistic preoccupation about right and wrong foods, right and wrong ways of eating, right and wrong ways of living. "When tired, you sleep;

when hungry, you eat." For the Buddhist, life is a static and ontological fullness. For the Christian it is a dynamic gift, a fullness of love. There are many differences in the doctrines of the two religions, but I am deeply gratified to find, in this dialogue with Dr. Suzuki, that thanks to his penetrating intuitions into Western mystical thought, we can so easily and agreeably communicate with one another on the deepest and most important level. I feel that in talking to him I am talking to a "fellow citizen," to one who, though his beliefs in many respects differ from mine, shares a common spiritual climate. This unity of outlook and purpose is supremely significant.

27

Open Letter to President Kennedy and Premier Khrushchev

Unlike in his books (especially those of the prewar period), Suzuki often commented on contemporary events in articles for nonacademic magazines and especially newspapers. His open letter in a January 1962 edition of the Japanese newspaper *The Yomiuri* to the leaders of the Cold War superpowers is one example. Suzuki wrote it prior to the Cuban Missile Crisis of October 1962, and the détente a few years later, and it is notable that unlike another contributor, Kaya Seiji (1898–1988) of Tokyo University, one of the promoters of nuclear energy in Japan, he labeled the tension of the nuclear armament between the two superpowers "the height of stupidity." He ends this "soliloquy" with a nightmare story of trying desperately to rescue his cat from a python and thus hints at the driving force within human minds to save sentient beings.

The base text for this letter is Daisetz T. Suzuki, "Three Japanese Appeal for a Peaceful World: Open Letters to President Kennedy and Premier Khrushchev," *The Yomiuri,* January 1, 1962.

. . .

Their Excellencies
John F. Kennedy, President of the
United States of America
Nikita S. Khrushchev, Premier of the
Union of Soviet Socialist Republics

Excellencies:

This is a soliloquy in the form of a letter. I wish to begin with my philosophy of man and his life, summarized, because man is the proper subject of study for man, because the world is man-created, and because without philosophy man's life is of no more value than a piece of wood cast into the oven.

Without man there is no world, indeed no worlds—no solar systems, no nebular galaxies, no astronomical formlessness. It is only since man somehow came to say, "I am," that the cosmos as "I" see it came to exist.

About twenty-five hundred years ago, Asia produced a sage [the Buddha] who is said to have declared at his birth, "I alone am the most honored one in the whole world." The awakening of this consciousness in us really marks the start of human history.

The meaning of human life, then, consists in finding out what constitutes the dignity of humanity, what makes him "the most honored one." The first-person singular "I" here stands for all mankind. There is nothing in it which is suggestive of ego-centeredness, an idea which rises from our limited sense existence generally.

Until every one of us is enlightened to the meaning of his existence, this sage of Asia, in his pronouncement of the message of universal enlightenment, declared, he would appear in the world again and again.

The Earth so-called is the great training ground of discipline where each one of us is engaged in the realizing of this truth, in the discovery of his own significance as man. "The sage" is really not an individual objectively differentiated from us; he lives in every one of us; he is our Self, the "I."

In this training ground which man has founded for himself, he is the student and at the same time his own teacher. As soon as he is no longer worthy of the school, refusing to obey the disciplinary measures self-imposed, he punishes himself, is purged and doomed to die his ignominious death.

Since the awakening of this consciousness we are no longer a mere biological entity. Our biological evolution has reached a climax, and we start now on a new course of involution. (In this I quite agree with the view of the French scholar Pierre Teilhard de Chardin [1881–1955].)

Three factors composing human dignity are distinguishable: 1. Absolute knowledge (prajñā); 2. Absolute feeling (karuṇā); and 3. Infinity of means or methods *(upāya)* in order to materialize the first two factors. Absolute knowledge and absolute feeling are, for lack of a more adequate term, transcendental, while the third, *upāya,* is the individualizing agent. All the trouble that has been harassing humanity since the awakening of consciousness is invariably traceable to the working of the "means" *(upāya).*

The absolute knowledge and absolute feeling are deeply buried in ourselves. But as they are ineffective as long as they remain in themselves, they are to work themselves out in the world of individuating senses *(vijñāna)* and transform themselves as "means." When this takes place, we differ and disagree and quarrel. We are not enlightened enough to reflect within ourselves and be convinced of the egoless motivation and verity of all these infinitely variable means.

Purity of the heart and perspicuity of the head will finally be the most effective solvents of all the complications arising from our individualistically inspired, and

therefore defiled, interest. The means are thus to be always referred back to the first two factors making up human dignity. Various branches of science are all the time enriching our resources for our universal enlightenment. But at the same time we must exercise our intelligence wisely and lovingly in the utilization of these enrichments; otherwise, the consequence will be a most disastrous one, as we are already witnessing today.

The poignant question is: where are we in this so-called age of science? We now face a possible nuclear war with full display of physical power on all sides. Is this not the height of stupidity indeed? We seem to think lightly of human dignity in the world of today. Though we may deserve to destroy ourselves in the light of all the evils we have been committing ever since our coming here, we still feel there is something in every one of us that should not be thrown out promiscuously into the dunghill. We are guilty of the greed, hatred, and ignorance that nestle within us, but at the same time we feel that our lives are not to be remorselessly and flippantly cast away. If we are at all worth something morally and spiritually, we must try our best to preserve life. These efforts themselves on our part demonstrate the significance of human dignity.

Last night, I had a dream while in the midst of thinking of these things. A python mysteriously descended from the ceiling and went into the inner part of the house. I was afraid of its causing a panic in the household, but it came back toward me as I stood near the door leading out. I wanted to see it go quietly out of the house. Suddenly, it struck at something and appeared, strangely enough, to be putting the victim into a kind of bag. The struggling victim succeeded to get the upper half of the body out of the bag. It was our pet cat, fighting bravely for his freedom. The cat, I felt, was no match for the monster. I decided to save the poor creature and tried to move my limbs. They would not move. I struggled all the harder with every particle of strength in me, when I woke, thoroughly drenched in perspiration.

I still wonder what made me experience this horrible and agonizing torture, mentally and physically. In a similar situation, we would all feel and act to save the cat. What is it that makes us all strive to accomplish what seems altogether futile? It may be a senseless question, but here we are all waiting eternally to achieve the impossible. How hauntingly alluring the impossible is! What is it that drives us on to this impasse?

This "epistle" of mine is a rather gloomy reflection. I end this with something bright, hopeful, and therefore a consoling thought, expressed by two Japanese Buddhist poets of the recent past:

> The bottom of the old cask
> Is broken through and through!
> Even the triple world[1] is wiped out!

One perfect circle
Without a circumference anywhere.
Bankei (1622–1693)

Into vacuity,
Cast out,
The shadow:
Look, this autumn moon,
How bold and uninhibited!
Sengai (1750–1837)

Daisetz T. Suzuki
Professor emeritus,
Otani University

28

Buddhism and Other Religions

In this short essay, part of a collection of contributions by various religious thinkers, Suzuki describes the relationship of Buddhism to other religions primarily in negative terms: that is, by enumerating aspects of its teaching distinct from those of Abrahamic religions. By referring to typical questions from English-speaking audiences that are mostly based upon misunderstandings and lack of knowledge, he concludes his argument with somewhat idealistic descriptions of Buddhism.

The base text is Daisetz T. Suzuki, "Buddhism and Other Religions," in *Relations among Religions Today: A Handbook of Policies and Principles,* edited by Moses Jung, Swami Nikhilanda, and Herbert W. Schneider (Leiden: E. J. Brill, 1963), 35–37.

• • •

The attitude of Buddhism toward other religious teachings will, as far as I can see, be along the following lines:

As we all know, the teaching of Buddhism, whatever its variegated colorings, centers around Buddha's experience known as Enlightenment *(anuttarā samyaksaṃbodhi)* in Sanskrit and satori in Japanese. What determines all Buddhist activities, whatever form or pattern they may take, is controlled by the contents of this experience. Some of the most vital contents are:

1. There is in it no external and historical God as is featured in the biblical story as creator of the world with all things in it. If the word *God* happens to appear in Buddhist writings, it carries quite a different meaning, and naturally creation and other myths are interpreted accordingly.
2. Thus it follows that in Buddhism there is no personal agent who gives "commands" of any nature to human beings who are punishable should the

commands be somehow violated. Buddhists would say we punish ourselves if punishment is due.

3. The "commands" which Buddhists observe are not something that has come upon them from any outside source; they are the natural outgrowth of a communal life we human beings carry on.
4. If Buddhists are ever told to love the enemy as an injunction or a command as coming from a supernatural being, they would declare, "In the Buddhist experience there is no enemy to hate or to love as such."
5. If they are urged to "crucify" their ego, they may wonder what is meant by "ego," for they have no such ego, and its "crucifixion" has no sense whatever. Buddhism upholds the doctrine of no-ego *(nirātma).*
6. The same may be said about seeking "immortality." Buddhists do not know what it means. In their experience there is no birth-and-death (samsara), hence no "immortality" which is to be sought as something specifically desirable. "We are immortal as we are," they would declare.

From these summary statements, we can see that in the Enlightenment experience there is no "God," no "creator" who gives "commands," no "ego soul," no "crucifixion," no "resurrection," no dichotomous distinction of good and evil, of friends and foes, and further, there is in Enlightenment no "paradise" to lose, no "judgment" to give, no "immortality" to attain, no "savior" to accept, and no "kingdom" to enter.

Some may ask: Is Buddhism then altogether nihilistic, atheistic, ultralatitudinarian, ignoring all moral laws and normative principles? If it is to be so characterized, in what relationship does Buddhism stand toward other religions?

The following is my answer:

1. In a word, the central experience of Buddhism is śūnyatā (emptiness), in which all contradictions are identified, all opposites have no meaning. Thus it has neither friends nor foes, no gods, no devils, no goods, no evils. But it is crucial to note that it is because of this absolute śūnyatā (zero) [that] this world of infinite possibilities evolves. Here the Christian idea of God creating out of nothing may be accepted by Buddhists as well. But the latter would go on to add: zero is infinity and infinity is zero, or being is becoming and becoming is being. This experience, psychologically speaking, is love, absolute love, where enemies and friends have no relevant meaning. Buddhists call this absolute love *mahāprajñā* + *mahākaruṇā,* which is roughly or only tentatively translatable as "absolute transcendental wisdom + absolute compassion."

   When Buddhism is said to teach śūnyatā (emptiness or "zero = infinity"), the above interpretation is to be understood. Those who would take śūnyatā for sheer nothingness in its relative sense are committers of an error of the grossest and most inexcusable kind.

2. That Buddhists have the cleanest record of peace, tolerance, and nonviolence in the history of religion shows that they have followed the spirit of their teaching that grew out of Buddha's inner experience. For the same reason, wherever Buddhists went, they never resorted to deeds of exterminating their rival faiths. They not only tolerated but assimilated them in their body. They knew that however irrational, irrelevant, or even atrocious some faiths may appear, they contain something of truth in them as long as they are genuine outbursts of a sincere human quest after ultimate reality. Buddhists will always maintain this attitude toward other religious teachings. Christians say, "In my Father's house are many rooms."[1] Buddhists would continue: "Being so, let each of us occupy one of them and render the other occupants whatever help they may need and harmoniously and happily and comfortably live together, trusting that the 'Father,' whoever or whatever he may be, is love, that is *mahāprajñā + mahākaruṇā.*"
3. We must, however, remember that the above remarks do not hinder Buddhists from freely criticizing other religions in regard to their historical development, their doctrinal weaknesses, their one-sided exclusivism, their contribution to a world culture, and the like.
4. Thus, the Buddhist relationship to other faiths or religions is always characterized by this spirit of tolerance and broad-mindedness and cooperation, as seen in its history. Undoubtedly, Buddhism will continue to exercise this all-comprehensive spirit of friendliness in whatever situation it may find itself.

29

Religion and Drugs

This English essay was published posthumously in *The Eastern Buddhist* in 1971. Suzuki here takes up and puts down the pressing contemporary issue of religion and psychedelic drugs. Referring to experiments carried out by the Americans Timothy Leary (1920–1996) and Ram Dass (b. 1931) and their associates, he dismisses the visionary experiences of drug users as false and irresponsible. He contrasts their experiments with the purpose of Zen practice, which is to become "the true man," not to see some hallucinatory vision. He also displays the depth and liveliness of what the *Record of Linji* (*Linji yulu,* J. *Rinzai goroku*) calls "the true man of no rank," which cannot be fully comprehended by psychoanalytic or scholastic observations.

The base text of this essay is Suzuki Daisetz, "Religion and Drugs," *The Eastern Buddhist* (New Series) 4, no. 2 (1971): 128–133. That article is based on translations from Suzuki Daisetsu, *Daisetsu tsurezuregusa* (Tokyo: Yomiuri Shimbunsha, 1966), 336–339, 358–361, which originally appeared as two essays in the series "Daisetsu tsurezuregusa" in *Yomiuri shimbun:* "Miru ningen ni narikiru: Shūkyō to mayaku tono chigai" (December 5, 1965) and "Mui no shinjin koso shūkyō ga motomeru mono" (January 9, 1966). The notes are from the editors of *The Eastern Buddhist.*

. . .

1

Strangely, religion and drugs are closely associated.[1] Karl Marx, who founded the "School of Communism," called religion an opiate, but for that matter the communism which he advocated is also a kind of religion and is therefore a drug, no doubt. Those who become caught up or possessed by anything usually lose their equilibrium and peace of mind—a form of insanity. In fact, whether "ism" or

"religion," there is a fanatical side to be found, and once one is addicted the effect is that of being drugged by opium or its like. Madness of a sort is also to be evidenced in those who are called genius. It would seem that man by nature was made to be one-sided.

Be that as it may, what I intend to touch upon here is the practical connection between drugs and religion. By "drugs" I mean a few particular kinds which lead the taker into a world of illusions, or into what he takes for a mystical state; it excludes such anesthetics as applied for surgical purposes. I wish to include any of the usual varieties of opium, alcoholic drink, and those drugs used for religious reasons, especially the ones regarded as mystical drugs.

By "mystical drugs" I refer to soma used in Vedic India, hashish among the Arabs, peyote among the American Indians, and so on. Alcohol may be included among these, but aside from its occasionally giving rise to artistic inspiration, its usual effects are quite unfavorable and undesirable. In Japan, sake is offered to the gods. This may have roots in the notion that its inebriating effects, which cause one to speak strange, wondrous words and dance around, are in some way connected with the world of gods (kami). However, it has yet to produce the sort of hallucinatory images induced by taking peyote, hashish, etc. It is to peyote and other related mystical (that is, psychedelic) drugs that I want to give close attention.

Peyote is a drug extracted from a variety of the cactus plant, and is taken by American Indian shamans when performing religious rites. It carries them away into a mystical world of illusions, and this unworldly experience is considered as their initiation into the rank of gods. Chemical analysis of peyote has recently led to the development of various drugs in the United States, among which the most well known is LSD, frequently discussed in books and periodicals.

In his book *The Doors of Perception,*[2] Aldous Huxley described his own experience with the drug (mescaline). He saw a hitherto unknown world upon opening this "door." He then tried to relate this experience with that of Zen. Though Mr. Huxley had taken an interest in Zen, he did not have the guidance of a Zen teacher. He thus sets forth to writing a detailed description of the world of illusory vision brought on by mescaline.

Zen experience is quite often confused, even by some so-called Zen people, with the hallucinatory state *(makyō)* experienced by Hindu saints as is described in the *Śūraṅgama Sutra.* It is of little wonder, therefore, that an outsider is prone to making similar mistakes.

On the East Coast of the United States, however, it seems this misconception has been accepted as a genuine truth. Its popularity has reached a point where university professors organize groups of mystical drug takers with the intention of forming an international society of those who seek "internal freedom." They believe they can escape the bondages of this drab world and attain another world of freedom by means of repeated use of the drug. All this sounds dreamy indeed,

yet they are so serious in their intention that Zen people cannot simply ignore their movements.

The wish to transcend worries of this earthly life, that is to say, the wish to overcome this unfree state of being bound to relative conditions—this is a common ground upon which the mystical drug users and religious people both stand. But the former resort to the power of drugs for their instant effect, as they are too weary to train their minds and bodies through practical procedures. On the other hand, genuine religious people are not attracted by such shallow means and superficial way of thinking. Where serious and honest effort is required they do not grudge it. What is to be paid must be paid, after all, and with this they go all the way. Herein lies the distinction that must be noted.

At any rate, the point that must be made is that the raison d'être of religion is to have man realize his genuine being. Its aim is not in allowing him to lead a vague, irresponsible existence. With each increase of scientific progress and technological capabilities, man's efforts and wisdom must keep pace and be equal to them. One loose screw can be the cause of a disaster; the slightest negligence has an inevitable outcome. Take the airplane that is capable of circling the earth. There must be, each to its last detail, a carefully concentrated working together of both the pilot and the plane. Not the slightest misrepresentation or deceitfulness is permissible. All the more so when it has to do with religion, which deals with man's innermost life; he must approach the problem of facing himself with the utmost honesty and sincerity of mind. Religion produces the true man. Therefore, no drug induced from without or apparition seen externally will ever penetrate the depths of religion.

Deep in the inner recesses of religion is the *true man.* To be fully human means to become the *true man.* However much one may see before him, externally and objectively, a godlike world of wonder, and "expanding his mind" induce a state of holy trance, such phenomena are all spurious and imaginary. They have nothing whatever to do with religion. This is because the *true man* is not present. It is a question not of what is seen or how it is being seen, but of the *true man* who is doing the seeing. Only when one becomes this *man* himself does one enter the realm of religion. Countless episodes and stories highly interesting in this regard can be found in the East from ancient times.

2

In the above essay dealing with the problem of religion and psychedelic drugs, I explained that the aim of religion has to do with the *true man* himself, and not with the phenomenal world which is objectively experienced by the *man.* This difference must be most clearly and thoroughly understood, otherwise religion will end in being mere superstition. The recent popularity in the United States of what

may be a mystical drug, LSD, among scholars, researchers, or laymen stems from the opinions of all those who foolishly fail to see this point of difference. What is crucial is not the experiences themselves but *the one* who does the experiencing, or what Rinzai calls “the master” behind all the experiences. I give an example from a Zen Buddhist record:

Rinzai Gigen (Linji Yixuan) was a Chinese Zen master of the Tang dynasty [618–907] who died in 867. A collection of his sermons is extant and well read by the followers of his school. His sermons are brief but clear, driving his point directly home—so sharp and alive. Even after a thousand years his words grip us in a most effective and stimulating manner.

One day Rinzai gave his sermon: “There is the true man of no rank in the mass of naked flesh, who goes in and out from your facial gates (i.e., sense organs). Those who have not yet testified (to the fact), look, look!”

A monk came forward and asked, “Who is the true man of no rank?” Rinzai came down from his chair, and taking hold of the monk by the throat, said, “Speak! Speak!” The monk hesitated. Rinzai let go his hold and said, “What a worthless dirt stick this true man of no rank is!,” and returned to the residence quarters immediately.

So ended the sermon. No word or movement wasted. Every word, every action hits a vital spot. Let me add a few explanations:

The mass of naked flesh means this body of ours. *The true man of no rank* has a deep significance. That he is of no rank means that no class or grade can be attached to him, that he cannot be measured in number, that he is above and free of all dualities or relative conditions and comparisons. The expression *the true man* is tinged with Daoistic thought but is often employed by Buddhists as well.

The true man refers not to a man in the ordinary sense. Rather it points to the subject or the “master” of all that is experienced—the very reason for man being truly himself. It is also the *mind* in its deepest sense, or mind activity. It has no tangible form of its own, yet it penetratingly reaches every corner of the universe; it sees with our eyes, hears with our ears, walks with our feet, and grasps with our hand.

It corresponds to the suffixes *-er* and *-or* in the English, which when attached to a verb signify the doer or the actor. This is what Rinzai calls *the true man*. This *man* expresses itself, or makes itself known to the objective world, through our various sense organs, our four limbs, and bodies. To those who have not yet seen this for themselves, that is, *testified* to the fact of this, Rinzai calls out, “Look! Look!”—a significant and interesting instruction.

The manner in which Rinzai closes in, his whole being openly exposed, is no less than a life-or-death challenge. One can ill afford a moment’s hesitation. Not even a crack has been left by which to escape. Therefore, when a monk appears out of the assembly to ask “What is the true man of no rank?” no time can be lost.

Rinzai comes straight down from his seat, grabs the questioner by the collar, and demands, "Speak! Speak!"

The true man is not a product of the conceptual world; it is not to be captured by words and letters. Rinzai can hardly bear to see the questioner at a loss. He pushes him away as if in utter disgust and says, "What a worthless dirt stick this true man of no rank is!" Rough and foulmouthed, you may say. But from Rinzai's standpoint, it is his entire being which is vividly demonstrated—*the true man* revealed through and through. How refreshing! This type of sermon is unlike anything that can be found anywhere else—past or present, East or West. It has been a unique role played solo by Zen masters. The sermon ends with Rinzai's returning to the residence quarters—like the passing of a typhoon!

What have we to gather from all this? Let us compare the above with those psychoanalysts, psychotherapists, "Zen scholars," and others who hang idly about the world of drugs wandering in and out of a hallucinatory state. Aren't they like sleepwalkers? There is no comparing the fresh and alive with the limp and dead.

What religion demands of us is this *true man*. What use is there in sitting back and regarding objective visions which, however beautiful they may seem, are unreal; a doll is lifeless, after all. Only *the true man,* full of vim and vigor, will do. The world induced by LSD is false or unreal. Victims of doting Zen teachers and addicts of one kind or another—how the place swarms with such people—like those fish stretched out in the fish market, no sign of life at all.

When we read such Zen expressions as "An aristocrat is he who is a man of *buji*"[3] we are quite liable to picture to ourselves such lifeless existences. But Rinzai's *true man* belongs nowhere in this category; that it is above all vitally alive should be kept well ingrained in our minds!

Again, we have the expression "The great activity taking place knows no rules." "The great activity" means activity which is freely and nakedly at work. Since this refers to *the true man* himself seen in action, no rules or regulations mechanically applied from the outside can ever bind him. On the contrary, rules and regulations originate from *the true man* and his behavior. Herein is the ground upon which religion has its firm footing.

NOTES

INTRODUCTION

1. For example, he addressed many of his articles in the *Light of Dharma* (published 1901–1907), an English-language journal of the San Francisco–based Jōdo Shin Buddhist Mission, to hypothetical Christian readers.

2. Suzuki, Letter to Paul Carus, March 26, 1896, SDZ 36:74.

3. Suzuki, "An Autobiographical Account," 20.

4. Iwamura, *Virtual Orientalism,* 25.

5. Merton, "D. T. Suzuki," 122–123.

6. Ibid., 123.

7. Fromm, "Memories of Dr. D. T. Suzuki," 128–129.

8. Suzuki, "Kirisutokyō to Bukkyō," 374. For details on Suzuki's early experience with *hiji bōmon,* see Dobbins, "Introduction," xii–xiii. Suzuki in an interview in 1961 stated that a Sōtō Zen nun, not just the priest of his family's Rinzai temple, frequented his house to recite sutras and that his mother often took him to the nun's temple. Suzuki, "Watashi no rirekisho," 511 (originally published as "Watashi no rirekisho 6 Shūkyō shin: Zuikōji jūshoku ni 'Zen' o kiku, otoko no youna Sōtōshū no ama-san," *Nihon keizai shimbun,* October 2, 1961).

9. Suzuki, "Early Memories," 2. See also volume 1 of *Selected Works,* chapter 14.

10. Ibid, 2–3.

11. Ibid, 3.

12. Tweed, "American Occultism and Japanese Buddhism," 262.

13. Mott, "Christianity in Japan: Effect of the War Has Been Favorable to the Missionaries' Work," *New York Times,* May 31, 1897.

14. Many of these Christians graduated from Dōshisha English School (present-day Dōshisha University), which was founded by Niijima Jō (aka Joseph Hardy Neesima,

1843–1890) with the support of the American Board of Commissioners for Foreign Missions. Although Dōshisha hired mostly Congregational missionaries, some of its noted graduates became Unitarian.

15. Kashiwahara, "Kaisetsu," 14.

16. Inoue was born into a Jōdo Shin Buddhist temple family in Niigata Prefecture but renounced his priesthood for lay life. He studied Western philosophy at Tokyo University and later founded the Tetsugakukan (Institute of Philosophy, now Tōyō University) in Tokyo.

17. Inoue, *Bukkyō katsuron honron,* 2, 249–356.

18. Inoue, *Shinri kinshin,* 1.

19. Mineshima, "Meiji-ki ni okeru seiyō tetsugaku no juyō to tenkai 7," 13.

20. Dōshisha Daigaku Jinbunkagaku Kenkyūjo, *"Rikugō zasshi" no kenkyū bessatsu.* For details on the relationship between New Buddhists and Unitarians, see Yoshida, *Nihon kindai Bukkyōshi kenkyū,* and in English, Thelle, *Buddhism and Christianity in Japan,* and Mohr, *Buddhism, Unitarianism, and the Meiji Competition for Universality.* Later, after he visited Unitarian churches in the United States, Suzuki wrote to his master that he found Unitarianism and Zen quite different, except for their tolerant character. Suzuki, Letter to Shaku Sōen, December 24, 1899, SDZ 36:177.

21. Originally Bukkyō Seito Dōshikai 仏教清徒同志会 (Buddhist Puritan Society). The name was changed in 1903.

22. Tsuchiya, *Yuniterian to Fukuzawa Yukichi;* Shirai, *Fukuzawa Yukichi to senkyōshi tachi.*

23. Hashimoto, "Two Models of the Modernization of Japanese Buddhism," 10.

24. Suzuki, Letter to Nishida Kitarō, [ca. 1898], SDZ 36:163; Letter to Shaku Sōen, November 21, 1900, SDZ 36:175; Letter to Shaku Sōen, December 24, 1899, SDZ 36:177.

25. Snodgrass, "Publishing Eastern Buddhism," 54.

26. Ibid., 55.

27. Ibid., 56.

28. Suzuki, Letter to Paul Carus, May 14, 1896—chapter 1 in this volume.

29. Suzuki, Letter to Paul Carus, September 14, 1897—chapter 3 in this volume.

30. Suzuki, "What Is Buddhism?," 12.

31. Suzuki, "The Answer Is in the Question," 84–86 (also chapter 19 in this volume).

32. Ibid, 90–91.

33. Suzuki, Letter to Nishida Kitarō, February 20, 1898, SDZ 36:129.

34. Tweed, "American Occultism and Japanese Buddhism"; Yoshinaga, "Suzuki Daisetsu and Swedenborg."

35. Tweed, "American Occultism and Japanese Buddhism," 256.

36. Schmidt, *Restless Souls,* 195.

37. Tweed, *The American Encounter with Buddhism, 1844–1912.*

38. Suzuki, Letter to Nishida Kitarō, September 23, 1902, SDZ 36:222.

39. Kirita, *Suzuki Daisetsu kenkyū kiso shiryō,* 75, 79, 84, 88, 90, 92, 101, 103, 125, 130.

40. Suzuki, Letter to Nishida Kitarō, March 19, 1904, SDZ 36:248–249 (original in English).

41. Hashimoto, "Two Models of the Modernization of Japanese Buddhism," 32.

42. Suzuki, "Tōzai tetsugaku to Bukkyō," 170–171. English and Sanskrit terms in original. In another lecture in 1959, he told his audience that translating classical Chinese scriptures

into English had inevitably lacked "sense or nuance" as original Chinese texts with their ideograms give a hint of concrete images of the religious psychosphere. He argued that Romanization of the terms and intellectually or abstractly analyzing the texts does not necessarily describe an immediate experience. Suzuki, "Tōyō ga seiyō ni oshieru mono," 478–479.

43. Suzuki, Letter to Paul Carus, May 14, 1896.

44. Suzuki, "Beikoku ni okeru shūkyōkai no genjō o joshite Bukkyō dendō no koto ni oyobu," 318–321.

45. Ibid., 320.

46. Thoreau, "Thoreau's Journal II," 231, quoted in Suzuki, "Beikoku inaka dayori," 380.

47. Kirita, *Suzuki Daisetsu kenkyū kiso shiryō,* 24–25.

48. Suzuki, Letter to Beatrice Suzuki, April 26, 1912, SDZ 36:355.

49. Yoshinaga, "Wiriam Makugavan to Daijō Kyōkai."

50. Yanagida, "Zen no rekishi to goroku," 7–12, 22–29, 64–66; Ueda, "Sannin no josei to Daisetsu sensei," 46.

51. Moriya, "Social Ethics of 'New Buddhists' at the Turn of the Twentieth Century," 287; Mori, "Nihon ni okeru 'shūkyō kaikaku' no toikuisei"; Thelle, *Buddhism and Christianity in Japan,* 211.

52. Suzuki, "Kankyō no me"; Suzuki, "Hōjin kan no shūkyō teki shinri teki kiso." It should be noted that occult elements present in Swedenborgian mysticism did not receive much attention in Suzuki's later writings.

53. Suzuki, "*Zengaku shisōshi jōkan* ni tsuite," 282.

54. Suzuki, "Shūkyō keiken no yōshiki yottsu," 363.

55. Suzuki, "Gokuraku ōjō," 462–463.

56. Suzuki, *Zuihitsu Zen,* 331.

57. Ibid., 332.

58. Suzuki, Letter to James Bissett Pratt, June 27, 1933, SDZ 36:601. Suzuki in his essay in *Zendō* (1916) that deals with Indian religious culture and Rabindranath Tagore introduced Pratt's *India and Its Faith* (1915) with a lengthy translation. Suzuki, "Tagoa-shi no kōen o kikite shuzen no koto ni oyobu."

59. Moriya, "Bukkyōsha, Suzuki Daisetsu." For an account of Suzuki's wartime criticism by his niece Kumino, who lived with him in Kyoto, see Hayashida, *Ōoji Suzuki Daisetsu kara no tegami,* 81–82. Iwakura Masaji, Suzuki's student at Ōtani University who became a novelist, quoted private letters from Suzuki and illustrated Suzuki's opposition to the military in his novel *Shinnin Suzuki Daisetsu,* 110–141.

60. Suzuki, "Shisō no tabide"; Suzuki, "Daijō Bukkyō no sekaiteki shimei"; Suzuki, "Sakuma Shōzan o shinobite."

61. Merton and Suzuki, "Wisdom in Emptiness," 65, 68. See also chapter 26 of this volume.

62. Ibid., 71–74.

63. Ibid., 71 (italics added).

64. Ibid., 72.

65. Ibid., 67.

66. Suzuki, "Religion and Drugs," 129. See also chapter 29 of this volume.

67. Merton and Suzuki, "Wisdom in Emptiness," 74.

68. Ibid., 74–75.

1. LETTER TO PAUL CARUS (1896)

1. Suzuki, Letter to Paul Carus, November 12, 1895, SDZ 36:63–64; Letter to Yamamoto Ryōkichi, December 4, 1895, SDZ 36:64–65.

2. *SELECTIONS FROM* SHIN SHŪKYŌ RON (A NEW INTERPRETATION OF RELIGION)

1. Akizuki, *Sekai no Zensha,* 130. See also Shaku Sōen, "A Controversy on Buddhism," followed in the same issue of *The Open Court* by replies from Barrows and Frank Field Ellinwood (1826–1908), who was a corresponding secretary for the Presbyterian Board of Foreign Missions.

2. *Sentei* are skillful means that may be useless once the end is achieved, sometimes referring to koans or records of Zen masters.

3. [The following line is deleted here, as this volume does not include the chapter: "The facts of how human beings manifest their religious ideas in profound ways are seen in a chapter on 'Humans.'" TM]

4. [Thomas Carlyle, "Lecture I. The Hero as Divinity," 3–4. TM]

5. [One ri is approximately 3.9 kilometers. TM]

6. [Su Shi, "Ti Xilin bi":
横観成嶺側成峯。遠近高低無一同。
不識廬山真面目。只縁身在此山中。 TM]

7. [The year of the donkey does not exist. TM]

8. [Although Suzuki stresses Ānanda's imperfect comprehension of the Dharma, he actually attained Arhatship just before the First Council, which codified the Buddha's teachings, and was able to participate in it, contributing to the compilation of the Sutta Pitaka. TM]

9. [*Lun Yu, Wei Zeng* 2. TM]

10. ["The nine lands" refers both to the nine directions of Heaven and to the whole world. "The four mountains" are the great mountains of China located in each of the cardinal directions. TM]

11. [Suzuki is here quoting Rennyo (1415–1499), the eighth abbot of the Hongwanji Temple of Jōdo Shin Buddhism. Rennyo wrote numerous letters to various groups of lay followers; this quote is from one of the most well known, "Hakkotsu no gobunshō" 白骨の御文章 or "Hakkotsu no ofumi" 白骨の御文, "Letter on white ashes," which taught the impermanence of life and the sole reliance on Amida Buddha. TM]

12. [The seven emotions are happiness, anger, sorrow, joy, love, hate, and desire. TM]

4. CHRISTIANITY IN JAPAN

1. Gombrich and Obeyesekere, *Buddhism Transformed,* xi.

2. Otis Cary, Jr., Letter to Nathaniel G. Clark, July 30, 1886, no. 458, Correspondence to the Corresponding Secretary of the American Board of Commissioners for Foreign Missions (ABCFM), Dōshisha University Institute for Study of Humanities and Social Sciences, Kyoto.

3. Otis Cary, Jr., Letter to Nathaniel G. Clark, June 1, 1878, no. 119, Correspondence to the Corresponding Secretary of the ABCFM, Dōshisha University Institute for Study of Humanities and Social Sciences, Kyoto.

4. Niijima himself spelled his family name as "Neesima" in English.

5. CONFUCIUS: A STUDY OF HIS CHARACTER AND HISTORY

1. It was published as *Lao-Tze's Tao-Teh King* (Chicago: Open Court, 1898). Although Carus is listed as the sole editor and translator, he acknowledged assistance from Suzuki and others in the book's introduction (46).

2. [In Chinese 仁 *(ren)*. TM]

3. He lived about a hundred years after Confucius and was a contemporary of Zhuangzi, the best-known follower of Laozi, though they did not know each other.

4. A liberal translation of "*shu er bu zuo, xin er hao gu.*" [述而不作. 信而好古. From *Analects* 7.1. TM]

5. *Chunqiu* means "Spring and Fall," and *Zhanguo* "war country."

6. [Wei Ling Gong 15.2. TM]

7. [Shu Er 7.20. TM]

8. [Wei Ling Gong 15.24. TM]

6. *SELECTION FROM* A BRIEF HISTORY OF EARLY CHINESE PHILOSOPHY

1. The "Three Rulers," generally known as the Heavenly, Earthly, and Human Sovereigns, are perhaps personifications of the three powers of nature. Their age belongs to the mythological era of Chinese history.

2. The "Five Emperors" are always mentioned, but their names differ. A most popular enumeration is Fuxi, Shenming [Shennong TM], Huangdi, Jintian, and Zhuanxu, covering the period 2852–2355 B.C.

3. The *Shujing* is one of the five canonical books called *jing,* which are: *Yijing (Book of Changes), Shijing (Book of Odes), Shujing (Book of History), Liji (Records of Rites),* and *Chunqiu (Spring and Autumn).* See the *Sacred Books of the East,* vols. III, XVI, XXVII, XXVIII, and also *Chinese Classics* by Legge, vols. III, IV, V.

4. The two ideal sage-kings of ancient China. Yao reigned 2356–2255 B.C., and Shun 2255–2205 B.C.

5. [Matthew 22:30. JW]

6. We can well imagine what a difficult task it was for the first Chinese Buddhists to render their highly abstract and greatly complicated canonical books into the native tongue. They could never be transformed and compressed into the classical model of Chinese philosophy; and the result was that even today, after more than one thousand years of intercourse and intermixture with the native thoughts, Buddhist literature forms a distinct class by itself. Those scholars who are versed only in general Chinese classics are unable to understand Buddhist writings. Even Buddhist monks themselves who could not read the Sanskrit or Pali originals must have experienced almost insurmountable difficulties in understanding the translations of their sacred books.

7. [This volume does not contain the whole section of "Philosophy" and omits "Ethics" and "Religion." TM]

8. [Alexander Pope, *An Essay on Man,* Epistle II, lines 1–2. JW]

9. What was done by Confucius along the line of literary work was mostly the compiling and editing of old records and traditions. Of the Five Canonical Books thus edited by him, the *Spring and Autumn* undoubtedly comes from his own pen, but certain parts of the *Book of Changes (Yijing)* known as "Appendices" and usually ascribed to his authorship are denied by some scholars to be indisputably his. The best book that gives his unadulterated views is the *Analects (Lun Yu),* compiled probably by his immediate disciples after his death. It also throws light on his personality. It is the New Testament of Confucianism. An English translation (second edition) by Legge was published in 1893. The volume also contains his translation of two other of the Four Books *(Sishu),* that is, the *Great Learning (Da Xue)* and the *Doctrine of the Mean (Zhong Yong).* The *Mencius,* the fourth book of the Four Books, was also translated by Legge, and forms the second volume of *Chinese Classics.*

10. The life of Laozi is almost lost in a legendary mist, but one thing that is authentically known is that he was an older contemporary of Confucius and flourished during the sixth century before Christ. The *Daodejing,* "Canon of Reason and Virtue," is the title of his only work, which is said to have been written by him through the request of his friend and disciple, Guan Yinxi, when the old philosopher was leaving his own country.

11. We do not know certainly whether Confucius really wrote those "Appendices." They may contain some of his own words and thoughts, especially in such passages as those introduced by "The Master said"; but the "Appendices" as a whole were evidently written by many hands, as their styles and expressions and points of view vary widely from one to another.

12. [The square-bracketed inserts in this paragraph are Suzuki's. JW]

13. [The eight symbols are the eight trigrams of yin-yang cosmology, representing the principles that operate in the universe: heaven, lake, fire, thunder, wind, water, mountain, and earth. JW]

14. I shall not venture my opinion concerning the nature and significance of the *Yijing* proper, as this does not particularly concern us here. The "Appendices" are more important and interesting, as embodying an early system of Chinese speculation and as forecasting the development of Chinese philosophy in the Song dynasty. For further information concerning the *gua* (trigrams) and *yao* (lines) of the *Yijing,* see Dr. Carus's *Chinese Philosophy* and *Chinese Thought,* p. 25ff. (Open Court Publishing Co., Chicago), and Legge's *Yijing* in the *S.B.E.*, vol. XVI.

9. A CONTEMPORARY BUDDHIST VIEW OF SHINTO

1. [Kada no Azumamaro (1669–1736) was born into the Fushimi Inari Shrine priest family, studied the early Japanese classics *Man'yōshū* and *Kojiki,* and is known as the founder of Kokugaku (National Learning). He and the other three men mentioned in this sentence are "the four great scholars of Kokugaku." TM]

2. [Kamo no Mabuchi (1697–1769) studied *Man'yōshū* under Kada no Azumamaro, wrote *Kokuikō* (Thoughts on the Meaning of the Nation), and disseminated *kodō* (ancient way), which scrutinized ancient Japanese sources for inspiration on how to act in the present day. TM]

3. [Motoori Norinaga (1730–1801), the best-known Kokugaku scholar, conducted thorough studies of *Kojiki* and the *Tale of Genji.* He is also known for his discourses on *mono no aware,* "sensitivity to things." TM]

4. [Hirata Atsutane (1776–1843) stressed mystic Shinto by comparing it with other religions, such as Buddhism, Confucianism, and Christianity, unlike former Kokugaku scholars. Hirata-style Shinto later influenced exclusive, nationalistic movements at the end of the Edo period. TM]

5. [Also known as Sekimon Shingaku, founded by Ishida Baigan (1685–1744). TM]

6. [Present-day Kagoshima Prefecture. TM]

7. [Present-day Yamaguchi Prefecture. TM]

8. [Although Suzuki does not state it here, this passage refers to the forced resignation in 1891 of a Japanese Christian teacher at Dai-ichi High School, Uchimura Kanzō (1861–1930) because of his refusal to bow deeply to the photograph of the emperor and the Imperial Rescript on Education. TM]

9. [Bureaucrats with the third highest ranking under the Meiji Constitution. TM]

10. [Hachiman is a syncretic figure, perceived simultaneously as a Shinto deity and a Buddhist bodhisattva in premodern Japan. Here Suzuki is suggesting that Hachiman—officially a Shinto figure at the time—would once again be seen as a Buddhist figure too if government interference in religion ceased. JW]

11. [Corrected from "Idzu" in the original. TM]

10. SWEDENBORG'S VIEW OF HEAVEN AND "OTHER-POWER"

1. [Swedenborg, *Heaven and Hell,* 152. JW]

2. [According to Bernstein's note on page 88, "This passage seems to be a paraphrase from *Heaven and Hell,* paragraphs 584 and 586." TM]

11. *SELECTION FROM* IGNORANCE AND WORLD FELLOWSHIP

1. [The Twelvefold Chain of Causation is the Buddhist theory of how each being's life arises in the world of suffering. Although technically it is a ceaseless cycle, conventionally it is described as originating in ignorance. JW]

2. [J. Tōzan Ryōkai, C. Dongshan Liangjie. TM]

3. [J. Sōzan Honjaku, C. Caoshan Benji. TM]

4. [平等即差別、差別即平等. TM]

5. [慧玄会裏無生死, one of three sayings by Kanzan Egen (1277–1360), the founder of the Myōshinji monastery. TM]

12. ZEN AND THE STUDY OF CONFUCIANISM (*SELECTION FROM* ZEN AND ITS INFLUENCE ON JAPANESE CULTURE)

1. [In recent studies of Japanese history, it is more common to regard the Kamakura period as starting around 1185. TM]

2. "Sayings of Confucius," "Works of Mencius," "Great Learning," and "Doctrine of the Mean." [This footnote has been moved from later in the essay. JW]

3. *Yijing,* "Book of Changes"; *Shujing,* "Book of Annals"; *Shijing,* "Book of Odes"; *Chunqiu,* "Spring and Autumn"; *Liji,* "Record of Rites."

4. [An art name of Shimazu Tadayoshi. Corrected from "Shimadzu Nisshinsai" in the original. TM]

5. The first translation was in the year 179.

6. Also known as Jiaxiang Dashi.

7. The Tiantai started with Huiwen (550–577), Huisi (514–577), and Zhiyi (538–597). The Weishi began its movement with Xuanzang (600–664) when he translated Vasubandhu's treatise on the philosophy of "Mind-only" *(Vijñānamātra);* and its great exponent was his chief disciple, Kuiji (632–682). The systematizer of the Huayan school was Fazang (643–712), whose great predecessors were Dushun (557–640) and Zhiyan (602–668).

8. "Limitless," "Great Limit," "Great Vacuity."

14. *SELECTIONS FROM* JAPANESE SPIRITUALITY

1. See SDZ 37; see also *Zen ni ikiru*.

2. For details, see pages 115–116 in volume 2 of the *Selected Works.*

3. [Saichō and Kūkai were the respective founders of the Tendai and Shingon traditions of Buddhism in Japan. JW]

4. *Shinto Gobugaki* (or *Gobusho* [this reading is more common in Japanese—TM]), "The Five Books (or Classics) of Shinto." These are forgeries purporting to have been composed in remote antiquity but in reality probably dating from Kamakura times. They are concerned mainly with the history of the Ise Shrine, and attempt to set forth a Shinto philosophy and ethics. [NW]

5. Ryōbu Shinto—The Shinto of Buddhist-Shinto syncretism; for example, Tendai Shinto, Hokke Shinto. The term is also used with reference to Shingon Shinto, interpreted mainly in accordance with the doctrines of the Shingon sect. [NW]

6. Ise Shinto, generally speaking, is a school of Shinto established at the Ise Shrine, containing Buddhist and, later, Confucian elements. [NW]

7. A Shinto saying. [NW]

8. [See note 13. JW]

9. [元日や家に譲りの大刀佩かん. TM]

10. [*Bukkyō daiji-i.* TM]

11. [Suzuki quotes case 40, "Nansen isshuka" 南泉一株花 (Nansen's Flower Bush), from the koan collection *Blue Cliff Record.* TM]

12. *Kontai ryō mandara*—The two mandalas of esoteric Buddhism, representing the two aspects of cosmic life: the Diamond World (*Kongōkai*) and the Womb-Store World (*Taizōkai*). [NW]

13. [親鸞一人がためなりけり, from the conclusion of the *Tannishō,* a collection of sayings by and about the Jōdo Shin founder Shinran. TM]

14. [See note 13. JW]

15. [Ibid. TM]

16. *Honji suijaku,* "traces of descent from the original soil." An explanation that regards Shinto kami as manifestations or reincarnations of buddhas and bodhisattvas. [NW]

17. It was said that Buddhism would spread through three time periods, the last of which is *mappō. Masse* is the world of *mappō. Shō-zō-matsu* are the three periods after the Buddha's decease. They are the period of the *shōbō* (righteous law), the period of the *zōbō* (imitative law), the period of the *mappō* (last law):

I. The period of the righteous law is the period when Buddhist doctrines, practices, and enlightenment all exist.
II. The period of the imitative law is the period when both doctrine and practices still exist, but there is no longer any enlightenment.
III. The period of the last law means the period when doctrine alone is still alive, but there is neither practice nor enlightenment. [NW]

[This note is drawn from an earlier chapter. TM]

18. [Suzuki here stresses the importance of "spiritual awakening" *(reisei teki chokkaku)* to establish the "religious consciousness" *(shūkyō ishiki),* followed by intellect, contrary to his earlier presentation of "religion" in *Shin shūkyō ron* (see chapter 2 in this volume). His penchant for William James and Rudolf Otto may explain his interest in religious experience and consciousness, while it should be noted that he emphasized "Buddhist" experience because it is a religion of "awakening." TM]

19. A collection of Dōgen Zenji's teachings compiled by his disciple Koun Ejō. [NW]

20. [From chapter 2 of the *Tannishō.* TM]

21. "Oi!" is a call (Hey!); "Hai!" is the answer to it (Yes!). [NW]

22. [Analects 17.17, chapter of Yang Huo. TM]

23. [Analects 12.7, chapter of Yan Yuan. TM]

24. [A loose paraphrase of chapter 2 of the *Tannishō.* JW]

25. [A common paraphrase of Tertullian (c. 155–240). JW]

26. [From chapter 10 of the *Tannishō.* TM]

27. [Probably part of a Zen quote from *Katai futō roku* in *Gotō egen,* the last five letters from "*uchū sōjitsu naku kenkon tada ichinin*" 宇宙無双日乾坤只一人. TM]

15. TEA-ROOM MEDITATIONS

1. [*Wa* 和, *kei* 敬, *sei* 清, *jaku* 寂. TM]
2. [Corrected from *Jūshichi kempō* in the original. TM]
3. [From chapter 39 of the *Daodejing.* TM]
4. [*Nirvana Sutra.* TM]
5. [Seisetsu Shūcho, 1745–1820. TM]
6. [See also Suzuki, *Zen and Japanese Culture,* 309–310. TM]
7. [From *Recorded Sayings of Master Zhaozhou (Zhaozhou Zhenji Chanshi yulu).* JW]
8. VI, 9.11. Translation by Stephen MacKenna. [In *The Enneads*, translated by MacKenna and B. S. Page (London: n.p., 1930). JW]

16. *SELECTIONS FROM* ESSAYS IN ZEN BUDDHISM (FIRST SERIES)

1. Nukariya, *Kaiketsu Mahometto.*
2. Izutsu, *Kōran.*

3. [For information on Meister Eckhart, see chapter 23 in this volume. JW]

4. Another time, when Jōshū was asked about the "first word," he coughed. The monk remarked, "Is this not it?" "Why, an old man is not even allowed to cough!"—this came quickly from the old master. Jōshū had still another occasion to express his view on the one word. A monk asked, "What is the one word?" Demanded the master, "What do you say?" "What is the one word?"—the question was repeated, and Jōshū gave his verdict, "You make it two."

Shuzan (Shoushan) [926–993] was once asked, "An old master says, 'There is one word which when understood wipes out the sins of innumerable kalpas': what is this one word?" Shuzan answered, "Right under your nose!" "What is the ultimate meaning of it?" "This is all I can say"—this was the conclusion of the master.

5. According to Fariduddin Attar, A.D. 1119–1229, of Khorasan, Persia. Cf. Claud Field's *Mystics and Saints of Islam* [London: F. Griffiths, 1910—JW], p. 123 et seq.

6. Underhill, *Mysticism,* p. 369.

7. [Reynold Alleyne Nicholson's *Studies in Islamic Mysticism* was published in 1921 by Cambridge University Press. Suzuki calls Ibn al-Fārid "Persian," but he was actually an Arab. JW]

8. [Nicholson, *Studies in Islamic Mysticism,* 230–231. JW]

17. THE PREDICAMENT OF MODERN MAN

1. [This koan is case 5 of the *Wumenguan*. JW]

2. [This is case 48 of Dōgen's *Shōbōgenzō* koan collection. JW]

18. THE ANALYTIC AND SYNTHETIC APPROACH TO BUDDHISM

1. [Radhakrishnan's translation was published in London and New York by Oxford University Press in 1950. JW]

2. [This idea is probably *Wakō dōjin,* originally from Laozi's *Daodejing* and adopted by Zen. TM]

3. [A paraphrase of 1 Corinthians 15:14. JW]

19. THE ANSWER IS IN THE QUESTION

1. [This is an adaptation of a saying attributed to Mazu Daoyi (J. Baso Dōitsu), 709–788. JW]

2. [A mondō between Nansen and Rikkō, taken from *Hekiganroku*. TM]

3. [According to the Pure Land Buddhist sutras, Amitābha Buddha created the Pure Land as a place where people could be reborn and swiftly reach Buddhahood. JW]

20. THE HANDS

1. [This is an excerpt from Minnie Louise Haskins's 1908 poem "God Knows." JW]

2. [Another line from Haskins's "God Knows." JW]

3. [This is case 10 of the koan collection *Shūmon Kattōshū*. JW]

4. [An excerpt from William Blake's "Auguries of Innocence." JW]
5. [Another quote from Blake's "Auguries of Innocence." JW]
6. [A quote from *The Pure Rules of Baizhang (Baizhang qinggui)*. *Hyakujō* is the Japanese pronunciation of *Baizhang*. JW]

22. *REVIEW OF* MEDITATION AND PIETY IN THE FAR EAST

1. [Reichelt visited Suzuki from April to June 1927. Kirita, *Suzuki Daisetsu kenkyū kiso shiryō*, 58. TM]
2. [*Truth and Tradition in Chinese Buddhism: A Study of Chinese Mahayana Buddhism* (Shanghai: Commercial Press, 1927). JW]
3. [An editorial note by Suzuki or Beatrice Lane Suzuki in *The Eastern Buddhist* in 1927 gives the name as 景風山, with "Illuminating Wind Mountain" as the translation. "Notes," *The Eastern Buddhist* 4, no. 2 (1927): 196. TM]
4. [The precise terms that Suzuki intends here are obscure. JW]
5. [*Kong* 空 and *xu* 虛 both mean "emptiness." Roughly speaking, Buddhists prefer to use *kong* for "śūnyatā," while Daoists use *xu*. TM]
6. "The always-so" for *chang* is borrowed from Arthur Waley, which I think is quite a happy rendering.

23. *SELECTIONS FROM* MYSTICISM: CHRISTIAN AND BUDDHIST

1. There are two English translations of Eckhart, one British and the other American. The British, in two volumes, is by C. de B. Evans, published by John M. Watkins, London, 1924. The American translation is by Raymond B. Blakney, published by Harper & Brothers, New York, 1941. Neither of them is a complete translation of all of Eckhart's known works in German. Franz Pfeiffer published in 1857 a collection of Eckhart's works, chiefly in the High German dialect of Strassburg of the fourteenth century. This edition was reprinted in 1914. Blakney's and Evans's translations are mainly based on the Pfeiffer edition. In the present book, "Blakney" refers to the Blakney translation and "Evans" to the Evans, Vol. I, while "Pfeiffer" means his German edition of 1914.
2. Blakney, p. 212.
3. Evans, p. 209.
4. Blakney, p. 292.
5. Ibid., p. 62.
6. Ibid., p. 278.
7. Evans, p. 206.
8. [J. Nansen Fugan, C. Nanquan Puyuan, 748–835. TM]
9. [J. Rikkō, C. Lugeng, 764–834. TM]
10. Blakney, pp. 224–225.
11. Evans, p. 247.
12. Blakney, p. 180.
13. Evans, p. 38.

14. Quoted by Eckhart, in Blakney, p. 305.

15. Evans, p. 209. Cf. Blakney, p. 214: "The soul that lives in the present Now-moment is the soul in which the Father begets his only begotten Son and in that birth the soul is born again into God. It is one birth; as fast as she is reborn into God, the Father is begetting his only Son in her."

16. Ibid., "The Defense," p. 305.

17. Evans, pp. 142–143.

18. *The Transformation of Nature in Art,* p. 201.

19. Blakney, "About Disinterest," p. 82. The translator prefers "disinterest" to "detachment" for *abegescheidenheit.* I really do not know which is better. The German word seems to correspond to the Sanskrit *anabhīnivesa* and *asaṅga* (*mushūjaku* in Japanese and *wu zhi zhao* in Chinese), meaning "not attached," "not clinging to." ["One thing is needed" is in Luke 10:42. JW]

20. Evans, with a little change, pp. 341–342.

21. Blakney, pp. 298–299.

22. Evans, p. 143.

23. Blakney, p. 247.

24. Ibid., p. 89.

25. Ibid., p. 216.

26. Ibid., p 89.

27. "Von erkennen kennelos und von minne minnelos und von liehte vinster." Pfeiffer, p. 491.

28. Blakney, p. 88.

29. *The Dictionary of Philosophy,* edited by Dagobert D. Runes (New York: Philosophical Library), p. 97.

30. Henry Vaughan, "The World."

31. *History of Western Philosophy,* p. 144.

32. *Dialogues of Plato,* translated by B. Jowett (London: Oxford University Press), Vol. III, p. 456. Published in the United States by Random House.

33. [Ibid. JW]

34. Ibid., p. 398.

35. The *Mādhyamika-śastra,* "Treatise on the Middle Way."

36. [Chapter II, "The Basis of Buddhist Philosophy," is not included in this volume. TM]

37. [Also known as Seiryū. TM]

38. [This story is preserved in the commentary portion of case 28 in the koan collection *Wumenguan.* JW]

39. In the "as-it-is-ness" of things.

40. [From Blake's poem "Auguries of Innocence." JW]

41. [Ibid. JW]

42. "Flower in the Crannied Wall."

43. "Compassion." One may say it is the Buddhist equivalent of love.

44. [From Tennyson's "Flower in the Crannied Wall." JW]

45. [Poem by the Tendai monk Henjō (816–890). A chiliocosm is a Buddhist spatial concept similar to a universe. The expression "three thousand chiliocosms" suggests the entire expanse of reality in all directions. JW and TM]

46. *Yoku mireba* [When] carefully seen,
Nazuna hana saku *Nazuna* in bloom,
Kakine kana! The hedge!
[よく見れば　薺花咲く　垣根かな TM]

47. *Centuries of Meditations,* Thomas Traherne, 1636–1674 (London: P. J. & A. E. Dobell), p. 19. [This book was first published in 1927, but Suzuki may have worked from a 1950 edition. JW]

48. Ibid.

49. ["The Third Century," ibid., pages unclear due to uncertain edition. JW]

50. [J. Chōkei Eryō, C. Changqing Huileng, 854–932. TM]

51. [From *Zen'en mōgyū.* A *hossu* is a fly whisk carried by Zen teachers as an object of status. JW and TM]

52. Blakney, p. 180.

53. Eckhart's idea of "justice" may be gleaned from the following passages from his Sermon 18 (Blakney, pp. 178–182):

> He is just who gives to each what belongs to him.
>
> They are just who take everything from God evenly, just as it comes, great and small, desirable and undesirable, one thing like another, all the same, and neither more nor less.
>
> The just live eternally with God, on a par with God, neither deeper nor higher.
>
> God and I: we are one. By knowing God I take him to myself. By loving God I penetrate him.

54. [Hakuin's dates are currently believed to be 1686–1769. JW]

55. "Question and answer."

56. [Also known as Roso Hōun, C. Luzu Baoyun, dates unknown. TM]

57. Blakney, p. 204.

58. [Case 17 in *Tōzan roku.* TM]

59. Ibid., p. 207.

60. Ibid., p. 205.

61. Ibid., p. 209.

62. Ibid., p. 181.

63. [Exodus 3:14. JW]

64. [John 8:58. TM]

65. I Cor. 15:14–17.

66. [Suzuki's parenthetical. JW]

24. LOVE AND POWER

1. A message read (in French and translated [into English]) by Dr. D. T. Suzuki in the Hall of the International Exhibition at Brussels on 28th May, 1958, at the Conference "In Defense of Spiritual Values in the Contemporary World."—Ed.

2. [Weil made this observation in her famous essay "The Iliad, or the Poem of Force," which first appeared in 1940. JW]

25. LETTER TO THOMAS MERTON

1. [This haiku is by Ryōkan. Despite what Suzuki says, his translation does not seem to require much correction. TM]

2. [This appeared as Erich Fromm, D.T. Suzuki, and Richard De Martino, *Zen Buddhism and Psychoanalysis* (New York: Harper and Brothers, 1960). JW]

26. WISDOM IN EMPTINESS

1. [Romans 8:21. JW]

2. [A reference to Luke 17:21. JW]

3. This question was submitted to me by one of the members taking part in the Third East-West Philosophers' Conference at the University of Hawaii, June–July 1959. It was based on the paper I contributed to this Conference. My answer which follows here requires further elaboration, for which I have no time just now. It involves my view on the Judaeo-Christian creation account.

4. Throughout this paper, "Innocence" is to be taken as the state of mind in which the inhabitants of the Garden of Eden used to live around the tree of life, with eyes not opened, all naked, not ashamed, with no Knowledge of good and evil; whereas "Knowledge" refers to everything opposite of "Innocence," especially a pair of discriminating eyes widely opened to good and evil.

5. See D. T. Suzuki (trans.), *Lankāvatāra Sutra* (London: Routledge & Kegan Paul, 1957), pp. 32, 43, 89, etc., where the term is translated "effortless [act]" or "no-striving act."

6. D. T. Suzuki (trans.), *Asvaghosa's Awakening of Faith* (Chicago: Open Court Publishing Co., 1900), pp. 78–79.

7. "There was once a great hermit in the mountains and he was attacked by robbers. But his cries aroused the other hermits in the neighborhood, and they ran together and captured the robbers. These they sent under guard to the town and the judge put them in jail. But then the brothers were very ashamed and sad because, on their account, the robbers had been turned over to the judge. They went to Abbot Poemen and told him all about it. And the elder wrote to the hermit saying: Remember who carried out the first betrayal, and you will learn the reason for the second. Unless you had first been betrayed by your own inward thoughts, you would never have ended by turning those men over to the judge. The hermit, touched by these words, got up at once and went into the city and broke open the jail, letting out the robbers and freeing them from torture."—*The Wisdom of the Desert,* XXXVII.

8. [Matthew 5:3. JW]

9. [For information on Meister Eckhart, see chapter 23 in this volume. JW]

10. [J. Unmon Bun'en, C. Yunmen Wenyan, 864–949. TM]

11. [This is case 4 of the koan collection *Shūmon Kattōshū* and case 19 of *Shōyō roku.* See also "Unmon on Time," in volume 1 of *Selected Works.* JW and TM]

12. [C. Xiangyan Zhixian, died 898. TM] Disciple of Isan Reiyū, 770–853. [Current scholarship suggests Isan's birth year was 771. JW]

13. [From volume 19 of *Sodō shū.* TM]

14. "A certain brother asked of an elder, saying: If a brother owes me a little money, do you think I should ask him to pay me back? The elder said to him: Ask him for it once only,

and with humility. The brother said: Suppose I ask him once and he doesn't give me anything, what should I do? Then the elder said: Don't ask him anymore. The brother said again: But what can I do, I cannot get rid of my anxieties about it, unless I go and ask him? The elder said to him: Forget your anxieties. The important thing is not to sadden your brother, for you are a monk."—*The Wisdom of the Desert,* XCVIII.

15. [This is a true story from the Jōdo Shin tradition about Genza (1842–1930), a *myōkōnin,* whose legal name was Ashikaga Kisaburō. JW and TM]

16. The *Dhammapada,* verse 154.

17. Lived 1603–1676. ["Bunan Zenji" is an honorary name for Shidō Bunan. TM]

18. [From *Bunan Zenji dōka shū*, a collection of Bunan's Buddhist poems. TM]

19. A woman is said [by Buddhist tradition] not to be qualified to be: (1) Mahābrahman, "supreme spirit," (2) Śakra, "king of the heavens," (3) Māra, "evil one," (4) Chakravartin, "great lord," or (5) Buddha.

20. [1 Corinthians 6:13. JW]

21. [Galatians 2:20. JW]

22. St. John of the Cross, *Ascent to Mount Carmel,* II, v. Peers trans., vol. i, p. 82.

23. Quoted in Stolz, Dom Anselm, *Théologie de la Mystique,* Chevetogne, 1947, p. 31.

24. [From Sarvepalli Radhakrishnan's translation: see chapter 18 in this volume. JW]

25. *The Wisdom of the Desert,* XLIX.

26. [Genesis 3:24. JW]

27. "Oportet omnes per ignem probari quicumque ad paradisum redire desiderant." *In Psalmum* 118, xx, 12. Quoted in Stolz, *[Théologie de la Mystique],* p. 32, n.

28. Apocalypse 12:10.

29. *De Genesi contra Manichaeos* ix. Migne, P. L., vol. 34, c. 203.

30. *De Trinitate* xii, 11. Migne, P. L., vol. 42, c. 1007.

31. [Augustine, *Confessions* 13.9. TM]

32. [Corinthians 8:1. TM]

33. "Abbot Pastor said that Abbot John the Dwarf had prayed to the Lord and the Lord had taken away all his passions, so that he became impassible. And in this condition he went to one of the elders and said: You see before you a man who is completely at rest and has no more temptations. They said: Go and pray to the Lord to command some struggle to be stirred up in you, for the soul is matured only in battles. And when the temptations started up again he did not pray that the struggle be taken away from him, but only said: Lord, give me strength to get through the fight."—*The Wisdom of the Desert,* XCI.

34. Even when the soul is mystically united with God there remains, according to Christian theology, a distinction between the nature of the soul and the nature of God. Their perfect unity is not then a fusion of natures, but a unity of love and of experience. The distinction between the soul and God is no longer experienced as a separation into subject and object when the soul is united to God.

35. See Cassian, Conference II, *De Discretione.* Migne, P. L., vol. 49, c. 523ff.

36. [1 Corinthians 2:9. JW]

37. [This seems to be a combination of case 19 in *Mumonkan* and case 28 in *Dentō roku*, both of which deal with *heijōshin* (everyday mind). TM]

38. For instance, "Passivity in the Buddhist Life," in *Essays in Zen Buddhism: Series II,* London, 1958.

27. OPEN LETTER TO PRESIDENT KENNEDY AND PREMIER KHRUSHCHEV

1. [A Buddhist cosmological notion that divides the mortal realm of samsara into three realms of existence: desire, form, and formlessness. JW]

28. BUDDHISM AND OTHER RELIGIONS

1. [John 4:2. JW]

29. RELIGION AND DRUGS

1. The following two short essays have been translated from the author's *[Daisetsu] Tsurezuregusa* (Tokyo: Yomiuri Shimbunsha, 1966).
2. [Published in New York by Harper and Brothers in 1954. JW]
3. Lit., "one who has no business," or "one to whom no events happen," but these do not give any hint of the deeper meaning underlying this term, which is one of the most important in Rinzai's thought. According to Dr. Suzuki: "When the Dharma, or Reality, is truly, fully, and existentially (experientially) understood, we find that there is nothing wanting in this life as we live it. Everything and anything we need is here with us and in us. One who has actually experienced this is called a man of *buji*—he is the one who, being free from externalities, is master of himself."—Ed.

GLOSSARY OF CHINESE AND JAPANESE TERMS

Note: When multiple pronunciations are given, the alternative pronunciations are marked "C." (Chinese) or "J." (Japanese).

amado	雨戸
Amida	阿弥陀
Amida Maru	阿弥陀丸
an aristocrat is he who is a man of *buji (buji kore kinin)*	無事是貴人
Ashitsu Jitsuzen	葦津実全
Baizhang Huaihai (J. Hyakujō Ekai)	百丈懐海
Bakufu	幕府
Bankei Yōtaku/Bankei Eitaku	盤珪永琢
Banshū	播州
Bashō (Matsuo Bashō)	松尾芭蕉
Baso Dōitsu (C. Mazu Daoyi)	馬祖道一
Beikoku Bukkyō	米国仏教
Bosatsu	菩薩
Budda no fukuin	仏陀の福音
buji	無事
Bukkyō daiji-i	仏教大辞彙
Bukkyō tōzen	仏教東漸
byōdō	平等

Caoshan Benji (J. Sōzan Honjaku)	曹山本寂
chang	常
Changqing Huileng (J. Chōkei Eryō)	長慶慧稜
Chengguan	澄観
Cheng Mingdao/Cheng Hao (J. Tei Meidō/Tei Kō)	程明道/程顥
Cheng Yichuan (J. Tei Isen)	程伊川
Chikafusa (Kitabatake Chikafusa)	北畠親房
Chōkei Eryō (C. Changqing Huileng)	長慶慧稜
Chō Ōkyo (C. Zhang Hengqu)	張横渠
Chōshū	長州
Chūgan Engetsu	中巌円月
Chunqiu	春秋
Chunqiu	春秋
ci	慈
Daikan Enō (C. Dajian Huineng)	大鑑慧能
Dajian Huineng (J. Daikan Enō)	大鑑慧能
Dao	道
Daodejing	道徳経
daoxue	道学
daren	大人
Da Xue	大学
Deshan Xuanjian (J. Tokusan Senkan)	徳山宣鑑
di	帝
dian xin	点心
Dōgen	道元
Dongshan Liangjie (J. Tōzan Ryōkai)	洞山良价
Dunhuang	敦煌
Dushun	杜順
Edo	江戸
Eka (C. Huike)	慧可
Engakuji	円覚寺
Enō (Daikan Enō; C. Dajian Huineng)	大鑑慧能
Fazang	法蔵
Fudō	不動
Fujiwara Seika	藤原惺窩
Fukuzawa Yukichi	福沢諭吉

Fuxi	伏羲
Gakushūin	学習院
Gen'e	玄慧
Gidō Shūshin	義堂周信
gua	卦
Guanyin (J. Kannon)	観音
Guan Yinxi	関尹喜
Guifeng Zongmi	圭峰宗密
Guishan Lingyou (J. Isan Reiyū)	潙山霊祐
gu zhi ren	古之人
Hachiman	八幡
hai	はい
Haibutsu kishaku	廃仏毀釈
haiku	俳句
Hakkotsu no gobunshō/Hakkotsu no ofumi	白骨の御文章/白骨の御文
Hakuin Ekaku	白隠慧鶴
Hanazono	花園
Hanshan (J. Kanzan)	寒山
Han Yu	韓愈
Hayashi Razan	林羅山
Heian	平安
Henlong Huinan (J. Ōryō Enan/Ōryū Enan)	黄龍慧南
hi/nichi (C. *ri*)	日
hiji bōmon	秘事法門
Hirata Atsutane	平田篤胤
hō	法
hōben	方便
hokkai-engi	法界縁起
Hokke Shinto	法華神道
Hōnen	法然
honji suijaku	本地垂迹
hossu	払子
Hōun of Rosozan (aka Roso Hōun; C. Luzu Baoyun)	魯祖宝雲
Huangdi	黄帝
Huayan (J. Kegon)	華厳
Huike (J. Eka)	慧可

Huineng (Dajian Huineng; J. Daikan Enō)	大鑑慧能
Huisi	慧思
Huiwen	慧文
Hyakuichi shinron	百一新論
Hyakujō Ekai (C. Baizhang Huaihai)	百丈懐海
Inoue Enryō	井上円了
Isan Reiyū (C. Guishan Lingyou)	潙山霊祐
Ise	伊勢
Ise Shinto	伊勢神道
Ishida Baigan	石田梅岩
jaku	寂
Jiaxiang Dashi/Jizang	嘉祥大師/吉蔵
Jiji shinpō	時事新報
jing	静
Jing Feng Shan	景風山
jingi fuhai	神祇不拝
jinkyō	塵境
Jinne (C. Shenhui)	神会
Jinnō shōtō ki	神皇正統記
Jintian	金天
jiriki	自力
Jittoku (C. Shide)	拾得
jiyū tōkyū	自由討究
Jizang/Jiaxiang Dashi	吉蔵/嘉祥大師
Jizō Bosatsu	地蔵菩薩
Jōdo	浄土
Jōdo Shinshū	浄土真宗
Jōdoshū	浄土宗
Jōgan	貞観
Jōshū Jūshin (C. Zhaozhou Congshen)	趙州従諗
Jūshichijō kempō	十七条憲法
Kada no Azumamaro	荷田春満
Kaiankoku go	槐安国語
Kamakura	鎌倉
kami	神
Kamo no Mabuchi	賀茂真淵

kana	かな
Kannon (C. Guanyin)	観音
Kannon Sutra	観音経
Kanzan (C. Hanshan)	寒山
Kanzan Egen/Kanzan Kokushi	関山慧玄/関山国師
Kegon (C. Huayan)	華厳
Keian	桂庵
keiken	経験
kenshō	見性
ki	機
Kitabatake Chikafusa	北畠親房
Kiyozawa Manshi	清沢満之
kodō	古道
Kōfukuji	興福寺
Kojiki	古事記
Kokan Shiren	虎関師錬
Kōkōdō	浩々洞
Kokugaku	国学
Kokuikō	国意考
kong	空
Kong Fuzi/Kongzi	孔夫子/孔子
Kongōkai	金剛界
Kongzi/Kong Fuzi	孔子/孔夫子
Kontai ryō mandara	金胎両曼荼羅
Koun Ejō	孤雲懐奘
Kuiji	窺基
Kūkai	空海
Kumano	熊野
kun	坤
Kyōgen Chikan (C. Xiangyan Zhixian)	香厳智閑
Kyōshin	教信
Laozi	老子
li (J. *ri*)	理
li (J. *rei/rai*)	礼
Liji	礼記
Linji Yixuan (J. Rinzai Gigen)	臨済義玄

Linji yulu (J. *Rinzai goroku*)	臨済語録
Lixue (J. Rigaku)	理学
Lord Zhou/Zhougong Dan	周公旦
Lugeng (J. Rikkō)	陸亘
Lun Yu	論語
Lu Xiangshan	陸象山
Luzu Baoyun (J. Roso Hōun, aka Hōun of Rosozan)	魯祖宝雲
makyō	魔境
Man'yō	万葉
Man'yōshū	万葉集
mappō	末法
masse	末世
Mazu Daoyi (J. Baso Dōitsu)	馬祖道一
Meiji	明治
Mengzi	孟子
metsu	滅
ming	命
Ming	明
mingei	民芸
ming fen	名分
mondō	問答
mono no aware	もののあわれ
Motoori Norinaga	本居宣長
Motora Yūjirō	元良勇次郎
Mozi	墨子
mu (C. *wu*)	無
muga	無我
Mukai Kyorai	向井去来
Mumonkan (C. *Wumenguan*)	無門関
mushin	無心
mushūjaku (C. *wu zhi zhao*)	無執着
Musō Soseki/Musō Kokushi	夢窓疎石/夢窓国師
myōkōnin	妙好人
Myōshinji	妙心寺
Namu-amida-butsu	南無阿弥陀仏
Nangaku Ejō (C. Nanyue Huairang)	南岳懐譲

Nanquan Puyuan (J. Nansen Fugan)	南泉普願
Nansen Fugan (C. Nanquan Puyuan)	南泉普願
Nanyue Huairang (J. Nangaku Ejō)	南岳懐譲
nazuna	薺
nembutsu	念仏
nichi/hi (C. *ri*)	日
Nichiren	日蓮
Niijima Jō	新島襄
Nishi Amane	西周
Nishida Kitarō	西田幾多郎
Nitobe Inazō	新渡戸稲造
nōgaku	能楽
Nogi Maresuke	乃木希典
oi	おい
Ōryō Enan/Ōryū Enan (C. Henlong Huinan)	黄龍慧南
Oyasama	親様
Prince Shōtoku/Shōtoku Taishi	聖徳太子
qi	気
qian	乾
Qin	秦
Qinglong (J. Seiryū/Shōryō)	青龍
qua	卦
rei/rai (C. li)	礼
reisei	霊性
ren	仁
Rennyo	蓮如
ri (C. *li*)	里
ri (J. *hi/nichi*)	日
Rigaku (C. Lixue)	理学
Rikkō (C. Lugeng)	陸亘
Rikugō zasshi	六合雑誌
Rinzai Gigen (C. Linji Yixuan)	臨済義玄
Rinzai goroku (C. *Linji yulu*)	臨済語録
Rinzai Zen	臨済禅
roji	露地
Roso Hōun (aka Hōun of Rosozan; C. Luzu Baoyun)	魯祖宝雲

Rosozan 魯祖山
Ryōbu Shinto 両部神道
ryōchi funbetsu 了知分別
Saichō 最澄
Sakuma Shōzan 佐久間象山
Sanlun (J. Sanron) 三論
Sanron (C. Sanlun) 三論
seinendan 青年団
Seiryū/Shōryō (C. Qinglong) 青龍
Seisetsu Shūcho 誠拙周樗
seishin 精神
Sekimon Shingaku 石門心学
Sengai Gibon 仙涯義梵
Sengzhao (J. Sōjō) 僧肇
sentei 筌蹄
shabetsu 差別
Shaku Sōen 釈宗演
shangdi 上帝
Shaolin Monastery 少林寺
shengren 聖人
Shenhui (J. Jinne) 神会
Shennong (Shenming) 神農
shenren 神人
Shide (J. Jittoku) 拾得
Shidō Bunan 至道無難
Shi Huangdi 始皇帝
Shijing 詩経
shimaguni konjō 島国根性
Shimazu Jisshinsai/Shimazu Tadayoshi 島津日新斎/島津忠良
Shin Bukkyō 新仏教
Shin Bukkyōto Dōshikai 新仏教徒同志会
Shingaku (Sekimon Shingaku) 石門心学
Shingon 真言
Shingon Shinto 真言神道
Shinran 親鸞
Shinshū 真宗

Shinto	神道
Shinto gobusho/Shinto gobugaki	神道五部書
shizoku	士族
shōbō	正法
Shōbōgenzō zuimonki	正法眼蔵随聞記
Shōryō/Seiryū (C. Qinglong)	青龍
Shōtoku (Shōtoku Taishi)	聖徳太子
Shoushan Shengnian (J. Shuzan Shōnen)	首山省念
shō-zō-matsu	正像末
shu	恕
Shujing	書経
shūkyō	宗教
shūkyōshin	宗教心
shūkyōteki kanjō	宗教的感情
Shun	舜
Shun Rōfu	舜老夫
Shushi (C. Zhu Xi)	朱子
Shū Ton'i (C. Zhou Dunyi)	周敦頤
Shuzan Shōnen (C. Shoushan Shengnian)	首山省念
Sima Guang	司馬光
Sishu	四書
Sōen (Shaku Sōen)	釈宗演
Sōjō (C. Sengzhao)	僧肇
soku	即
soku-hi	即非
Song	宋
sōnin grade	奏任官
sono-mama	そのまま
So Tōba/So Shoku (C. Su Dongpo/Su Shi)	蘇東坡/蘇軾
Sōzan Honjaku (C. Caoshan Benji)	曹山本寂
sudare	簾
Su Dongpo/Su Shi (J. So Tōba/So Shoku)	蘇東坡/蘇軾
taiji	太極
taiki seppō	対機説法
taixu	太虚
Taizōkai	胎蔵界

Takashima Beihō	高嶋米峰
Takeda Mokurai	竹田黙雷
Tang	唐
Tannishō	歎異抄
tariki	他力
Tei Isen (C. Cheng Yichuan)	程伊川
Tei Meidō/Tei Kō (C. Cheng Mingdao/Cheng Hao)	程明道/程顥
Tendai (C. Tiantai)	天台
Tendai Shinto	天台神道
terakoya	寺子屋
tian	天
tianli	天理
tianming	天命
Tiantai (J. Tendai)	天台
Ti Xilin bi	題西林壁
Tokugawa	徳川
Tokusan Senkan (C. Deshan Xuanjian)	徳山宣鑑
Tōzan Ryōkai (C. Dongshan Liangjie)	洞山良价
Uchimura Kanzō	内村鑑三
Unmon Bun'en (C. Yunmen Wenyan)	雲門文偃
unsui	雲水
wa kei sei jaku	和敬清寂
Wang Yangming	王陽明
Wei (dynasty)	魏
Wei (river)	渭河
Weishi (J. Yuishiki)	唯識
Wei Zheng	為政
Wen of Zhou	周文
wu (J. *mu*)	無
wuji	無極
Wumenguan (J. *Mumonkan*)	無門関
Wu of the Liang	梁武帝
wu zhi zhao (J. *mushūjaku*)	無執着
Xiangyan Zhixian (J. Kyōgen Chikan)	香厳智閑
Xici zhuan	繫辞伝
xu	虚

Xuanzang	玄奘
Xunzi	荀子
Yakushi	薬師
Yamauba	山姥
Yanagi Muneyoshi	柳宗悦
yao	爻
Yao	堯
yi	易
Yiduan	異端
Yijing	易経
Yōgaku	洋学
Yuan	元
Yuan Dao	原道
yue	月
Yuishiki (C. Weishi)	唯識
Yunmen Wenyan (J. Unmon Bun'en)	雲門文偃
Zhang Hengqu (J. Chō Ōkyo)	張横渠
Zhanguo	戦国
Zhaozhou (Zhaozhou Congshen; J. Jōshū Jūshin)	趙州従諗
Zhaozhou Zhenji Chanshi yulu	趙州真際禅師語録
Zhengdao	正道
zhenren	真人
zhiren	至人
Zhiyan	智儼
Zhiyi	智顗
Zhong yong	中庸
Zhou (dynasty)	周
Zhou Dunyi (J. Shū Ton'i)	周敦頤
Zhougong Dan/Lord Zhou	周公旦
Zhuangzi	莊子
Zhuanxu	顓頊
Zhu Xi (J. Shushi)	朱子
zōbō	像法
Zongmi (Guifeng Zongmi)	圭峰宗密

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ABBREVIATION

SDZ Suzuki Daisetsu 鈴木大拙. *Suzuki Daisetsu zenshū* 鈴木大拙全集. Edited by Hisamatsu Shin'ichi 久松真一, Yamaguchi Susumu 山口益, et al. 40 vols. Tokyo: Iwanami Shoten, 1999–2003.

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