

The book cover features a diagonal split between a dark red upper half and a dark olive green lower half. Stylized bamboo branches with green and brown leaves are printed across the cover, crossing the diagonal line. The title is printed in white serif font on the red background.

Zen
Buddhism
AND
Psychoanalysis

ERICH FROMM

D.T. SUZUKI

RICHARD DE MARTINO

"The knowledge of Zen, and a concern with it, can have a most fertile and clarifying influence on the theory and technique of psychoanalysis."

Thus Erich Fromm, one of today's most widely read and influential psychoanalysts, views this first effort to explore common fields shared by the two life-disciplines: Zen Buddhism and psychotherapy. To this, Dr. Suzuki, a leading interpreter of Zen to the West, rejoins: "Zen may occasionally appear too enigmatic, cryptic, and full of contradictions, but it is after all a simple discipline and teaching: To do goods, to avoid evils, to purify one's own heart: this is the Buddha-Way. Is this not applicable to all human situations, modern as well as ancient, Western as well as Eastern?" These two authorities, having stated the position of each and recognizing the points at which they impinge, are then joined by a third, Richard De Martino, whose field of study has been deep in both areas, and who proposes some workable syntheses as he surveys the human situation.

Dr. Suzuki frankly states the aims of Zen and its approach to human problems on both the operational and theoretical levels. Dr. Fromm comments on a number of meeting places for this religious view and his own psychological approach. Among the forward-looking points considered are: 1) that enlightenment of self and of mankind are leading goals for both religion and psychotherapy, 2) that Zen comes nearest to psychiatry when it raises the question of conscious understanding of the uncon-

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and tell me, "This is it?" The psychologist informs us that "I" is nonexistent, that it is a mere concept designating a structure or an integration of relationships. But the strange fact is that when the "I" gets angry, it wants to destroy the whole world, together with the structure itself for which it is the symbol. Where does a mere concept derive its dynamics? What makes the "I" declare itself to be the only real thing in existence? The "I" cannot just be an allusion or a delusion, it must be something more real and substantial. And it is really real and substantial, because it is "here" where the *shō* and the *hen* are unified as a living identity of the contradiction. All the power "I" has comes from this identity. According to Meister Eckhart, the flea in God is more real than the angel in his own right. The delusive "I" can never be "the most honored one."

The *shō* in *shō chū rai* is not used in the same sense as in *shō chū hen* or in *hen chū shō*. The *shō* in *Shō chū rai* is to be read together with the following *chū* as *shō chū*, meaning "right from the midst of *shō* as *hen* and *hen* as *shō*." *Rai* is "to come," or "to come out." Therefore, the whole combination, *shō chū rai*, means "the one as coming right from the midst of *shō* and *hen* in their contradictory identity."

If we establish the following formulas where *shō* is A and *hen* is B, the first step is

A \longrightarrow B

and the second is

A \longleftarrow B

The third then will be

A \longleftrightarrow B

But as the third signifies the turning point of the noetic into the conative and of logic into personality, it is to be formulated in the following way:

No -
was present in
and by his
Jnd.

faith in an all-powerful, omniscient God, had its root in the helplessness of human existence and in man's attempt to cope with his helplessness by means of belief in a helping father and mother represented by God in heaven. He saw that man only can save himself; the teaching of the great teachers, the loving help of parents, friends, and loved ones can help him—but can help him only to dare to accept the challenge of existence and to react to it with all his might and all his heart.

Man gave up the illusion of a fatherly God as a parental helper—but he gave up also the true aims of all great humanistic religions: overcoming the limitations of an egotistical self, achieving love, objectivity, and humility and respecting life so that the aim of life is living itself, and man becomes what he potentially is. These were the aims of the great Western religions, as they were the aims of the great Eastern religions. The East, however, was not burdened with the concept of a transcendent father-savior in which the monotheistic religions expressed their longings. Taoism and Buddhism had a rationality and realism superior to that of the Western religions. They could see man realistically and objectively, having nobody but the "awakened" ones to guide him, and being able to be guided because each man has within himself the capacity to awake and be enlightened. This is precisely the reason why Eastern religious thought, Taoism and Buddhism—and their blending in Zen Buddhism—assume such importance for the West today. Zen Buddhism helps man to find an answer to the question of his existence, an answer which is essentially the same as that given in the Judaeo-Christian tradition, and yet which does not contradict the rationality, realism, and independence which are modern man's precious achievements. Paradoxically, Eastern religious thought turns out to be more congenial to Western rational thought than does Western religious thought itself.

II. VALUES AND GOALS IN FREUD'S PSYCHOANALYTIC CONCEPTS

Psychoanalysis is a characteristic expression of Western man's spiritual crisis, and an attempt to find a solution. This is ex-

plicitly so in the more recent developments of psychoanalysis, in "humanist" or "existentialist" analysis. But before I discuss my own "humanist" concept, I want to show that, quite contrary to a widely held assumption Freud's own system transcended the concept of "illness" and "cure" and was concerned with the "salvation" of man, rather than only with a therapy for mentally sick patients. Superficially seen, Freud was the creator of a new therapy for mental illness, and this was the subject matter to which his main interest and all the efforts of his life were devoted. However, if we look more closely, we find that behind this concept of a medical therapy for the cure of neurosis was an entirely different interest, rarely expressed by Freud, and probably rarely conscious even to himself. This hidden or only implicit concept did not primarily deal with the cure of mental illness, but with something which transcended the concept of illness and cure. What was this something? What was the nature of the "psychoanalytic movement" he founded? What was Freud's vision for man's future? What was the dogma on which his movement was founded?

Freud answered this question perhaps most clearly in the sentence: "Where there was Id—there shall be Ego." His aim was the domination of irrational and unconscious passions by reason; the liberation of man from the power of the unconscious, within the possibilities of man. Man had to become aware of the unconscious forces within him, in order to dominate and control them. Freud's aim was the optimum knowledge of truth, and that is the knowledge of reality; this knowledge to him was the only guiding light man had on this earth. These aims were the traditional aims of rationalism, of the Enlightenment philosophy, and of Puritan ethics. But while religion and philosophy had postulated these aims of self-control in what might be called a *utopian* way, Freud was—or believed himself to be—the first one to put these aims on a *scientific* basis (by the exploration of the unconscious) and hence to show the way to their realization. While Freud represents the culmination of Western rationalism, it was his genius to overcome at the same time the false rationalistic and superficially optimistic aspects of rationalism, and to create a synthesis with romanticism, the very movement which during the

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scious. Dr. Fromm summarizes these points of agreement by saying this: "Psychoanalysis . . . can help Zen avoid the danger of a false enlightenment. . . . Zen thought will deepen and widen the horizon of the psychoanalyst and help him arrive at a radical concept of the grasp of reality which is the ultimate aim of full, conscious awareness."

Dealing with interpretations of life much in the forefront of public interest, this is both a ground-breaking book and a highly interesting one.

"This is the first major attempt to bring together two of the most powerful forces operating in the Western mind today. The work as a whole is in my view the most important bridge between the mind of the East and West since the *Secret of the Golden Flower*."

—CHRISTMAS HUMPHREYS,
President of the Buddhist Society,
London, author of *Zen-Buddhism*

The authors: ERICH FROMM is one of the most widely-read psychoanalysts in America, author of eight books, including the best-selling *ART OF LOVING*. He lectures at the New School of Social Research, Columbia University, and elsewhere. DAISETSU T. SUZUKI, with six books on Zen Buddhism in English, is considered the leading authority on Zen in the West. RICHARD DE MARTINO, a former graduate student in philosophy and religion at Columbia, now teaches at the University of Kyoto, and has studied Zen both with Dr. Suzuki in New York and with other Zen masters in Japan.