

In a paper presented before a group of western psychoanalysts interested in comparative religion DAISSETZ TAITARO SUZUKI (\*) cautioned against an excessively psychological approach to the Zen experience. To speak of "The Awakening of a New Consciousness" in Zen is to raise ambiguities and problems, especially if one makes too clear a distinction between two "ways" of approach to religious truth, one "outer" (objective and doctrinal) and the other "inner" (personal and spiritual.) The two must in effect be one and the same, and they must transcend all "ways" in a spontaneity that ~~defies~~ ~~xxxxx~~ analysis. This "new" consciousness is then not "new" but a recovery of a primordial innocence and simplicity. It is a "coming home" to what one has really been all the time. Dr Suzuki is familiar with Christian tradition and compares this to a recovery of the state which belonged to Adam in Paradise, and to "dying and rising again in Christ". And in terms of the Shin (Amidist) Buddhist tradition, it can be described as "finding oneself in the grip of Love Itself." The use of these analogies does little to alleviate the sense of shock that the Christian reader, meeting Dr Suzuki for the first time, may feel in struggling with his paradoxical approach to the metaphysic of faith. Satori, (the "awakening" of Zen,) is described by him as "faith in the absolute sense", that is to say beyond the subject-object division, a "faith which does not prove the existence of God before believing in Him." He describes in detail a classic example of Satori, the case of the Zen Master Rinzai (xxx China, 9th cent. A.D.) and he concludes with an interpretation of the "Ten Ox-herding Pictures", a well known and somewhat humorous representation of the stages of development in Zen.

DAISSETZ TAITARO SUZUKI The Awakening of a New Consciousness in Zen, in Man and Transformation, Papers from the Eranos Yearbook, V., Pantheon Books, Bollingen Series, New York, 1964. pp.179-202 with ten illustrations.

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