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Zen Buddhism. *Forms of Buddhism.* Like Hinduism from which it sprang, Buddhism is not a monolithic religion. It too encompasses many beliefs, and even different worldviews (see). All, of course, claim Gautama Buddha (563–483 B.C.). Buddha, who was raised in India, left his home and family in search for enlightenment, which he is said to have found while meditating under a Bo tree. Buddhists look to him as their source of enlightenment.

The two main branches of Buddhism are called Mahayana (“the greater vehicle”) and Hinayana (“the lesser vehicle”). The former claimed enlightenment is available to all and the latter to only a few of the committed. Being aware of the negative connotation of the term, Hinayana Buddhists began to call themselves Theravada (“the teaching of the elders”).

Basic Beliefs of Buddhists. Both groups of Buddhist accept the “Four Noble Truths” and the “Eightfold Path” to enlightenment.

The Four Noble Truths. The First Noble Truth is that life consists of suffering (*dukkha*) which entails pain, misery, sorrow, and the lack of fulfillment.

The Second Noble Truth is that nothing is permanent or unchanging in the world (the doctrine of *anicca*). And we suffer because we desire what is not permanent.

The Third Noble Truth is that the way to liberate oneself is by eliminating all desire or craving for what is temporal.

The Fourth Noble Truth is that desire can be eliminated by following the Eightfold Path:

The Eightfold Path is divided as follows:

WISDOM:

1. Right Speech
2. Right Thought

ETHICAL CONDUCT:

3. Right Speech
4. Right Action
5. Right Livelihood

MENTAL DISCIPLINE

6. Right Effort
7. Right Awareness
8. Right Meditation

These are not steps to be taken in sequential order, but attitudes and actions to be developed simultaneously.

In addition to these teachings, Buddhists believe in reincarnation and Nirvana (Buddhist “heaven”) which is the final state of “Nothingness” where is no more desire or frustration.

By far and away, however, the most influential form of Buddhism is known as Zen Buddhism. Its origins are found in Tao-sheng (A.D. 360–434), a Mahayana Buddhist and in Bodhi-dharma (d. A.D. 534). He migrated from China to Japan, where his form of Buddhism combined with Taoism emphasis on oneness with Nature. This eclectic blend is known as Zen (“meditation”). Since Zen has made the deepest inroads into Christianity, it is of the greatest interest to the Christian apologists.

One of the most influential advocates of pantheism in the West was Daisetz Teitaro Suzuki. Through his long-term activity as a professor at Columbia University and at various other American universities, as well as his lectures throughout the Western world, Suzuki furthered the cause of Zen in its Western interpretation. D. T. Suzuki has influenced and convinced such Westerners as Christmas Humphreys and Alan Watts.

Nature of Zen. In order to understand Suzuki’s form of pantheism, one must seek to grasp the nature of Zen. First, we shall note what Suzuki believes Zen is not, and then what he believes Zen is.

What Zen Is Not. According to Suzuki, Zen is not a system or philosophy “founded upon logic and analysis.” Zen is opposed to any form of dualistic thinking—that is, making any kind of subject-object distinction (*Introduction to Zen Buddhism*, 38). Instead Suzuki calls us to “Hush the dualism of subject and object, forget both, transcend the intellect, sever yourself from the understanding, and directly penetrate deep into the identity of the Buddha-mind; outside of this there are no realities.”

Neither is Zen a set of teachings. Says Suzuki: “Zen has nothing to teach us in the way of intellectual analysis; nor has it any set doctrines which are imposed on its followers for

acceptance.” As such Zen has “no sacred books or dogmatic tenets.” Indeed, “Zen teaches nothing.” It is we who “teach ourselves; Zen merely points the way” (ibid., 38, 46).

Nor is Zen a religion as “popularly understood.” It has no god to worship, no ceremonial rites, no afterlife, and no soul. When Suzuki says that there is no god in Zen, he neither denies nor affirms existence of some deity. “In Zen, God is neither denied nor insisted upon; only there is in Zen no such God as has been conceived by Jewish and Christian minds” (ibid., 39).

Zen claims not to be theistic or pantheistic as such, denying such metaphysical designations. Unlike the God of Christian theism or Vedanta Hinduism, “there is no object in Zen upon which to fix the thought” of the disciple. “Zen just feels fire warm and ice cold, because when it freezes we shiver and welcome fire. The feeling is all in all . . . ; all our theorization fails to touch reality” (ibid., 41).

What Zen Is. So what may we say Zen is? According to Suzuki, “Zen is the ocean, Zen is the air, Zen is the mountain, Zen is thunder and lightening, the spring flower, summer heat, and winter snow; nay, more than that, Zen is the man.” Suzuki recounted a story that a Zen master defined Zen as, “Your everyday thought” (ibid., 45). Suzuki puts it another way:

“When a hungry monk at work heard the dinner-gong he immediately dropped his work and showed himself in the dining room. The master, seeing him, laughed heartily, for the monk had been acting Zen to its fullest extent” (ibid., 85). In other words, Zen is life. “I raise my hand; I take a book from the other side of this desk; I hear the boys playing ball outside my window; I see the clouds blown away beyond the neighboring woods:—in all these I am practicing Zen, I am living Zen. No wordy discussion is necessary, nor any explanation” (ibid., 75). Zen is the personal experience of life, unencumbered by any abstractions or conceptualizations (ibid., 45, 132).

God and the World. In Zen Buddhism God is man, and man is God. Citing the Western mystic (*see* MYSTICISM) Meister Eckhart with approval, Suzuki states: “ ‘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” (*Zen Buddhism* , 113). Not only is a human being God, but all is God and God is all. Everything and everyone are really One. “Buddhas [i.e., enlightened Ones] and sentient beings [i.e., those still ignorant] both grow out of One Mind, and there is no other reality than this Mind” (*Manual of Zen Buddhism* , 112).

What this all-embracing Mind is, is no-mindedness which is the human spiritual nature. Says Suzuki: “This Nature [i.e., the human spiritual nature] is the Mind, and the Mind is the Buddha, and the Buddha is the Way, and the Way is Zen” (*Zen Buddhism* , 88). The Mind may be described as having “been in existence since the beginningless past.” Mind is not born and does not die; it is beyond the categories of age or being (*Manual of Zen Buddhism* , 112). Mind is all and all is Mind.

Suzuki is quick to point out that this form of monism is not a denial of the world we perceive and feel around us. However the world we do sense which is outside of us is a “relative world,”

which has no final reality.” Individual beings exist, but they are real “only in so far as they are considered a partial realization of Suchness.” Indeed Suchness “exists immanently *in* them. Things are empty and illusory so long as they are particular things and are not thought of in reference to the All that is Suchness and Reality” (*Outlines of Mahayana Buddhism* , 140, 141).

Ordinary experience, then takes the world for something that exists in itself, but it is an illusion. What really exists is Mind (*Manual of Zen Buddhism* , 51).

Buddhists do not like to call Suchness or Mind by the word *God* . The very term is offensive to most Buddhists, “especially when it is intimately associated in vulgar minds with the idea of a Creator who produced the world out of nothing (*see* CREATION, VIEWS OF), caused the downfall of mankind, and, touched by the pang or remorse, sent down his only son to save the depraved.” The variety of ways Buddhists describe this Ultimate reality is partly an effort to avoid speaking of Deity (*Outlines of Mahayana Buddhism* , 219, 220).

Further, Absolute Suchness or Reality cannot be grasped “as it truly is.” It goes beyond categories, even of existence. Suzuki states: “We cannot even say that it is, for everything that is presupposes that which is not: existence and non-existence are relative terms as much as subject and object, mind and matter, this and that, one and other: one cannot be conceived without the other. ‘It is not so (*na iti*),’ therefore may be the only way our imperfect human tongue can express it. So the Mayahanists generally designate absolute Suchness as *Cunyata* or void.”

This indefinable and unthinkable “void” may be more fully interpreted in this way: Suchness is neither existence or non-existence; it is neither unity nor plurality (ibid., 101–2). This is God, and God is All, and All is Mind, and Mind is Buddha, and Buddha is the Way, and the Way is Zen.

View of Human Beings. Individual human beings then are simply a manifestation of this All or Mind or God. Individuals are not isolated entities anyway, as we imagine. By themselves people are no more meaningful than soap bubbles. Particular existence acquires meaning only when thought of in terms of the whole oneness (ibid., 46–47). This is not precisely a denial of materiality. Human beings have both materiality and immateriality, and more (ibid., 149). It is a denial of individuality in any ultimate sense. People only appear to be individual beings, but in reality they are all one in the One. The goal of Zen is to help people go beyond egoism to realize their oneness in God and so become immortal (ibid., 47).

Ethics. Zen is primarily fundamentally a “practical discipline of life” (*An Introduction to Zen Buddhism* , 37). From an ethical perspective, Zen is a discipline aimed “at the reconstruction of character” (*Zen Buddhism* , 16). This rebuilding of character is necessary to do battle with egoism, “the source of all evils and sufferings.” Buddhism “concentrates its entire ethical force upon the destruction of the ego-centric notions and desires” (*Outlines of Mahayana Buddhism* , 124).

Basically, Zen’s answer to egoism is to learn. This ignorance is the clinging “Man needs to detach himself from Ignorance (i.e., dualism), thus transcending all duality. When this is accomplished one “is said to be in harmony and even one with Suchness” (ibid., 122, 124, 146).

This goal can only be met through selfless labor and devotion to others, which requires the prior destruction of all selfish desires. The realization of this goal is called *nirvana*. Destruction of self-orientation brings enlightenment, hence the ability to love others as ourselves (ibid., 52–55).

Involved in this process toward enlightenment and within enlightenment for a Zen monk is “a great deal of manual labour, such as sweeping, cleaning, cooking, fuel-gathering, tilling the farm, or going about begging in the villages far and near.” The central principle by which the Zen monk is to live his life “is not to waste but to make the best possible use of things as they are given us” (*Introduction to Zen Buddhism* , 118, 121). The ethical teaching of Zen is succinctly summarized in “The Teaching of the Seven Buddhas”:

Not to commit evils

But to do all that is good,

And to keep one’s thought pure—

This is the teaching of all the Buddhas. [*Manual of Zen Buddhism* , 15]

Nature of History. Since the world is viewed as illusory (*see* ILLUSIONISM), history is considered illusory as well. Past, present, and future are “unborn.” They have no reality beyond being manifestations of Mind (ibid., 53).

Granting this illusory existence of history in no way rules out its role as part of Maya or Ignorance. Suzuki states that history is “a grand drama visualizing the Buddhist doctrine of karmic immortality.” Just as in many forms of Hindu pantheism, so Zen Buddhism holds to the belief in *karma*. The Buddhist concept of *karma* is that “any act, good or evil, once committed and conceived, never vanishes like a bubble in water, but lives, potentially or actively as the case may be, in the world of minds and deeds.” Suzuki likens the doctrine of *karma* to “the theory of evolution and heredity as working in our moral field” (*Outlines of Mahayana Buddhism* , 183, 200, 207).

As everything else in the world of duality, history must be transcended. This is done in the following way:

Events past are already past; therefore have no thoughts of them, and your mind is disconnected from the past. Thus past events are done away with. Present events are already here before you; then have no attachment to them. Not to have attachment means no to rouse any feeling of hate or love. Your mind is then disconnected from the present, and the events before your eyes are done away with. When the past, present, and future are thus in no way taken in, they are completely done away with. . . . If you have a thoroughly clear perception as to the mind having no abiding place anywhere, this is known as having a thoroughly clear perception of one’s own being. This very Mind . . . is the Buddha-Mind itself; it is called Emancipation-Mind, Enlightenment-Mind, the Unborn Mind, and Emptiness of Materiality and Ideality. [*Zen Buddhism* , 196, 197]

Human Destiny. Human destiny is the achievement of *nirvana* —that is, “the annihilation of the notion of ego-substance and of all the desires that arise from this erroneous conception” and the practical expression of “universal love or sympathy (*karuna*) for all beings” (*Outlines of Mahayana Buddhism* , 50, 51). *Nirvana* is sometimes spoken of as possessing four attributes: Nirvana “is eternal because it is immaterial; it is blissful because it is above all sufferings; it is self-acting because it knows no compulsion; it is pure because it is not defiled by passion and error” (ibid., 348; cf. 399). Nirvana also is God and to achieve it is to realize one’s essential oneness with the absolute One.

Nirvana is not achieved easily. However it does not involve asceticism, knowledge of certain books or doctrines, or even meditation divorced from life. Instead the realization of *nirvana* begins and ends in life itself. “Salvation [i.e., the attainment of *nirvana*] must be sought in the finite itself, there is nothing infinite apart from finite things; if you seek something transcendental, that will cut you off from this world of relativity, which is the same as the annihilation of yourself. You do not want salvation at the cost of your own existence.”

“Nirvana is to be sought in the midst of Samsara (birth-and-death).” No one can escape Samsara. It is one’s subjective perception of life. If a person will but change his inner awareness, he will see that reality is “absolutely one” (*Zen Buddhism* , 14, 15). The awareness of this in the inner life is Nirvana.

The road to Nirvana involves many things. However the most fundamental aspect is the ridding of all dualistic thinking. And the root of all such thinking is logic. Suzuki acknowledges that “we generally think that ‘A is A’ is absolute, and that the proposition ‘A is not-A’ or ‘A is B’ is unthinkable.” But such thinking only keeps us in bondage so that we cannot comprehend the truth. We must therefore shed the shackles of logic, and approach life from a new point of view. In this new experience there “is no logic, no philosophizing; here is no twisting of facts to suit our artificial measures; here is no murdering of human nature in order to submit it to intellectual dissections; the one spirit stands face to face with the other spirit like two mirrors facing each other, and there is nothing to intervene between their mutual reflections” (*An Introduction to Zen Buddhism* , 58, 59, 61).

In order to help the Zen disciple beyond the logical interpretation of reality, the Zen masters created a whole approach to reality which included illogical sayings and questions as well as responses to questions—called the *koan*. For example, a very familiar question is “If you have heard the sound of one hand [clapping], can you make me hear it too?” (ibid., 59). A famous saying from Fudaishi graphically illustrates the irrationality of Zen:

Empty-handed I go, and behold the spade is in my hands;

I walk on foot, and yet on the back of an ox I am riding;

When I pass over the bridge, Lo, the water floweth not, but the bridge doth flow. [ibid., 58]

For the attainment of nirvana, one must transcend all the things that keep one from seeing life in its fullness. This step toward nirvana is called *satori*. *Satori* is achieved through the *koan*. It

is this process from the *koan* to *satori* and then to nirvana that is the road to spiritual happiness (ibid., 60).

The essence of Suzuki's absolute pantheism is that the world of particulars is both finite and infinite, relative and absolute, illusory and real. What one needs to do in order to see reality in all its fullness, is to free oneself from logic, words, concepts, abstractions—anything that keeps one from personally experiencing what is neither being nor non-being. When this occurs Nirvana is attained—one becomes one with the One.

Evaluation. For a critique of Zen, see articles on PANTHEISM ; FIRST PRINCIPLES ; EVIL, PROBLEM OF .

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