

铃木大拙与西方语境下的禅学研究
[D.T. Suzuki and Zen Study in the Western Context]
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Abstract / Kurzfassung

有关20世纪西方论说禅之语境的形成,铃木大拙无疑是最为关键性的人物。他不仅使禅摆脱耶稣会传教士和东方学者“替罪羔羊”式的表述,还使禅作为一种学术研究,正式进入西方视野,造成一股禅学热;因此可以说,铃木标帜着西方禅史上的一次划时代转变,当属无疑。有学者将此现象称为“铃木效应”或“铃木时代”,就足以看出这位“世界禅者”对西方语境下的禅学研究,有着至为重要的影响与驱动。本文即是循此思路而渐次展开的,整体结构与内容概括如下:引言:论文首先以四个问题阐述本文的动机与目的:即“铃木先生何许人也”、“铃木效应驱动了西方什么”、“在西方语境下,禅是如何被认识和被诠释”、“禅与西方文化的会通,是否出现状况”。根据这些动机与目的,本文逐步展开所要研究的主题与范围:即从铃木的禅学思想出发,依次探讨禅分别在心理、哲学、历史和经验四个向度中,所接收到的来自西方学界和大众的关注、分析与研究。这个过程,表面象征着西方对禅的吸收与应用,但骨子里却潜藏有一种东方学的意识形态在内。然不管如何,铃木都是20世纪西方论说禅的中心,都将为西方的禅学研究带来无法比拟的驱动力!第一章:有关20世纪西方“禅语境”的形成,必须追溯到16至19世纪西方有关禅的表述,因此,论文开端先对此语境做了深入探讨。禅从耶稣会士眼中的“目击对象”到东方学者笔下的“文本对象”,都摆脱不了无神论、神秘主义或寂静主义色彩,直到1893年芝加哥万国宗教会议,东方禅者亲临西方展现禅的本来面貌,这才使禅在西方语境中第一次获得自我表述权。日本临济禅僧宗演和铃木对此起到关键性作用。特别是铃木,掌握禅在西方语境的话语权,把禅传入西方。第二章:主要论述铃木的人生经历、学术生涯、宗派传承与参禅体验。这是将铃木置身于整个社会时代背景之下,以便具体探究其人及其思想的成长环境。我们赫然发现:铃木的一生不仅止于他个人事迹,更为要者,它反映出一个时代的学术成就及思想趋势。因而有人赞誉他为“人类知识的伟大成就”、“极具说服力的宣传者”;但也有人抨击他是“西方禅的剪裁者”、“精神殖民主义者”。这样功过参半的一生,正突显出我们对铃木的研究意义与价值。第三章:主要论述铃木之禅学思想对中国禅宗的承继与发挥。从道生、僧肇、惠能与华严思想,就可以明显看到其与铃木禅学间的密切联系。又西田之“纯粹经验”中主、客未分的直接经验,也进一步充实铃木禅的现代性诠释。然而,在这些学理依据与表述方式中,如果缺乏践行基础,仍旧不能圆满对铃木思想渊源的探究,因而有必要将“临济禅法”与“禅定分途”加以论述。此二者为铃木禅学注入实践性与生活性,是铃木禅所以吸引人之处,因此,格外重要。第四章:铃木早期思想特色,主要把禅呈现为一种具有心理学化倾向的特质,如他以“自我”、“意识”和“无意识”等诠释禅悟体验,从而促使禅与西方心理学有进一步联结。如Eric h Fromm认为禅对人性洞察、对自然能力的释放,与精神分析所渴求的目标一致;Carl Jung则认为禅的无意识比Freud等人理解的压抑性之无意识要更深远。而尽管禅与心理学进行了诸多联结,

但二者间的相异性却多于相似处；比如心理学使“无意识进入意识中”，而禅却要“寓有意识于无意识中”，这里明显产生同词异义的混淆与误解。此外，西方心理学多把禅看成一种精神疗法，突出禅对心灵疾病的治疗，但禅所强调的不仅只是对常态的复归，它更要人活在身心整体的生活中。因此，尽管西方语境中禅的心理向度明显而突出，但与作为分析科学的心理学相较，它却又另类而特殊！第五章：“经验论”是铃木禅学的核心思想，具有“个体性”、“直觉性”与“不可言说性”之特征。无独有偶，基督教之与神合一的神秘经验也具有此种类似本质，因而促进禅与基督教间的进一步对话。如铃木盛赞Eckhart的思维之道与大乘佛教特别是禅宗极为相近；而Thomas

Merton则认为禅包含许多西方宗教的实践内容，有助于唤起基督徒的宗教意识。这类思潮在西方曾经炽盛一时，以至多将禅视为一种神秘主义。为正视听，铃木从禅的“纯粹主观性”与“生活性”上突显禅的经验特质，使其得与神秘主义区别开来。此外，西方近来热衷坐禅，禅修中心如雨后春笋般设立，有学者认为这是西方对铃木禅学的降温，但事实上，尽管实践禅的方式有所不同，趣向心灵觉醒的终极目标则始终与铃木禅相符。第六章：尽管铃木宣称：不应把禅与任何哲学体系相混，但铃木对禅所作的哲学式陈述，都再再体现出禅佛教中的哲学元素，这就使20世纪下半叶后现代主义哲学家在禅中找到共鸣，特别是有关“非逻辑”、“实际经验”和“绝对自由”的观点。如Van Meter

Ames认为铃木与Dewey都是传统逻辑的批判者，都企图对“二分法”进行消解；又铃木与Heidegger都从存在和经验上去把握作为主体的“人”。这种外在形式上的相互比附，是西方对禅进行研究的惯性作法，但事实上，在某些关键点，禅与这些哲学概念却迥然相异。如Heidegger为人设定生存的“平均状态”，但这对禅来说却恰是对个体的规范与限制，违反人的根本精神。我们认为：禅的哲学从感觉经验出发，而西方哲学则以逻辑分析和概念知识为基础，因此，禅终究不能与任何哲学体系相混。第七章：20世纪80年代，西方对禅的理解转为历史考证批判性的研究，一场铃木与胡适相互的批驳之战仿佛在西方重演；他们期望把铃木非历史性的禅拉回到历史文化场景进行重新认识，铃木禅学也因之受到强烈批判。不仅如此，西方还以一整套系统化的学术理论和叙述策略对铃木本人的意识形态进行剖析，于是，种种诸如宗派意识、民族意识和反向东方主义的名目加之于其上，这就构成了20世纪80年代后西方禅学研究的主要内容。然西方的这种强烈批判的意图，这种要把禅进行解构和重构的举动，实际上也透露出一种Edward W.

Said所谓东方学的意识形态，即铃木对禅的诠释不算什么，西方才是禅真正的表述者。第八章：在西方文化史上，“铃木大拙”绝对是一个值得被记住的名字，他不仅是西方禅学研究的先驱，更是这个领域承先起后的驱动者。就如Luis O.

Gomez所言：“站在铃木的肩膀上可以看得更远！”确实，1950年的禅学热，西方因着铃木见到了自身的文化潜能；1980年后的学术转向，西方又藉着铃木找回自身的文化认同。这两次跃进，不仅意味着“铃木效应”对西方的影响，更意味着西方传统东方主义的意识形态之显发。然而，当我们仔细检查禅与西方文化的会通时，明显察觉：西方未能“入乎其中”对禅进行理性理解，仅是急于“出乎其外”把禅纳入西方语境以便重新表述；尽管禅因此获得一种崭新的知识形式，但却尽失禅的本质与风味。然就如铃木所言：禅并不具有时代性，只要人是在人的限度内，禅就会被邀请；换言之，随着人的不同需要，禅就在不同环境中被应用，是以禅在西方语境中可以同时具有心理、哲学、历史、经验等向度；而不管在哪一向度，禅都还是禅，因为禅无法被概念化、定型化，所以，禅能如千江有水千江月，“千山同一月，万户尽皆春！”

Author's translation

*DT Suzuki*¹ is undoubtedly the most crucial figure in the formation of Zen context of the 20th century in the West. His achievements not only prevent Zen from scapegoat-type presentation by Jesuit missionaries and orientalists, but also make Zen enter Western world as an academic research. Therefore, He represents a new epoch in the history of Western Zen. People call this phenomenon “Suzuki effect” or “Suzuki stage”. From this, one can see how important Suzuki is to the Zen study in the Western context. This thinking pattern is what my paper follows and expands. The whole structure and content can roughly be expressed as below: Introduction: to expound the motivation and purpose of this paper by four questions which are “Who is DT Suzuki?”, “What does Suzuki effect bring to West?”, “How does Zen be understood and interpreted in the Western context?”, “Is there any problem of communication between Zen and Western culture?” According to these four questions, the theme and scope of this paper can be described as to discuss DT Suzuki's Zen and relevant study by Western scholars from the fields of psychology, philosophy, history and religion. From this, one can know clearly that West absorb something from Zen on the surface, but in fact there exists an ideology of orientalism.

Chapter One: Focus on discussing the description of Zen from 16th Century to 19th Century which forms the “Zen context” of 20th Century in the West. Basically the image of Zen belongs to atheism, mysticism and quietism both in the observation from Jesuit missionaries and in the books written by orientalists. It doesn't make any change until the World's Parliament of Religion in Chicago, 1983. Zen Masters coming from East introduce the real Zen during the Conference; this is the first time for Zen to speak about itself. Japanese Zen monk *Soyen Shaku*² who is Suzuki's spiritual teacher is one of the crucial figures in this big event. After that, through Suzuki's efforts, he finally makes Zen enter Western world successfully.

Chapter Two: Focus on discussing Suzuki's life history, academic career, sectarian heritage and Zen experiences. This is a way that we place Suzuki in the circumstances of the whole society so that one can explore specifically the background from which Suzuki and his thought grow up. It's surprise to know that the life of Suzuki is not just only his own personal history, but also reflects a trend of the time of the academic achievements. Some people praise him as “The great results of human knowledge” or “a great persuasive advocate of Zen”; but also some people criticize him as “a great tailor of Western Zen” or “the spirit of colonist”. Such a life that mixes with praises and criticizes just stand out the meaning and worth of my research.

Chapter Three: Focus on the inheritance and development of Suzuki's Zen thought from Chinese Ch'an School. One can see specifically the connection between it and *Daosheng*³, *Sengzhao*⁴, Huineng, Huayan School. Moreover, Nishida's “pure experience” which emphasizes on direct experience integrated subject with object also enrich the interpretation of Suzuki's Zen. But without the spirit of practice, one can't understand clearly about what real Suzuki's Zen thought is, therefore, we must discuss “the Ch'an methods of Linji” and “the combination of meditation and wisdom”. Those two factors bring the spirit of practice and life into Suzuki's Zen, this is why it is so attractive to West.

Chapter Four: Focus on the psychological characteristic of Suzuki's Zen, such as “self”, “consciousness”, “unconsciousness”. This tendency builds a close connection between Zen and Western psychology. For example: Fromm thinks Zen and psychology share the same goal because of the insight into human nature and the release of inside power; *Jung*⁵ thinks Zen's unconsciousness is more profound than *Freud's*⁶ repressed unconsciousness. Although the connection is built by Suzuki and those psychoanalysts, but the truth is their differences are more than similarities. For example: psychology wants unconsciousness to enter into consciousness, but Zen asks consciousness to go back to unconsciousness. One can see

¹ Daisetsu („Daisetzu“) Teitari Suzuki (1870 – 1966), Japanese author on Buddhism, Zen and Shin and translator of Chinese, Japanese, and Sanskrit literature.

² Soyen Shaku (1860 –1919), the first Zen Buddhist master to teach in the United States.

³ Dao Sheng (道生 Dào Shēng] (ca. 360 – 434), Chinese Buddhist scholar in *Six Dynasties* era.

⁴ Sengzhao (or Seng-Chao) [僧肇 Sēng Zhào]; (384 – 414) Chinese Buddhist philosopher.

⁵ Carl Gustav Jung (1875 – 1961) psychiatrist and psychoanalyst, founded analytical psychology.

⁶ Sigmund Freud (1856 – 1939), Austrian neurologist and founder of the psychoanalysis.

Zen and psychology share the same words with different meanings. Moreover, Western psychology often treats Zen as a kind of psychotherapy, but the truth is Zen help people not only to return to normal, but also to live in an integral life of body and mind. Therefore, it is true that Zen shows up the strong side on psychology, but Zen is not a kind of psychology, it is more than that!

Chapter Five: "Experience" is the core thought of Suzuki's Zen which has the characteristic of individuality, intuition and ineffability. Coincidentally, there are the similar essences in the mystical experience of Christian, so both of Zen and Christian get a further chance to know each other. For example: Suzuki praises Eckhart's⁷ thought is very close to Mahayana Buddhism especially Zen; and [Thomas Merton](#)⁸ thinks Zen can wake Christian's religious consciousness because Zen includes many contents of practice which is similar to Western religion. This kind of idea is accepted by many Westerners, so they treat Zen as a kind of mysticism. Therefore, Suzuki starts to clarify the differences between Zen and mysticism. In addition, West chooses to practice Zen through meditation which Suzuki mentions less. Some scholars think this phenomenon represents West has went out of Suzuki's effect, but we think no matter which way to approach Zen, the final goal is still something that Suzuki emphasizes.

Chapter Six: Although Suzuki insists not to confuse Zen with any system of philosophy, but his philosophical interpretation of Zen just stands out the philosophical factors in Zen. This way builds a strong connection between Zen and post-modern philosophers in the second half of the 20th century, especially on the concepts of "illogical", "practical experience" and "absolute freedom". For example: Van Meter Ames⁹ declares both Suzuki and [Dewey](#)¹⁰ are the critics of traditional logic, they all try to de-construct the method of dichotomy; moreover, both Suzuki and Heidegger grasp "person" as a subject through Being and experience. Such analogy from appearance is a habitual way for West to study Zen, but in fact, there exist some key points which are completely different in Zen and philosophy. For example: [Heidegger](#)¹¹ sets up an average state of Being for people to follow, but Zen opposes this kind of state because it violates the basic spirit of human. In sum, Zen comes from experience; philosophy derives from logical analysis and conceptual knowledge, therefore, Zen after all can't be confused with any philosophy.

Chapter Seven: In the eighties of 20th century, West turns its methodology of Zen study into historical and critical research, it seems a debate between Suzuki and Hu Shih¹² happens again in the West. They expect to pull Suzuki's non-historical Zen back to the scene of history in order to get new understanding. The result is Suzuki and his Zen thought are subjected to strong criticism. Moreover, by using systematic academic discourse and narrative strategy, West scrutinizes Suzuki's ideology, then put many labels such as ideology of sectarian, ideology of nationalism or reverse orientalism on Suzuki himself. This is the main content of Zen study in the West of the eighties of 20th century. Such intention of strong criticism or action of de-constructing and reconstruction actually reveals an ideology of orientalism that [Edward W. Said](#)¹³ mentions that is no matter what Suzuki says, West is the real one to interpret Zen.

Chapter Eight: Undoubtedly, "DT Suzuki" is the name worthy to be remembered forever in the history of Western culture; He is not only a pioneer of Zen study in the West, but also a driver in this field. Just like Luis O. Gomez¹⁴ says that to stand on Suzuki's shoulder one can see farther. Indeed, in the Zen boom of 1950, West finds out its own potential of culture through Suzuki's Zen; and in the academic change of 1980, West retrieves its own cultural identity also through Suzuki's Zen. These two leaps represent not only the influences caused by "Suzuki effect", but also the manifestation of orientalism of West. Therefore, Suzuki is just like the bridge of Zhaozhou which never mind people's abuse and just finishes its duty. But when we look closely into the study of Zen in the West, we find out obviously that West is anxious to

⁷ Eckhart von Hochheim (c. 1260 – c. 1328), commonly known as Meister Eckhart or Ekehart, German theologian, philosopher and mystic.

⁸ Thomas Merton (1915 – 1968), US-American Trappist monk, writer, mystic, poet, social activist, and scholar of comparative religion.

⁹ Van Meter Ames (1898 – 1985), US-American philosopher and literary theorist.

¹⁰ John Dewey (1859 – 1952), US-American philosopher, psychologist and educational reformer.

¹¹ Martin Heidegger (1889 – 1976) German philosopher.

¹² 胡适 [Hu Shih Hú Shì] (1891 – 1962), Chinese philosopher and diplomat.

¹³ Edward Wadie Said (1935 – 2003), professor of literature.

¹⁴ Luis Oscar Gomez (1943 – 2017), Puerto Rico born US-American philosopher (Buddhist studies) and psychologist.

restate Zen before completely understand it, so even though Zen in the West obtain a new epistemology, but it has already lose the essence of Zen. Suzuki says that Zen will be invited as long as people needs. It means Zen is always flexible and free enough to be applied to any kind of situation and to meet different people in the world. This is why Zen can be developed in the fields of psychology, philosophy, history and religion. From this point of view, we can say that Zen is just like a moon in the sky which becomes thousands of moons on thousands rivers, and each moon in the water is real, because there is no certain form called moon, this is Zen! [Footnotes, hyperlinks: M.Z.]

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