

Dr. C. G. Jung

In The Forward to *An Introduction to Zen Buddhism*

By Daisetz Teitaro Suzuki, D. Litt.

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“Great as is the value of Zen Buddhism for the understanding of the religious transformation process, its use among Western people is very improbable. The spiritual conceptions necessary to Zen are missing in the West. Who amongst us would produce such implicit trust in a superior master and his incomprehensible ways? This respect for the greater human personality exists only in the East. Who could boast of believing in the possibility of a transformation experience paradoxical beyond, measure; to the extent, moreover, of sacrificing many years of his life to the wearisome pursuit of such an object? And finally, who would dare to take upon himself the authority of a heterodox transformation experience? Let it be a man of little trustworthiness, one who, maybe from pathological reasons, has too much to say for himself; such a man would have no cause to complain of any lack of following among us. But if the ‘Master’ sets a hard task, which requires more than a lot of parrot talk, the European begins to have doubts, for the steep path of self development is to him as mournful and dark as Hell.”

“I have no doubt that the satori experience does occur also in the West, for we too have men who scent ultimate ends and will spare themselves no pains to draw near to them. But they will keep silence, not only out of shyness but because they know that any attempt to convey their experiences to others would be hopeless. For there is nothing in our culture approaching these aspirations, not even the Church, the custodian of religious goods. It is in fact her function to oppose all such extreme experiences, for these can only be heterodox. The only movement within our culture which partly has, and partly should have, some understanding of these aspirations is psychotherapy. It is therefore not a matter of chance that this foreword is written by a psychotherapist.”