

The Dissemination of Zen in Europe in Connection with the accompanying Literature

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First of all I would like to say thank you for your Invitation. I feel very honoured and I have worked on this paper with zeal and enthusiasm.

My first experience, looking for actual basic material, was—as I think—in the very sense of Zen. I wrote to the listed Austrian centres for Zen and got many kind answers with addresses, pictures of meditation halls and prices for staying there. One answer was—according to my feelings—a true “Zen-Response”: Dear Dr. Wallnöfer, with pleasure we offer you a “base”: “We are living in a world of shadows if we do not realise why we are here.” (Wir leben in einer Schattenwelt, wenn wir nicht erkennen, warum wir hier sind.) “Right Attentiveness, Right Exertion for Right Cognition.” (Rechte Achtsamkeit, Rechte Anstrengung für Rechte Erkenntnis) “Our practice of Zazen is for this the Right Effort”. (Unsere Zazen-Praxis ist dazu die Rechte Bemühung) Wishing much joy during and with your lecture, with Gassho

I am following *Mutsuo M. Yanase*'s example in his paper “Hidden realism” [HW1], when I tell a little of my life story because I am also convinced that the paper I am presenting now has very much to do with my own life. I do hope you will tolerate this digression. I was born in Carinthia (Kärnten) in Austria, two years after the disintegration of the old Austrian-Hungarian monarchy. My father was a naval officer and my mother the daughter of a merchant navy captain, who sailed many times in the China Sea. My other grandfather was from his youth interested in philosophy and science and an acknowledged moss research scientist. So there was from the very beginning an atmosphere of interest for the

Far East. The Bible was to be found in our library as well as the English and German translation of Buddha's words. There was and is in our library the German translation of Laotse (Laozi) from *Richard Wilhelm*, Tsingtau 1910 (published Jena, 1911 [HW2]) and the words and parables from Tschuang Tse (Zhuangzi), translated by *Martin Buber*, Insel-Verlag (Insel-Publishing House) Leipzig, 1910 [HW3]. As a "navy-child" I had connections with *Anna von Rottauscher*, also connected with the old Navy, and so, during my studies, I already became very interested in Traditional Chinese Medicine. The result was our book "The Golden Treasure of Chinese Medicine", which has been translated into four languages [HW4].

Soon after that I had the possibility to meet Prof. *Franz Hübotter*, a famous specialist of Chinese Medicine and philosophy, who taught at the free University of Berlin. Here I also met for the first time Zen oriented people and started to read Zen literature.

Autogenic Training is a psychotherapeutic method with close relations to Eastern philosophical and religious methods to show a way through life and/or to prolong life. It was my connection with *I.H.Schultz* which encouraged me to study more of the eastern way. In this connection I have lectured several semesters at the roman catholic faculty of the university of Vienna on the physiological and psychological background of meditation. It was natural in this context to have closer contact with Zen. *Naranjo Ornstein*, *Karlfried Graf Dürckheim*, who was also participating in the Lindauer Psychotherapie Wochen, played as well an important role in these lectures as *Alan Watts*, the Hekigan roku (transcript by *Wilhelm Gundert* [HW5]) as well as parts of the writings of Dogen. And last but not least the connections between AT and the Eastern backgrounds related to the work of *Y.Ikemi*, *Wolfgang Luthe* and the *Oskar Vogt* Institute in Fukuoka [HW6]. Further more, in 1960 I had an accident, was in plaster for two month, in convalescence from January to September and had in my otherwise very active life the opportunity to try besides the AT Zen in the Suwari position (learned from the book of *Hugo M.Enomiya*

Lassalle [HW7]) for hours every day for several months. It was a great help for me and as strong as I am trying to be objective, the links between East and West are also a part of my life story.

And a part of my life story are the fundamental different points of view towards life and death and to the problem the Western world calls resurrection and rebirth on the one side and the eternal condemnation to hell on the other. Maybe these doctrines are the most important differences between East and West. Because the eternal condemnation is extremely in contrast to the hope to end up in Nirvana for any individual.

There was for a short time in the Western world *Origenes* (*185/86 Alexandria, +254 Tyrus, called “nefarius”, the dastardly by the Patriarch Rufin of Palestine, founder of a Christian school in Palestine) [HW8]). His doctrine was condemned and he died as a victim of torture. His teaching was: “The individual ascends slowly to more perfection, leaving behind more and more earthiness toward (the personal) God. After death the individual has to undergo purifying fires and salvation or hell and new worlds towards new possibilities to stand the test; at least every individual, *the devil included*, ends in salvation.”

Historical remarks

With your permission I would like to add some historical remarks.

12th to 13th century

The first contact was probably around the 12th or 13th Century by the Nestorians.

1572

Probably more important was the (for a time) good relationship between the two leading Jesuits and the Chinese court about 1572 and about 1628. In 1572 the Italian Jesuit *Matth. Ricci* (1610) and 1628 the German *Adam Schall* (+1665) founded a mission church. They adapted their

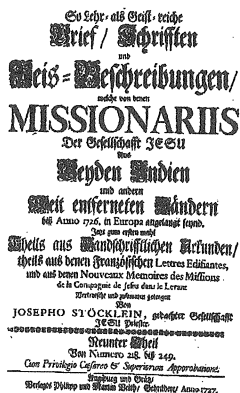


Illustration 1

teachings to include the doctrines of Kongzi (Kung Tzu—who received the name Confucius by the Jesuits) and to the Chinese ancestor cults. Laozi was also named by the Jesuits: Laozius.

1718

I refer to the volumes nine to twelve of the letters, Jesuits have written from abroad, published by the Jesuit *Josepho Stöcklein*, and printed with the approbation of the provincial chief vicar of the Jesuit order from 1727 to 1729 in Austria [HW9]. **Illustration 1**

In a minute comparison the history of the world is compared in the western and the Chinese version. [HW10] Here we can find one of the very seldom appearances of a Chinese wise man in these letters: Kung tzu (Konfucius), but only as a time mark to explain the character of the Chinese chronology.

It is astonishing but understandable by the religious behaviour of those times, that the philosophical and religious ideas of the foreign country are nearly totally neglected in the published letters which the Jesuits have written home. The Jesuits had to know plenty of Confuzianism and the ancestor rites and also about Daoism (Laozi=Laozius). Otherwise it



Illustration 2

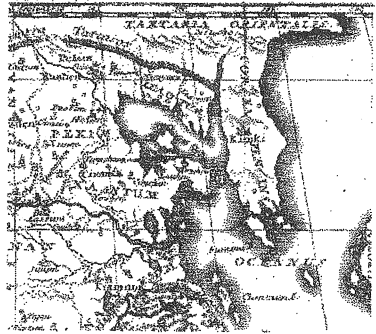


Illustration 3

would be impossible to introduce Chinese customs, as mentioned above, successfully in their rituals. This was finally the reason for the pope to forbid this way of fraternisation after a denunciation by the Dominicans.

One can therefore assume, that they knew very well about Kongzi and Laozi but the news from other religious ideas was surely to report confidentially to their superiors. They report about porcelain, about medicinal herbs, they had splendid maps, as **Illustration 2**, **Illustration 3** shows, but the seldom occurrence of religious names are mostly mentioned as horrible idols.

The emperor of China in these times, Camhi is praised with hearty words, but “he died as a pagan” who had not converted to Christianity. Everything was orientated towards the conversion of non believers to the faith of Jesus Christ, to the only “true” religion. It is very interesting and in my opinion, an important step forward towards more co-operation and understanding, as the two most important works about Zen (and Yoga) are written by two Jesuits of our times: *Hugo M. Ennomya Lasalle*, a Zen Master himself, and *Alfonso Verdu* with his book “Abstraktion und Intuition als Wege zur Wahrheit in Yoga und Zen” = “Abstraction and Intuition as ways to the truth in Yoga and Zen [HW11]”.

The Jesuit Ignatius P.Kögler was made president of the Court of Mathematics in Beijing by the emperor **Camhi** (1654-20. 12. 1722). [HW12] His father **Sun Tschi** (Chi) was already very friendly with the Christian missionaries.

Kögler was later awarded with a title even higher than that of president of the Court of Mathematics, so that he could appear among the other mandarins with all the honours and insignias of a high rank. Therefore he was free to come and go as other persons of rank were. The emperor liked to discuss many items with him and—as it is particularly mentioned—was eager to learn from his guests. On the other hand *Kögler* and his fellow-brothers wore Chinese dress and they used to carry a plait where the normally carried they tonsure. The dress and the hair dress are described minutely in the letters [HW13].

It was a disaster for the Jesuits and all Christians in China, when **Camhi** died. He is praised with these words in the necrology of letter 287 in volume twelve:

Letter NO.287: Posthumous fame for the great Camhi, formerly emperor of China and governor of Eastern Tartary.

“Indeed, never has the mission in China more obviously experienced for itself how much love and honour they owe this powerful protector as after his irreconcilable death he was unable to protect Christianity. He was very interested in the sciences and liked to make the priests teach him. As well in mathematics as astronomy, in medicine, surveying and so on [HW14].”

Nothing is said about philosophy. I emphasise this fact, because it shows the big changes within the next two hundred years. It is to be assumed, that in 1726 every interest in foreign philosophy or religion would be regarded as heresy and as such threatened with the death penalty [HW15].

“Niemals hat die Sinische Mission handgreiflicher in der That selbst erfahren/was Liebe/ Ehr und Dank sie diesem großmächtigsten Beschützer schuldig seye/als nachdem der unversöhnliche Tod ihn ausser Stand die Christenheit ferner zu schirmen gesetzt hatte.

Er hatte großes Interesse an den Wissenschaften und ließ sich von den Priestern gerne unterrichten. Sowohl in Mathematik und Astronomie als auch in Heilkunde, Feldmesserei [HW16].”

The successor of Camhi, **Yum-Tsching** was obviously also a very wise man. He said to the Jesuits: “You are out to convert all the Chinese people to Christianity. Your law prescribes this behaviour. I know that. If we will concede this, where would we end? What would finally become of us? We will become subjects of your queen. The Christians converted by you do not recognise any other authority but yours. Especially in times of internal disturbances they wouldn’t listen to another voice other than yours. I know, that at the moment there is nothing to fear, but if your vessels will arrive in thousands and thousands, there would be several disorders.”

“Ihr trachtet dahin/das alle Sineser sich zum Christentum bekehren. Euer Gesetz will es also haben. Ich weiß es. Wann nun solches von statten gehen sollte, wo wurden wir hinkommen. Was könnte aus uns endlich werden. Gellt/zu Untherthanen Eurer Königin. Die von Euch bekehrten Christen erkennen keine andere Obrigkeit als Euch. Sie wurden folgens zur Zeit einer innerlichen Unrughe kein andere als eure Stimm anhören. Ich weiß/ daß dormalen nichts zu fürchten seye, Aber wannn eure Schiff zu tausend und tausend anlangen werden. Alsdann dürfte es wol einige Unordnung absetzen.” [HW17]

Yum-Tsching (yun ching?) ordered every Christian priest to leave the countryside and to go to Canton or to Beijing. He wrote a letter to the pope, where he emphasised, that it would be much better to prove in Beijing and Canton the usefulness of Christianity and then to consider to spread the faith to the whole land. Provided that the faith lets itself to be seen as useful [HW18].

The 20th century

Looking at the numbers of Zen groups in the Western world, in our case in Europe gives a good statistical overview. But this overview refers

mainly to the religious type of the dissemination of Zen thoughts and of thoughts forming the basis of Zen Buddhism in general, Daoism, Confucianism and so on. The beginning of a more widespread interest in Eastern Religion and philosophy already began during the end of the 19th century as we can see it in the titles of relevant books in English, French and German. It appears to me, that the Germans were those who were especially interested to compare the Eastern ideas with the ideas of western philosophers. As it is the human nature that we are only able to understand what lies in our mental power and our experience, they were often projecting in the Asian ideas their own feelings. Dao was translated with "God" and several translators or "empathisers" found out, that in the dao-dejing is also mentioned Je-ho-va or Jahwe (without vowels in Hebrew JHWH) which is in the meantime fully disproved.

The difficulty to translate and to interpret

One can assume that translations of Laozi, Zhuangzi, Liezi and of the Yijing by *Richard Wilhelm*, *Eugen Rouselle*, *Martin Buber*, *V. v. Strauß* und *Torney* in [HW19] German, *Leon Wieger* [HW20] and *J.J.L. Dui-vendak* in French, *Robert Henricks*, [HW21], *Alan Watts*, *Thomas Cleary* [HW22] in English, *Luciano Parinetto* in [HW23] Italian, further the translations and the interpretations from learned Chinese and Japanese scholars and writers like *Man-jan Cheng* [HW24], *Lin Yu Tang* or the later mentioned *Noaji Kimura* are as far as possible authentic. They are a valuable basis for further considerations, for the attempt to empathise in the world of ideas of (basic) Daoism. Since Laozi was in intellectual circles the fashion since the times after the first world war, there appeared many other books, translated or "empathised" from writers without any knowledge of Sinology. These writers believed and partly still do believe that they are able to "empathise" and to interpret the thoughts of old wise men, or the books which are ascribed to their names, without knowledge of the original language. In the same category belong writers who are perfect linguists but do not know enough about Chinese philosophy and/or history.

According to my opinion, it is maybe possible to obtain a certain feeling for foreign philosophies by reading different valuable translations, but I do not believe that even a good expert in foreign philosophy of life is really capable of giving new interpretations to these texts, whatever there content may be.

I refer to *Alexander Ular*, who already in 1923 wrote:[HW25]: “Europeans have in respect of these verses (Laozi dao de jing) almost more sinned as the Chinese. The Chinese simply didn’t understand and were ready to confess their inability and acquired this way the right either to put aside the old wise man or to put in his writings a totally mystical world. On the other side the Europeans: They attacked the old dead master with all the arrogance of a philosophical and philological know-all. They subjected him to a ‘scientific analysis’, dissected him philologically, reduced him to a linguistic specimen, wrapped him up in countless remarks, versions” end of quotation. For the problem, of how much a translation influences the form of dissemination of a religion, a philosophy or political ideas, it should also be mentioned, that *Ular* was a typical German of his times and he also writes—being an enthusiast not only of Laozi but also of *Friedrich Nietzsche*—that the German spirit (der “deutsche Geist”) is much closer to the ideas of the dao de jing than the French one. But he also emphasised that everybody has to make his own experience with the writings of Laozi.

Richard Wilhelm (10. 5. 1873–1. 3. 1930) a protestant missionary, emphasised in his book “Laotse und der Taoismus” = “Laozi and the Daosim” (28) that from all the translations available already about 1925 only three were based on translations from the original text. All the others are—as he expresses it very subtly—based on a method “thinking after the Ideas in German”. Several authors even emphasised, that it would be better not to know Chinese because knowing the original language is a hindrance to understand Laozi’s philosophy! One can say, that this violation—and it is my conviction that this is a violation—has fortunately happened very seldom to Zen’s texts.

Richard Wilhelm was also, during his time as a Protestant missionary in China essentially freer in contact with the Eastern philosophies as his catholic co-brothers. He wrote after a quarter of a century of missionary work that during all his time in China he converted nobody [HW26]. (455) This liberal behaviour is of course also to be felt in his translations.

Richard Wilhelm was insofar favoured by destiny, that he had as friend and teacher a Chinese scholar, *Lao Nai-chuan* (1843-1921). The friendship and co-operation with *Lao Nai-chuan* was the background for the unsurpassable translation of the Yijing (I Ging, I King) as the famous Sinologist *Wolfgang Bauer* (1930-1997) wrote in an article "Der Eugen Diederichs Verlag und das deutsche China Bild" (=Eugen Diederichs publishing house and the German view of China) in the book by Gangolf Hübinger "Versammlungsort moderner Geister"="Meeting place of modern men of spirit [HW27]".

And it is important for our purpose, that the original German translation of the Yijing was translated into English and that this was the starting point for the triumphal march of this standard book around the world. It seems, that *Wilhelms's* translation was really qualified to give at least a vague but true feeling of the ideas to a member of the western (Christian and Jewish) culture, based predominantly on the bible.

It can be said, that the Eugen Diederichs publishing house was the most important factor in these times and is now, with the O.W. Barth Publishers probably still the most important provider for serious German literature about these problems.

And, speaking in Japan, it is impossible not to forget, that the Eugen Diederichs publishing house was also the one to publish the books of Lafcadio Hearn, the famous teacher in love with his guest land Nihon.

Influences on the translation

The importance of the world view (Weltanschauung) of the translator, interpreter, scientific investigator for the views in his translations, interpretation or scientific evaluations is very well shown in a recently

published book in German. "Laozi for management people". Here, the term "Ren shen", the old wise men, is mostly translated with "Führer", leader. This term has—at least after the second world war—a fascistic aspect for every reader (at least in German), even, if the author does not intend to propagate fascistic like ideas. If this "leader" in the translation is then "superior", "big" and "strong" and so on, then the average western reader has to assume, that Laozi was supporting a tough, fascist like leadership. Totally opposite to the saying: "A big state should be ruled gently as small fishes should be roasted [HW28]."

Translating is in principle a difficult and problematic thing. But translation from Chinese to a western language is especially problematic. *Eduard Horst Tscharnner* emphasised this in an article quoted by the Japanese Germanist *Naoji Kimura*. *Kimura* noticed that in the leaflets of the German resistance "Weiße Rose" = "White Rose" Laozi is quoted in several chapters. The translation of the sample verses by the Japanese author, being a scholar himself in German, is astonishingly similar to the general approved translations of the above mentioned sinologists and completely different from several other attempts by authors who "empathise" instead of translating in a serious way.

Of course every translation, every written work is coming out of its own time. When reading the texts from 1870 (*Plänkner*) or 1923 (*Ular*) one finds many confirmations proving the theory, that many, even most translations are stamped by the "Zeitgeist" = "the spirit of the age". Even such an expert as *Richard Wilhelm* has revised his own translations.

What is disseminated

How political ideas influence the sense of a translation is also very well demonstrated in the book of *Moritz* (1990) where nearly every Eastern philosophy is a proof of the actual theories in the DDR. And [HW29] in Christian literature we find for example about Zen often the meaning, that Zen alone is not sufficient, but the teachings and exercises of Zen are a good preparation to find the way to the personal god of Christianity.

An opinion on Zen Buddhism (together with a condemnation on meditation and Autogenic Training) I will mention later in the paragraph opposition.

The problem of a certain neutrality is for the dissemination of a religion or philosophy very important. It is true, all these considerations are about translations of daoistic and partially also translation of readings of Kongzi. As Daoism had an important influence during the development of Zen, I think that daoistic literature is also a valuable preparation for a later dealing with Zen. Most of the important scholars of Zen in Europe, especially in France and Germany, were going this way, starting mostly with the original *dao de jing*. And therefore the manner in which Laozi, Zhuangzi and Liezi and Kongzi are translated is also relevant for the dissemination of Zen in the Western world.

Translations of Zen writings are more authentic

It is an encouraging observation, that most of the Zen literature is of an excellent quality. Maybe mainly because of the fact, that they have been mostly written more recently. This is undoubtedly an advantage for a serious dissemination of the basic Ideas of Zen. Many new books have been written by and under the supervision of famous scientists and/or famous Zen scholars and can therefore be considered (again so far as possible) as genuine. For example the translation of the sayings of Yunmen Wenyan=Ummon Bun'en (864-949). The Author *Urs App* is a learned specialist for Asian languages, lives in the Shinnyo-ji (Tempel des Soseins) in Kyoto, and thanks in his introduction Prof. *Yoshitaka Iriya*, Prof. *Yanagida* and Prof. *Richard de Martino* (USA). One more example out of many is the new German translation of the English version of Dogen's *Shobogenzo* by Manfred Eckstein. [HW30]

For the dissemination it is important, that the books are published in big numbers. This was the fact among others with Alan W. Watts "Zen-Buddhismus, Tradition und lebendige Gegenwart" = "Zen Buddhism, tradition and living presence [HW31]". Other German Zen Authors had a broad experience like *Eugen Herrigel* (*Bungaku Hakushi*), who was for nearly

six years professor at the Tohoku university in Sendai and [HW32] was one of the first Europeans to achieve the master degree in Kyûdô. His book, "Zen in der Kunst des Bogenschießens" = "Zen in the art of archery" is—according to most of the specialists—one of the best about Zen an European has ever written. Since its first publication after the second world war (written earlier) it has run to more than 20 editions [HW33].

One more example is "Kyodo", a book written with the help of Prof. *Genshiro Inagaki* by *Felix F. Hoff* published 1979, which by 1993 has already had seven reprints [HW34].

Jesuit and Zen Master

As the Jesuits had one of the first contacts with the Eastern culture in China, it was again a Jesuit, who was probably the most learned western person in Zen. The above mentioned *Hugo M. Enomiya Lassalle* (*1898–1991?) was the first acknowledged Zen Master.



(14) The Dissemination of Zen in Europe (Wallnöfer)

He was born in Germany, (Westfalen, Externbrock bei Nieheim). In 1916 he became a soldier. After the war, he entered in 1919 the Jesuit Order in s'Heerenberg/Netherlands. Already during his study he practised Zen. His first visit to Japan with contacts to the Sôtô school was in 1929. His first master was *Watanabe Genshu*. But it was not earlier than 1943, during the second world war, when he had his first Sesshin in the Eimeiji Temple in Tsuwano.

His has published 10 books about Zen, the first in 1960, "Zen Weg zur Erleuchtung"=(Zen way to enlightenment) [HW35]. In my opinion his written work was fundamental for the dissemination of Zen—not only in Germany. This and his other books were also one of the reasons why the greater part of the catholic church did not and does not oppose the ideas of Zen (even while the Pope recently mentioned Buddhism in a critical manner). This also gave the possibility that catholic monasteries became a very welcome home for Zen Meditation seminars. It should be mentioned however that, especially in his later works, *Enomiya Lassalle* emphasises the possibility, that Zen can be understood by Westerners as a way to the Christian faith.

How important he was for the dissemination of Zen can be seen already with the effect of his first Zen Seminars in Germany—only from October to December 1968 he had 980 participants!

An other Jesuit, important for Zen in the Western world is the above already mentioned *Alfonso Verdu* with his book "Abstraktion und Intuition als Wege zur Wahrheit in Yoga und Zen"=(Abstraction and Intuition as ways to the truth in Yoga and Zen [HW36]).

Verdù was born in 1925 in Alicante, Spain, and was—after an intensive study in Japan—Professor at the international Jesuits University in Tokyo. It is not easy to give an impression of this important book, important also as a helpful medium beneath all the superficial literature already existing in these times.

The book has an appendix "Die fünf Stufen"=(The five steps), after

the pictorial description of the Sōsan Honseki. The basis of this translation and interpretation is the Book *from Nakamura Hajime* "Tōyōjin no Shi-i hōhō", Tokyo 1955 (Vol I, pg 370) respectively from "Bushū Sōsan Genshō Zenshi Goroku" (Edition Taishō, Vol. 47, pg 527).

Daisetz T. Suzuki explained and interpreted very extensively the five steps in "Zen-Buddhismus und Psychonalysis" (1972, with *E. Fromm* and *de Martino* [HW37] [HW38]).

It is impossible to appreciate all the personalities involved in the dissemination of Zen in Europe. Very important was and is for example an American, *Philip Kapleau* (*1912), living in New York, a former Journalist and then Buddhist priest. His books "Die drei Pfeiler des Zen" (The three pillars of Zen) and "Der vierte Pfeiler des Zen. Der Weg, das Wunderbare im Alltag zu entdecken" (The fourth pillar of Zen. The way to discover the wonder in every day life) are best-sellers in several western languages.

An interesting point of view is the fact, that several persons are coming in contact with the Zen thoughts by a very realistic way: Cooking. For example with the book of *Kosho Uchiyama Roshi* "Zen for the kitchen and life" = "Zen für Küche und Leben" after the "Tenzu Kyokun" by *Dogen* [HW39].

A special form of becoming familiar with Zen thought is through books like *Pu, the boar*, a fairytale like story. [HW40].

A look at the book-list in chronological order shows, that the translation and therefore the interests are going back to 17th century. English, German and French are the leading languages. To a greater extent the translations of Zen texts first begin to appear after the second world war. The larger part in German, French and Italian are translations from translations of the old texts in English. A genuine German translation are for example the **Bi Yān Lu=Hekigan Roku** by *Wilhelm Gundert* and [HW41] the books of *Hugo M. Enomiya Lassalle* (1960) and *Karlfried Graf*

Dürckheim (1949 to 1974)

A special destiny of a psychotherapist

As translator and lecturer very important for the dissemination of Zen is also *Karlfried Graf Dürckheim*.



Dürckheim is a special example how Zen was introduced in the German speaking world. He was a psychologist and pedagogue, a German nobleman of an old family and had in his row of ancestors a *Babette Rothschild*—from the Jewish noble house *Rothschild*. As an heir of an old German noble family he was—as were his ancestors—an officer in the royal Bavarian “Leibgarde” (Lifeguard) and was because of this background in contact from the beginning with the German extreme right, and later—in the culture department—a close collaborator of the Nazi foreign minister *Ribbentrop*. In this function he came to Japan, stayed here during the war, was imprisoned as a war criminal and after nearly a year sent back by the Americans to Germany. How it was possible, that a man with a *Rothschild* in his family tree became a close associate of Mr. *Ribbentrop* and finally a cultural ambassador to Japan, is still not clear until now [HW42].

In Japan he came into contact with Zen Masters and in 1941 started to practise Kyudo. This was the beginning of intensive studies. The outcome were books about Japan and Japanese culture ("Japan und die Kultur der Stille" = "Japan and the culture of quietness", a book about Hara, and Zen texts under the title "Wunderbare Katze und andere Zen Texte" = (Miraculous cat and other Zen texts [HW43]).

With his wife, *Maria Hippius*, he founded in Rütte in Germany Württemberg a centre where he developed his own method. He incorporated Zen ideas and was constantly in contact with Zen Masters like *Enomiya Lassalle*, his Japanese Kyudo Master and so on. His books, his lectures and his way of life were in the German world an important factor for the dissemination of Zen ideas, even so he was going his own way with the "Initiationstherapie" = "Initiation Therapy" a therapy which also takes into account the transcendental aspect of life. His lectures during the Lindauer Psychotherapie Wochen (the most important annual event for psychotherapists in the German speaking world since 1960) and many other places of psychotherapeutic education also aroused the interest of psychotherapists for the philosophy of Zen and the connections with Psychoanalysis and the Meditation of Autogenic Training.

Psychotherapy and the dissemination of Zen

Since about 1930 psychotherapy has also had an influence on the dissemination of Eastern thoughts including Zen. *Sigmund Freud* was less interested in Eastern philosophy but had a great respect for religious problems in general. He emphasised that Psychoanalysis is not able to solve religious problems. When the Japanese Analyst *Kosawa Heisaku* offered him in 1932 the theory of the Ajase-complex, he reacted politely but not with much interest [HW44].

With *C.G. Jung* and *I.H. Schultz* it was different. *C.G. Jung* supported the work of *Richard Wilhelm* and wrote a preface to the "Das Geheimnis der goldenen Blüte" = (The secret of the golden flower) [HW45] and in many yearbooks of Eranos, the paper published after the sessions of the Jungian

society, we find many references to Zen. For example: *Erich Neuman* with the question after the meaning of life [HW46].

C.G. Jung described excellently the qualities of an outstanding good translator in the person of *Richard Wilhelm*: “Wilhelm had the modesty, unusual for an European when confronted with alien Eastern culture. He set nothing against it, no prejudice and no trace of the know-all but opened his heart and mind.” “Wilhelm hatte die für den Europäer so große Bescheidenheit vor der fremden Kultur des Ostens. Er stellte ihr nichts entgegen, kein Vorurteil und kein Besserwissen, sondern öffnete ihr Herz und Sinn.” C.G. Jung, (1965 [HW47])

I.H. Schultz found out early, that his method “Autogenic Training”, developed out of experiments with hypnosis, has much to do with meditation and Eastern meditation techniques. The death asana and the laying position of Autogenic Training are identical and several Zen centres use for their western clients the sitting position of Autogenic Training as the basic meditation asana (posture). Many a patient or athlete or manager was introduced to Eastern and especially Zen techniques beginning with the meditation of Autogenic Training. The scientific work of the **Oskar Vogt Institute** of the medical faculty of Kyushu University, Fukuoka under the direction of *Y. Ikemi and Wolfgang Luthe* since 1962 also had an important influence on the coming together of Eastern and Western meditation techniques [HW48].

Already *A. Naruse* postulated a hypothesis that “Autogenic Training, neutral hypnosis, Zen training and Yoga exercises have in common what may be characterised as a ‘pure trance’ or a state of meditative concentration [HW49]”.

An other physician who had an effective and also scientifically valuable influence regarding our subject, was *Joachim Erbslöh*, Professor in gynaecology and director of the obstetric and gynaecological department of the district hospital of Bad Oldesloe, Northern Germany. An expert in Autogenic Training he was also an expert in Zen and held courses on several international psychotherapeutic seminars, for example in Austria

at the annual meeting for Autogenic Training and general psychotherapy in Badgastein. In his lecture there and in the teaching seminar with exercises, he introduced the participants—each of them a psychotherapist—to breathing exercises, to Kinhin and to the Koan technique. The breathing exercise was one of the Sôtô school. The instructions were combined with a discussion of theoretical problems and information. He stated, that Kinhin is practised within the Rinzai school mostly in open air while the Sôtô school prefers to practise Kinhin in the meditation hall [HW50].

According to the theories of *I.H.Schultz* and the learning theories he also emphasised the physiological value of Kinhin after Zazen. The cognition achieved during Zazen became linked with the motoric of body movements and became this way not only an intellectual knowledge but also an experience of the entire personality.

He compared Dokusan with the personal sessions of adepts with the trainer during Autogenic Training and in other western forms of psychotherapy and quoted chapters of the above mentioned *Hekigan Roku*, translated into German by *Wilhelm Gundert*, emphasising the high value for the understanding of Zen thought with the help of this excellent translation into German.

An other psychiatrist was *Dietrich Langen* who has in his book “Archaische Ekstase und asiatische Meditation” (Archaic ecstasy and Asiatic meditation) a chapter about Daoism and one about Zen [HW51].

In France we have among others the psychiatrist *Hubert Benoit* and his book in French “Lacher prise”=“Let go!” and in German “Die hohe Lehre”=“The high doctrine [HW52]”.

In my book “Seele ohne Angst”=“Soul without fear” I had already in 1968 a chapter “Zen Buddhism and Autogenic Training” and referred among other things to the article of *Akira Onda* in Wolfgang Luthes “Correlationes Psychosomaticae [HW53]” “Autogenic Training and Zen [HW54]”.

A special form of the use of Zen thoughts is the Zen therapy (psychotherapy with Zen) from *David Brazier* [HW55]. *Brazier* is a Zen Buddhist and

psychotherapist and director of a training programme for psychotherapists in the North of England. He quotes in his book, from Dogen (translated by *Uchiyama* 1993) for example the saying: "The wanderer is the obstacle for arriving."

To a certain extent Brazier's book reminds us of several articles by Yuji Sasaki, for example "Possibilities of Zen Therapy" in *Psychology of Zen* II/1977 [HW56].

There are parallels also with the "Christo-therapie" (Christ-Therapy) from Bernard J. Tyrell. Jesus Christ is here the healing light but the patient is called (in a religious sense) to do his part, especially in loving God [HW57] [HW58].

Scientific investigation as a valuable help for distribution

Two papers from the well known Viennese psychologist Giselher Guttmann should be mentioned. At first time they do not seem so relevant for the dissemination of Zen, but I think on the contrary, investigations of this kind are very important. With such papers the significant role of Eastern meditation for Western psychotherapy can be emphasised.

Researches at the university of Vienna have made it possible that brainelectric direct voltages (Cortical DC potential) of less than one millionth volt can be measured and graphically represented. With this method, very low changes of activities of brain areas can be shown. And with this method it has been possible to show, shortly after the beginning of the meditation, a global and constant deactivation of the complete cerebral cortex. This proves that the goal of Zen meditation, to come into a condition of perfect emptiness, has been reached completely [HW59][HW60].

Philosophers

The German philosopher *Hegel* already employed himself with the translation of parts of the daodejing and noticed as important to this enterprise the fact, that the Chinese language has no cases in its grammar. He drew from this fact on the one hand the conclusion that this philosophy is in an early state of development but stated on the other hand, that

one cannot deny the strength of the ideas. Already in 1881 Baron *Klotz* [HW61] wrote under the Pseudonym *W.B.K.* a book where he compared *Laodzi's* philosophy with many famous names as *Sokrates*, *Plato*, *Augustinus*, *Thomas v. Aquin*, *Decartes*, *Hume*, *Kant*, *Schopenhauer* a.s.o.. The goal of his book was to give his readers the possibility to diminish or rather to avoid the state of wailing, understanding and using the philosophies of *Laozi* and his "followers". He emphasised that the most important virtue of *Laozi* is his not complaining.

Publishers

Books and other printed matters are for the dissemination of an idea obviously an important factor, earlier in Asia than in Europe. I would like to introduce two publisher personalities to you from the German linguistic area, first *Eugen Diederichs* (1867-1930). Since 1896, when he founded his publishing house there is hardly a comparable personality to be found among German publishers. And really extremely seldom does such an important personality make such a psychological open statement about his work as does Eugen Diederichs: "Verlegen ist Stimmungssache" (26) = "Publishing is a question of mood [HW62]".

Besides many cultural interests he had as a goal to overcome the way of thinking of modern rationalism by the revival or resuscitation of a freer religious thinking, independently or beyond Christianity ("die Überwindung des modernen Rationalismus durch Belebung bzw. Wiederbelebung eines freien religiösen Denkens"). In connection with this, he published in a row "China's Religion and philosophy" Richard Wilhelm's translations in three sections: 1) Classical Philosophy, 2) the later Konfuzianism (Kungzi'ism) and 3) Daoism and sects. By 1911 there were already 11 titles in this series.

The history of the Eugen Diederichs Verlag is described in the above mentioned book "Versammlungsort moderner Geister" = "Meeting place of modern men of spirit", published 1996.

The second very important person I want to speak of is *Ursula von Mangoldt* (+1986), founder and owner of the *Otto Wilhelm Barth*

publishing house (D 132). She had a doctorate in Protestant theology and was a niece of the famous German politician *Walther Rathenau*. Her goal was namely the dialogue between Eastern and Western spirituality and she published from the above mentioned *Karlfried Graf Dürckheim* already in 1949 "Japan and the culture of silence" = "Japan und die Kultur der Stille" and in 1951 "In the sign of the great experience" = "Im Zeichen der großen Erfahrung" [HW63]. There was an interesting contrariety between the two persons. *Ursula Mangold* said once: "Our difference lies in this, that he is speaking about the "great life" and I am speaking about Jesus Christ." "Unsere Differenz liegt darin, daß er vom 'Großen Leben' spricht und ich von Jesus Christus.". The biography of *Dürckheim* by *Gerhard Wehr* shows—at least in the last period of his life—a gradual return to Christianity [HW64].

Opposition

There was very much opposition against the dissemination of Buddhist thoughts for a long time. As mentioned above there is now, thanks to the long and industrious efforts of *Enomiya Lassalle* and other catholic priests, predominantly Jesuits, much less Opposition than in the past. But one hears and reads from time to time warnings and rumours that even so it seems that in many ways Zen has much in common with Christianity it poses a threat to the faith. "Despite some superficial similarities there are however principle differences which should not be overlooked. These differences establish Zen in Buddhism and not in the Western world and not in Christianity" (Trotz mancher oberflächlicher Ähnlichkeiten aber sind die prinzipiellen Unterschiede nicht zu übersehen, die das Zen im Buddhismus und weder im Abendland noch im Christentum ansiedeln." The Bibel, (1975 [HW65])

Some Protestant schools in Germany are against meditation as well as against Autogenic Training, as they believe that during meditation the devil is able to enter the human soul [HW66].

Here a short extract from the text: Zen

"In this method the trainee shall come at peace by right sitting and

breathing. He shall inwardly become free of his thoughts to immerse in the reason of his own nature. There he finds allegedly his deepest self and is able to meet the absolute (the divine).

These three religious movements (Yoga, Transcendental Meditation and Zen) have one thing in common: They intend to reach finally self redemption by meditation.

This meditation doesn't mean to reflect, to take a long think, simply to consider, moving the thought in the heart, weighing up; neither does it mean praying or Bible consideration, which always takes place during full consciousness—but today regretfully is brought together with meditation. Meditation in the real meaning becomes understandable when compared with the faithful prayer.

While I believe God is capable of everything, faithfully claim his salvation for spirit, soul and body and also am able to get it by the effect of the holy ghost, I am trying during meditation by spiritual strengths coming out of the subconscious (hidden part of the soul), to build up myself, to make my ego quite great respectively to free it from all hindrances, removing physical and mental disturbances, or to come to a religious elation, finally till to an Union between ego and God.

While in the right manner to pray I receive by the holy ghost sharpened senses in order to resist and to test wide-awake contestations, and to distinguish the "ghosts" (according to 1, petrus 5,8/1, John 4,1) I reach by meditating-by passive concentration..... to an altered state of consciousness (trance), where finally I am no more master of myself. spiritual powers became free, I am open for a World of thoughts inspired. This only can be the spirit of this one who once with the help of the serpent tried to separate man from God with the help of unbelieving rationalism, self-knowledge and self-help.

.....

It is the ghost of the Satan, the liar from the beginning, who with the half truth—"your eyes will be opened"—men seduces until today, hiding the lie, that in reality men will not be like god with open eyes.....

— D r. A. H. D. —"Arzt und Psychotherapeut (Physician and psychothe-

rapist [HW67] [HW68])

A recently published book in the USA says the same of Hypnosis but has a good antidote against this danger: Saying the name of Jesus repeatedly during hypnosis. [HW69].

Zen at War

The custom is at the moment to look backward in history to find mistakes in the conduct of the most different organisations, banks and factories as well as religious societies. A quite understandable and useful behaviour (if done by all parties), called "Vergangenheitsbewältigung" (Process of coming to term with the past). In this context, one also speaks much of the churches and now—in context with Zen—also about a book "Zen at War" by Brian Victoria, a Zen priest from Auckland-New Zealand [HW70].

The debate is at the moment not very intensive but it could increase if strong believing Christians are looking for material against Buddhism. The question is very delicate, because heroic priests as defender of the native country, predicating for the actual war and fighting with every arm are not to think away from the history of Christianity. A famous Austrian example is the Tyrolian Capucin monk Johann Simon Haspinger (*28.10.1776 St.Martin im Gsies (Pustertal) +12.1.1858 Salzburg). He was first a padre in the army of the Tyrolian soldiers ("partisans"). He later (1809) became himself a freedom fighter for the Tyrolian independence movement. Besides Andreas Hofer and J. Speckbacher he became finally a commander in the struggle against the French and the Bavarians. Actually there might not be any essential problems. Buddhism is by the state a recognised religion and many a Seshin is hold in a roman catholic monastery or in other places attached to the roman catholic church.

Missionary efforts

As I understand it, throughout the course of history very much missionary work was done by the Christians and the Moslems. Unfortunately very much by means of fire and sword. So far as I am able to judge this aspect, all the dissemination of Buddhism was happening without any

form of missionary work in the narrower sense. One had to be a seeker of the truth, to seek the right way and as such to go to the priest or the monk, in order to study and to learn. Only western masters and scholars were at first to try to find followers for Buddhist ideas. I have the impression, that this behaviour has slightly changed since the lectures and books of Daisetz T. Suzuki who speaks partially also a language comparable with the language of modern Christian missionaries. He is—again so far as I can say this with admiration—an excellent expert in western philosophy and religion and has his own view on what western people could do to ameliorate their fate. Examples are easy to find in Fromm, Suzuki, de Martino 1960 [HW71].

Times have undoubtedly changed. Looking for “clients” is today a general custom in the western world and is to be seen, not only in Buddhism in general but also in medicine, many forms of psychotherapy and related items. There was a time, when patients came to the physician to be cured. Patients sought help by visiting a spa. Today physicians all over the western world, not only advertise but also praise the services they have to offer. This “Zeiterscheinung”=“time phenomenon”, and also perhaps a necessity, can only be partly explained by the oversupply of “qualified persons”. What consequences this phenomenon will have on religions, philosophies and forms of psychotherapy, cannot really be foreseen. One should not forget, that—at least partly—much money is involved in this game.

However, the number of centres, groups and subgroups still doesn't give a real picture of how great the influence of Zen thoughts is for the Western world. It is comparable with the real influence of psychoanalytic ideas. One can not measure this influence on the number of patients, undergoing psychoanalysis nor on the number of psychoanalysts. At least since the turn of 19th century to the 20th century innumerable educated and interested persons of all professions are more or less familiar at least with a few—may I say beginners—principles. The value of shikantaza (known under the Term Zen), the practise of the Koan. All this is of course embedded in other fragmentary knowledge about Asian teachings,

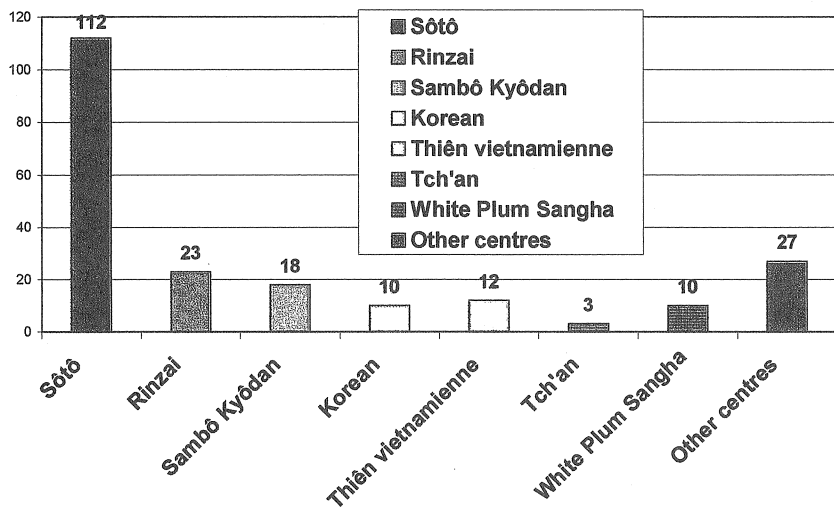
the knowledge of Lao Tzu (Laotse, Laozi) and the wuwei, the call to order of Kongzi and so on.

Statistical values

After all these introductory considerations I can give you now several statistical information's about the dissemination of Zen in Europe in real figures. I refer to the recently published book from Éric Rommeluère "Guide du Zen" (1995) which contains information about Zen Centres round the globe.

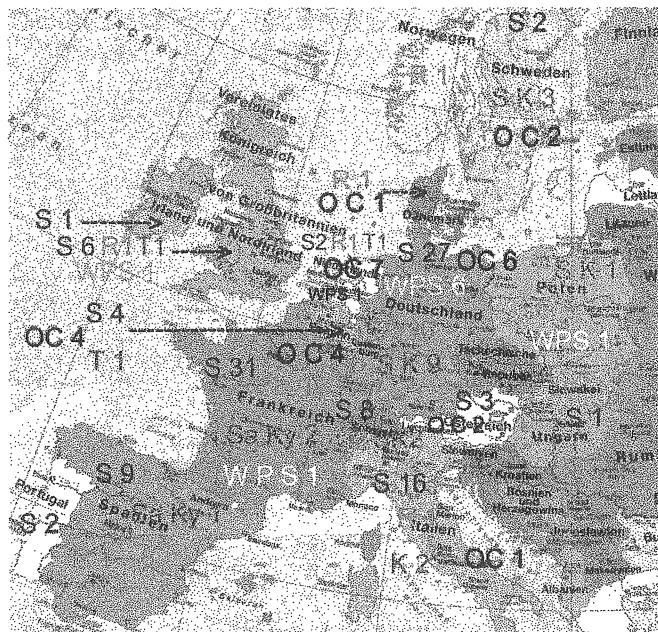
In Europe there is a total of 215 Centres with and without legitimate teachers. Several centres also have associate groups in the surrounding areas.

Diagram 1 Europe total



112 centres are from the Sôtô school, 23 Rinzai, 18 Sambo Kyodan (Hakuun Ryôkô Yasutani), 10 Korean, 3 Ch'an (Tch'an) Maha Karuna Ch'an "Le sens de la grande passion" (with 93 subgroups), 12 Thiên vietnamienne, 10 White plum Sangha and 27 are other centres.

The distribution in the individual states shows a map of Europe



S=Sôtô, R=Rinzai, Sa Ky=Sambo Kyodan,
WPS=White Plum Sangha, SK=Sôn coréenne.
Thiên vietnamienne is missing in this chart.

Diagram 1a Europe total

Several diagrams show single statistical results:

Schools:

Sôtô diagram 2, Rinzai: diagram 3, Korean: diagram 4, Thiên vietnamienne: diagram 5, White plum Sangha diagram 6, Other Centres diagram 7

Countries:

Austria: diagram 8, Belgium: diagram 9, France: diagram 10, Germany: diagram 11, Italy: diagram 12, UK: diagram 13 and Countries with small numbers: diagram 14.

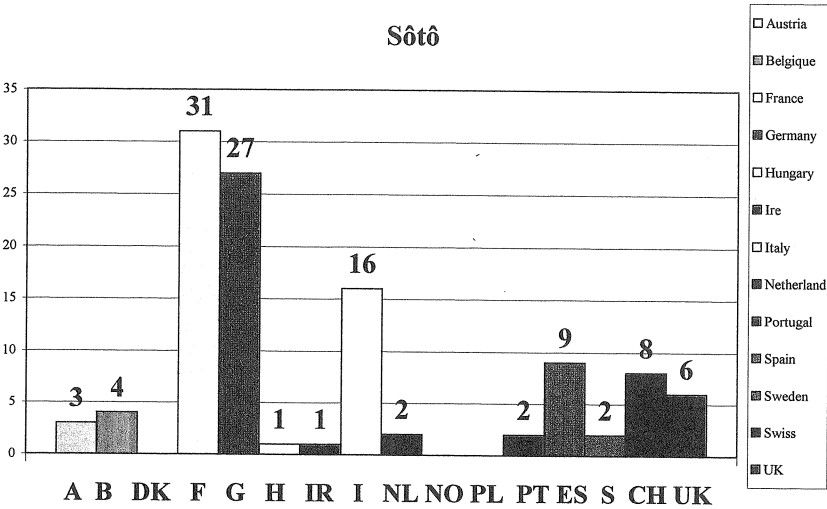


Diagram 2

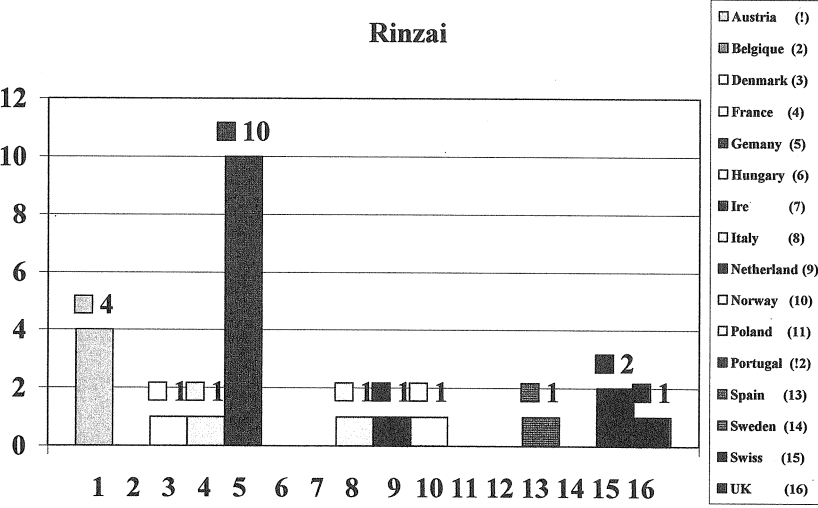


Diagram 3

Korean

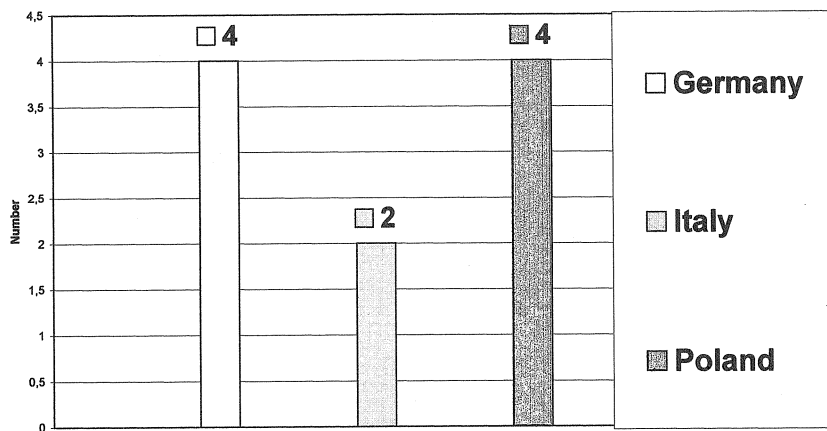
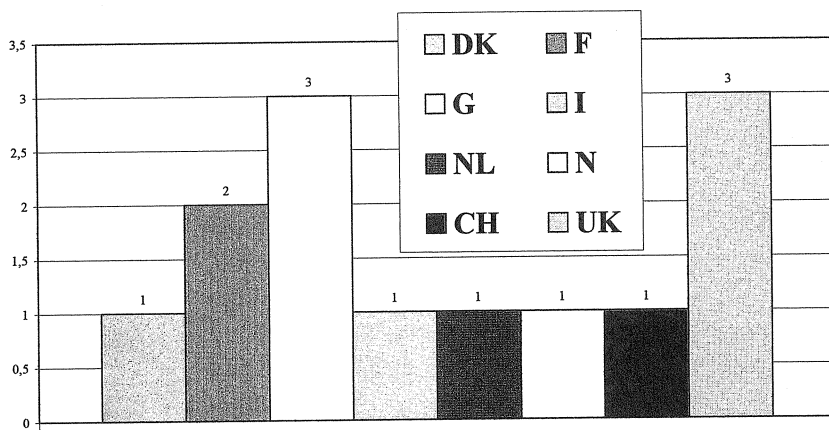


Diagram 4



Thiền vietnamienne

Diagram 5

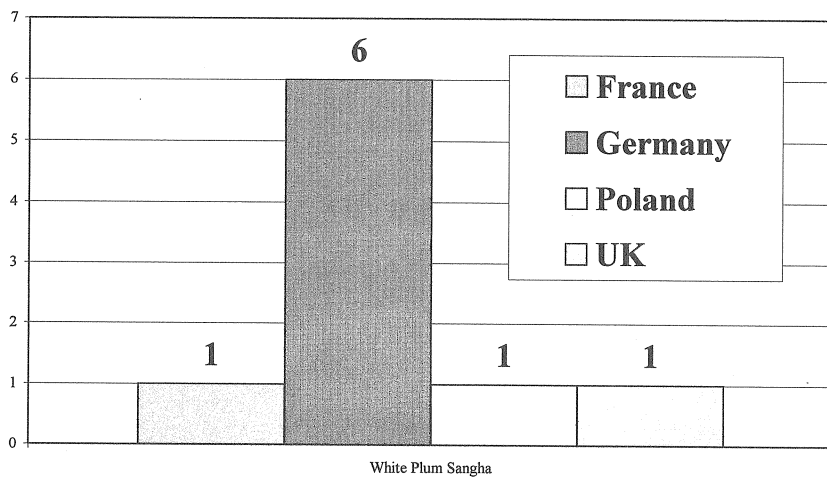
White plum Sangha

Diagram 6

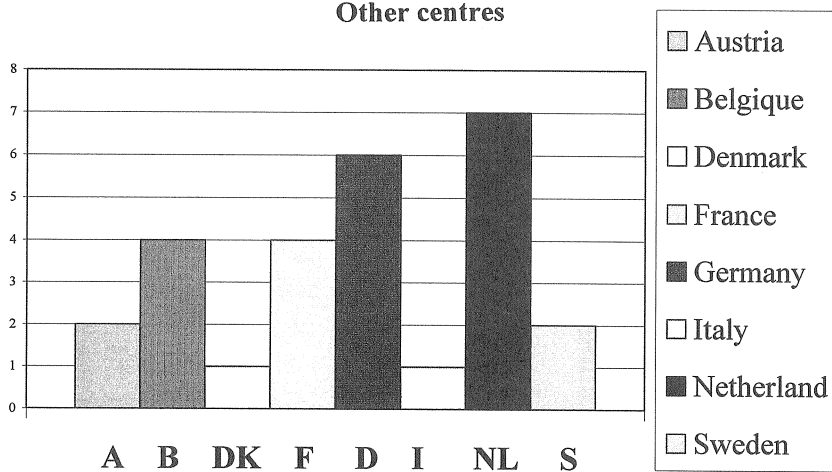
Other centres

Diagram 7

Austria

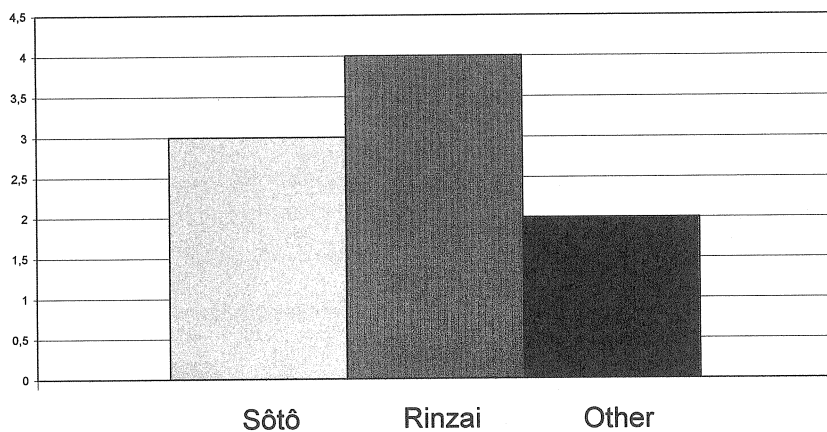


Diagram 8

Belgium

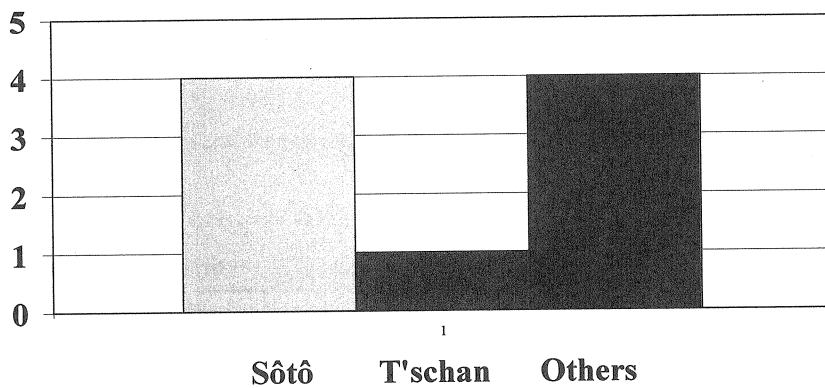


Diagram 9

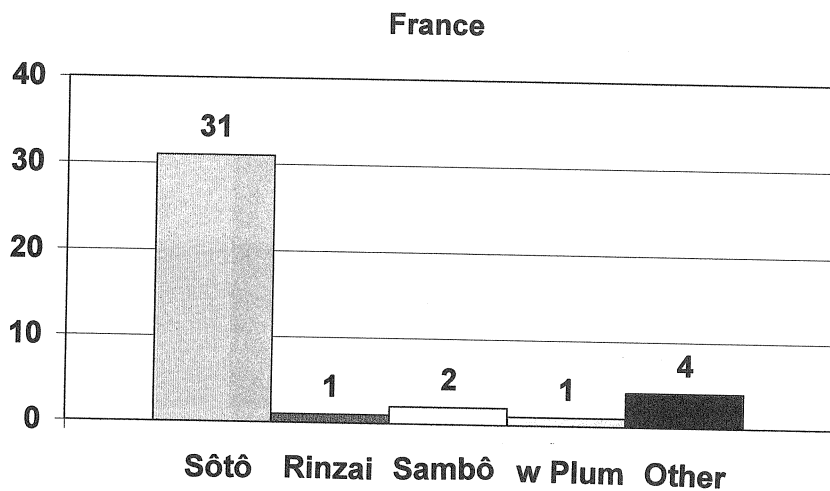


Diagram 10

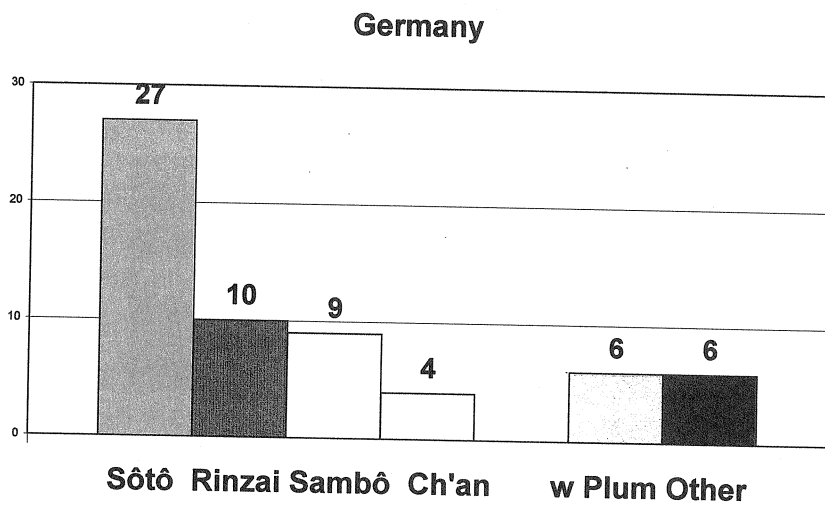


Diagram 11

Italy

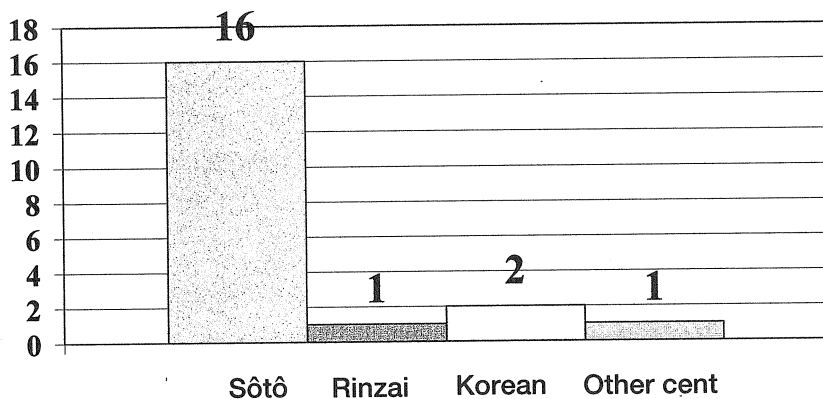


Diagram 12

UK

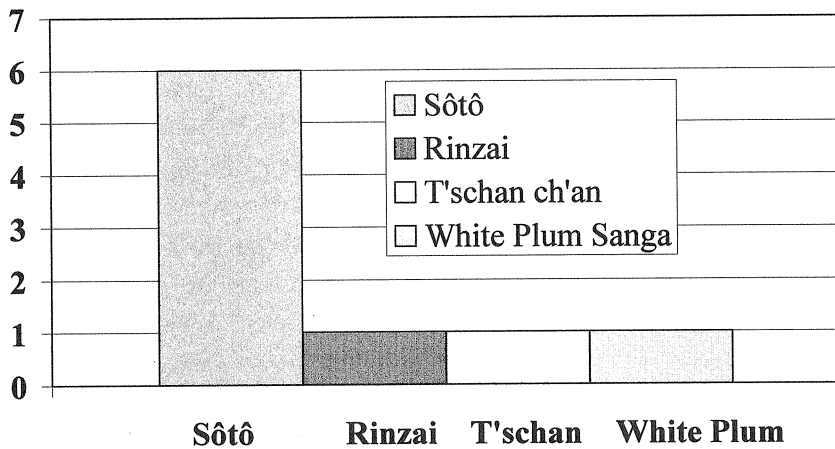


Diagram 13

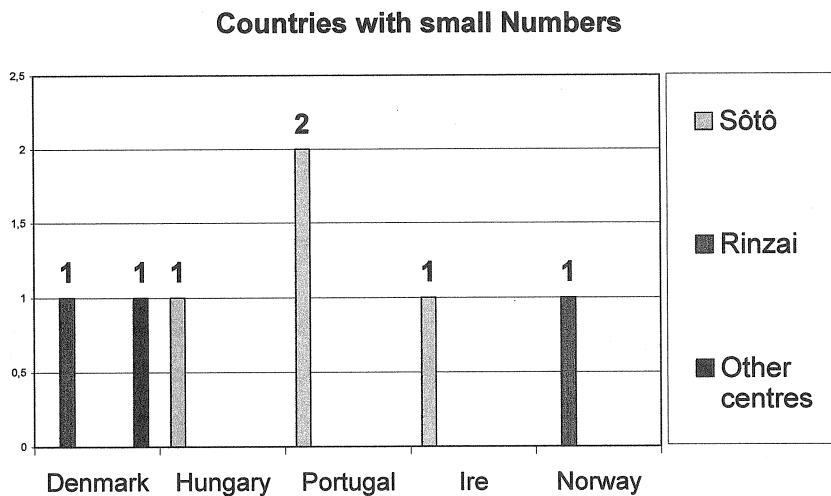


Diagram 14

So far the statistical values.

To come to the end of my paper may I ask you once again for your understanding. I have invested a part of my time to study the way in which it could be possible to effectively help other human beings (and myself) to master our presence in this world. First, in my own culture and in schools, I looked for the most credible sources. Among them *Freud*, *Jung and Schultz* and of course Christianity. After the influences of my upbringing, Autogenic Training and its Inventor *I.H.Schultz* were the predominating factors that influenced my further searches especially as applied to the Eastern Ideas. I came progressively to the conviction that there are common roots, common interests and common goals; even if psychotherapists are responsible for the health of the body and what we psychotherapists call soul, and religions, priests and monks are directed to an other aim, to a spiritual soul. It seems to me that the soul, psychotherapists are speaking about, and the soul, priest are speaking about, are probably not so far from each other.

I think a better way for a more effective working together are not big

congresses but small groups of interested scholars who are ready to accept the view of the other culture just as they regard (also very often critical) their own culture.

The future lies, according to my opinion, in the hope, that more and more "seekers" will come together, in order to understand and tolerate each other as far as possible. An important role in the search for this is, that one is provided with competent texts, which allows the possibility to compare, to find similarities and to understand, where there are differences. Perhaps we come close to the truth in the saying: "The right way is definitely not difficult only averse to a choosy choice."

I would like to express my gratitude to Mr Richard Vaughan Rowlands, B.A.(HONS) for his understanding help with the English setting.

Tokyofertig

NOTES

[HW1] Mutsuo M. Yanase: Verborgener Realismus, in Barloewen C.von und Werhahn-Mees K.: Japan und der Westen. Band 1, p.130-182

[HW2] Laotse, Tao Te King, Das Buch des Alten vom Sinn und Leben. Aus dem Chinesischen verdeutscht und erläutert von Richard Wilhelm. Eugen Diederichs, Jena 1911.

[HW3]

Chuang Tse (Tschuang-Tse), trlt by Buber Martin	Reden und Gleichnisse des Tschuang Tse (Zhuang zi). (Conversations and parables of Zhuangzi)	1910 Insel Verlag Leipzig
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[HW4]

Wallnöfer Heinrich, Rottauscher Anna von: Der goldene Schatz der chinesischen Medizin.

1959 Schuler Verlag, Stuttgart

[HW5]

Gundert Wilhelm	Bi-Yän-Lu. Meister Yuän Wu's Niederschrift von der smaragdnen Felswand, Vol. I-III (Heki gan roku)	1960 Carl Hanser Verlag, München
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(36) The Dissemination of Zen in Europe (Wallnöfer)

[HW6]

Kyushu University: The Oskar Vogt Institute. 1969 Kyushu University
Fukuoka, Faculty of medicine

[HW7]

Enomiya-Lassalle Hugo, M.	Zen-Weg zur Erleuchtung. (Zen, way to enlightenment)	1950 Herder, Wien
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[HW8]

Heussi, K.:	Kompendium der Kirchengeschichte (Compendium of Church History)	1991 J.C.B. Mohr (Paul Siebek) Verlag, Tübingen, 1960 (1991)
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[HW9]

Stöcklein Josepho: Allerhand So Lehr=als Geist=reiche Brief/Schriefften
und Reis=Beschechreibungen welche von denen Missionaris der Gesellschaft
Jesu aus beyden Indien und anderen enferneten Ländern biß Anno 1726—
(Some witty and instructive letters and Traveller's tales of the missionaries
of the society of Jesus from both Indias and other far away countries
until 1726)—1727 Philipp and Martin Veith/Gebrüdere/Augsburg and Grätz

[HW10]

(in Volume XVI, pag.62)

[HW11]

Verdú Alfonso	Abstraktion und Intuition als Wege zur Wahrheit in Yoga und Zen	1965 Verlag Anton Pustet, München, Reihe EIIIMEAIEIA
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[HW12] Letter 228 from 14. November 1724, letter 290 from 1724, in
the book of Stöcklein

[HW13] Letter 293 page 77

[HW14] Letter No 287, page 7

[HW15] (Num 287 Nachruhm des großen CAMHI weiland Kayzers in
China/und Beherrschers der Ost=Tartarey.)

[HW16] 291/27: Hindernisse warum ein tartarischer Prinz das Christentum
nicht annehmen kann: Das größte war das Tiao Schin, oder eine gewisse
Ehr, welche seit der Eroberung des Reichs China ein jeglicher Mantscheu-

kischer Tartar seinen VorEltern alle Monat zu erweisen gezwungen ist. Ihrer etliche haben unter solcher Andacht einige aus den Secten Fo und Tao nachgeöffte Ceremonien gemengt. der Prinz vertrat bei den 8-10 Christen die Stelle eines Feldkaplans! ...

Hindrances, why a Tartar prince is unable to convert to Christianity: "The biggest one was the Tiao Schin, a certain reverence which is to show to his ancestors every month since China was occupied by the Tartars. Some have mixed into this ceremonies some rituals, aped from the Fo and Tao sects." But the prince was an acting padre in the army for the 8-10 Christians there.

[HW17] Letter 292 from 16. October 1724

[HW18] (Letter to the Pope, published in a newspaper July 1724=Brief des Kaisers Yum Tsching an den Pabst) Letter 295 page 88 in the book of Stöcklein.

[HW19]

Strauß und Torney, Victor: Laotse's Tao Te Ching. 1870 Leipzig, new edition 1924 Asia major, 1959 Manesse Verlag, Zürich

[HW20] Wieger, Léon: Les pères du systèm taoiste. Cathasia, Paris, 1950.

[HW21] Henricks Robert G.: Lao-Tzu Te-Tao Ching, a translation of the Ma-wang-tui manuscripts, pre-dating other texts by five centuries. 1991 Rider London Auckland Johannesburg

[HW22]

Cleary Thomas, Lao Tzu	Tao Teh Ching	1989 Shambala Boston & London
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[HW23]

Parinetto Luciano	Lao Tse. La via in Cammino. Taotêching.	1995 La Vita felice, Milano
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[HW24]

Man-jan Cheng	Lao-Tzu: "My words are very easy to understand." Lectures on the Tao Teh Ching	1981 North Atlantic Books, Richmond, Cal
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(38) The Dissemination of Zen in Europe (Wallnöfer)

[HW25]

Ular Alexander	Die Bahn und der rechte Weg des Lao-Tse	1923 Insel Verlag Leipzig
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[HW26]

Hübinger Gangolf publ.	Versammlungsort moderner Geister. (Meeting place modern men of wit.) Der Eugen Diederichs Verlag-Aufbruch ins Jahrhundert der Extreme.	1996 Diederichs Verlag, München
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[HW27]

Hübinger Gangolf publ.	Versammlungsort moderner Geister. (Meeting place modern men of wit.) Der Eugen Diederichs Verlag-Aufbruch ins Jahrhundert der Extreme.	1996 Diederichs Verlag, München
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[HW28]

Ruggenthaler, P.T.	Laotse, Meditationen für Manager. (Laozi, meditations for managers)	1994 Orac, Wien
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XVII

Wer sie sind, ist von überlegenen Führern kaum bekannt.

XXXVII

Wenn sich die Führer danach halten

XXX

Wer Führer nach dem Tao leitet

XXVIII

Erlauchte die dies nützen werden damit zu Führern.

[HW29]

Moritz Ralf	Die Philosophie im alten China. (The philosophy in old China.)	1990 Deutscher Verlag der Wissenschaften. Berlin
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[HW30]

Dogen, translated by Kōsen Nishiyana and John Stevens, german by Manfred Eckstein. Shōbōgenzō, The Eye and Treasury of the True Law, Dōgen Zenji's Shōbōgenzō. Die Schatzkammer der Erkenntnis des Wahren Dharma. Vol. I and II. 1999 Theseus Verlag, Zürich-München-Berlin. Japanese: (1975)

Daihokkaikaku Publishing Co., Sendai, Japan

[HW31]

Watts Allen W.	Zen-Buddhismus, Tradition und lebendige Gegenwart. "Zen Buddhism, Tradition and living presence"	1961 Rowohlt Taschenbuch Verlag, Reinbeck bei Hamburg
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[HW32] (HW 35 page 111)

[HW33]

Herrigel Eugen	Zen in der Kunst des Bogenschießens. (Zen in the art of archery)	1985 Bern
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[HW34]

Feliks F. Hoff	Kyudo. Die Kunst des japanischen Bogenschießens. "The art of Japanese Archery"	1979 Verlag Weinmann, Berlin
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[HW35]

Enomiya-Lassalle Hugo, M.	Zen-Weg zur Erleuchtung. (Zen, way to enlightenment)	1950 Herder, Wien
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[HW36]

Verdú Alfonso	Abstraktion und Intuition als Wege zur Wahrheit in Yoga und Zen	1965 Verlag Anton Pustet, München, Reihe ETIEMAEIA
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[HW37]

Fromm, Erich; Suzuki, Daisetz Teitaro; de Martino, Richard	Zen-Buddhismus und Psychoanalyse (Zen Buddhism and Psychoanalysis)	1960 English: Harper & Brothers, New York, German: 1972 Suhrkamp Verlag Frankfurt am Main
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[HW38] (Note for interested readers) Sôsan (allgemeines Zazen) eine Form des Sanzen (Rinzai: zum Meister gehen um Unterweisungen zu empfangen, Dôgen Zenji: Die rechte Weise Zen zu Üben), öffentliche Unterweisung zu Fragen der Übung.

Sôsan (General Zazen) a method of Sanzen (Rinzai Group: Going to the Master in order to get instructions, Dogen Zenji: The right way to do

Zazen), public instruction to question's about the exercise, also ceremonial meeting of Zen Masters and students with discussing questions.

Ts'ao-chan Pen-chi Sōsan Honjaku (840-901) mit Tung-shan=Tōzan Ryōkai (807-869) Mitbegründer der Sōtō Schule (Text Wu men Kuan-Mumonkan, die Torlose Schranke, Parallele zu Bi yān Lu

[HW39]

Uchiyama Koshō Rōshi, Dogen, translated by	Zen für Küche und Leben. Jinsēi Ryōri no Hon—Tenzo Kyokun ni manabu	1976 Aurum Verlag, Freiburg/Breisgau
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[HW40]

Hoff Benjamin	Tao Te Puh. Das Buch vom Tao und von Puh dem Bären. (The Tao Te Puh)	1984 Synthesis Verlag Essen. English: The Tao of Puh. Penguin books 1983
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[HW41]

Gundert Wilhelm	Bi-Yān-Lu. Meister Yuān Wu's Niederschrift von der smaragdnen Felswand, Vol. I-III	1960 Carl Hanser Verlag, München
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[HW42]

Wehr Gerhard	Karlfried Graf Dürckheim. Leben im Zeichen der Wandlung. (Life in the Sign of Change)	1996 Herder, Freiburg-Basel-Wien (Spektrum 4456)
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[HW43]

Dürckheim Karlfried von	Wunderbare Katze. (Wondrous cat)	1964 O.W. Barth Verlag, Weilheim
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[HW44]

Kosawa Heisaku/Okonogi Keigo/Heise Jens. Zwei Arten von Schuldbewußtsein. Der <Ajase> Komplex. (Two forms of feelings of guilt. The Ajase Komplex-Ajase Fukugōtai). 1932: Kosawa gives Freud his paper. Quoted in: Heise Jens Ed.): "Die kühle Seele, Selbstinterpretation der japanischen Kultur"=(The cool soul", selfinterpretation of the Japanese culture) chapter: "Der Ajase Komplex des Japaners" (The Ajase complex of the Japanese) 1990 Fischer Taschenbuch Verlag, Frankfurt am Main

[HW45]

Wilhelm Richard/ Kommentar von C. G. Jung	Das Geheimnis der goldenen Blüte. (The Secret of the Golden Flower)	1965 Rascher Verlag, Zürich, Stuttgart
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[HW46]

Neumann Erich	Die Sinnfrage und das Individuum. (The Question after the meaning and the individuum)	1958 Eranos Jahrbuch, page 36f
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[HW47]

Jung, C.G.	Zum Gedächtnis Richard Wilhelms in: Wilhelm R.: Das Geheimnis der goldenen Blüte. (To the remembrance of Richard Wilhelm, in: W.R.: The secret of the golden flower)	1965 Rascher Verlag, Zürich, Stuttgart
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[HW48]

Kyushu University	The Oskar Vogt Institute	1969 Kyushu University Fukuoka Faculty of medicine
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[HW49] A: Naruse, G.: Autogenic Training in Japan. In: Luthe Wolfgang, 1965. In:

Luthe Wolfgang	Correlationes Psychosomaticae	1965 Georg Thieme Verlag, Stuttgart
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[HW50]

Erbslöh, Joachim	Buddhistische Meditationstübungen aus ärztlicher Sicht. (Buddhistic meditation exercises from a medi- cal point of view.)	1970 Z. Psychoth. med. Psychol. 20 (1970) 19-28
Erbslöh, Joachim	Ziele und Methoden einer konzent- rativen Selbstentspannung bei körperlicher Betätigung. (Goals and methods of a concentrative selfexperience with physical move- ment.)	1974 Journal für Autogenes Training und allgemeine Psychotherapie, Wien. Verlag der österr. Gesellschaft für Autogenes Training und all- gemeine Psychotherpie

[HW51]

Langen Dietrich	Archaische Ekstase und asiatische Meditation	1963 Hippokrates Verlag Stuttgart
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[HW52]

Benoit Hubert	Die hohe Lehre. Der Zen Buddhismus als Grundlage psychologischer Betrachtungen. In French: "La doctrine suprême selon la Pensée Zen"	1958 O.W. Barth Verlag, München, Planegg, French: 1951 La Colombe, Paris
Benoit Hubert	Lâcher prise	1954 La Colombe, Paris

[HW53] Onda Akira: Autogenic Training and Zen, in: Luthe, Wolfgang, Correlationes Psychosomaticae, Georg Thieme Verlag, Stuttgart, 1965

[HW54]

W.B.K., Wilhelm, Baron Kotz	Per aspera ad astra	1881 Buchhandlung von Friedrich Beck, Wien
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[HW55]

Brazier David	Terapia Zen (original: Zen Therapy)	1995 (English) 1997 (Italian) Newton and Compton, editori, Roma
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[HW56] Sasaki Yuji: Possibilities of Zen Therapy. In: Yoshiharu Akashige: Psychological studies on Zen II. Komazawa University-Maruzen Co, Tokyo, 1977

Sasaki Yuji: Psychological and Psychophysiological Aspects of Zen Meditation and Autogenic Approaches. Therapy in Psychosomatic Medicine, Ed. By W. Luthe and F. Antonielli. Vol. IV Autogenic Therapy. Page 369 ff.

Sasaki Yuji: The incorporation of Eastern religious training in Psychotherapy. First World Congress of Psychotherapy, Vienna, 1996.

[HW57]

Tyrell Bernard J.	Christo-Therapie (Christ-therapy)	1975 (engl) The Seabury Press, New York, German: 1978 Styria Verlag Graz, Wien, Köln
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[HW58] Akishige Yoshiharu, Psychology of Zen, Komazawa University 1977

[HW59] Guttmann Giselher: From the sum of Excitation to the Cortical DC Potential. Looking back a hundred years. (Von der Erregungssumme zum kortikalen Gleichspannungspotential. Ein Rückblick nach 100 Jahren.) in G. Guttmann & I. Scholz-Strasser Hg.) From Brain Research to the Unconscious. Verlag der Österr. Akademie der Wissenschaften 1998

[HW60] Guttmann Giselher: Der objektive Blick ins Erleben. (Objectif look in Experience) in: Die Seele ist ein weites Land (Soul is a wide country) Actual researches Viennese's Institute for Psychology. WUV Universitätsverlag 1994

[HW61]

W.B.K., Wilhelm, Baron Kotz	Per aspera ad astra	1881 Buchhandlung von Friedrich Beck, Wien
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[HW62]

Hübinger Gangolf publ.	Versammlungsort moderner Geister. Meeting place modern men of wit. Der Eugen Diederichs Verlag-Aufbruch ins Jahrhundert der Extreme.	1996 Diederichs Verlag, München
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[HW63]

Dürckheim Karlfried von	Japan und die Kultur der Stille. (Japan and the culture of quietness-silence)	1949 O.W. Barth Verlag, Weilheim
Dürckheim Karlfried von	Hara	1956 O.W. Barth Verlag, Weilheim
Dürckheim Karlfried von	Zen und wir. (Zen and we)	1961 O.W. Barth Verlag, Weilheim
Dürckheim Karlfried von	Wunderbare Katze. (Wondrous cat)	1964 O.W. Barth Verlag, Weilheim
Dürckheim Karlfried von	Die hundert Zen Koans der eisernen Flöte. (The hundred Koans of the iron flute)	1964 Origo Zürich
Dürckheim Karlfried von	Meditieren, wozu. (why meditate?)	1974, Herder, Freiburg

[HW64]

Wehr Gerhard	Karlfried Graf Dürckheim. Leben im Zeichen der Wandlung. (Life in the Sign of Change)	1996 Herder, Freiburg-Basel-Wien (Spektrum 4456)
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[HW65]

Prager M., Stem-berger, G.	Die Bibel und andere Religionen. (The bible and other religions)	1975 Andreas und Andreas Verlag, Salzburg
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[HW66]

Senn U.	Autogenes Training, Akupunktur. (Meditations, Autogenic Training, Acupuncture)	1993 Evangelische Volks-und Schriftenmission Lemgo-Lieme
Senn U.	Was ist Autogenes Training? (What is Autogenic Training?)	1993 Verlag Mitternachtsruf, Pfäffikon, Swiss

[HW67] Here one could say: The whole text in German is available from the referent or, if the text is of interest, the text could remain here. :The whole text in German Zen: Hier soll der Übende durch rechtes Sitzen und Atmen zur Ruhe kommen und sich innerlich von der Weit der Gedanken lösen, um in den Grund des eigenen Wesens einzutauchen. Hier findet er angeblich sein tiefstes Selbst und die Begegnung mit dem Absoluten (Göttlichen).

Diese drei religiösen Bewegungen haben ein Gemeinsames: Sie wollen auf dem Wege über Meditation letztlich zur Selbsterlösung gelangen.

Dieses Meditieren bedeutet nicht: besinnen, nachdenken, einfaches Betrachten, im Herzen bewegen, abwägen; es bedeutet auch nicht Gebet oder Bibelbetrachtung, was stets im vollen Bewußtsein geschieht-jedoch heute von vielen leider auch mit Meditation zusammengebracht wird.

Meditation im eigentlichen Sinne wird gerade im Vergleich mit dem gläubigen Gebet in ihrer Bedeutung verständlich.

Während ich im Gebet Gott alles zutraue, im Glauben Sein Heil nach Geist, Seele und Leib in Anspruch nehme und durch die Wirkung des Heiligen Geistes auch erfahre, versuche ich beim Meditieren durch seelische Kräfte

aus dem Unterbewußten (verborgener Teil der Seele) mich selbst aufzubauen, mein "Ich" groß zu machen beziehungsweise von allen Behinderungen zu befreien, die seelisch-körperlichen Störungen zu beseitigen oder auch ein religiöses Hochgefühl zu erreichen, schließlich bis hin zu einer Vereinigung des "Ichs" mit "Gott".

Während ich in der rechten Gebetshaltung durch den Heiligen Geist geschärfte Sinne erhalte, um wachend und prüfend den Anfechtungen zu widerstehen und die "Geister" zu unterscheiden (vgl. 1.Petrus5,8/1.Johannes 4,1), gelange ich beim Meditieren durch passive Hinwendung (Konzentration) oder auch Auslieferung an den Begriff, Gegenstand oder auch Reiz der Meditation zu einem veränderten Bewußtseinszustand (Versenkung, Trance), wo ich schließlich meiner Selbst nicht mehr Herr bin. Ich werde vom Reiz, vom Begriff oder Gegenstand der Meditation selbst ergriffen und beeinflußt; es werden seelische Kräfte frei, die mich verändern; ich bin einer Geisteswelt geöffnet, die mich unbewußt erfüllt, steuert, inspiriert (sogenannte Intuition). Es kann nur der Geist dessen sein, der einst durch das Medium der Schlange den Menschen von Gott zu trennen vermochte, mit Hilfe der ungläubigen Vernunft der Selbsterkenntnis und Selbsthilfe: "Denn welchen Tages ihr vom Baum der Erkenntnis essen werdet, so werden eure Augenauf getan, und ihr werdet sein wie Gott und wissen, was gut und böse ist" (1. Mose 3, 5).

Es ist der Geist des Satans, des Lügners von Anfang an, der mit der halben Wahrheit -"eure Augen werden aufgetan"- die Menschen bis heute verführt, aber die Lüge verschweigt, daß nämlich mit den aufgetanen Augen die Menschen nicht sein werden wie Gott, sondern schließlich erkennen müssen, daß sie nackt und bloß sind, daß sie sich allein letztlich nicht helfen können und so der Hilfe Gottes bedürfen, daß sie mit dem Sündenfall aus der Natürlichkeit und Harmonie gefallen sind und Angst und Furcht die Folgen sind (1. Mose3, 10).

So verstehen wir, daß dieser Geist, der hinter jeder Gott-losen Meditation steht, dem Menschen in irgendeiner Form Hilfe verspricht, aber keine wirkliche Hilfe gibt. Dieser Geist verschweigt, daß die Meditation im

eigentlichen Sinne dem Menschen letztlich nur Unheil bringt. Die versprochene Hilfe, die vordergründig verlockend aussehen mag, geht bei Christen auf Kosten des Glaubenslebens. In dem Maße, in dem der Mensch sich durch Meditation selbst hilft, in dem Maße wird Gottes Hilfe überflüssig und damit auch das wahre Gebet, das aus der Hilflosigkeit des Menschen erwächst.

Autogenes Training

Wie bereits erwähnt, gehört auch das Autogene Training (AT) zu den meditativen Praktiken. Es erscheint in der Unterstufe als Entspannungsübung harmlos und zudem verlockend, da es durch die sechs Grundübungen zu einer Entspannung und Ruhestellung des Körpers und seiner Organe führt.

Wer jetzt meint, daß dieser Zustand der Ruhe, der tatsächlich erreicht werden kann, die besten Voraussetzungen zum Beten und Bibel-betrachten bietet, hat sich total geirrt. Denn die dabei notwendigen Gedanken und Vorstellungen sind nicht auf Gott gerichtet, sondern müssen ganz auf den Körper konzentriert sein, und zwar in einer Weise, die bereits den Beginn der oben beschriebenen meditativen Versenkung ausmacht (sprich Selbsthypnose).

So kann der Gläubige—der auf diese Weise Ruhe und Entspannung sucht anstelle durch den in Jesus Christus geschenkten Gottesfrieden—unter einen fremden Geist kommen. So kann der Gläubige der Versuchung erliegen auch durch den Erfolg der Übungen verleitet täglich zwei- bis dreimal AT zu üben und gleichzeitig die stille Zeit zu vernachlässigen. So kommt der Gläubige schließlich in die Seelsorge, weil er im Glauben zurückgeht, weil sich eine Gleichgültigkeit gegenüber dem Gebet und dem Worte Gottes eingestellt hat, wie es die Erfahrung lehrt. Christen welche meinten, daß die Praxis des AT und das Glaubensleben miteinander harmonieren, erkannten spätestens beim Distanzieren vom AT, wie sie durch diese Übungen blind waren für den gottgewollten Weg der Nachfolge und Heiligung. Wir verstehen jetzt, daß ein wiedergeborener Christ auch die Unterstufe des AT nicht praktizieren darf, will er nicht an seiner Seele Schaden leiden.

Hinzu kommt, daß der Gläubige im Zustand der Selbst-Hypnose versucht ist, sich selbst zu erlösen von schlechten oder auch sündhaften Gewohnheiten und Charaktereigenschaften. Dies ist tatsächlich erfahrbare. Der vom Erfolg verblendete Gläubige merkt gar nicht, wie er immer weiter ins AT gezogen wird; ja, besonders beim Medial Veranlagten macht sich dieser gefährliche "Sog" bemerkbar. So kann mancher dem Drang nicht widerstehen, auch die Oberstufe des AT kennenzulernen. Sie bedeutet vertiefte Versenkung, in der über Farberlebnisse, über Abstraktschau und Eigengefühl schließlich zu Fragen an das Unbewußte (z. B. "Wie wird mein Tod aussehen?" "Was kommt danach?"-"Wer bin ich?") zu Klärungserlebnissen und damit zur Formel der eigenen Persönlichkeit geführt werden soll. Die Fragen lassen uns die Ähnlichkeit mit spiritistischen Sitzungen erkennen, wobei das Medium der Fragende selbst ist.

Der Gläubige weiß, daß er eine klare Antwort auf alle Ewigkeitsfragen allein im Worte Gottes findet; es führt ihn unter der Wirkung des Heiligen Geistes zur Sünden- und Selbsterkenntnis, aber auch zur Christuserkenntnis. Indem der Mensch durch den Sündenfall sich von Gott trennte, fiel er aus der Geborgenheit und Harmonie, und die Folgen waren und sind: Angst und Zwang. Der Mensch wird durch die Existenzangst, Lebensangst und Zukunftsangst verunsichert und umgetrieben (häufig unbewußt) oder sieht sich auch belastet durch Schuldgefühle und Gewissensnot, ja durch eine ungeordnete und unbewältigte Vergangenheit.

Und der Mensch wird gezwungen, seiner IchSucht zu folgen, das heißt, seine ganze Verhaltensweise, sein Denken, Fühlen und Wollen werden von der Ehr-Sucht, Genuß-Sucht, Hab-Sucht mehr oder weniger bestimmt.

Dieser Zwangscharakter der Persönlichkeit kommt besonders dann zum Ausdruck, wenn das Ich in seinen Süchten beeinträchtigt (frustriert) wird. Der Mensch spürt etwas von Aggressionen, die sich entweder nach außen entladen und entsprechend Unheil anrichten oder nach innen als Depressionen selbstzerstörend wirken, zudem stellen sich Verkrampfungen und Verspannungen ein, bzw. auch vegetativ-funktionelle Störungen. 1)

Und die Hilfe?

Autogenes Training kann durch Entspannung und vorübergehender Besserung der funktionellen Störungen nur oberflächlich wirken, denn es vermag nicht die beschriebenen Wurzeln auszurotten (die Störungen müssen in erster Linie im oben genannten Zusammenhang gesehen werden, erst in zweiter Linie im Zusammenhang mit "Temperament" oder auch Organschwäche). Wer die Hilfe im Autogenen Training sucht, wird von Gott weggeführt. Aber Gott sei Dank, ist der Mensch auf diese Hilfe nicht angewiesen, weil Gott ihm viel wirksamer und grundlegend helfen kann und möchte. Müssen wir in unserer Situation (mit unseren Problemen und Nöten) nicht fragen, ob wir überhaupt (noch) in lebendiger Verbindung mit Gott stehen – durch Jesus Christus-bei dem wir wahrhaftig alle unsere Sorgen ablegen können? Belasten wir uns mit Zweifeln, mit unvergebener Schuld und Sünde, statt die Erlösung und Gerechtigkeit in Jesus Christus anzunehmen? Vertrauen wir auf die Verheißungen der Heiligen Schrift?

Wie der Mensch darüber hinaus selbst an der Entspannung oder auch Verkrampfung beteiligt ist, liegt oft in der Art seiner Freizeitgestaltung bzw. auch an seinem Verhalten während der Arbeitszeit.

-Dr.A.H.D.-

Arzt und Psychotherapeut

[HW68]

Senn U.	Autogenes Training, Akupunktur. (Meditations, Autogenic Training, Acupuncture)	1993 Evangelische Volks-und Schriftenmission Lemgo-Lieme
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[HW69]

Court John/ Birrell Peter	Hypnosis, Healing, and the Christian. Bookreview by Peter Birrell, University of New South Wales, Sydney, Aust- ralia	1997 Paternoster Press, Reviewed 1999 in Clinical and Experimental Hypnosis July 1999 Vol 47 No 3, page 251 252
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[HW70]

Victoria, Brian	Zen, Nationalismus und Krieg. (Zen, nationalism and war)	1997 Zen at war, Weatherhill NY. German: 1999 Theseus, Zürich
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[w71]

Fromm, Erich; Suzuki, Daisetz Teitaro; de Martino, Richard, Zen-Buddhismus und Psychoanalyse, 1960 English: Harper & Brothers, New York, German: 1972 Suhrkamp Verlag Frankfurt am Main