

ZEN-EXISTENTIALISM:

The Spiritual Decline Of The West

— A POSITIVE ANSWER TO THE HIPPIES —

BY

LIT-SEN CHANG

Former President of Kiang-nan University

Special Lecturer in Missions

Gordon Divinity School, Mass., U. S. A.

WIPF & STOCK • Eugene, Oregon

Wipf and Stock Publishers
199 W 8th Ave, Suite 3
Eugene, OR 97401

Zen-Existentialism
The Spiritual Decline of the West
By Chang, Lit-sen
Copyright©1969 by Chang, Lit-sen
ISBN 13: 978-1-60899-918-7

Publication date 8/20/2010

Previously published by Presbyterian and Reformed Publishing, Co., 1969

ACKNOWLEDGEMENTS

The author wishes to express his gratitude to the members of the Chinese Evangelical Literature Committee and to all those who have supported my ministry and helped to make this book possible. Sincere appreciation is hereby extended to Drs. Burton L. Goddard and Roger Nicole for their encouragement and suggestions; to Dr. Carl F. H. Henry, former editor of *Christianity Today*, for his initiative in urging the author to write on this subject (which has been published in part under the title, "The Challenge of the Cults," by Zondervan Publishing House to whom the author also gives thanks) and especially for his persuasion, for otherwise, this book would never have been written at all.

Special appreciation must be extended to Dr. Gordon H. Clark, not only for writing the Preface but also for his unusual patience and devotion in reviewing my manuscript and for making many valuable suggestions.

During the course of preparation for this book, the author has gathered ideas and quotations from various sources. Though it is not possible to list each one by name, the author wishes to express his hearty gratitude to them.

The author is also grateful to Dr. Christopher Kaiser, Rev. David Kleis and Rev. Alan Ruscito for help in proof-reading the manuscript and to Mrs. Quentin Small for typing a part of the initial draft. A word of appreciation should also be given to my twin daughters June and Jean for typing the manuscript and reading the proof, and especially to my wife Ling-Nie who "looks well to the ways of her household" (Prov. 31:27) so as to enable the author to devote all his time to writing.

And finally the author wishes to thank Director Charles H. Craig of Presbyterian and Reformed Publishing Company and The Craig Press, for his Christian devotion and dedication which made possible the publication of this book.

Gordon Divinity School
Wenham, Massachusetts, U.S.A.
March, 1969

Lit-sen Chang

TABLE OF CONTENTS

Acknowledgments	III
Preface	V
Foreword	IX
INTRODUCTION	1
<div style="margin-left: 40px;">I. The Crisis of Our Age</div> <div style="margin-left: 80px;">— Religious Trends of the West —</div>	
<div style="margin-left: 40px;">II. The Truth of God Changes for a lie</div> <div style="margin-left: 80px;">— The Avenues of Pseudo-escape —</div>	
<div style="margin-left: 40px;">III. The “Opiate” of the people becomes a Religion</div> <div style="margin-left: 80px;">— The ‘Drug’ induced mysticism —</div> <div style="margin-left: 120px;">(“Mystical cult of the Feelings”)</div>	
<div style="margin-left: 40px;">IV. The Root of Human Problem</div> <div style="margin-left: 80px;">— “History passes over into theology” —</div>	

PART ONE

FANTASY OF THE EAST

— The Spirit of Zen —

CHAPTER ONE HISTORY AND NATURE OF ZEN..... 26

- I. THE HISTORY OF ZEN
 1. Its Origin in India
 2. Its Development in China and Japan
 3. Its Impact on the West
- II. THE MEANING OF ZEN
 1. Its Etymological Rendering
 2. Its Different Interpretations
- III. THE ELUSIVE NATURE OF ZEN
 1. Is Zen Philosophy?
 2. Is Zen Religion?
 3. Is Zen Buddhism?
 4. Is Zen Taoism?
 5. Is Zen Atheism, etc?
- IV. THE ICONOCLASTIC STANCE OF ZEN
 1. A Revolt Against Language
 2. A Revolt Against Reason
 3. A Revolt Against Authority

- I. THE TEACHINGS OF ZEN
 1. The Method of Teaching
 2. Schools of Teaching
 3. Teachings on Original Nature
 4. Teachings on Non-duality
 5. Teachings on Egolessness
 6. Teachings on Voidness
 7. Teachings of Nothing
- II. THE PRACTICE OF ZEN
 1. Object of Zen Practice
 2. Ways of Zen Practice
 3. Means of Zen Practice
 4. Experience of Zen Practice
 5. Result of Zen Practice

PART TWO

CRISIS IN THE WEST

— The Impact of Zen —

CHAPTER ONE CRISIS IN CULTURE ----- 54

— CULTURAL BACKGROUND OF ZEN'S IMPACT —

- I. Failure of humanism
- II. Age of Tension

CHAPTER TWO CRISIS IN PHILOSOPHY ----- 64

— PHILOSOPHICAL BACKGROUND OF ZEN'S IMPACT —

- I. Skeptical Futility of Human Wisdom
- II. Morbid Reaction Against Easy Rationalism

CHAPTER THREE CRISIS IN RELIGION ----- 79

— RELIGIOUS BACKGROUND OF ZEN'S IMPACT —

- I. Scheme of self-negation
- II. Wave of Syncretism
- III. Mood of Secularism

CHAPTER FOUR CRISIS IN THEOLOGY ----- 97

— THEOLOGICAL BACKGROUND OF ZEN'S IMPACT —

- I. Pantheistic Theology
 - The Oneness of God and Man —
 - ("Art of Godmanship")
- II. Theology of Immanence
 - Sons of Schleiermacher —
- III. "Death-of-God" Movement
 - Cult of Iconoclasm —
- IV. "Christian Atheism"
 - Strategy of the Old Serpent —

PART THREE

THE TWINS OF ZEN—EXISTENTIALISM

(East and West Meet)

— DOOM OF AUTO-SOTERISM —

CHAPTER ONE	A TREND IN MODERN THOUGHT.....	114
I.	Points of Correspondence	
II.	Witness of Heidegger	
III.	Shift of Mentality	
CHAPTER TWO	THE FUTILITY OF PSEUDO RELIGION..	125
I.	Appealing Features of Zen	
1.	It Opposes Rationalism and Humanism	
2.	It Teaches Self-denial and "Great Death"	
3.	It Casts Some Dim Light on Way of Life	
II.	Serious Inadequacy of Zen	
1.	It Supersedes the Doctrine of Real Creator	
2.	It Engenders a Spirit of Mysticism	
3.	It Disregards the Holiness of God	
4.	It Denies the Need of a Saviour	
III.	Utter Failure of Zen	
1.	In "Seeing into One's Own Nature"	
2.	In the Attainment of Enlightenment	
3.	In the Way of Salvation	
IV.	Conclusion	
CHAPTER THREE	A MOVEMENT TO ETERNAL DESTRUCTION	151
I.	Disastrous Surrender to Nihilism	
II.	Man's Autonomy Over Against God	
III.	Sweeping Apostasy of Modern Man	
IV.	Urgent Message for this Generation	
CONCLUSION	173
I.	The Highest Goal of Man	
II.	The Vanity of the Mind	
III.	The Perversion of the Truth	
IV.	The Divine Plan of Salvation	
V.	The Power of the Gospel	
VI.	The Hope of the World	
EPILOGUE		
A	POSITIVE ANSWER TO THE HIPPIES	195
APPENDIX I.	THE WAY TO THE TRUE ENLIGHTEN- MENT	202
	— From Zen to Christ —	
	— Brief Testimony of the Author —	
APPENDIX II.	LSD, A NEW RELIGION?	210
	Is There an Alternative to Hallucinogens?	
APPENDIX III.	THE ANTI-MIND MOOD OF OUR ERA	218
APPENDIX IV.	WHEHE IS MODERN THEOLOGY GOING? ..	222
GLOSSARY	236
BIBLIOGRAPHY	241

PREFACE

Americans by and large, and perhaps Europeans as well, have been, to the present at least, ignorant of the complex of ideas that dominate oriental minds. Vague and usually inaccurate notions of Buddhism circulate among us; Shintoism played some forgotten part in World War II; Zen and Yoga are names we have heard without learning their meanings.

After World War II and the Korean war had brought us into closer contact with Asia, we now find ourselves deeply engaged in Viet Nam. India and Indonesia are also on our minds. Obviously we shall have to learn more about the Far East.

In contrast with the general ignorance some knowledge has penetrated restricted circles. On a high academic level the University of Hawaii sponsors East-West studies. Even so, it can hardly be said that this program exerts massive force on the American Philosophical Association. On a more popular level a few curious souls, spiritual descendants of Madame Blavatsky, continue to affect eastern airs. But this Theosophy now faces rivals in the beatniks' attraction to Zen and Yoga. Not only this, but—quite apart from the Black Muslims—orthodox Islam, not originally far eastern, yet predominant in Indonesia, has gathered a following in the United States. Buddhism exerts more of a philosophic than a religious influence, though there is no sharp line separating philosophy from religion. Bahai has a gorgeous temple north of Chicago. As for Shintoism, whatever revival it may experience in Japan, I doubt that it will ever count for much here in America. But Zen, the subject of this book, appears to hold considerable attraction. With these eastern religions gaining adherents in our midst, it is time for exotic ignorance to give way to more accurate knowledge.

If Zen in its distinctive eastern dress never becomes widespread, yet, to the surprise of thoroughly western minds, some of the ideas of Zen appeal in the form of contemporary existentialism. To be sure, neither of these

movements is historically dependent on the other. Their actual ancestries are totally different. Nevertheless, the despair, the pessimism, the frustration that have taken possession of European thinkers and have driven them to a mystic affirmation of freedom and a striving toward authentic being, have produced attitudes and ideas parallel to those of Zen in the passive, long-suffering east. For all the differences in the two ancestries, in the oriental and occidental dress, the deep and somewhat hidden similarities deserve analysis.

The present volume recommends itself by having as its author a gentleman who was once an adherent of Zen in its true eastern form. He knows Zen from the inside. He lived it, as an oriental, not as an American beatnik. For a time he was an ardent advocate of this resurgent movement in Buddhism. But he is not ignorant of the west, either. After his college education in China, he took post-graduate work in Law and Politics at the Université de Paris, at Louvain, Belgium, and did some research in Cambridge and London. This gave him first hand knowledge of Europe. Returning to China he became Professor of Law and Political Science. In addition to university work, including the presidency of Kiang-nan University, he served the government as Deputy Cabinet Member, as delegate to the Constituent National Assembly, plus some other official appointments. The combination of such important eastern experience with his studies in western Europe and now with almost fourteen years of experience in America constitute an advantage most authors do not have.

Modern existentialist theory, with its insistence on the existential situation and responsible choice, cannot possibly object to testing a theory by living it. Professor Lit-sen Chang has weighed Zen in the balances of experience and has found it wanting. Authentic being turned out to be nothingness. Freedom became nausea. In this volume Professor Chang recounts his early life; here he analyzes the Zen mentality; and here he shows the superiority of Christianity—"the Way of True Enlightenment." The con-

trast between these two religions is immense. Overweening pride gives way to humility; instead of Sartre's "all things are permitted," there are the *Thou shalt nots* of the Ten Commandments; and the defeat of death, which not only frustrates Sartre but plunges Bertrand Russell into unyielding despair, is vanquished by the Resurrection. Truly these are contrasts worth pondering.

Gordon H. Clark

FOREWORD

Here is a book in which we of the West may see ourselves as others see us. In a world of shrinking size, the boundaries of eastern and western cultures inter-penetrate one another. It is the judgment of Professor Chang that the West is "soulless." He makes this judgment by cultural and scriptural criteria, tempered by a background in the Orient and a vast experience in the West. His philosophical and theological insights perceptively trace the parallels between Zen Buddhism and the existentialist mood of liberal thought in the West.

There are many advocates of Zen among intellectuals in the United States. It is seen by some as a bridge between eastern and western thought. It is "this-worldly" and dissolves the dichotomous tension between the nominal and phenomenal worlds. It is essentially subjectivistic. It professes to liberate the individual from the necessity of differentiating between good and evil, sacred and profane, nirvana and sansara; and declares the advent of the "new humanity" without theistic reference.

Zen Buddhism begins its emergence in the West at a time when Western theology has "come of age" and does without God. It challenges Christianity at a time when the liberal church has lost its sense of mission and has become indistinguishable from the secular processes. The vast masses of the disillusioned who turn to "every new thing" to escape the revelational, the rational, and the responsible may turn to Zen. There is an undoubted affinity between the cultural propensity in the West to embrace the absurd and Professor Chang's view of Zen as "a disastrous surrender to nihilism."

The author puts the principles and implications of Zen alongside the plumbline of God's Word. The root of the human problem is in the soul. Zen is as soulless as Western culture. Both Zen and Western culture are godless. They are essentially pessimistic and say nothing to the ultimate implacabilities of human experience.

Professor Chang speaks of his own experience of Zen and this gives his words the authoritative power of witness. The positive dimension of the book is the clarity of the Biblical statement of both judgment and hope. This is a relevant word for a "sensate" culture and deserves the widest circulation among thinking people. One who has found "The Way" in Jesus Christ can speak meaningfully to those who are seeking God's truth for the pilgrimage.

JAMES FORRESTER, Former President
Gordon College and Gordon Divinity School

INTRODUCTION

I. THE CRISIS OF OUR AGE

— Religious Trends of the West —

After the first World War, Oswald Spengler, in his noted book *The Decline of the West*, warned mankind that the world-city is now soulless and that exact science must presently fall upon its own keen sword.¹ This book, though widely read by the thinking people of the world both in the West and the East, only gives a diagnosis of the disease of modern man, but provides no positive answer, for it fails to explore the deep roots of human problems, and consequently its philosophy of history indicates no exit from the human endeavor. It is indeed ironic that while Spengler diagnosed the world-city as "soulless," his remedy was also somewhat "soulless." Dr. Abraham Kuyper, the former Prime Minister and founder of the Free University of the Netherlands, in his Stone Foundation Lectures on Calvinism, pointed out that the crisis of the modern man "starts from the unbelief of the French Revolution." He said, "Voltaire's mad cry: 'Down with the scoundrel,' was aimed at Christ Himself; but this cry was merely the expression of the most hidden thought from which the French Revolution sprang. The fantastic outcry 'We no more need a God,' and the odious shibboleth 'No God, no master' of the Convention . . . were the sacrilegious watchwords which at that time heralded the liberation of man as an emancipation from all Divine Authority. The leaders of the French Revolution declared war against every religious confession and henceforth God

was to be considered as a hostile power, yea, even as dead.' (Here we discover the historic origin of "the death-of-God" movement!) "The principle of that revolution remains thoroughly anti-Christian and has since spread like a cancer, dissolving and undermining all that stood firm and constant before our Christian faith." Since that time Christianity has been imperiled by the greatest and most serious of dangers: "among the Protestant nations, Pantheism, born from the new German Philosophy and owing its concrete evolution-form to Darwin, claims for itself supremacy in every sphere of human life, even in that of theology, and under all sorts of names tries to overthrow our Christian traditions and is bent upon exchanging the heritage of our fathers for hopeless modern Buddhism."²

On the other hand, Abraham Kuyper further pointed out that there flows in modern life a side current. A host of high-minded men arose, who, shrinking from the uneasy chill of the moral atmosphere and taking alarm at the brutality of the prevailing egotism, endeavored to put new warmth in life partly by means of altruism, partly by means of a mystical cult of the feelings, and partly even by means of the name Christianity. Some of them claimed the right to emancipate the inner life of the soul from all the restraints of intellectual criticism. Losing one's self in the Infinite and feeling the stream of the Infinite pulsate through the deepest recesses of inner life temporarily satisfied the desire for the practice of piety. Others again, especially theologians, set themselves to the task of so metamorphosing the Christ that He might continue to glitter from the throne of humanism as the highest ideal of the modernized human heart. These endeavors may be traced from Schleiermacher to Ritschl. They extolled the normal character of their cosmology over against the abnormalism of historic Christian teaching; and the Christian religion being abnormalistic in principle and mode of manifestation, inevitably lost ground to such an extent that some of its best men did not shrink from professing that they preferred not only Spiritism, but Mohammedanism

and Schopenhauer, or even Buddhism, to the old evangelical faith. The name of the Christian religion is still being retained, but in essence, it has become a quite different religion in principle, indeed one of a diametrically opposite character.³

The modern sensate culture, as a result of its alienation from the historic Christian faith, is thus going through a process of disintegration. Modern man has lost all metaphysical certainties and has substituted in their place the ideals of material security. But a superficial glance at our contemporary world shows us that the so-called material progress adds only greater force to the threat of more stupendous catastrophe. Science has destroyed even the refuge of inner life. Since the beginning of the 19th century, man has given a more prominent place to the role of his psyche. He has turned his attention from contemplating the Word of God to his own subjective processes. Thus Freudian psychology has become dearer than the Gospel.⁴ Now there are two evident trends in the Western mentality toward religion: (1) the denial of God and the renunciation of the Christian faith in terms of the free development of men as the "world come of age"; (2) the process of turning toward "inwardness" and an emphasis on the autonomy and transcendence of man, even to the point of resorting to "drugs" and making "the opiate" a "religion" of the people, so as to secure hallucinogenic experiences and magic power and thus plunge the nations into pagan darkness.⁵

II. "THE TRUTH OF GOD EXCHANGED FOR A LIE"

— The Avenues of Pseudo-escape —

In this age of tension and anxiety, while science has destroyed the refuge of the inner life and the false prophets provide no remedy for this soulless world-city, Zen, (known as Hsing Tsung, meaning 'mind doctrine' which teaches the way of full realization of the mind) steps in and appeals to the western mind weary of conventional religion

and philosophy. It is the claim of Zen that it can reduce the tension of all opposites by leaping above them.⁶ For Zen claims to bring about the "unity of man and the universe," to effect the "rhythm of the mind with the changing forms," and to produce the state of "oneness."⁷ It teaches such doctrines as non-duality, non-discrimination and non-differentiation. Completely ignoring the deadly problem of sin, it even blames God by misinterpreting the Bible in alleging that the real human tragedy began when nature was to be dominated by man (Gen. 1:28), we are told. It teaches that when the idea of power (domination) comes in, all kinds of struggles arise.⁸

Alan Watts, a former Episcopal priest, now an interpreter of Zen in the West even says that "if there is a man of such spiritual courage as to call the Lord's bluff, what he is actually refusing to believe, what he will not take seriously, is not the Lord but his '*maya*,' he will not admit that agony and tragedy, death and hell, fear and nothingness, are ultimate realities. Above all, he is not admitting the final reality of separateness, of the seeming distinction between man and cosmos, creature and Creator." He further asserts that the fundamental dynamics of the universe is the game of hide and seek, the play of yes-and-no. Hence, explicitly, the light and dark are enemies, but implicitly they are really friends, and not only twins, not only co-conspirators, but they constitute a unity which cannot be described. Therefore, when the Lord and the Devil came out officially . . . they are implacable foes, but may we not suppose that before the show of creation began, there was an "original agreement"? Without an antithesis between the light and the dark, Alan Watts can explain away "original sin" in terms of "original illusion" in which the Creator seems to become the creature. It is the flaming sword that turns in all directions and guards the way of return to Paradise, preventing us from daring to recognize, upon pain of the utmost blasphemy, that we are each the Lord in hiding.⁹ However, such a view is nothing new, but simply reflects the iconoclastic stance of Zen, i.e., every

man is a potential Buddha. Thus it is only natural for Alan Watts to conclude that "we are each the Lord in hiding."

It is sad to say that a man who was so near to the truth could allow himself to drift away from it and neglect so great salvation (cf. Heb. 2:1-3). Being induced by those specious falsehoods of men, (cf. I Tim. 4:1,2), he is even unable to discern the distinction between the light and the darkness, the Lord and the Devil and the Creator and the creature, but rather presumes such distinctions are from his *Maya*, and concludes that the idea of Original Sin is in reality the production of the "original illusion."

In order to eradicate such distinction, there is now a movement in the West "to remove the concept of a Personal God and all that implies a salvation by grace alone. Salvation has no use for God"; thus we are told, "look to no Person or God for help."¹⁰ Liberal theologians disregard the "God" of the Bible and proceed to characterize Christianity as "non-theistic religion," "religion without God" or "Atheistic religion."

John A. T. Robinson even could twist the story of the prodigal son in Luke to prove that a man's reconciliation is to himself and not to God. Robinson gives no solid treatment of man or of sin or of the Redeemer. He changes the vocabulary of theology — using "ultimate reality" or "ground of Being" for God, and leads only to greater confusion. For he argues that there is no God "up there" or "out there," that the mental picture of such a God may be more of a stumbling block than an aid to belief in the Gospel. He further charges that "our basic commitment to Christ" may have been "buttressed by many lesser commitments—to a particular projection of God, a particular myth of the Incarnation, a particular code of words, a particular pattern of religion." He further alleges that "we must beware of clinging to the buttresses instead of to Christ," for "they are barriers rather than supports."¹¹

Paul Tillich who reduced all divine attributes to symbolic representation, likewise rejected a Deity who deprives him of his subjectivity because He is all powerful and all knowing. He asserted that "this is the God Nietzsche said had to be killed, because nobody can tolerate being made into a mere object of absolute knowledge and absolute control." ¹² He further asserted that "God will remain somehow remote and 'out there' unless there is a complete turn about in which all references to the high and the beyond are translated into terms of depth. This infinite and inexhaustible depth and ground of all beings is God. That depth is what the word God means. He who knows about depth knows about God."¹³ His speculative philosophy postulated the "unconditioned" over against the God of the Bible and paved the way for the "death of God" movement. He was so credited by Thomas J. J. Altizer, one of the most articulate "death-of-God" theologians, who blasphemously asserts that "only the death of God can make possible the advent of a new humanity. Just as apocalyptic imagery centers upon the defeat of Satan or Anti-Christ whose death alone ushers in the victory of the Kingdom of God, so the contemporary thought and sensibility is rooted in an absolute negation of God. ". . . Just as the Jew was born out of a passage through the death of his own sacred history, we may hope that a new Christianity be born out of the death of Christendom."¹⁴

The radical proponents of the "death-of-God" theology have taken upon themselves the "iconoclastic role" of Zen which was represented by one of the outstanding Zen masters, Linchi (or Rinzai), who advocated with all vehemence: "O! Brethren, If you want to grasp the correct view of Dharma Smash whatever you come across Smash the Buddha, Patriarchs and Arhats, smash your parents and all your relations if you come across them; . . . you will be in real emancipation."¹⁵ In other words, the emancipation of man demands the death of Buddha and the abolition of all authority. In this respect, we could

say that the "death-of-God" theology has nothing new to offer; it is simply the revival of the Spirit of Zen. Thus Altizer said; "Today, Buddhism is the religion that is most profoundly challenging Christianity (particularly in its Zen form). Contemplation is the highest of man's activity. For therein he can become God and therein can he become immortal." "Genuine Christianity is the ultimate form of rebellion."¹⁶

Alan Watts stresses the spirit of Zen when he advocates that: "Every Easter Sunday should be celebrated with a solemn and reverent burning of the Holy Scriptures, for the whole meaning of the resurrection and ascension of Christ into heaven (which is within you) is that God-manhood is to be discovered here and now inwardly, not in the letter of the Bible." "The eternal home will never be found so long as you are seeking it for the simple reason that it is yourself—not the self that you are aware of or that you can love or hate, but the one that always vanishes when you look for it. As soon as you realize that you are the center you have no further need to see it."¹⁷ He completely disregards our Lord's own promises and thus distorts Biblical truth by alleging that: "In its early ages, the church was in constant expectation of the Parousia, the second coming of the Lord. Obviously, the church has been looking for the Parousia in the wrong direction—in the outward skies not in the realm of heaven which is 'within.' The true Parousia comes at the moment of crisis in consciousness."¹⁸ Like other non-Christian scholars, this former Episcopal priest ignores the deadly problem of the sin of mankind, that we were dead through the trespasses and sins, following the evil ways of this present age. Only Christ has broken down the dividing wall of hostility and reconciles us to God in one body through the Cross thereby bringing the hostility to an end.¹⁹ Man cut himself off from God by sin. It is only when sin is removed that we can have fellowship again. Thus it is not merely a psychological problem, as Alan Watts imagines, that "Centuries before Western psychology invented the idea of the uncon-

scious aspect of one's 'own' mind, Indian and Chinese philosophers devised experiments whereby consciousness could be expanded or deepened so as to include vast areas of experience entirely ignored (or 'screened out') by conscious attention as we are normally taught to use it. It was from such experience that the Indian and the Chinese derived their sense of unity and continuity between the depths of man (Atman) the depths of the universe (Brahman)."²⁰

Such a view is not only useless speculation, but also the work of "the mystery of iniquity." It is essentially a rebellion of human nature against the idea of objective order in general and is antagonistic to a Personal God and the Biblical revelation in particular. We are told that the ultimate faith is not *in* or *upon* anything at all. According to Kierkegaard, the very idea of order in this objective world was the source of the slavery of man. This marks a shift or reaction in the trend of Western thought. This is a turning toward "inwardness" and makes the "mind" its own master.

This process of turning was called Dhyana in Sanskrit or Jhana in Pali; or Chan-na (or Ch'an) in Chinese and better known to Westerners as Zen. This turning to "inwardness" has been the mainspring of all philosophy down through the ages in India. According to the Upanishads, to know "Other is self" ("other" is but the objectification of the self) is the ultimate wisdom of the highest joy. If one could comprehend "Tat Tvam Asi" as expressed in the "Mahavakya" (which means "that thou art" or "the other is yourself," "the eternal is in oneself," "thou art the Eternal"), he is delivered from bondage to freedom. But this is simply an attempt to absolutize or deify the creature (and make man sovereign) as over against God; thus man becomes his own master and Saviour.²¹

In the matter of the salvation of mankind, never has a generation possessed as many avenues of pseudo-escape as we have today. Now the West is confronted with a new menace. There is a search for the "world within," the "limitless inner space," for the "consciousness expansion"

or "transcendental experience"; for "Samedhi" and "Satori." But all these psychological experiences or religious phenomena of natural man without spiritual regeneration are counterfeits and deceptive ways which only lead to eternal destruction and total separation from the God of the Bible!

In fact, as the late renowned psychologist Dr. Carl Jung pointed out, "The great neurosis of our time is emptiness." Modern man is like a sheep without a shepherd, caught in the throes of anxiety and despair, absolutely devoid of any light of hope for the future. For instance, the Beatnik—the follower of "the lunatic way of Zen,"²² has somehow achieved a manner of life, but the empty expression on his face betrays the vacuum in his soul. His is a way of nihilism; for he has escaped from nothing to nothing. Though he might indulge himself in unlimited freedom in his way of thinking and living, "that freedom is like a prison cell without a roof. Although one might soar high to the sky in his imagination, he is still bounded by all walls. His situation remains the same, he is still deep in the bottom of the cell and finds no way out."²³

When men knew God but refused to honor Him as God, all their thinking ended in futility and their misguided minds plunged into darkness, changing the truth of God into a lie. Because they did not open their minds to love of the truth, so as to find salvation, God puts them under a strong delusion which works upon them to believe in pseudo-religion and worship a false god.²⁴

For this reason, since the beginning of this century, Zen has had a profound impact on the West, especially among the intellectuals. Even God's own people are misled and intoxicated. They are fascinated with the spirit of Zen and think they have found the very key to unlock their problems. R. H. Blyth contends that "Zen is the most precious possession of Asia" and even feels that "it is today the strongest power in the world."²⁵ But, after all, what is Zen? The author, a former advocate of Zen, speaking from his own bitter experiences,²⁶ believes it an utter fraud, only an avenue of pseudo-escape. It is not only

religiously and logically unsound, but psychologically and socially detrimental. Zen is "a technique by which to achieve a mental breakdown." The so-called "satori" is simply "the final critical collapse under the accumulative pressures of stress." It is "a mental catastrophe," "a piling up of intellectual frustrations that lead to the crumbling of the edifice of logical thought." Although it is labeled as "the way of liberation," it is rather a cult of iconoclasm, a disastrous surrender to Nihilism, a kind of mystical "self-toxication"; "a childish dependence upon magical omnipotence," a ridiculous substitution of "fire cracker-propelled garbage cans for space rockets."²⁷

III. THE "OPIATE" BECOMES A RELIGION OF THE PEOPLE

— The Drug Induced Mysticism —

("Mystic Cult of the Feelings")²⁸

We are not surprised by this new trend in the Western mentality, for it was revealed by God nearly 2000 years ago that this must happen in the latter days.²⁹ In recent decades, Zen has aroused the curiosity of many in the West and it is exercising a great influence among intellectuals and students. While the truth of God has been changed into a lie and the pseudo-religion has become "the opiate of the people," it is interesting to note that there is a tendency to make "the opiate" the "religion of the people." Now the minds of the West are being captured by a "new religion"—"the Gospel according to LSD."³⁰

Alan Watts, a noted interpreter of Zen Buddhism in the West, relates this current movement to Zen; he says flatly that "LSD is quite emphatically a new religion. The God-is-dead trend is not unconnected . . . This is technological mysticism."³¹ When the "apostles of LSD," Drs. Timothy Leary and Richard Alpert were removed from Harvard, a university authority told them "you may be making Buddha out of everyone, but that is not what we are trying

to do." Leary and Alpert have published a manual for LSD "trips" based on the "Tibetan Book of Death." Dr. Leary, a former Roman Catholic, now a high priest of the LSD cult, is the leading exponent of "mind-opening substances." Calling himself a Hindu, he uses Eastern symbolism along with psychedelic experience to reject the outward looking "goal-directed" American attitude. According to his own statement, he uses LSD once a week, just as other people go to church. He is now founding a new religion. It is called the League for Spiritual Discovery. He alleges that the use of LSD accomplishes three things: (1) Knowledge of God, (2) Knowledge of self, and (3) Knowledge of a person of the opposite sex. "The present LSD boom is no less than a religious renaissance" says this flamboyant evangelist of the LSD cult. He calls this "the most exciting and inspiring role in society." He claims that a leader is a liberator—one who frees men from their lifelong internal bondage. He spoke at New York Town Hall proclaiming that "more than a million Americans, maybe 20% of the nation's youth, had used the hallucinogenic drug—marijuani, mescaline, psilocybin and LSD. It was too late to attempt to turn back the clock. By 1970, between 10-30 million persons, most of them young, will have embarked on voyages of discovery of their own minds through the limited 'inner space' (of their own minds) and return wiser and more loving than they started out."³²

Arthur Kleps, Director of the "Neo-American Church" which has 500 members in Florida and California believing that "the sacred biochemicals peyote, mescaline, LSD, and cannobis are the true 'hosts of God' and not drugs," issued a warning "On the day prison doors close behind Timothy Leary. . . this country will face religious war!" "I would certainly advise my people to use LSD to fight back, to flood the prisons with LSD." Dr. Paul Lee, former Protestant Chaplain at Brandeis University and Prof. of Humanities at M.I.T., now Professor of Philosophy at the University of California, preferred to label the LSD "session" or "trip" "the most profound existential or mystical experience one

can have." Lee claims to have new insight into St. Augustine's confessions as a result of LSD intake.

"The mystery of Godliness" is that God humbled Himself and was manifested in the flesh, came down from heaven, dwelt among us, full of grace and truth, that whosoever believes in Him should not perish but have everlasting life.³³ This is Christianity. To the contrary, "the mystery of iniquity" is that man exalts himself, changes the glory of the uncorruptible God into an image made like unto corruptible man, and changes the truth of God into a lie, and worships the creature more than the Creator by deifying himself as his own Saviour.³⁴ They knew God but glorified Him not as God, neither were they thankful, and they set their affection not on things "above,"³⁵ but rather turned *within* seeking so-called "consciousness expansion," believing the absolute oneness of all things and denying the dichotomy between the Creator and the creature, God and man.

As Meister Eckhart, a German mystic wrote: "My eye and God's eye are one and the same. . .when I have shut the doors of my five senses, earnestly desiring God, I find Him in my soul as clearly and as joyful as He is in Eternity . . .Meditation, high thinking, and union with God have drawn one to heaven."³⁶ William James described his experience with Nitrous Oxide in these words: "It is as if the opposites of the world, whose contradictions and conflict make all our difficulties and troubles, were melted into unity."³⁷ According to the teaching of Yoga, if one concentrates on one thought "Tadaham," one may attain union with the Supreme Being. Zen also describes its experience of "Satori" as "the bottom of the tub falling off," when that happens, there is a sense of airiness, a newborn sense of flow, a release from all pairs of opposites. Some Yogi and Zen masters even claim that by a single act of will they obtain a sort of magic power, such as the power of telepathy and thought reading, the knowledge of the past and of the future, the ability to make the dead appear and to converse

with them, and the ability to transport themselves to any place.

Most experiences of mystical consciousness have come after spartan prayers, fasting, and mortification of the flesh. The spirit of Zen might be described as "ordinary mindness" in that there is nothing unusual that transcends our everyday life. On the other hand, the experience of "Satori" is also described as a kind of "fiery baptism," as the "boiling oil over a blazing fire," or the greatest mental cataclysm, sometimes through the intense pain caused by the harshness of the Zen masters.³⁸ Now, we are told that through the use of LSD and other psychedelic drugs it is possible to produce the same experiences. Physicians have long suspected that the visions of religious mystics were the result of some change in body chemistry brought on by self-hypnosis, pain, breath-control or intense hunger. It has been reported that LSD may produce an unknown series of metabolic processes which in turn affect the mid-brain. Such experiences are similar to those of the earlier ascetics, Yogi and Zen masters, and are preconditions to "Satori" and the beatific vision over death and life.³⁹ Dr. Marvin Ziporyn, a Chicago psychiatrist, who sees LSD as instant mysticism, says that "LSD is a psychiatric X-ray. With LSD, you have no greater vision of the universe than you did before." But this is nothing new. It has been recognized that mystical conditions may be induced by certain agencies. In the lowest stage, certain narcotics may be employed, but this was utterly rejected even by higher mysticism.

In our age of crisis this practice has a peculiar fascination for minds of millions weary of conventional religion and philosophy; but it only leads the unwary to the way of perdition. Just like an alcoholic, seeking the pleasures of sin for a season in drinking, only indulges for his own disaster. As one of the leading experts psychiatrist-pharmacologist Dr. Sidney Cohen warns: "If we can tolerate unsupervised use of LSD, . . . why not let children play with hand grenades?" According to his view, Leary is a menace! In the report of Dr. Leszek Ochota of the Food

and Drug Administration we see: "There is some uniform agreement among the investigators of LSD, namely: that LSD can be extremely dangerous when used improperly. . . . Some prolonged psychoses resulted from this abuse. Some of these terminated in suicide, others in psycho-social deterioration." "The more evident dangers of the prolonged adverse reaction from hallucinogens are:

1. Mood swings, including depression, which may lead to suicide and euphoria which may lead to socially embarrassing situations.
2. Time and space distortion, presenting obvious traffic dangers.
3. Hallucinations which are perilous out-of-doors.
4. Impulsive behavior, wandering and absent-mindedness. All of which may endanger the user and those with him."⁴⁰

As *Time* magazine reported: "under the influence of LSD, non-swimmers think they can swim and others think they can fly. One young man tried to stop a car on Los Angeles' Wilshire Boulevard and was killed. A magazine salesman became convinced that he was the Messiah. A college dropout committed suicide by slashing his arm and bleeding to death."⁴¹

The testimony of a space physicist of Stanford University deserves our serious consideration:

The four weeks which followed my LSD session gradually became a living hell. I was aware of a strange, immense spirit world all around me. There were visions of the universe so overwhelming and overpowering that I was sure I would never come back to life on earth. I was obsessed with haunting, seductive voices suggesting suicide or strange behavior! Gradually I became aware that something was very wrong, and gripped by overwhelming fear I called my pastor. . . . As we prayed together, I gained an immediate sense of the presence of God and a restored relationship of love with Jesus Christ. I became aware for the time

of my serious error in taking drugs, my disobedience to God, and the subtlety of temptation. I had a terrible vision of hell and heard the screams of torment of the lost! I saw that the indirect effects of the drug had brought great inner damage⁴² which only time and God's spirit could heal. Today. . . I have been greatly concerned for the growing number who take such drugs. The serious dangers and problems which mind-distorting chemicals present to individuals and to society should be made fully known to everyone. Drugs which open the mind and expand human consciousness are not new. Religious cultists have for centuries made use of drugs in their rites and mystical ceremonies. Thus, every generation has had to deal with similar phenomena and to answer arguments from the authoritative and trustworthy Word of God. God's warning against sorcery, divination and spiritism date to the time of Moses (Ex. 22:18; Lev. 20:6, 27; Deut. 18:9-14). From these passages we are made aware that modern idolatries often come in new guises, but seen in the light of Eternal truth, are nothing more than the age-old deceptions of the devil. The modern use of consciousness-expansion drugs is nothing but a new wile of the Wicked One. While LSD 'trips' bring greater insights into natural man and access to the deeper layers of human consciousness, apart from spiritual regeneration there is no true knowledge of God. . . Large doses of LSD do produce experiences similar to rebirth, tongues phenomena, changes in personality and attitude, 'cures' from alcoholism and other emotional disturbance, but a careful check with scripture reveals that these drug religious phenomena are counterfeit and relative.⁴³

From numerous sources we learn that most users of LSD are on college campuses or in beatnik dives. Thus most users are young and directionless. Dr. Leary estimated that possibly 20% of the nation's youth have used the hallucinogenic drugs. According to Dr. Gerald Klerman of