EDITORIAL

It is a great pleasure for us to see that "the Psychotherapy in the East and the West" has stimulated much interest among psychologists and psychiatrists of the world. Then we decided to devote one issue every year to that theme. This number becomes the second series and happened to be a special issue of "Psychology and Zen." Dr. Erich Fromm contributed his stimulating and very instructive paper. He says he has not yet attained *satori*, but his broad perspective and penetrating insight gave his paper incomparable significance, which any professional Zen people would not be able to achieve. Dr. Harold Kelman, who is the successor of late Karen Horney, and came to visit Japan last summer, also gave us a stimulating article. Their papers will contribute a great deal to the understanding of Zen, the most mature thought in the Orient, not only among the Westerners, but also among the Easterners, whose main interests have been rather directed to the West, forgetting their own precious cultural heritage of the East.

Dr. William Caudill of Harvard University brought me an interesting modern *mondo* (questions and answers in Zen style) between Zen Master Dr. Hisamatsu and one of the representative American psychologists, Dr. Jerome S. Bruner. This gives us an excellent datum for testing the possibility of understanding Zen by the Westerners. There was an exchange of views on the paper between them through the editor to readjust the discrepancy, but its attempt revealed the difficulty to reach the ultimate understanding between East and West.

Dr. Van Meter Ames, son of Edward S. Ames, famous religious psychologist, compared the views on the life and mind between Zen Buddhism and William James. He has been tracing the similarities between the Oriental Zen mode of thought and those of some Western, esp. American philosophers, i.e. Emerson, James, Dewey, and his own teacher G.H. Mead. The differences between these Oriental thoughts and Western views of psychoanalysis or philosophy should not be ignored, but it may be instructive to see these similarities discussed by Fromm and Ames. Psychologists tend to take the continuous view, while philosophers tend to make sharp distinction. It is an important task for Japanese psychologists, to bridge their gaps by clarifying the situation operationally.

My psychological essay on attaining Zen enlightenment will open a new path in the psychological understanding of Zen. The Westerners, of course, have True Self, common to all human beings, and they can be awakened in it, not necessarily in Japan, but also being in America — they are often told —, but usually the way of realizing True Self is not shown concretely. In this respect Master Ishiguro's way of guidance is very instructive. It opens a channel of psychological approach to Zen which we can clarify experimentally. We hope we can show the truth of this intensive course in a few years with our psychological investigations. The present paper is just a presentation of the problem and technique.

We are planning to have the third series next year with the central theme of the problem of the "Unconscious," and in 1961 the fourth series with the problem of "Self." We welcome contributions on these problems from the psychologists in the East as well as in the West.

It is also a great pleasure for us to have a contribution by Dr. Saradatta on the psychology in Thailand in this issue. We hope to have similar articles by our colleagues in the Philippines,

Indonesia, Burma and other Asian countries.

Our *Psychologia* is developing steadily by the support of our friends in the world, but we need much more subscriptions in order to stand on our own feet financially. We wish to express our hearty thanks to their friendship, and we wish to ask their further backing up. I wish to renew my deep appreciation to the support of the Asia Foundation, and the assistance of the members of our Department, esp. Sei Nakajima, Munehira Akita and Tadao Kambe, who have devoted their time and efforts to this new and laborious work. I also want to extend my gratitude to the visiting American and British colleagues, who kindly corrected English of the manuscripts, and to S.T., my old friend, who has helped me in rendering into English at any time when needed. Without their support and help this project could not be realized.

The attached photograph for foreign subscribers is that of the sculpture of *Niwo* (cf. p. 110) at the gate of Horyuji Temple, the oldest wooden building in the world. The sculpture is supposed to be carved in about 711, and is the oldest *Niwo* statue in Japan. This strength would suggest the last stage of Master Ishiguro's intensive course to reach Zen enlightenment. This picture is a gift of my friend, Mr. Zentaro Furukawa of Kyoto. To my deep regret I have to note that Mr. Genzaburo Nakamura, my old friend who kindly contributed colored prints as the supplement to Nos. 1 and 2 of Volume I, suddenly died of cancer on June 17 at the age of 55. Mr. Nakamura was not psychologist but one of the best friends of *Psychologia*. He was graduated from Tokyo University and succeeded to his father's business in Yamagata City. He was a leading figure in his fields, and contributed much to the development and welfare of the community, following the will of his deceased father, Mr. Genkichi Nakamura.

KOJI SATO, Editor.