

The book consists of three parts. Part One, "The Buddhist East Challenges the Christian West," presents Buddhism in such a way as to clarify its appeal to Westerners and to point toward the complementarity of the two traditions. The way toward unity, Spae believes, is through personal sharing and discovery more than through intellectual exchange.

Part Two is a collection of essays on Buddhist themes from a Christian point of view. Some of them make the Christian side of the discussion explicit. Others more indirectly express the Christian interest in the way the material is questioned. For example, the first is entitled "Theism in the Jōdo-shinshū tradition." In this and other chapters the Christian question about God pervades Spae's approach to Buddhism.

Part Three is entitled "The Buddhist-Christian Encounter." Here Spae reports on what has occurred thus far, listing topics discussed and places where the encounter has occurred and where the discussion is now being furthered. He provides the most detailed bibliography available on the encounter.

For one who, like myself, has focused on the intellectual and conceptual issues raised for Christians by the encounter with Buddhism, Spae's book is a good corrective. He forces me to recognize the manifold social, cultural, ethical, liturgical, and personal dimensions that are involved. Nevertheless, I am not persuaded that neglect of the intellectual issues is wise. For example, the question of the relation of Buddhism to belief in God, which is pervasively important for Spae's vision, needs more critical attention than he provides.

The book will increase empathy for Buddhism on the part of Christian readers and perhaps also empathy for Christianity on the part of Buddhist readers. The title suggests that this is Spae's intention.

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Zen and the Bible. By Kakichi Kadowaki. Shambhala, and Routledge and Kegan Paul. 1980.

Zen and the Bible was written by Father Kadowaki Kakichi, a Jesuit priest whose name has become well-known in Zen circles because of his unique adaptation of Zen meditation to Catholic methodology. This is not an intellectual analysis such as one might expect in a study in comparative religions. It is the attempt to express the author's experience of coming to realize the truth of the Bible through Zen meditation. The path through which Kadowaki grasped the truth of the Bible was by "learning through the body." In this book he suggests a new

direction of "reading the Bible through the body" for scriptural hermeneutics.

The main objective of the Zen koan system lies in its attempt to unify the practitioner with the koan. This is the essential reason for doing meditation. I think it can be said that through this system Kadowaki discovered a method by which to use the words of the Bible as koans. Kadowaki believes that koan practice could be applicable to Bible study not so much because of similarities in content as in structure: 1) In the Bible we see Christ as a teacher who directs his disciples to the same road that he has taken. This is very similar to the koan topics given by the roshi to the disciple. 2) Both the Bible and the koan urge an existential transformation. 3) The koan brings forth something unfathomable by the intellect, while the Bible is like a compass "pointing toward an incomprehensible mystery" (p. 120). 4) Both the Bible and the koan direct one towards a personal understanding of human nature. 5) Proper comprehension of either the Bible or the koan requires the cultivation of some form of meditation, either zazen or silent contemplation. In addition to these basic premises, Kadowaki adds the following remark:

If we realize that the prayer of the "body" by means of zazen surpasses the kind of meditation we have done up to now, and if we were to adopt zazen instead of it, a superior scriptural hermeneutics would be created as a natural consequence. [p. 120]

Thus in terms of discipline, the author wants to incorporate Zen meditation to improve Catholicism's silent contemplation.

By incorporating Zen meditation with the words of the Bible as koan, one can "learn the Bible through the body." This insight may be seen as a result of the author's experience in Zen meditation. By body, the author refers not only to the actual "body" of the individual but, from a Christian standpoint, the "body" of Christ as well. There is no distinction between our body and that of Christ. Through Zen meditation the author's understanding of "body" has been taken one step further.

For example, if we modeled the Gospel passage "If your right eye is your undoing, tear it out and fling it away" (*Matthews 5: 29-30*), on the koan of "Gutei's One Finger,"¹ one could state:

Your eye is Jesus' eye. To pluck out your eye means that you are plucking out Jesus' eye. [p. 156]

¹ Whenever Master Gutei was asked about Zen, he simply held up a finger. He had a young attendant who was asked by a visitor, "What kind of teaching does your master give?" The boy raised up a finger. Gutei heard about this and cut off the boy's finger with a knife. As the attendant ran off screaming with pain, Gutei called to him. When he turned his head, Gutei held up his finger. The boy was suddenly enlightened (*Mumonkan Case 3*).

In the author's words, this is the "awakening of the whole body," in which "whole body" means the "(physical) body with form" *and* the "(spiritual) body without form." The Bible then becomes a sword that both takes life and gives life. The author equates this mode of awakening with the "action-intuition" of Nishida philosophy.

When we think of the many Japanese who have turned to Christianity since the Meiji Restoration (1868), Kadowaki's attempt to further the understanding of the Bible through Zen meditation is a rather surprising development. During the past one hundred years, the Bible enabled Japanese Christians to gain a deeper understanding of the spiritual inheritance of Japan through its message embracing the Law of God and the Gospel of Love. It would be superficial to regard Kadowaki's case as an outcome of this universal trend. It could even be said that he goes contrary to this trend.

Through the koan "Great Master Ma is Unwell,"² Kadowaki gives a new interpretation to the crucifixion of Christ related in Mark 15: 16-37. He writes:

The wall between Christ and me has tumbled. This is not merely the spirit of Christ being one with mine; rather, the crucified Christ is one with me as I carry my own cross right now. In other words, the "body" of the crucified Christ and my "body" are inseparable. [p. 159]

Judging from the statement concerning the awakening of his "whole body," a deeper understanding of the Bible through the Zen koan practice does not mean that the Bible and koan are two separate entities. The Bible's becoming a koan necessarily means that the Bible becomes the Bible alone. There is no self that receives the Bible as koan; there is no Bible which is received as koan. From this point of view it could be said that the path being taken by Kadowaki transcends the contradictions mentioned above.

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² Great Master Ma was unwell. The temple superintendent asked him, "Reverend, how is your venerable health these days?" The Great Master said, "Sun Face Buddha, Moon Face Buddha" (*Hekigan-roku* Case 3).