

*Zen Enlightenment: Origins and Meaning.* By Heinrich Dumoulin. Translated by John C. Maraldo. Weatherhill: New York and Tokyo, 1979. xii + 179 pp.

The author gives in this work, originally published under the title *Der Erleuchtungsweg des Zen im Buddhismus* (1976), a concise survey of the phenomenon of Zen. It covers not only the history of Zen from its roots in India to its growth in China and then Japan, but also its present situation in the world. Its emphasis, as the title indicates, is enlightenment. The author is well-equipped for his task. Besides having a wide knowledge of Zen history, he has a long-standing acquaintance with Zen practitioners and actualities in Zen monasteries in Japan. Although his approach is impartial, objective, and phenomenological, it seems to me that his sympathy with Zen adds a warm coloring to his descriptions and discussions.

Professor Dumoulin has allotted a good deal of space to certain areas of interest he regards as especially meaningful. He devotes, for instance, two chapters to Dōgen, the founder of Sōtō Zen in Japan, because he values Dōgen very highly both as a lofty spiritual personality and as an unsurpassed thinker and interpreter of enlightenment.

On the whole, the author's intention to give "an accurate, clear and reliable account of origins and meaning of Zen" (p. xi), may be said to be successfully achieved. Even so, there are several points open to question. One of these is the role of doubt in connection with the nature of enlightenment, about which no mention is made. I mean not the "doubt" or "Great Doubt" referred to in connection with the kōan exercise, but real, existential doubt, as typified in Gautama Buddha's religious quest. Urged on by grave doubts concerning the condition of human existence bound to suffering, the young Gautama left home and exerted all possible effort in going to and breaking through the root cause of the suffering. The result was enlightenment. The verse he composed on attaining emancipation overflows with the exalted feeling of great discovery and triumph.

The resolution of existential doubt and the breakthrough to the root of suffering were one in the Buddha. This sets his Way apart from what is usually termed mysticism, whose leitmotif is mystic union with God or the experienced unity of Brahman and Atman. As such, existential doubt is a vital problem in connection with Gautama's enlightenment. The problem of doubt in later ages, especially in Zen Buddhism, and of the relation between existential doubt and the special form of doubt found in the kōan exercise, are questions which deserve further investigation. It is regrettable that the author did not touch upon these central problems.

Another point concerns the chapter on Dōgen's religious metaphysics. In dealing with Dōgen's religious philosophy, an introductory account of his inimitable

way of developing his ideas, especially in the form of sorites (*Kettensatz*), seems to me to be an essential desideratum. While Dōgen's writings are full of marvellous dialectical feats which are fascinating to the reader (and also make his meaning very difficult to follow with accuracy), his way of developing thought is closely connected with his dynamic apprehension of the Buddha Dharma. Without an appropriate introduction addressed to this problem, I think it will be difficult to make this tremendous thinker accessible to his prospective readers. Such is the work that lies in the future. As the author himself writes:

We have deliberately limited our presentation here to give a more or less clear, well-rounded picture. . . . We have to content ourselves with opening a door to Dōgen's metaphysical thinking.

The author's accounts of such items as "Buddha-nature as a religio-metaphysical concept," "Buddha-nature and reality," "metaphysical realism," "the being of Buddha-nature," "the way of negation," and "Buddha-nature and becoming" are generally adequate. His observations on the story of Nāgārjuna's full moon form of body and Dōgen's comments on it are impressive. As for the translation of words and phrases, a few philosophical terms such as "absolute essence" and "universal unity of reality," may be said to require some reconsideration.

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*Buddhist-Christian Empathy.* By Joseph J. Spae. Chicago: The Chicago Institute of Theology and Culture, and Tokyo: Oriens Institute for Religious Research, 1980, 269 pp.

No one has devoted more sustained attention to the Buddhist-Christian encounter than Joseph Spae. He has been sensitive to all phases of its development from the most popular to the most intellectual. He has reflected about all the influences and counter-influences that have encouraged and informed it. He has already published extensively in the field, and the present volume consists chiefly in the republication of some of his more recent material.

*Buddhist-Christian Empathy* is an encyclopedic compendium of information about the relations between Buddhism and Christianity with special attention to Japan. It has no single focus and makes no single argument. Instead, through many probes and the compilation of much relevant information it contributes a sustained encouragement for further Christian efforts to understand and learn from Buddhism.