

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.

SAKAMOTO HIROSHI

*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.

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.

JOHN B. COBB, JR.

*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