

having made four Zen-style retreats during the past two years certainly testifies to this.

### *A Response to Rev. Kadowaki*

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In this constructive analysis of a current topic involved in the meeting of East and West, Rev. Kadowaki affords us a valuable personal document based on his commitment to the encounter between Catholicism and Zen, in which the ground of encounter is the author himself, a Catholic father who is at the same time a devoted practitioner of zazen.

His stated concern here is the question of "introducing zazen practice into Christian spirituality" (p. 107). In exploring this subject, he does not confine himself simply to ascertaining similarities and dissimilarities between the two traditions, but proceeds on to advance the following two proposals backed by his experience with Zen practice: (1) Through the practice of zazen, Christian spirituality could be deepened; although (2) in actual practice, "some appropriate measures" are needed to assure the practice "remains in the realm of Christian prayer" (p. 121).

However, Zen is being considered here, theologically as well as practically, within a Catholic context, so what is actually being discussed is not Zen itself in its total reality. For example, the Zen the author characterizes as "Just the practice of zazen will help you to get a thorough understanding of your Catholicism" (p. 106), is the very same Zen that at any moment might even insist, "Throw away your God!" or, on the other hand, might demand suddenly, "Show me your God on the palm of your hand!" How to respond at such a moment? Only then will one come face to face with Zen as Zen. What is Zen that will demand even such things as this?

As an example of the "appropriate measures" Christians might take when they practice zazen, a "Christian orientation" by way of Bible reading is recommended. The author states:

When someone prepared by Christian orientation sits erect in zazen, his whole existence cannot help being orientated in the right Christian direction. As his activities on the surface of consciousness are quieted

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down by Zen meditation, Christian dynamism buried in the sub-conscious should be strengthened and come up to the surface of consciousness. Since this dynamism orientates itself towards God, it may be said that sitting (*zazen*) void of all thoughts and ideas (*munen-musō*) is a Christian prayer (p. 120-1).

Is this the same as the *zazen* of Zen Buddhism? It is said that in *zazen* one should remain unconcerned with "what comes up to the surface of consciousness." Rather than that, in Zen, the very being unconcerned with such things in itself is *zazen*. As Dōgen said, "Do not think to become a Buddha."

Catholic spirituality contains within it infinite depths. So does Zen. The circumstances of their encounter are in a state of constant flux. Although when writing an essay such as this it becomes necessary of course to preserve a certain fixed order and viewpoint, yet in the reality of the author's actual life these two infinities move together in conflux, and my question is, In what direction is this movement to be deepened?

Two questions are, moreover, held in reserve. One is concerned with a Christian's "intention of realizing an enlightenment experience (*kenshō*) through *zazen*" (p. 120), which the author says he will not touch upon here. The other has to do with the koan and the personal interview with the *rōshi* (*dokusan*), which is not taken up either. It is these two themes which will be decisive factors in the encounter of Catholicism and Zen. I look forward to the time Rev. Kadowaki, continuing in the Way of Zen, addresses himself to them as well.