

manche abendländischen Vorstellungen über Zen zu klären. Darüber hinaus gibt es wertvolle Hilfen für das Gespräch mit den Menschen der östlichen Hochkulturen. Das ist um so wertvoller, als erfahrungsgemäß sogenannte Hochkulturen und Hochreligionen um so weniger der Botschaft des Evangeliums sich öffnen.

Tokio

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Enomiya-Lasalle, H. M., SJ: *Zen. Weg zur Erleuchtung.* Herder/Wien 1969; 132 p., DM 12,—

The first edition of this book appeared in 1960. It has been translated into several major languages, also into Japanese. It is more than a *scientific* account of Zen and its meditation technique. It is above all the author's personal way to and through Zen. Father LASALLE never reached *satori* or enlightenment himself. But he shows himself very enlightened on what Zen does or could do for anyone who seriously wishes to give Zen a try. — LASALLE is optimistic about the Christian advantages which could be obtained from Zen training. He states his case in two chapters: "Enlightenment and Faith in God", and "At the service of Christian asceticism and mysticism". (See also his "Zazen als Christliche Meditation", in *Kairos* X [1968] 161—174). The debate is familiar also in the West, if, for Zen, one reads yoga. And, as is well known, theologians differ in their opinions on the usefulness of yoga techniques toward the achievement of higher Christian wisdom. Having myself discussed this matter with the late YOSHII TEKISUI, the only Zen priest ever to be baptized within the Catholic Church, I view Zen and its life pattern as an extremely ambiguous *praeparatio evangelica*. Much, evidently, depends on the person's spiritual mettle, and, whatever an outsider might think of it, Father LASALLE's longstanding and friendly contacts with Zen add considerable interest and credibility to his optimistic approach.

Tokyo

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Kapleau, Philip (Hrsg.): *Die drei Pfeiler des Zen.* Rascher/Zürich 1969; 480 S., DM 49,—

This is a competent translation by Brigitte D'Ortschy of *The Three Pillars of Zen* (Tokyo: Weatherhill, 1965). Emphasis is, as the subtitle indicates, on Teaching, Practice, Enlightenment, the three pillars on which the Zen experience rests. — KAPLEAU's book, while (fortunately) far from being a systematic introduction to Zen, let alone to the recondite connections of Zen with flower arrangement, archery and gardening, falls in a genre which the Japanese affectionately call *keikendan*, the narrative of personal experience. In this sense it is almost unique, and definitely a very welcome addition to the often faddish collection of recent books on Zen. — KAPLEAU's spiritual pilgrimage took five years. At the end of this he achieved *kenshō*, he saw reality: "There is nothing, absolutely nothing. I am everything and everything is nothing." (p. 228 of the English edition, p. 315 of the German) — KAPLEAU studied mainly under Zen master Yasutani whose school caters to foreigners as well as to Japanese. While there is a touch of brainwashing and self-hypnosis in the crash course of Yasutani-rōshi, its essential elements are those of classic Zen, and several autobiographical accounts in this book are both moving and instructive. I know of no other book which takes the reader so deeply on an intimate tour of a Zen