

century and of which DUMOULIN says: "Two significant facts are common to the totality of Buddhism: firstly, that the reform movement was triggered everywhere by an impulse from the West; and secondly, that Buddhism, its stagnation notwithstanding, possessed enough vitality to react to these renovatory impulses" (p. 37—38). — In order to make the book more readily accessible for non-specialists, a first chapter, *The Fundamental Doctrines of Buddhism*, was inserted. Written by one of the leading Japanese scholars of Buddhism, HAJIME NAKAMURA, it is a very valuable description of the Buddhist world of ideas. However, it may be doubted whether its disregard of *concrete* Buddhist life allows it to be the ideal preparation for the following chapters. — Chapter two, *Theravada Buddhism in Ceylon, South-East Asia and India*, might well be the most enlightening chapter for most readers. It shows concretely that, "Theravada Buddhism was not at all a world-fleeing religion of monks, as it is usually represented, but an all-pervading religious culture which drew aristocrats and farmers, monks and laymen, into a world of common thought and activity" (p. 42). — From the third chapter, *Mahayana Buddhism in East Asia and Tibet*, it may be permitted to single out H. DUMOULIN's article: *Buddhism in Modern Japan*. Of its 60 pages, 34 are given to a general survey of "modern folk religions of Buddhist origin", and rightly so, because "the efforts towards modernization of traditional Buddhism do indeed prove the vitality of traditional Buddhism but are, after all, small in comparison with the endeavors of the new religions" (p. 151). In general, this modernization is characterized by: a humanistic reinterpretation of Buddhism with a stress on its scientific character, an effort to provide lay people with a suitable religious motivation for their daily lives and a sense of responsibility for the social life of humanity. DUMOULIN doubts that Buddhism in Japan will ever again be able to play the role of a popular religion; on the other hand, he does not believe those prophets who declare its death. He expects Buddhism to remain vitally active as a religious community of limited dimensions. — In chapter four, ERNST BENZ treats Buddhism in the modern world: the history of its propagation in America and Europe and the reasons for its present rapid spread. — A must for anybody interested in living Buddhism.

Tokyo

Jan Van Bragt, C.I.C.M.

00 ✓ **Dumoulin, Heinrich, SJ:** *Christlicher Dialog mit Asien*. Hueber/München 1970; 110 p., DM 6,—

In the first chapter, *The Preparation of the West for the Dialogue with Asia*, DUMOULIN advances the thesis of the mutual complementarity of Eastern and Western cultures — is not this the only sound basis for dialogue? — and then goes on to show in which points the West has to be complimented and corrected by the East: "Quiet and meditation, (concrete experience of) the human totality of spirit and body, the intuitive approach to truth which touches the mystery of reality" (p. 26) and further "sympathy with nature" (p. 27). We cannot consider this a complete catalogue, but DUMOULIN's points are well taken in their timeliness and they certainly give substance to his thesis of complementarity. In this connection, we cannot but underwrite whole-heartedly the threefold reproach (directed at old Europe) of isolationist, fear-inspired and materialistic lack of interest in things Asian (p. 98—100). — Interesting also is the author's stress on the "providentially fortuitous" fact that "Christian theology is right now rediscovering fundamental human values and attitudes which it lost sight



of for centuries but which have always been at home in Asia" (p. 14—15; cf. p. 25—26). It is carefully pointed out that these values are present in the Bible and thus, by inference, that "the study of Buddhism can contribute to a more universal and deeper self-understanding of Christianity" (Preface). — The second chapter, *Dialogue with Buddhism*, endeavors to define the aim of the dialogue. I am happy to note that this is seen, not only as cooperation in social activities but, in the first place, as mutual understanding and cross-fertilization. An evaluation of the real attitude of the Buddhist partner (especially in Japan) is also attempted. — The final chapter discusses the relationship between Mission and Dialogue. The importance of this dialogue is strongly emphasized throughout the book (e.g. p. 9: "The East-West dialogue belongs to the decisive events of our era"; cf. also p. 34 and 71), but this does not lead to a depreciation of the traditional idea of mission. On the contrary, it is clearly stipulated how dialogue and mission need one another. — One can also find in this book an evaluation of TEILHARD's vision from the point of view of this dialogue (p. 28—33), a report of the Zen-Christian seminar which took place in Oisa in the spring of 1969 (p. 46—62), and a number of *theses* (p. 15, 30, 36, 40, 64, 68), succinct statements of the author's opinions which could form fruitful points of departure for further discussion.

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**Enomiya-Lassalle, H. M., SJ:** *Zen-Meditation für Christen*. Barth/Weilheim 1969; 209 p., DM 16,—

The author, a Jesuit missionary in Japan since 1929, has himself been practicing Zen intensively for many years and his professed aim is "to find a synthesis of the two ways of Zen and Christian meditation" (p. 49). The question treated in this volume is: "How can we transform Zazen into a Christian meditation without robbing it of its essential character?" (p. 185). With this in mind, the common points as well as the differences between the two are examined in a very illuminating way. — Many may find fault with some of the author's theoretical considerations (e.g. on the connection of discursive reasoning and corporeity, pp. 32—33 and 73—74), but especially convincing are his reasons for looking to Zen in search of a remedy for the deficiencies in the contemporary Christian life of prayer and faith: separation of theology and faith, mysticism pushed into the background, lack of proper methods for meditation, excessive stress on *object* meditation (cf. p. 20—21, 41—47, 58—60, 89—91, 104, 165). — It remains to be seen whether the "profound desire for faith experience and mysticism" which the author discovers in our present times (p. 91—95) really touches the deepest layers of our civilization, but his efforts to help this movement along are certainly praiseworthy. — If I may add two rather insignificant remarks: this reviewer, being *Flemish* himself, does not like having his compatriot, Ruysbroeck, called a "*Dutch mystic*" (p. 121); and, although Bonaventura was surely a holy man, this does not make his writings "holy scriptures" (p. 96).

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