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The dialogues were completed between 781 and 787. They are a valuable source of authentic information on points of controversy among Buddhists belonging to different schools of practice and interpretation. The author, in the course of his detailed answers, quotes several sūtras and śāstras including the following: *Vimalakīrtinirdeśa*, *Akṣayamatīnirdeśa*, *Saddharmapūṇḍarīka*, *Laṅkāvatāra*, *Mahāyānaśraddhotpādaśāstra*, *Vijñaptimātratā-siddhi*, and *Mahāyānasamgraha*.

The questions and answers relate to several important Buddhological ideas such as *bhūtatathatā*, Tathāgatagarbha, dharmakāya, saṃsāra, nirvāṇa, and some soteriological and ethical practices associated with śrāvakas, Pratyekabuddhas, and Bodhisattvas. The last and twenty-second question is of historical significance, and concerns the differences between the "original" Dharma taught by the Buddha and the doctrines and practices associated with different sects that emerged in the course of different councils held in India. T'an-Kuang's answer to this question is the longest (pp. 72–85). In his answer, he tells the Tibetan king that the first Buddhist Council was held in the twelfth year after the *mahāparinirvāṇa*, which is not true. He gives interesting details of the origin of controversies concerning "five heretical theses" propounded by the notorious monk, Mahādeva. The author gives some fanciful etymologies of proper names, such as that of the Vātsīputriya, Kaukkuṭika, and Kāśyapīya. On the whole, this is a very interesting and illuminating document, discovered in the ruins of Buddhist monasteries in Tun-huang. Its contents can be profitably studied in the light of the three *Bhavanākramas* of Kamalaśīla, composed soon after the debate of bSam Yas. They also are relevant to a fresh study of the relation between Śrāvakayāna and Bodhisattvayāna. The book can be recommended to both the specialist and the general reader.

L. M. Joshi

Zen & Christian: The Journey Between, by John Dykstra Eusden. New York: The Crossroad Publishing Company, 1981. 184 p. index. \$10.95.

In a continuing succession of books appearing in the field of Buddhist-Christian dialogue, this is one of the more recent. The

dialogue here takes place within one person, who is both a Congregational minister and a member of a Zen Buddhist temple. This book speaks of Eusden's "journey between," a term not too far from John Dunne's "passing over." Dunne is concerned with learning of another tradition by active participation in it. He implies a type of transformation, or new way of seeing. Eusden, then, has become a Zen-Christian. The book is primarily addressed to the Christian who wonders about other religious paths, but it serves as a short introduction to Zen as well. There are five major sections in this book: 1. More than one thing, 2. What is Zen?, 3. The journey to Zen, 4. Christianity and Zen—Alike and Unlike, and 5. Two ways together.

Eusden states that both traditions have a "claim" on him. He sought out Zen because he found Christianity often lacking in "a dimension of depth" (Paul Tillich's phrase). In his experience of Zen, Eusden finds more to add to Paul's fruits of the Spirit in Galatians 5:22–23. He adds "simplicity, beauty, wonder, and the body." Eusden also states: "The crossing over to Zen is not done to gain some new base of certainty, but rather in the hope of 'attaining insight and understanding,' as the Roman Catholic writer John Dunne says, and thereby gaining a sense of personal integration and function." He is aware, however, that he carries over western baggage into the Zen experience.

The author defines Zen on page 34, following D. T. Suzuki, as an art of seeing into the nature of one's being and the pointer of the way from bondage to freedom. He claims that before this seeing is accomplished, one will experience questioning, doubt, and anguish. In other words, the whole being is involved, not only the mind. Eusden does not come across only as a mental gymnast. Rather, his search seems to come from the roots of his being. There is a sense of apology in this book: he points out that Zen is not especially Buddhist; it is simply "nothing special, nothing special."

Eusden attempts to convince the reader of "overlooked similarities which occur in the Puritan tradition" with Zen (p. 141). He goes on to speak of William Ames, John Cotton, John Winthrop, Jonathan Edwards, and others. Even though I realize that this is his Christian heritage, I find no such similarities. There is a failure to convince here, but one sees an attempt on his part to make peace with his own Congregationalist heritage. He says at one point, on page 143: "As the Puritan considers his major task to be that of living out his thankfulness for being in the covenant of grace, so the Zen person lives out in meditation

and compassion his thanksgiving for the teaching and direction of Buddha and the patriarchs." This does not sound like Zen the way I understand it, where Buddha is also "nothing special" for the Zenist. Indeed, he finally admits (p. 150): "So parallels between Zen and Christianity are present, but they do not run deep." With this, most of us concur. There is little, or no, interest from the side of the Zen adherent in coming to grips with Christianity experientially; the street seems one-way.

Eusden demonstrates his dependence upon both Edwards and Hakuin, and states that no one way is sufficient for understanding the mystery of existence. He admits that both expressions, Christian and Zen, have a claim on him. He concludes, "I am teaching Christian ethics and ministering to a Congregational church, but I am also teaching and practicing Zen Buddhism." I do not have a problem with this, do you?

G. W. Houston