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## Dharma and Gospel: Two Ways of Seeing

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The translations by Mr. Reynolds are very readable and accurate. He is to be congratulated on such a fine rendering into English. Further, the glossaries, one of English-Tibetan terms and the other of Tibetan-English terms, are most useful. The brief biography is also interesting for those who enjoy that genre of literature.

I do have one hesitation in regard to this volume: the translator never gives any justification for his translation of a particular Tibetan term. This could have very easily been added in the footnotes. This type of information would have made the reading easier for those with knowledge of both Tibetan and of the *rDzogs chen* much easier. One finds oneself often flipping to the glossary to look up the Tibetan in order to have a more precise understanding of what is being presented. Although this is not a scholarly work, some notes on Mr. Reynolds' choice of English for the Tibetan technical terms would have been appreciated.

In general, this is an excellent volume, presenting for the first time some of the higher meditations found within the *rDzogs chen* tradition. It far surpasses many other contemporary works, which present nothing more than general explanations and extremely preliminary meditations from this little-studied tradition.

A.W. Hanson-Barber

*Dharma and Gospel: Two Ways of Seeing*, edited by Rev. G.W. Houston. Delhi: Sri Satguru Publications, 1984. Pp. vii, 124. [Copies are available for \$12 from the editor, 500 Wheatland Avenue, Logansport, Indiana 46947, U.S.A.]

This collection of essays serves as a guidebook to the various avenues that are being explored in regard to the relationship between Buddhism and Christianity in the contemporary world. These pathways include theological discourse, comparisons of mystical and/or meditative experience, and speculations on the enactment of religious values in the social sphere. Compiled by G.W. Houston, a Tibetologist involved with religion on both the contemplative and pastoral levels, this volume reflects a growing movement in which leaders and practitioners of Buddhism and Christianity are using practices and insight of numerous forms of both traditions for the enhancement of religious life.

John Cobb's contribution demonstrates how Pure Land Bud-

dhism may be understood in terms of Christian theology, and offers the possibility that the message of Christ will transform other traditions in the same way that other traditions transform Christianity. Roger Corless attempts to find theological parity in five types of thinkers, imaginatively placing primary figures of each tradition in dialogue, such as Thomas Aquinas with Buddhaghosa and Gregory of Nyassa with Dōgen. This technique informs the reader both of the common rubric that allows these "conversations" to take place and the uniqueness of each thinker's position. The somewhat confessional essay of Masaaki Honda narrates a journey through Zen training and Pure Land devotionism to mystical Christianity. In *The Cloud of Unknowing*, the author finds the best expression of God's paradoxical relation to self, which Honda describes as "one, but not identified," "different, but not separated" (p. 51). The essay by Tokiyuki Nobuhara is an extremely well-documented theological discussion that attempts to link natural and revealed theology through the medium of Buddhism. Jay McDaniels offers a well-written and imaginative article exploring whether Zorba the Greek could have been a Christian, testing his model against liberation theology. The two closing essays, by Eshin Nishimura and Seiichi Yagi, give an anecdotal, personal account of the encounter of religions. Although this approach might seem the least scholarly, it is in fact perhaps the most important for the actualization of the dialogue process.

This collection of essays, not unlike the journal *Buddhist-Christian Studies* of the East-West Religions Project of the University of Hawaii, balances academic analysis with a genuine human concern for religious life. As such, it is important reading for those involved with the increasing contact between Buddhism and Christianity, both at the theoretical and experiential levels.

Christopher Chapple

*Meditation on Emptiness*, by Jeffrey Hopkins. London: Wisdom Publications, 1983, 1019 pp. \$17.95/\$35.00

The publication of Jeffrey Hopkins' magnum opus shows how much progress has been made in Tibetan studies since the revolt of 1959 brought many lamas to India, Europe and America. In his introduction Hopkins retraces his studies since