

in turn, contribute towards a sound eschatology in theology as a whole' (p. 5). To these ends, he devotes successive chapters to the eucharist as sign and taste of the kingdom; as pre-figuration of the coming of Christ in judgment; as the first-fruits, in the Spirit, of the kingdom; and to the ecclesiological implications of the eucharistic imagery which he has described.

Unfortunately, however, he overestimates both the originality of his study and the extent to which it is possible for one man adequately to master all the relevant material from the Scriptures, and from the liturgy and theology of all succeeding centuries. Thus, he concedes that 'a few theologians have suggested that [in the eucharist as meal there] is a fundamental theological category for building a whole eucharistic theology' (p. 18)—and refers to three studies by Pascher, de Broglie and Markus Barth, dating from 1947, 1949 and 1945! He asserts that the identification of the Church with the kingdom 'continued to be popular throughout the medieval West' (p. 45), and that Aquinas 'shows himself rather more aware than most of the medievals of the eschatological scope of the eucharist' (p. 172). In a popular work, such sweeping assertions would pass unnoticed. But Dr Wainwright clearly regards this as a scholarly, not a popular work (a judgment suggested by the inclusion, in sixty pages of detailed notes, of quotations and references in Hebrew, Greek, Latin, German, Russian, French and Dutch). Has he studied 'most of the medievals'?

The hymns of the Wesleys are an important source for liturgical scholars. Dr Wainwright is a Methodist, and therefore it is even more right and proper that he should give the Wesleys an important place. But, when we are told that, after the end of the patristic era, 'It was not until the Wesleys' *Hymns on the Lord's Supper* (1745) that the Western Church achieved again a rich appreciation of the eucharist as the sign of the future banquet of the heavenly kingdom' (p. 56); when an historical survey moves directly from 'Maximus the Confessor' and 'Theodore of Mopsuestia' to 'John and Charles Wesley' (p. 73), then we may be forgiven for suspecting that some imbalance has crept in.

There are three major weaknesses in this book. Firstly, the lack of a sense of history. Phrases are taken from here, there and everywhere in liturgical and doctrinal history, with little or no attention being paid to their historical or cultural context. Secondly, some of the less critical of his own doctrinal assumptions have survived so extensive an enquiry remarkably intact. For example, when arguing that admission to the eucharist should, in some cases, precede baptism, he says: 'No one should be refused communion who has been moved by the celebration of the sign then in progress to seek saving fellowship with the Lord through eating the bread and drinking the wine' (p. 134). He adds: 'A man who then refuses baptism is not in earnest about his decision to enter the kingdom' (p. 135). How does he know?

Thirdly, his decision to write within a set of assumptions which he invites his reader to share is clearly stated (cf. p. ix). But, from within such a methodological 'bracket', how is it possible to make specific, concrete, liturgical and pastoral recommendations? Such recommendations must surely be grounded, not only in the inherited images of liturgical history, but also in the findings of a wide variety of hermeneutical, epistemological, psychological and anthropological enquiries. Otherwise, what is being offered is just one more abstract solution to concrete human problems.

I had not intended, at the outset, to write so ungenerous a review. There is much useful information in this book. There are passages of persuasive argumentation (for example, the section on 'The bread, the wine and the transfigured creation', pp. 104-110). Future discussion of intercommunion should take into account the provocative theses on the ecclesiological implications of the view of the eucharist here propounded. Had Dr Wainwright set himself a more modest goal, had he not tended to confuse the possession of a wide range of data with critical, disciplined, theological scholarship, then he would have written an important book.

NICHOLAS LASH

PATHWAYS OF BUDDHIST THOUGHT. Essays from *The Wheel*, edited by the Ven. Nyānaponika and selected by M. O'C. Walshe. *Allen and Unwin*, 1971. 256 pp. £3.40.

This is a miscellaneous selection of essays from the Theravāda Buddhist series, *The Wheel*,

which was founded by a German Buddhist monk, Nyānaponika Mahāthera, to provide

authoritative teaching in digestible and inexpensive form.

Undoubtedly the most impressive contributions are those by Nyānaponika himself: a magisterial discussion of Mindfulness and the practice of Bare Attention (*Satipaṭṭhāna*), and an analysis of the genuine doctrine of *Anattā* (Non-self) and *Nibbāna*. Anyone who wishes to learn what Theravāda Buddhism is all about should read these carefully. In the latter essay, the author meticulously distinguishes the genuine teaching from the various exaggerations and distortions that are often passed off as Buddhism, and brings into focus with exceptional clarity the true subtlety of the Enlightened One's doctrine. If I am right in suspecting that the greatest enemy of all religion in the present day is the various parodies of religion (e.g. in the case of Buddhism, theosophy), then this kind of essay is of immense benefit to us all. *Nibbāna* is not a doctrine of eternal life in any sense of 'life' (or 'self') that can be apprehended in terms of worldly experience, nor does experience validate any metaphysical claims on a 'self' apart from the flux of sensations, thoughts, feelings, and so on (in Wittgenstein's terms, 'there is no metaphysical subject'). On the other hand, *Nibbāna* is not a doctrine of non-existence either, nor of annihilation. The combination of ruthless demythologization of human experience and concepts, with an utterly tranquil assurance that there is a way out of the fly-bottle (cynicism and scepticism are as much to be demythologized as credulity and optimism), offers a vision that is valuable for all of us. And for the Christian in particular it is a challenge to recapture the Dionysian insistence that theology must always be both cataphatic and apophatic: we must say that God exists (against atheism), but always in such a way as also to say that God does not 'exist' (and that we are not merely contradicting ourselves or indulging in paradox).

The other essay by Nyānaponika is a thorough exposition of the teaching of Mindfulness and its importance for human well-being at every level. I would earnestly recommend a deep study of this essay to anyone who is concerned with man's spiritual and even his psychological growth. Our Lord warned us that we will have

to give an account of 'every idle word' we speak; I have long felt that the Buddhists can provide a theoretical framework which brings this teaching—which we tend, comfortably, to forget—sharply and practically into focus. It is precisely the 'idle words' that come from the heart and show us who and what we are (and, the Buddhist adds, how everything in us is impermanent and conditioned—and here too they can help us to focus on another forgotten bit of Christian doctrine: we do not know what we shall be, we have not yet received our definitive 'name' or identity; we are not, yet, *real*). If we want to be really sanctified, not just dressed up as saints, we have to face the truth about ourselves in depth; and the truth will set us really free.

On this same theme, there are some very penetrating remarks also by Dr D. M. Burns, an American psychiatrist living in Thailand, in a long essay on 'Nirvana, Nihilism and Satori', in which, as a psychologist, he goes into various aspects of Buddhist teaching and practice, showing how they fit together, and how important they are for us. In particular, his discussion of *satori*, which he compares with Christian conversion experiences, is challenging; he suggests that conversion experiences usually occur where there is already a well-formed subconscious persona waiting to come out: conversion means the emergence of this persona, and the corresponding submergence of the 'old man'. The result is generally an improvement, but there is still an awful lot left under the counter. The 'old man' has not really been faced and converted or neutralized, he is still there, underground, repented of and condemned, and latently perhaps very active, poisoning our subsequent acts and attitudes.

There are, perhaps inevitably, one or two annoying and stupid remarks about Christianity; some of the essays are lightweight, and some passages are boring, and the book is marred throughout by trivial misprints. But on the whole we can only be grateful to Mr Walshe for making these essays more widely available, and for bringing to our notice what seems to be an excellent series of Buddhist publications.

SIMON TUGWELL, O.P.

BODY AND MIND, by Keith Campbell. 'Problems of Philosophy' Series. *Macmillan*, London, 1971. 150 pp. £1.95.

The series to which this volume belongs aims at providing simple introductions to the main

problems of Philosophy. Simple introductions are dangerous. The plain man no doubt