

which would allow/propel the individual to go against prevailing currents in society (p. 350).

Ikegami's thesis is interesting. The focus on the samurai's cultural evolution obviously has much to tell readers about the nature of honor, individuality, and selfhood in contemporary Japanese society. The samurai passion for independence and their painful attempt to reconcile it with a collective identity certainly resonates with a dilemma confronted by many modern Japanese. No wonder the samurai remains an important cultural symbol at the end of the twentieth century.

Ikegami's book is a work of historical sociology. It is important to keep this in mind as some readers, especially historians, may be surprised at her attempt to cover the evolution of samurai values in 300 pages. She is forced to remain on the surface; theory predominates over historical insight. Moreover, the texts are familiar: stories from the *Konjaku*, Confucian thought of Yamaga Sokō and Arai Hakuseki, stories by Saikaku, the tale of the forty-seven ronin, Hagakure and the cult of death, and so on. And she relies heavily on secondary literature. Some historians may even question her endeavor to use the past to explain the present. Ikegami wants to see how samurai values contributed to "the making of modern Japan."

This presupposes a meta-narrative that some may dispute. Why not understand samurai values in the context of their own day or some other non-linear format? These, of course, are criticisms by historians; sociologists and those unfamiliar with literature on the samurai, may draw very different conclusions. Taken on its own terms, as any book should be, *The Taming of the Samurai* is an important text for understanding the origins and transformation of cultural values informing self and society and how they may relate to the various tensions between

individualism and collectivism in modern Japan.

Shapers of Japanese Buddhism

Kashiwahara Yusen and Sonoda Koyu, eds.
Tokyo: Kosei Publishing, 1994.
viii, 379pp.

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This handy volume contains twenty "major biographies" and seventy-five "brief biographies" of important figures in the history of Japanese Buddhism. It is a translation of a work originally published in Japanese, and the translators and editors are to be commended for producing a book that reads smoothly and successfully, providing basic information in an appealing fashion. Its usefulness is enhanced by the inclusion of many pages of photographs, maps, a chronological guide, glossary, list of primary sources ("documents"), suggested readings, and index.

The selection of who should "make the list" in such a work as this is a tricky matter. The twenty major biographies include the obvious choices such as Kūkai, Saichō, Hōnen, Shinran, Dōgen, Nichiren, and so forth, but also refreshingly include four modern figures: Shimaji Mokurai, Shaku Soen, Kiyozawa Manshi, and Suzuki Daisetz.

I was surprised to find that the collection did not open with Prince Shōtoku, with which most Japanese accounts would begin, but he is given sufficient treatment in the brief biographies. One might also wonder why Hakuin was relegated to a brief biography, while the lesser-known (and certainly less influential) Gessho (1813-1858) is given major attention.

The major biographies, though too short to give much indepth analysis of the figures, does provide more than the basic encyclopedia entry. The approach is balanced and the contents informative, though sometimes the attempt to end the article on an upbeat note tends to become a bit maudlin (e.g., the chapter on Saichō ends with an appeal to the image of “the Japanese cedars on [Mt. Hiei]...shrouded in mist,” while “the lamp of the dharma...will never be extinguished”).

One section that I found particularly informative and touching was the final section of the chapter on Suzuki Daisetz, which takes up the young Umehara Takeshi's criticism of Suzuki's work on Japanese culture. The brief account is a sensitive and balanced treatment that raises important questions without resorting to unnecessary attack on Suzuki's character.

Finally, the seventy-five brief biographies give basic, encyclopedia-like information on numerous figures that could not be given longer treatment. As with the major biographies, this section includes many modern and contemporary figures (e. g., Inoue Enryō, Nanjō Bun'yū, Murakami Senshō) that are probably overlooked in general histories of Japanese Buddhism.

Since the work takes the traditional “lives of great men” approach, it does not provide analysis of the broader flow of the development of Buddhism in Japan. It may not serve well on its own as a textbook for an introductory course, though I find it quite handy for checking information or for a quick reading while preparing for lectures on Japanese Buddhism. Students should also find it useful for gaining an overview of the major figures of Japanese Buddhism. In short, this is a reliable and informative work that should serve well both as an introductory work for beginners and a source of reference for the teacher.

Rude Awakenings: Zen, the Kyoto School, and the Question of Nationalism

James W. Heisig and John C. Maraldo, eds.
Honolulu: University of Hawaii Press,
1995.

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The Kyoto Zen Symposium, funded by the Taniguchi Foundation, brings together annually a score of scholars for a week of intensive debate. As a participant in the thirteenth symposium, on “The Challenge of Modernity to Religious Doctrine,” I was impressed by the authenticity with which each speaker presented his own tradition's response and by the philosophical open-mindedness of the discussions. The present work, based on the proceedings of the eleventh symposium, held in Santa Fe, is marked by the same spirit of frank and courteous inquiry. The topic it deals with is an explosive one, but there are no voices raised in shrill indignation, despite a great difference of emphasis between most of the Japanese contributors and most of the Western ones.

The complicity of Zen and the Kyoto School in “a Japanese nationalism whose practical adventures brought untold suffering to other countries in Asia and was ultimately catastrophic for Japan itself” (p. 235) is discussed fairly and calmly, with a constant effort to retain respect for honored teachers and predecessors. This forms an instructive contrast to the tone of the Heidegger controversy in Europe and the U.S.A., often marked by opportunistic sensationalism, self-righteous political correctness, a readiness to interpret every detail in the worst possible sense, and philistinism towards Heidegger's thought and philosophy in general.