

# Mysticism and Interreligious Dialogue

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## Abstract

Interreligious dialogue will be central to the theology of the third millennium. It is scarcely possible to conduct this dialogue at the level of dogma, since Asian religions put little store on dogmatic pronouncements. However, the dialogue can be pursued at the level of mystical experience. The mystical journey as described by St John of the Cross and the *Cloud of Unknowing* has much in common with the mystical journey as described by Hindu and Buddhist mystics. Mystics of the various religions can learn much from one another.

**Keywords:** Mysticism, interreligious dialogue, Asian religions,  
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Invited to give a lecture at the International Conference on “Religious Spiritual Tradition” in Fujen University I decided to speak about Mysticism and Interreligious Dialogue. It seemed to me that interreligious dialogue was an important theme in view of the immense fear of disaster that haunts our planet today. Our world is faced with terrorism, all the more dangerous in view of the proliferation of weapons of mass destruction. Then there is the destruction of natural life, pollution of the environment, hunger, disease, homelessness and abject poverty. Where can we find leadership to guide us on the way of peace?

It is clear to many that a solidly established, strong United Nations can solve our problems. But the United Nation will be helpless without the religions. And so the challenge today is for the religions –Judaism, Islam, Buddhism, Christianity, Hinduism, Sikhism, Taoism –to come together, to work together, to formulate a vision for the future of this planet.

But is this possible?

At this point in history it may well be impossible. But we must look beyond the immediate future to the world of the third millennium. Already in our big cities we see Christians and Buddhists, Moslems and Jews, Hindus and Sikhs living cheek by jowl in a growing appreciation of mutual beliefs and ways of life. While there are racial riots and murders, students at high school learn of the goodness and holiness of Mahatma Gandhi and Mother Theresa of Calcutta. At this point in history, the challenge to religions to unite and work for peace is very great. We must ask ourselves: “Are we called to dominate the planet with “our religion”? Or are we called to work together for world peace and unity?

Theologians are also at work. Now we hear of “intra-religious

dialogue” wherein the believer in one religion attempts to enter into the psychology and mindset of those who are committed to another religion. Again, we hear of “dual religious belonging” wherein a believer asks if he or she can be at the same time a Buddhist and a Christian or a Hindu or whatever. These questions cannot be ignored. They may well determine the future of our planet. <sup>1</sup>

Here I will speak about mysticism with the conviction that this will bring us together. By mysticism I mean the experience or, more correctly, the wisdom- that comes to the person who transcends reasoning and thinking and imagining and words and letters, entering into the silence, the void, the emptiness, the nothingness of the cloud of unknowing. Mystical experience is found in all religions, and there are indications that it is growing in importance in today’s world. It will be a vital element in the religious experience of the third millennium.

The subject is enormous and I have decided to speak about my own limited experience in Japan, particularly with Zen and *kundalini*. I stress that I speak of my own experience, which may not be valid for others.

Born in Belfast, Northern Ireland, where Catholics and Protestants were fighting in the streets, I believed as a child that only Catholicism was true. Other religions were false. And the theology I studied in Tokyo in the 1950’s taught a somewhat similar doctrine. Our central text was the little manual of Heinrich Denzinger, which stated clearly and succinctly the doctrines that must be believed. There was an index of books that could only be read with the

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<sup>1</sup> See *Many Mansions? Multiple Religious Belonging and Christian identity* Ed. Catherine Cornville. Orbis, 2002 .

Bishop's permission, which was also needed by anyone who wanted to attend the wedding of a friend in a Protestant church. An important and perplexing subject was "the salvation of the infidel". Small wonder if some students asked: "But what about my prayer? What about my faith? What about my spiritual life?" Mysticism was there, I believe, but our studies did not lead to it.

The Second Vatican Council (1963-1965) brought great changes. Already present is a flash of mysticism, an indication that there is a realm of experience beyond words and doctrines-in the Council's statement: "From ancient times down to the present, there has existed among diverse people a certain perception of that hidden power which hovers over the course of things and over the events of human life." <sup>2</sup> The various religions attempt to speak about this "hidden power" in highly developed language. And in words that urge Catholics to have great respect for other religions the Council writes: "The Catholic Church rejects nothing which is true and holy in these religions. She looks with sincere respect on those ways of conduct and life which...often reflect a ray of the Truth that enlightens all." (ibid)

In its doctrine on conscience, which has been called "the atomic bomb", the Council departs from scholastic terminology to follow St Paul. "We have in our hearts a law written by God. To obey it is our very dignity. According to it we will be judged." <sup>3</sup> Conscience is our most secret core and sanctuary where we are alone with God whose voice echoes in our depths. And in a remarkable sentence that brings all human beings together the Council states: "In fidelity to conscience, Christians are joined with the rest of human beings in the

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<sup>2</sup> *Nostra Aetate* 2.

search for truth ...”<sup>4</sup>

Here the Council abandons scholasticism and opens the door to a mysticism, which is knowledge beyond words and syllogisms and reasoning and thinking. Lecturing on *The Subject* in 1968, Bernard Lonergan points out that what God reveals is a truth in the mind of God and in the mind of believers, but it is not a truth in the mind of non-believers, and he complains about some of the in the old theologians “who seem to have thought of truth as so objective as to get along without minds.”<sup>5</sup>

Lonergan, aware of the influence of Kantian Idealism, proposed a shift from “naive objectivity” to “moderate realism” This is one of his most important insights, emphasizing the subjective dimension in human thinking.

My interest in Zen was awakened by the German Jesuit Hugo Enomiya Lassalle who had come to Japan in 1929 and studied Zen as a cultural phenomenon, Seeing its spiritual value, Lassalle practiced assiduously, eventually opening a Zen center called *Shinmeikutsu* (神冥窟 - *the cave of Divine Darkness*) outside Tokyo. He directed the seminarians’ retreat prior to their ordination in 1957 and I spoke to him about my prayer, saying that I often used no words but sat silently in the presence of God. To this Lassalle commented: “Perhaps you don’t need Zen.” Many years later, however, he began to practice under the direction of Yamada Koun (山田耕雲) Roshi in Kamakura and continued his practice until his death in Germany in 1990 at the age of ninety-one.

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<sup>3</sup> *Gaudium et Spes* 16.

<sup>4</sup> *Ibid* .

<sup>5</sup> *Second Collection* by Bernard Lonergan, Darton, Longman and Todd. London 1974 p.71 .

I was fascinated by Zen. I loved to spend time just looking at statues of the Buddha. I learned abdominal breathing and sitting in the lotus. And after some time I asked myself if it would be good to practice seriously under the direction of Yamada Roshi who was directing Lassalle and other priests and sisters. I consulted the Dominican Oshida Shigeto (押田成人) who practiced Zen in the mountain of Nagano with small group of Christians. Oshida, whose commentaries on the Bible were greatly loved and appreciated, smiled and said: “Maa...Go there if you wish! But you’ll find that they (i.e. the Buddhists) have a different faith”. Only much later did I see the profundity of this remark.

While practicing with Lassalle at Obama I had been a bit disturbed by the chanting of, “I put my faith in The Buddha, the dharma, the sangha.” While I had great reverence for Buddhist faith I felt that my faith was in Jesus, the Gospel and the Church. <sup>6</sup> I explained my problem to Lassalle, who quickly distinguished between Zen and Zen Buddhism. Zen, he maintained could be practiced by anyone in any religion or in no religion. This satisfied me at the time. It seemed to be the position of Thomas Merton and others. In the temple Lassalle and I quietly Celebrated the Eucharist while the Buddhists were reciting the sutras.

And so I went to the temple; and after taking some lectures of introduction I joined Yamada Roshi’s Zen center, known as the Sanbokyodan.

In retrospect I now see that I was not really interested in

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<sup>6</sup> In the Zen temple participants chant:

I put my faith in the Buddha  
I put my faith in the dharma  
I put my faith in the sangha

interreligious dialogue. I was interested primarily in deepening my own Christian prayer, and I was not prepared to give it up (perhaps I was not able to give it up) in order to practice pure Zen. I learned to sit in the lotus, to breathe from my abdomen and to smile; but interiorly I recited the Jesus prayer or remained in the silent presence of God. From the very time of noviceship in Ireland I had spent my prayer time repeating the name of Jesus again and again, and this led me into silence, into the void, into the deeper levels of consciousness where mysticism abides.

Much later, while teaching in Sophia University, I wrote a doctoral thesis on *The Cloud of Unknowing* in which I stressed the English author's "blind stirring of love". This was the very core of contemplation for that author. St John of the Cross speaks of a similar experience when he writes about "the living flame of love" leading to spiritual marriage, which may be a rather simple experience as that of Mary Magdalene and Jesus when they met after the resurrection. "Jesus said to her, 'Mary!' She turned and said to him in Hebrew, 'Rabbouni' (which means teacher)." (John 20:16). In the mystical authors there is silence; there is no rational thinking, for the stirring is "blind". The experience is one of silent love.

This experience of silent love in the cloud of unknowing was central to my contemplative prayer. And I did not find it in Zen. This is not to say that it does not exist in Zen. It may well exist. I am simply saying that I did not find it.

When I went for *dokusan* (獨參), Yamada Roshi quickly saw that I was not practicing regular Zen and he scolded me! "You must do what I tell you," he said. But for me that was not possible. So eventually in a later *dokusan* I explained that I was going to continue in the Christian path. I appreciated him very much, but in future I

would prefer to stay with dialogue. I think he understood; and I left the Zendo. <sup>7</sup>

For me this was a painful experience. It terminated my intimate friendship with Lassalle who, I believe, saw me as a possible successor to him in *Shinmeikutsu*. Others, too, felt betrayed. But I had followed my inner light; and I was at peace.

For me the main problem was still the commitment to the Buddha, the dharma and the sangha and the recitation of the Heart Sutra.<sup>8</sup> Was it really possible to separate Zen from Mahayana Buddhism? Was Oshida Shigeto right when he said smilingly that the Buddhists have a different faith?

I went alone to the great Zen temple of Eihei-ji (永平寺) in Fukui-Ken and spent a few days there. The monks greeted me very courteously. I was impressed while watching them file out into the tatami hall, reciting rhythmically the short *Heart Sutra*. No English translation could do justice to the rhythmic Japanese of the *Hannya-shin-gyo*. But let me quote a few sentences:

S h a r i p u t r a , f o r m i s e m p t i n e s s ; E m p t i n e s s i s f o r m

This is the coincidence of opposites found in the Christian mystics and particularly evident in Nicholas of Cusa, That “form is emptiness and emptiness is form” cannot be appreciated at the conceptual level but only at a deeper level of consciousness which I call mystical.

The sutra goes on to emphasize radically the value of emptiness

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<sup>7</sup> The *dokusan* is the private interview with the Zen Roshi .

<sup>8</sup> *The Heart sutra* (In Japanese Hanyā Shingyō 《般若心經》) is a short one page compendium of the prajna paramita literature. It is studied and recited particularly in Japan and Tibet.



or nothingness:

Therefore in emptiness, no form,  
No feelings, no perceptions,  
no impulses, no consciousness;  
No eyes, no ears, no nose, no tongue, no body,  
no mind, No color, no sound, no smell, no taste, no object of mind

The sutra reminds one of the *nada-nada-nada* of St John of the Cross. One who would embark on this journey must give up all attachments-one must have *nothing*.

Is this the same doctrine as that of St John of the Cross?

Assuredly there are strong similarities. I am reminded how St John of the Cross describes the path of the perfect spirit:

nada nada nada

nada nada nada

aun en el monte nada

The Spanish mystic asks for detachment from all things, even from thoughts and images and ideas of God. Needless to say, however, detachment is quite different from rejection.

Besides being the doctor of nothing, however, St John of the Cross is-and more importantly- the doctor of love. " O living flame of love, that tenderly wounds my soul in its deepest center! " Unlike Origen and Bernard of Clairvaux he uses unabashedly the erotic language of the Song of Songs:

O night that has united  
the Lover with his beloved  
and:  
Upon my flowering breast,

which I kept wholly for him alone,  
there he lay sleeping,  
and I caressing him

The intimate love of bride and bridegroom is central to the mysticism of the Bible. “Simon, son of John, do you love me more than these?” And Peter said to him, “Yes, Lord, you know that I love you.” (John 21:15). And, “Love you never ends” (1 Cor. 13:8). These words may sound like emotional *bhakti* but it is a fact that mysticism, after abandoning words, returns to words at a very deep level of consciousness.

Now compassion is very central to Buddhism. The Heart Sutra begins with Avalokitesvara, who is the very embodiment of compassion, speaking to his disciple Shariputra. The phrase “Emptiness equals compassion” echoes through the Buddhist milieu. But the love of friendship (“I have called you friends” said Jesus to his disciples (John 15:15 )) cannot easily be found. And this aspect of the Christian mystery was all-important for me. I was searching for love and intimacy that was at the same time human and divine. Nevertheless, I saw (and I still see) that there was much to learn; and I continued to dialogue.

A text that is basic for Buddhist-Christian dialogue can be found in the Epistle to the Philippians where Paul, probably quoting and adapting an ancient Christian hymn, writes about the self-emptying or *kenosis* of Jesus and urges his fellow-Christians to have the same mind and heart and emptiness. The text says that Jesus “emptied himself” and one Japanese translation says that Jesus “became nothing” (*mu to sareta*).

“Let the same mind be in you that was in Christ Jesus” writes

Paul and then he continues:  
who, though he was in the form of God  
did not regard equality with God  
as something to be exploited  
but emptied himself,  
taking the form of a slave,  
being born in human likeness,  
And being found in human form,  
he humbled himself  
and became obedient to the point of death-  
even death on a cross

Here is a picture of Jesus who did not cling to anything, even to his divinity. He became human; he became a slave; he submitted to the most cruel death – death on a cross.

And for this reason:  
God highly exalted him  
And gave him the name that is above every name,  
so that at the name of Jesus  
Every knee should bend,  
in heaven and on earth and under the earth,  
and ever tongue should confess  
that Jesus Christ is Lord,  
to the glory of God the Father (Phil 2:5-11)

This is a central text of the New Testament, describing the basic experience of the Christian, who expresses his or her faith by crying out: “Jesus Christ is Lord!”. If only it were the basic text in theology! The distinguished Kyoto Rōshi Yamada Mumon interpreted in this

context the New Testament teaching that we should become like little children. To become a child, said Mumon Roshi, is to become *mu*. Some years ago a Japanese Zen Master gave a retreat – a Zen sesshin – to Cistercian monks in America; and he chose as a koan for the community “the death and resurrection of Jesus.” “All who exalt themselves will be humbled, and all who humble themselves will be exalted” (Matt. 23 : 12) The gospel is telling us to become nothing as Jesus became nothing.

It is not surprising then that some Zen teachers – I am thinking particularly of Masao Abe of Kyoto – urge us to take this text as a koan. That is to say, they urge us to repeat some words of the text again and again, or to repeat the word *mu* after reading the text. In this way one becomes *mu*, or becomes Jesus who has become *mu*, and is raised up to enlightenment. Jesus is a magnificent model for one who aspires to enlightenment.

From this it will be clear how much Christians owe to Zen and to Asian thought for a new understanding of the Scriptures. It is well known that many Christians today are longing for religious experience and for prayer. They cannot be satisfied with an academic study of the Scriptures which, however necessary, remains at the top level of consciousness, without penetrating to the deeper levels of authentic mysticism.

Here in Tokyo I myself started a prayer group in which we all sit before the blessed Sacrament, each with his or her own mantra or phrase. We call our group, *Itsukushimi fuakaki kai* (these being the opening words of the hymn, “O What a Friend is Jesus!”) and one of the leaders is a Buddhist.

For the Christian, however, Jesus is more than a model of enlightenment. Paul in the letter to the *Philippians* is not just relating

a powerful symbolical story that will bring the reader to the highest wisdom; he is also speaking about the Incarnation. *He is telling us about an event.* Jesus of Nazareth who was crucified, died and was buried, rose from the dead and is with us all days until the end of the world. “If Christ has not been raised your faith is futile” writes Paul (1 Cor. 15:16), and he make this statement twice to assure the Corinthians that the resurrection of Christ is not just a story but is also an event. Jesus of Nazareth died on the Cross and was raised from the dead. This faith that the Risen Jesus of Nazareth is really with us today transforms the prayer of Christians.

In 1980 I was sent to Manila to direct the Jesuit International tertianship. At that time I had a feeling that deep inside me something wanted to erupt and come to the surface of consciousness. Whatever it was, it interfered with my sleep; and then at the end of my tertianship assignment, when I was approaching the age of sixty, I woke up suddenly and could not go back to sleep. It was as though a spring of energy inside me surged up, leaving me awake, fearful and anxious. I was afraid to sleep; and I was afraid not sleep. I could not take sleeping pills : my unconscious mind somehow rejected them ,telling me that I must be awake.

For the next five years the energy surged through my system from my belly, through my ears and to my head: I only slept intermittently. When I did sleep I had vivid dreams of a man (one time he was a German with crew-cut hair) banging on my door and driving me out of my room. In another dream, lying in bed I heard the strong steps of a man walking along th veranda. He knocked strongly on my door – “Knock! Knock!” “Come in! ” I shouted. But the man outside reversed his steps and walked off into the distance. I awoke in fear. Why did he not come in?

I was hyper-sensitive to all kinds of noise, particularly to the sound of bells. I underwent some strange para-psychological experiences. One time, while awake at night, I saw a great column of smoke descend from the ceiling and strike me on the chest. I shouted out in pain. It was clear that I was in the grips of an energy I could not control; for it controlled me. Fortunately I met a Chinese nun who had studied psychology in the U.S. Her advice was: "Let the process take place! Don't fight against God! Let God act!"

My superiors sent me back to Ireland where I met an excellent psychiatrist who listened carefully to the story of my unconscious which had come to the surface at this time. My unconscious was healed but I knew there was a deeper problem.

I read St John of the Cross in whom I found great illumination. Here was someone who understood that the dark night is "an inflow of God into the soul". It causes pain not because of the action of God. (which is full of joy) but because of impurity of the human person. His answer was like that of the Chinese sister: Wait! Do nothing! Let the process take place! Let God act! All will be well. Love will envelop your whole personality. I came to realize that "an inflow of God" could be "a welling up of God" who was the center of my being.

I have written about this in my little book *Being in Love*, published in 1988, where I speak of the dark night: existential dread and spiritual marriage. Here I want to speak about energy – 氣, ki or chi.

As I have already intimated, I was greatly interested in the breathing, posture and quieting of the mind. I knew from Zen that one who sits motionless in the lotus with the back straight, breathing from the abdomen, opens himself or herself to the inner energy that

flows through the body and brings enlightenment. And I myself had prayed in this way, remaining open to the activity of the blind stirring of love. Was my experience the outcome of my dialogue with Buddhism?

I had read about *kundalini*- the feminine, serpent power – in Gopi Krishna, Bede Griffiths and Lee Sannella who spoke about the *prana*, the *nadis*, the *charkas*, the chemistry of the brain and Yogic physiology. Of special interest was the book of Philip St Romaine, a prayerful Catholic layman who was looking for direction because of strange sensations in his body while he was at prayer. Looking for direction from a priest who was interested in zen, he found no answer; but he found the help he needed in *kundalini*.

Later I came across a remarkable book called *kundalini* Tantra by Swmi Satyananda Saraswati. The seat of *kundalini*, this author argues, is a tiny gland at the base of the spinal cord. Once awakened or “aroused” , a powerful current of feminine energy (known as *shakti*) flows through the system, awakening the charkas or energy centers, until it reaches the crown of the head where it unites in blissful marriage with the masculine principle known as *shiva*.

I realized that the physiology of Zen and *kundalini* are not unconnected. The lotus posture, the straight back, the flow of energy from the hara to the head are far from the Greek body-and-soul and show how Japanese thought is rooted in India. Hindu and Buddhist authors in India and Tibet claim that this transcendental power is found in many cultures and many religions and that it is the way to peace and unity in the world of the future.

In the middle of the twentieth century Aldous Huxley experimented with mescaline, opening the way to a number of young people who awakened energies in the depths of their beings,

sometimes with unfortunate, even tragic, results. Experimentation, however, goes on as more and more scientists are preoccupied with “the life force” , seeing the universe in terms of energies resulting from the “Big Bang” from which everything evolved. Thinkers like Ken Wilber and Stanislav Grof speak of “spiritual emergence”, uniting science and religion.

It was clear to me that an energy like *kundalini* exists with different symbols in the Christian Orthodox spirituality which finds it necessary to speak of ‘the uncreated energies’ when it deals with the inner light and fire frequently found in mystical experience. Here Gregory of Palamas and Theophane the Recluse are of special importance. In the Latin tradition one can see uncreated energies in Francis of Assisi and Padre Pio and perhaps in events such as those which occurred in Medjugore. As I have already said, I believe it can be found in *The Cloud of Unknowing* and in the works of St John of the Cross.

Study of *kundalini*, however, gave me some insight into the painful years that followed my assignment to tertianship in the Philippines. Now I recognized it as a time of painful purification, a real dark night of the soul, the outcome of years of silent contemplation that began in Ireland and were developed through posture and breathing in Japan. My true self, united with the Word, was awakening. That is why the sound of the bell was a blessing in disguise. It was fearful because the small self was dying; it was a blessing because the true self was awakened and was coming to birth. Sometimes I am reminded of St John of the Cross: “In slaying you have brought death to life.”

Similarly I came to some understanding of the man knocking on the door. I read the Song of Song: “Listen! My beloved is knocking.”



(Song 5:2). St John of the Cross tells us not to stay in bed when the Beloved is knocking. We must get up.

But why does the Beloved not come in? The answer is important. *He does not come in because he wants you to go out.* He wants you to come out of that little abode into the dark night where you can no longer find your beloved.

And then the column of smoke! To me it seemed to come down; but in fact it was rising from the inner fire that had been lighted in my breast. Was this the fire of love? Yet it was different from any love I had hitherto experienced.

And then the meeting with the psychiatrist! In coming to birth the true self had brought to the surface of consciousness my life since birth – even before birth the memories of my life in the womb surged up. My relationship with father and mother and family: all the past perplexities rose up. And a great healing of memory took place. “Nothing is hidden that will not be revealed.” (Luke 8:17)

In this way healing gradually took place; and natural sleep came back.

I do not believe that the process is over. More will come. The night will continue until I die. One thing I have learned, however, is to let God act. I am not in control; I am not in charge. I recall the words of Jesus to Peter and think that Jesus says them to me: “Very truly, I tell you, when you were younger, you used to fasten your own belt and go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go”. (He said this to indicate the kind of death by which he would glorify God.) (John 21:18). Like Peter when I was young I did things myself; but more and more I must let God act until my death.

But now I must return to my initial problems in interreligious dialogue.

I cannot claim to have a “double belonging” except in a wide interpretation of these words. For me the commitment to Jesus Christ and to the Gospel is my primary way to the Father. Perhaps Abhishiktananda tried to belong to both Christianity and advaita; and this caused him great suffering. Yet Ramakrishna and Gandhi and the Dalai Lama never make this claim. Much as they love Jesus Christ and Christianity, they are deeply rooted in their own tradition. And people who claim to belong equally to Buddhism and Christianity are not greatly appreciated by Buddhists in Japan.

As for “intra-religious dialogue” I believe I have had something of this. I have come to some insight into Zen as different from Christian contemplation yet complementary. I would not claim to have the Zen *satori* (for this one must have recognition from a Zen Teacher) but I have found the state of consciousness, quite widespread in Japan, where I am just present to reality – just there *kono mama* – without preoccupation with past and future. This does not reject Christian contemplation and it is very, very valuable. Moreover, it opens the way for me to an Asian Christianity.

For surely today’s world is crying out for an Asian theology. And to create such a theology we must dialogue with the great minds of Asia just as the Church fathers and Aquinas dialogued with Plato and Aristotle and the great minds of Greece. Such a dialogue will demand an unequivocal commitment to the Gospel and to Jesus Christ together with great reverence for the thought and culture of Asia.

We must remember that the Asian religions have no dogma, no

doctrines that one must believe under pain of excommunication. These religions are what we now call “spiritualities”, leading their adherents beyond reasoning and thinking and conceptualization to enlightenment or awakening or liberation or transformation. In East Asia an important word is *tao* (in Japan *do*) meaning way. We hear of the way of tea, the way of archery, the way of the sword, the way of Zen and so on. For one who would follow any of these “ways” the all – important thing is practice. You can read books about these ways until you are blue in the face; but without practice you know nothing. Such is the teaching of the great Masters. You must experience the way in your flesh and blood.

In dialogue with Asia then we can no longer take our stand on the manual of Denzinger and the Catechism of the Catholic Church. We must come to see Christianity as a living way as did St Paul in The Acts of the Apostles. And Paul assumes that Christianity is a way of love when he writes: “Owe no one anything, except to love one another; for the one who loves another has fulfilled the law (Romans 13:8). Likewise the Gospel insists that practice is more important than words: “Not everyone who says to me, ‘Lord, Lord’, will enter the kingdom of heaven, but the who does the will of my father . . .”(Matthew7:21).

And together with this way we must enter more and more deeply into Asian culture and philosophy and practice. That means study of *ki* or *chi*. It means a study of *kundalini* and the chakras and the breath, It means that our schools of theology will have not only theoretical or speculative courses but also practical courses in yoga or tai' chi or "the ways." It will mean that the Bible is studied not only in a critical but also in a practical koan-like way.

With the collapse of institutional religion throughout the world

a great purification is taking place. The approach to religion as a spiritual path is coming more and more to the fore. Faculties of dogmatic theology are replaced by faculties of religious studies in which students study Thomas Merton, Bede Griffiths, Mother Teresa, Mahatma Gandhi, Thich Nhat Hanh, the Dalai Lama and the rest. And together with academic learning more and more students want religious experience. They want to combine learning with practice.

At the beginning of this paper I said that the religions have an important role in building world peace and world unity. I am aware that this is a questionable statement in view of the fact that world terrorism probably would not exist in its universal and efficient way without Islam, just as Irish terrorism from the I.R.A. probably would not have existed without Catholicism. Not a few are saying that religion is at the root of our problems.

To this I would answer that religion will bring peace only if it follows in the path proposed by the Assisi meeting of 1986. At that time Pope John Paul invited world religion leaders to pray for peace. It was not, John Paul insisted, an academic theological congress; it was a meeting of prayer. The participants listened while the choir sang psalm 148 - 'Let everything that lives praise the Lord'-and then they prayed in silence without words. After that they dispersed to twelve different sites in Assisi where each group prayed according to its own tradition. In this way the unity and the diversity of the religions was brought to the attention of the world.

John Paul, perhaps unwittingly, provided the world with a *koan* when he said: 'The challenge of peace transcends all religions'.

At the beginning of the twenty-first century, as we see the beginning of ruthless war against terrorism and the equally ruthless response of the terrorists, it seems unlikely that we can hold another

Assisi to save the world. There is too much injustice, too much greed for money and oil, too much craze for power, too much fear, too little confidence, too little love. Perhaps we human beings must undergo a very terrible purification before peace and unity come.

But even if there is catastrophe, it will pass. And we must prepare for the future. How can we carry on the spirit of Assisi?

The next meeting need not be in Assisi . It could be in Calcutta or Rio de Janeiro or Beijing. It need not be called by the Pope of Rome. It could be called by a Buddhist or Islamic leader. It could invite not just the institutional leaders but all who pray or meditate. It could invite those who represent the millions who are "spiritual" but not "religious". In short, it could be a meeting of all who pray or meditate and long for peace.

This will demand less centralization, less institutionalism, less greed, less craving for power. It will demand a greater love for justice. "Blessed are the peacemakers for they shall be called the children of God." (Matthew 5:9)



# 密契主義與宗教際的對話

William Johnston

## 提要

宗教際的對話將是第三個千禧年神學的重點。從教義的角度進行這個對話幾乎是不可能的，因為亞洲宗教較少著墨於教義公告。但是這對話卻可從密契經驗的層面來進行，就像聖十字若望與不知之雲中描述的密契過程，與印度及佛教密契者所描述的密契經驗有許多相同之處。不同宗教的密契者可以從對方宗教中學到許多寶貴經驗。

關鍵字：密契主義、宗教際的對話、亞洲宗教、基督教密契主義者

輔仁  
宗教研究

受邀為輔仁大學「宗教的靈修傳統」國際學術會議演講，我決定談談密契主義和宗教際的對話。對我來說，宗教際對話是一個很重要的題目，尤其在今天地球縈繞著災難恐慌之際。基於大屠殺武器的激增，世界面對著恐怖主義的威嚇。還有對大自然生命的破壞、環境污染、飢餓、疾病、無家可歸和陷於絕境的赤貧。那裡可以找到領導我們通往和平之道的指引呢？

很多人都認為現有的、穩固強大的聯合國可以解決我們的問題。然而，若聯合國沒有宗教的協助將一籌莫展。所以現今的挑戰是宗教——猶太教、伊斯蘭教、佛教、基督宗教、印度教、錫克教、道教——必須聚首一堂，共同合作，為地球的未來規劃一個願景。但是，這可能嗎？

從此刻的歷史看來，這似乎是不大可能的。然而，我們必須跨越眼前的境況，把目光放在第三個千禧年。在很多大城市中，我們已發現基督徒、佛教徒、回教徒和猶太教徒、印度教徒和錫克教徒親密無間地生活在一起，並日漸欣賞彼此的信仰和生活方式。儘管種族動亂和殺戮仍然存在，印度的中學生會同時學習聖雄甘地 (Mahatma Gandhi) 和加爾各答德肋莎姆姆 (Mother Theresa of Calcutta) 的神聖和美善。的確，要宗教團結為和平努力，其中有很大的困難，我們必須自問：「我們是受召叫以我們的宗教宰制地球？或是，我們受召叫為世界和平團結而一齊合作？」

神學家也在工作。現在我們聽說「宗教內的交談」(intra-religious dialogue)，即某一宗教內的信徒希望進入另一宗教信徒的心理和精神狀態 (mindset)。我們也聽說過「同屬兩個宗教」(dual religious belonging) 的人，即一個信徒同時可以是佛教徒及基督徒，或印度教徒，或其他宗教的信徒。我們不可忽略這些問題，它們可能會大大地決定地球的未來。<sup>1</sup>

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<sup>1</sup> 參閱 Many Mansion? Multiple Religious Belonging and Christian Identity. Ed. Catherine Cornville. Orbis, 2002.



我相信我在此要談的密契主義，這個思想能使我們團結一致。我所指的密契主義是一種知識 — 或更正確地說，是一種智慧 — 可以使人超越理性、思考、想像、言詞和文字，進入靜默、空寂、虛無，不知之雲的虛無中。所有宗教內都有密契主義的經驗，很多跡象顯示在今日世界中它愈來愈重要。它將是第三個千禧年宗教經驗的重要原素。

這個主題非常廣泛，我只得集中於我在日本有限的經驗，特別是禪與軍荼利（kundalini）。我強調談及的僅是我個人的經驗，其他人或許並不一樣。

我生於北愛爾蘭的貝爾法斯特，在那裡天主教徒和基督教徒時常在街頭打鬥，從小我便相信只有天主教才是擁有真理的宗教，其他宗教都是假的。在 1950 年代我在東京研讀神學時所教授的也是相仿的教條。我們主要的教材就是鄧辛疾（Heinrich Denzinger）的小手冊，其中清楚簡明地列出了我們當信的道理；還有一個禁書目錄，這些書必須得到主教許可才能閱讀；就連參加基督教友人的婚禮也需要教會的許可。「異教徒的得救」是一個重要而複雜的問題，怪不得一些學生會問：「那麼我的祈禱又算甚麼？我的信仰又算甚麼？我的靈修生活又算甚麼？」我相信這裡面存在著密契主義，但我們的研究以往並沒有通往那個方向。

第二次梵蒂岡大公會議（1963-1965）帶來了巨大的改變。這個時候已有密契主義的靈光閃現，指出有一個經驗領域超越文字和信條，在會議的宣言中如此寫道：「自古迄今，各民族都意識到，某種玄奧的能力，存在於事物的運行及人生的事故中。」<sup>2</sup>各個宗教都試圖以精緻慎密的語言來描繪這個「玄奧的能力」。大公會議呼籲天主教徒對其他宗教應予極大的尊重，其中寫道：「天主公教絕不摒棄這些宗教裡的真的聖的因素，並且懷著誠懇的敬意，考慮他們的作事與生活方式... 往往反映著普照全人類的

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<sup>2</sup> 《教會對非基督宗教態度宣言》，2。

真理之光。」(同上)

在那曾被稱為「原子彈」的良心的信理中，大公會議不用士林哲學的詞彙，而跟隨了聖保祿。「人擁有在其心內銘刻的法律，而人性尊嚴就在於服從這法律；在來日，人將本著這法律而受審。」<sup>3</sup>良心是人最秘密的核心和聖所，在這聖所內，人獨自與天主會晤，而天主的聲音響徹於良心至秘密的角落。大公會議中有一句子把全人類團結在一起，特別值得我們注意：「信友憑了良心的忠實，而同他人攜手合作，以探求真理...」<sup>4</sup>

在這裡大公會議放棄了士林哲學，而為密契主義開闢了一扇門，那是超越文字和三段論、理性和思考的。在 1968 年郎尼根 (Bernard Lonergan) 論《主體》(The Subject) 的演講中，他指出天主所揭示的，是一個在天主心靈內的真理，也在信徒的心靈內，但卻不在非信徒的心靈內，他抱怨有些年長的神學家「把真理當成是那樣的客觀性，以至於在發展過程中似乎與心靈全無關係。」<sup>5</sup>

郎尼根同時也警覺康德唯心論的影響，所以他建議由「素樸的客體性」(naive objectivity) 轉向「緩和的現實主義」(moderate realism)。這是他其中一個重要的洞察，強調人類思考中主體性的向度。

我對禪的興趣主要是受到德國耶穌會士 Hugo Enomiya Lassalle 的啟發，Lassalle 神父 1929 年到達日本，並把禪作為一門文化現象進行研習，後來他發現禪的靈修價值，並認真地習禪，最後在東京市外設立了一個名為「神冥窟」(Shinmeikutsu) 的禪修中心。1957 年他曾指導一群修生在進鐸前退省，那時我曾向他談及我的祈禱，我說我通常不用言語，靜默地坐在天主的臨在

<sup>3</sup> 《教會在現代世界牧職憲章》，16。

<sup>4</sup> 同上。

<sup>5</sup> Second Collection by Bernard Lonergan, Derton, Longman and Todd. London 1971, p. 72.

中。對此，Lassalle 說：「也許你不需要禪。」不過多年以後，他在鎌倉（Kamakura）開始在山田耕雲老師（Yamada Koun Roshi）的指導下習禪，直至 1990 年九十一歲在德國逝世為止。

我深深被禪吸引，我喜愛花久久的時間注視著佛陀的雕像。我學習以丹田呼吸和打坐。過了不久，我開始思索是否應該正式在山田老師的指導下習禪，他也曾指導 Lassalle 和其他的神父、修女。我詢問了道明會士押田成人（Oshida Shigeto）的意見，他曾與一小組基督徒在長野（Nagano）的深山裡習禪。押田，其聖經註解是廣受愛戴和欣賞的，微笑地說：「唔... 如果你想去就去好了！但你會發現他們（佛教徒）有著不一樣的信仰。」很久之後，我才體會這句話的深意。

當我於 Obama 和 Lassalle 一起習禪時，吟誦「皈依佛、皈依法、皈依僧」一語時，給我帶來一點困擾。我非常敬重佛教的信仰，但我自己個人的信仰則是建立在耶穌、福音和教會上。<sup>6</sup>我把這個困擾向 Lassalle 解釋，他很快區別開禪與禪宗。他仍舊認為任何宗教信仰，或沒有宗教信仰的人都可以習禪。這個答案在當時頗能讓人滿意，多瑪斯·莫敦（Thomas Merton）和其他人似乎也是這種立場。在寺院裡，Lassalle 和我安靜地舉行感恩祭，而其他佛教徒則背誦經典。

因此我便到寺院去；參加一些入門的課程後，我就參加山田老師的禪修中心，稱為三寶教團（Sanbokyodan）。

現在回想起來，我發現我並不真正對宗教際的對話有興趣。我之所以習禪，主要的興趣在於加深自己基督信仰的祈禱，事實上我從未準備放棄它（也許我無法放棄它）。我學習打坐，以丹田呼吸，和微笑；但在我內心誦唸的是耶穌禱文或是靜默地在天主的臨在中。從愛爾蘭的初學時期，我就以不斷重複誦唸耶穌之名作祈禱，這領我到寂靜虛無中，進入意識更深的層次，那裡是

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<sup>6</sup> 在禪寺中，參與者唱：「皈依佛、皈依法、皈依僧」。

密契經驗的居所。

又過了一段時間，我在上智大學教書時，以《不知之雲》(The Cloud of Unknowing) 為對象寫了博士論文，我強調該英國作者「盲目的愛之攪動」(blind stirring of love)，這是那位作者默想的核心。聖十字若望 (St John of the Cross) 也談及一個類似的經驗，他描寫「愛的活焰」領人至神婚 (spiritual marriage) 的境界，這個境界可能相似瑪利亞和耶穌在復活後的單純經驗，「耶穌對瑪利亞說：『瑪利亞！』她轉身以希伯來話叫他：『辣步尼』(即為師傅之意)。」(若廿 16) 對密契主義的作者來說就是靜默；沒有理性的思考，因為那攪動是「盲目」的。這個經驗是其中一種沉默的愛。

這種在不知之雲中沉默之愛的經驗是我默想祈禱的中心。而我在禪裡面並沒有找到這一點。但我並不是說它沒有存在於禪中。它很有可能是存在的，我只是說我沒有找到它而已。

當我在獨參 (dokusan) 時，山田老師很快看出我並不是在修習一般的禪，他責備我，並說：「你必須做我告訴你的。」但對我來說，這是不可能的。所以最後，在後來的獨修我向他解釋我將繼續留在基督信仰的道路上。我很欣賞他，在未來我願意與他保持對話。我想他能瞭解；然後我就離開禪堂 (Zendo)。<sup>7</sup>

對我來說這是一個痛苦的經驗。它終結了我與 Lassalle 親密的友誼，我想他本來屬意我繼承他在「神冥窟」的工作。尚有其他他人感覺到我背棄了他們，但我跟隨的是我內在的光，因此感到很平安。

對我來說最主要的問題還是對佛、法、僧的信念，以及誦唸《心經》<sup>8</sup>。真的可以自大乘佛教中把禪分開來嗎？押田成人微笑著說佛教徒有不一樣的信仰，那是真的嗎？

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<sup>7</sup> 獨參就是與禪老師的個別談話。

<sup>8</sup> 《心經》(日本語稱般若心經)：般若波羅密多文學的概略，只有短短的一頁。信徒研究和誦念，特別在日本和西藏。

我獨自到福井縣(Fukui-ken)宏偉的永平禪寺(Zen temple of Eiheiji)，在那裡渡過幾天。比丘們很有禮地接待我，當我看到他們魚貫地進入榻榻米的殿堂，很有韻律地誦唸簡短的《心經》(Heart Sutra)時，很為感動。沒有英語翻譯能忠實地把《般若心經》(Hannya-shin-gyo)富有韻律的日本語翻譯出來，不過，讓我引其中幾個句子：

舍利弗，色即是空；空即是色。

這樣的對立並存(coincidence of opposites)也可在基督宗教的密契經驗者身上找到，特別是 Nicholas of Cusa。形式就是空無，空無就是形式，這是在概念層面被領會的，只能在意識更深的層次，我稱之為密契主義的層次。

該篇經文繼續強調空或無的價值：

是故空中無色

無受想行識；

無眼耳鼻舌身意，

無色聲香味觸法

這經文讓我想起了聖十字若望一首《無-無-無》的詩歌。人一旦開始這趟旅程，即必須捨棄所有牽絆 — 必須一無所有。這個教導是否與聖十字若望的相同？

可以肯定的是當中有很大的類同之處。我想起聖十字若望如何描寫成聖之道：

無 無 無

無 無 無

即使在山上也是無

這個西班牙密契經驗者要求捨棄一切，甚至包括對天主的思想、形象和意念。然而，不必細述，捨棄與反對是絕不相同的。

聖十字若望不只是無的聖師 — 更重要的 — 是愛的聖師。「噢！愛的活焰，以它最神秘的香爐溫柔地燙傷我的靈魂！」不同奧力振（Origen）和明谷的伯納（Bernard of Clairvaux），他  
不加掩飾地使用《雅歌》中充滿色欲的語言：

夜間給合了  
愛人和他心愛的  
以及  
他偎依在我豐美的胸脯上，  
那是我獨獨完全為他保留的，  
在那裡他安睡著，  
我愛撫著他

新郎和新娘親密的愛情是聖經中密契主義的中心，「若望的兒子西滿，你比他們更愛我嗎？」伯多祿回答他：「主，是的，你知道我愛你。」（若廿一 15），而且也有「愛永不止息」（格前十三 8）。這些話聽起來有點感性的信愛（bhakti）的意味，但這是事實，放棄文字之後，密契主義能夠在更深層的意識裡回到文字。

慈悲是現今佛教的中心思想。心經以慈悲的化身，觀自在（Avalokitesvara）教導其門徒舍利弗作開端。「無即慈悲」一語迴響在佛教的氛圍中，但友誼之愛（耶穌對他的門徒說：「我稱你們為朋友」（若十五 15））卻不容易找到。這個基督宗教奧密的幅度對我非常重要，我以往尋求既是人性也是神聖的愛情和親密感，但我發現（至今仍然如此）當中有很多需要學習的地方；我仍繼續保持對話的態度。

對佛教—基督宗教的對話來說，有一段非常基本的經文。在斐理伯書，保祿（大抵在引用和改編一首古老的基督徒歌詠）提到耶穌的自我空虛，虛己（kenosis），他並且鼓勵斐理伯的基督徒要有同樣的心神，也就是：空（emptiness）。經文說耶穌「空虛自己」，有一個日本譯文把這句話翻成：耶穌「變成無」（mu to

sareta)。

「你們該懷有基督耶穌所懷的心情」，保祿這樣寫，然後，他繼續：

他，雖具有天主的形體，  
並沒有以自己與天主同等為應當把持不捨的，  
卻使自己空虛，  
取了奴僕的形體，  
與人相似，  
形狀也一見如人，  
他貶抑自己，  
聽命至死，  
且死在十字架上。（中文聖經取自思高版。譯者。）

這是一幅耶穌的圖像：他不執著任何東西，甚至不執著他的神聖。他成為人，他成了一個奴僕，他接受了最殘酷的死刑——十字架之死。

而為了這個原因：

天主極其舉揚他，  
賜給了他一個名字，超越其他所有名字，  
致使天上地上和地下的一切，  
一聽到耶穌的名字，  
無不屈膝叩拜，  
一切唇舌無不明認，  
耶穌基督是主，  
以光榮天主聖父。（斐二 5-11）

這是新約一則重要的經文，描述基督徒的基本經驗，他們表達自己的信仰，高呼「耶穌基督是主」。假如這是一段神學的基礎文本就好了！傑出的京都老師山田無文（Kyoto Roshi Yamada

Mumon) 以此詮釋新約的教訓，即我們應該如同小孩子一樣。無文老師說，做小孩子就是變成無 (mu)。幾年前，有一個日本禪師為美國的熙篤會修士辦了個避靜 (禪的「接心」, Zen sesshin)，他便給這個團體選擇了「耶穌的死和復活」這句話，做為一個公案 (koan)。「凡高舉自己的必被貶抑，凡貶抑自己的必被高舉」 (瑪二三 12)。福音告訴我們要成為無，就如同耶穌成了無一樣。一點都不奇怪的是，有一些禪師 (我特別想起京都的阿部正雄) 會鼓勵我們用這段經文作為一句公案，就是說，他們希望我們一再地重複這段經文中一些字，或者在讀完這段經文後再重複念誦「無」這個字。這樣，我們就能成為無，或是，成為成了無的耶穌，而被引領進入開悟 (enlightenment) 的境地。對那些切望開悟的人來說，耶穌是一個很好的模範。

從這個例子可以清楚看見，基督徒該如何感謝禪和亞洲思想，賜給他們一種對聖經的新理解。人人都知道，今日許多基督徒都渴慕祈禱，也渴慕宗教經驗。學術性的研讀聖經，再不能讓他們感到滿意，因為這種研經法，無論如何必須，終究只停留在意識之頂，無法深入真正密契主義的深層境界。

在東京，我開始了一個祈禱小組，大家安坐在聖體面前，每人都帶著一個自己的「聲音」(mantra) 或短誦。我們稱呼我們的團體為大慈大悲 (Itsukushimi fuakaki kai，這是「哦！耶穌好朋友」這首歌的開首)，祈禱會的領導人中，有一個是佛教徒。

但是對基督徒來說，耶穌卻不僅是一個模範，一個開悟的模範而已。保祿在《斐理伯書》所做的，亦不僅是敘述一段有力的象徵故事，一段可以帶領讀者進入最高智慧的故事而已，他還論到降生 (incarnation)。他告訴我們一個事件：被釘十字架而死，並且被埋葬的納匝肋人耶穌，已從死者中復活了，並且，直到末日終窮，都將與我們同在。保祿寫道：「如果基督沒有復活，你們的信仰便是假的」(格前十五 17)。這句話，他重複了兩次，一再給格林多人提出保證，基督的復活不是一個故事，而是一件



事件。納匝肋的耶穌死在十字架上，並從死者中復活過來。這個信仰，即相信復活的納匝肋人耶穌今天真的與我們在一起，改變了基督徒的祈禱。

1980年，我被派到馬尼拉，進入耶穌會的第三年初學的工作。那時候，我有一個感覺，在我五內，有一些東西在蠢蠢欲動，極欲衝破屏障，進入意識的表層。不管那是什麼，總之它干擾了我的睡眠。然後，就在我那第三年初學工作終結之時，那時我已快60歲了，一晚，我突然醒來，便再睡不著了。就好像有一股氣在我裡面高唱着，把我弄醒，要求我謹慎戒懼一樣。我害怕睡著，但我也害怕不睡。我不能吃安眠藥，我的意識有點排拒，告訴我必須醒著。

跟着5年，那一股氣一直在我內竄動，從肚子到耳朵再到頭部，我只能斷斷續續地睡一下。而當我睡着，都會做一些清晰的夢：一個老人（有一次是一個剪著平頭的德國人）大力地「砰」一聲關上我的門，把我從我的房間趕出來。另一個夢：我躺在床上，聽到有一個男人很粗重的腳步聲，在走廊上走動着。他大力敲我的門，「砰！砰！」「進來！」我喊叫。但外面那個男人卻轉頭走了。我醒來，猶自驚嚇着。他為什麼不進來？

我對各類聲音非常敏感，尤其是鐘聲。我有一些奇怪的靈學經驗（*parapsychological experience*）。有一個晚上，那時我還醒着，突然看到一大團圓柱形的煙，從天花板降下來，一下打在我的胸膛上，我痛得大叫出來。清楚的是：那時我正在一股氣的控制之下，我無法掌控它，它正掌控著我。幸而，我遇到一位曾經在美國讀過心理學的中國修女，她勸告我：「就讓它發生吧！不要與天主對抗！讓祂作工！」

我的長上派我回愛爾蘭，在那裡，我與一位很優秀的精神科醫師會面，他仔細聆聽了我在那時候已經浮到表面的潛意識故事。於是，我的潛意識被治癒了，但是我知道，還有一個更深的問題。

我閱讀聖十字若望，從中，我得到很大的啓發。他教導我理解黑夜乃是「天主進入靈魂的暗流」(an inflow of God into the soul)。它會帶來痛苦，不因為天主的行動（那是充滿喜樂的），而因為人的不純全。他的回答，就好像那位中國修女的話一樣：等待，不必做什麼，讓這個過程發生。讓天主來行動，一切都將好轉，愛將把你整個人格包裹起來。我慢慢理解到「天主的暗流」會是一種「天主的湧現」(welling up of God)，而祂，正是我整個存有的中心。

這一幕，我在 1988 年出版的小書《活在愛中》(Being in Love) 中已經描述過了，在這本書中，我討論了黑夜、存在性的怕懼(existential dread)、和神婚。現在，我倒想談談氣(energy)。

如同上面已有暗示，我非常喜愛練氣、打坐、和靜心。藉著習禪，我知道一個人只要盤膝而坐，背部挺直，用丹田呼吸，便能向那在體內流動、導向開悟的內在真氣打開自己。而我也一直這樣祈禱，向那「盲目的愛之攪動」(the activity of the blind stirring of love) 保持開放。那末，我的經驗難道是我與佛教對話的結果？

我讀了 Gopi Krishna, Bede Griffiths 和 Lee Sannella 等人論風(prana)、脈(nadis)、輪(chakras)、大腦的化學作用、和瑜伽的生理學的書，並在其中讀到一種名叫軍荼利(kundalini)的女性的、如蛇一般的力量。特別讓我感興趣的是一個名叫 Philip St Romaine 的虔誠天主教友尋求靈修指導的書，因為當他祈禱時，身體上就會出現一些奇怪的感覺。於是，他尋求一些對禪修有興趣的神父修女們的指導；最後，他終於在軍荼利找到他需要的幫助。

後來，我無意中見到一本很棒的書，即 Swami Satyananda Saraswati 的軍荼利坦特拉(Kundalini Tantra)。作者說，軍荼利的位置是人脊髓底部一個很小的腺體。一旦被喚醒或「攪動」後，這一種大力的、女性的氣流（稱為性力, shakti）便會流竄於整個系統，喚醒各個輪(chakras)或氣樞(energy centers)，直到它

到達頭頂爲止。到了頂部，它將與那稱爲濕婆（shiva）的男性原則結合，共組連理。

我發覺禪的生理學與軍荼利不是無關的。盤膝而坐，挺直的背，氣流從 hara 走到頭部，這些理論遠非希臘的身靈哲學，這顯示出日本思想植根於印度。許多在印度的和西藏的印度教與佛教大師都斷言，這種超越的力量在許多文化和許多宗教中都可以找到，並且認爲，它就是在將來的世界中通往和平合一之途徑。在二十世紀中葉，赫胥黎（Aldous Huxley）以梅斯卡林（mescaline）做實驗，爲一些在他們存有深處喚醒了氣的年青人打開了道路，不過實驗的結果有時是不幸的、甚至是悲劇的。但是，實驗依舊繼續着，愈來愈多科學家關注「生命力」（the life force），他們以來自「大爆炸」（Big Bang）的氣來解釋宇宙，並認爲宇宙中的一切都是從這大爆炸進化而來的。思想家像是 Ken Wilber 和 Stanislav Grof 還論及「精神的出現」（spiritual emergence），把科學和宗教結合起來。

對我來說，清楚的是，像軍荼利這樣的氣在基督宗教正統靈修中以不同的象徵存在着，並且，基督徒靈修在處理密契經驗中經常出現的內在之光和火這些話題時，還認爲必須提到那「非受造的氣」（the uncreated energies）。在這問題上，Gregory of Palamas 和 Theophane the Recluse 特別重要。在拉丁傳統中，我們在亞西西的方濟、Padre Pio、還有發生在麥主哥耶（Medjugore）的事件中可以看見非受造之氣的痕跡，我相信它也能在《不知之雲》和聖十字若望的作品中找到，正如我曾經說過的。

但是，對軍荼利的研究卻讓我對菲律賓第三年初學任務之後的那一段痛苦日子有了點洞察。現在，我視之爲痛苦煉淨的時刻，靈魂真正的黑夜時分，是那一段始自愛爾蘭，發展自日本（經由打坐與練氣）的寧靜默觀生活的結果。我那與聖言結合的真正的自己，正在甦醒。這就是鐘聲竟會成了「化裝的祝福」（a blessing in disguise）的原因。它之所以可怕，是因爲小我正在逝去；而

它之爲祝福因爲真我已被喚醒，並且馬上就要誕生。我有時會想起十字若望：「在殺戮中，你已把死亡帶往生命」。

同樣地，對於那敲擊我房門的人，我也逐漸有了點理解。我讀到雅歌：「聽！我的愛人在敲門」（歌五 2），而十字若望則告訴人，當愛人來敲門時，不要躺在床上，要馬上起來。

但愛人爲什麼不進來？答案十分重要，他不進來因爲他希望你去。他希望你從那細小的住所中走出去，進入黑夜，一個你再也找不到你的愛人的地方。

然後是那圓柱形的煙。對我來說，它好像從天花板走下來，但事實上，它上升自我心中早已燃燒起來的內在之火。那就是愛之火嗎？但它卻與我到目前爲止經驗過的愛都有所不同。

然後，與精神科醫師會面。當真正的我誕生了，來到了意識的表層，而我的一生，自誕生之日起，甚至誕生以前在子宮中的記憶，也一併跑出來了。我與父親與母親與家庭的關係，整個複雜的過去，都跑出來了，而偉大的記憶治療也產生了。「沒有隱藏的事，不成爲顯露的」（路八 17）。

就這樣，治療逐漸進行，而自然的睡眠也回復了。

我不相信這過程已經完全過去，還有更多會陸續到來。黑夜將持續到我死時爲止，但我學到了一件事，就是，讓天主作工。我不掌權，不控制。我記起耶穌對伯多祿說過的話，而他今天對我說：「我實實在在告訴你，你年少時，自己束上腰，任意往來；但到了老年，你要伸出手來，別人要給你束上腰，帶你往你不願意去的地方去」（若廿一 18）。如同伯多祿一樣，在我少時，我自己行事，但是慢慢地，我必須讓天主工作，直到我死時爲止。

現在，我必須回到開首的問題，即有關宗教際對話的問題。我不能說有「雙重的歸屬」（double belonging），除非把這些字眼作非常廣闊的詮釋。對我來說，向耶穌基督與福音委身是我通往天父的首要道路。也許 Abhishiktananda 曾試著既屬於基督宗教又屬於不二一元論（Advaita），而這帶給他極大的痛苦。但是拉

馬克利希納（Ramakrishna）、甘地和達賴喇嘛都沒有這樣做。雖然他們深愛基督和基督宗教，但是他們依舊深深植根於自己的傳統。那些聲稱自己屬於佛教，同樣又屬於基督宗教的人在日本並不很受佛教徒的歡迎。

至於「宗教內對話」，我相信我倒是做了一些。對於禪這種與基督徒的默觀不同卻又與之互補的方式，我倒也有一點領會。但我卻不敢自稱有了禪悟（satori，禪悟是必須得到禪師的認證的），我只是找到了這種在日本相當普遍的意識，藉此，我可以簡單地臨在於物（只在當下 kono mama），毫無罣礙，無須掛慮過去與未來。它並不拒斥基督徒的默想，且是非常、非常有價值的。此外，它也為我開啓了通往亞洲基督宗教的大道。

因為，真的，今日的世界正在呼喚一種亞洲的神學，而要創生這一種神學，我們必須與亞洲的偉大心靈進行對話，就好像從前，眾教父們與多瑪斯亞奎那也曾經和柏拉圖、亞里斯多德及諸希臘的偉大心靈進行過對話一樣。這種對話要求我們對福音和對耶穌基督有一種毫不含糊的委身，同時也對亞洲的文化和思想有著深深的崇敬。

我們必須記得亞洲的宗教沒有教義，沒有一種我們必須相信否則便會遭受絕罰的信理。這些宗教，我們現在稱作「靈修」，它們帶領著信徒，越過理性思辨，也越過概念化思考，到達開悟、清醒、釋放、或轉化。在東亞，有一個名詞，稱作「道」，亦即路徑。我們聽過有所謂茶道，箭道，劍道，禪道等等。對那些追隨這些道的人，最重要的是修（practice）。你可以讀很多有關這些道的書，讀到臉都綠了，但假如你不修，你什麼都沒有。因而大師們的教導是：你們必須身體力行，經驗這道。

與亞洲人對話，我們再不能用鄧辛疾（Dezinger）的手冊，和天主教教理等做為我們的立場。我們必須視基督宗教為一種活生生的道，如同聖保祿在《宗徒大事錄》那樣。而當保祿寫道：「除了彼此相愛外，你們不可再欠人什麼，因為誰愛別人，就滿

全了法律」(羅十三 8)，他也假定，基督宗教乃是一種愛之道。同樣，福音也堅持修行比言語更重要：「不是凡向我說『主啊！主啊！』的人，就能進天國，而是那承行我在天之父的旨意的人，才能進天國」(瑪七 21)。

我們必須帶著這道愈來愈深邃地進到亞洲的文化、哲學和實修去。即是說，必須學習氣，學習軍荼利，輪和呼吸；也就是說，我們的神學院不能只有理論性的、或思辨性的課，也應該有實修的課，如瑜珈、太極、或道等。就連聖經也不能只以批判性的方法來研讀，還應該以實踐的、好像公案的方式來研讀。

隨著全世界制度式宗教的沒落，一種大淨化正在發生。以宗教為一種靈修途徑愈來愈受人注意。教義神學系逐漸為宗教系所取代，學生們學習多瑪斯·莫頓，Bede Griffiths, 德肋撒姆姆，甘地，一行禪師，達賴喇嘛等等。愈來愈多學生們，除了學術性的研習外，也需要宗教經驗，他們希望結合學術和實修。

在本論文開始時，我曾說過，宗教有一個重要的任務，它可以建立世界的和平和團結。我意識到，面對以下的事實，這句話是很有疑問的：若沒有伊斯蘭教，世界的恐怖主義也許不會如此全球性、如此有效；同樣，愛爾蘭的恐怖主義，若沒有天主教，大概也不會存在。不少人甚至說，宗教正是這些問題的根源。

對於此，我的回答是：宗教，只有當它按照 1986 年的亞西西會議所提供的路徑來實行的時候，才能帶來和平。當時，教宗若望保祿邀請全球的宗教領袖一起祈禱和平。教宗堅持，這不是一場學術性的神學會議，而是一次祈禱之會。當聖詠團高歌聖詠第 148 首「一切有生之物，請讚美上主」之時，參與者聆聽着，然後，他們在靜默無聲中祈求。之後，大家分散到亞西西的十二個地點，在那裡，再按照各自的傳統繼續他們的祈禱。如此，宗教的多元與合一獲得了全世界的注意。

教宗若望保祿，也許不太聰明地，給了世界一句公案，他這樣說：「和平的挑戰超越所有宗教」(The challenge of peace

transcends all religions)。

在二十一世紀之初，眼看著一場為對抗恐怖主義的殘忍戰爭，以及恐怖主義者們以同樣殘忍手法的回應，似乎不可能再有另一場亞西西會議來拯救世界了。有太多的不正義，太多的貪婪（不論對錢財還是對石油），太多爭權奪利，太多怕懼，但卻太少信心，太少愛了。也許我們人類必須經歷一場非常可怕的淨煉過程，和平合一才能來到。

但即便多大的災難，還是會過去的。我們必須為未來作好準備。該如何把亞西西的精神傳承下去呢？

下一次會議不一定在亞西西，它可能在加爾各答、里約熱內盧、或北京舉行，也不一定由羅馬教宗所召開，而可能由一位佛教或伊斯蘭教的領袖。它所邀請的對象，可能不僅是制度性宗教的領袖，而是所有祈禱的、或默觀的人。它可能邀請那些「靈修的」而非「宗教的」代表。總之，那可能是所有渴慕和平的祈禱者或默觀者的會議。

這樣的會議會要求少點中央化，少點制度化，少點貪婪，少點權謀；它會要求更多的正義之愛。「締造和平的人是有福的，因為天國是他們的」（瑪五9）。