

the reflection that this is precisely how such controversies maintain themselves; but in general the volume is well edited.

If there is a weakness in *The Grand Controversy*, it comes in the form of occasional lapses from a tone of objectivity into a more impassioned advocacy. Clearly the emotional nature of the Owen-Langford debate has carried on even to the present. To my mind Owen hoists himself on his own petard when his argument with Langford turns vitriolic; the Bonneys on occasion adopt the same demeaning manner towards William Owen, thus weakening what seems like a good case otherwise.

I would be very surprised if this book turned out to be the last we shall hear on its subject matter, but its thesis will not easily be overturned. Meanwhile those of us with less historic sense will continue to use the same hand- and foot-holds on this magnificent peak, regardless of who might have touched them first; it is some measure of what an exceptional place this is that it both engenders and trivializes this sort of debate.

RON MATOUS

Zen in the Art of Climbing Mountains. Neville Shulman. Charles E. Tuttle Co., Boston, Rutland, Tokyo, 1992. 117 pages, black-and-white photographs, foreword by Chris Bonington. \$12.95.

Zen in the Art of Climbing Mountains is the account of Neville Shulman's inner struggles in climbing Mont Blanc—the obstacles of ignorance, fear, weakness, doubt, and despair that he had to overcome to reach the summit and, more importantly, to attain the spiritual realization it brought him. Middle-aged, out of shape, and a total novice to mountaineering, Shulman felt something lacking in his life and on impulse responded to an ad to join a guided trip up Mont Blanc. In his mind the climb assumed the proportions of a major Himalayan expedition—as well it might to a beginner—and he prepared himself for it according to the principles of the Japanese Zen he had been studying and practicing.

Shulman joins his group near Chamonix and describes the training ice climbs they make on lower glaciers before setting out on an ill-fated bivouac that ends in a storm. Despite that inauspicious beginning and numerous mishaps due to his own inexperience, Shulman manages to reach the summit of Mont Blanc, where he has the following experience:

Through the climb I have gained enlightenment. It is true *satori* Zen. Even if it is only temporary, I feel uplifted, my heart swelling to fill my body . . . I am experiencing the high of sheer spiritual joy. It is a feeling of ecstasy that spreads rapidly throughout my body; I feel myself lift skywards and start to float over the summit itself.

Throughout the preparations, the ascent, and the descent, Shulman reflects on Zen philosophy and quotes from various Japanese masters. Curiously, he does not quote from the master best known for his thoughts on mountains—Dogen, author of *The Mountains and Rivers Sutra*. This may be because Shulman apparently adopts the approach of the Rinzaï School of Zen Buddhism

and views the ascent of Mont Blanc—and the path to enlightenment—primarily as a dramatic struggle, a contest between himself and the mountain which he is determined not to lose; Dogen, on the other hand, is a chief expositor of the Soto school that sees the process of enlightenment more as the quiet cultivation of insight and awareness leading to a sense of oneness with mountains and the realization of emptiness, the ultimate nature of reality.

Shulman's single-minded focus on reaching the summit and attaining *satori* results in an intriguing, but rather self-centered, account of his climb. He tells us very little about his companions—we never learn their names or hear them speak—and most of the photographs are of Shulman. This is strangely at odds with the goals of Zen, which are to take a person beyond the individual self or ego. In fact, the author's writing about Zen tends to be somewhat self-conscious. On the other hand, this very quality of the book serves a useful purpose, frankly exposing the inner doubt and turmoil, hope and ecstasy, that more experienced climbers often experience but are reluctant to express.

EDWIN BERNBAUM

Medicine for Mountaineering. Edited by James A. Wilkerson, M.D. The Mountaineers, Seattle, Washington, 1992. 416 pages, line drawings. \$16.95.

It is unusual for the layman to find books on how to recognize and manage medical problems, let alone books that instruct people about how to handle esoteric medical problems in a remote setting with little or no access to modern-day medical infrastructure. A book with such an objective is an onerous task, since the author must navigate the book between the Scylla and Charybdis of providing too little information versus deluging the reader with medical minutæ. *Medicine for Mountaineering* exemplifies a fine job of editing by Dr. Wilkerson, who has managed the offerings of numerous contributors on diverse subjects in a remarkably cohesive fashion.

The book is divided into three sections, in addition to a very readable introduction and informative appendices. The first section is devoted to the principles of medical diagnosis and management and serves as a well written primer for the uninitiated. It includes a detailed discussion on the all important aspects of sanitation and water purification. However, by suggesting that in underdeveloped countries, bottled, carbonated drinks are safe to drink, it fails to recognize a source of gastrointestinal misery for many a mountaineer: In many remote regions these "bottled" drinks are in fact clandestinely recapped by shopkeepers and therefore no safer than drinking the local water!

The second section is a short text upon the management of numerous traumatic and non-traumatic ailments. This section covers a lot of ground "from ophthalmology to orthopædics" and is quite informative about the conditions it deals with. The line drawings accompanying the text are very useful. The authors have resisted the temptation of using medical jargon and instead they have painstakingly explained signs and symptoms with the layman in mind. This