

BOOK REVIEWS

dha's samādhi, that is, the samādhi of the universe, or *dharmadhātu*-samādhi.

In the process of sitting in zazen, it will gradually be driven home that the *Buppō* that will come to be acknowledged as one's whole body-mind, completely enveloped in samādhi, is in fact life itself, genuine, pure Life, free from any form. There is no other way for it to be revealed except through sitting in zazen singlemindedly. As the *Bendōwa* goes on to state:

According to the authentic tradition of Buddhism, this *Buppō*, transmitted rightly and directly from one to another, is the supreme of the supreme. From the first time you meet your master and receive his teaching, you have no need for either incense-offerings, homage paying, nembutsu, penance disciplines, or silent sutra-readings; only cast off body and mind in zazen. [ibid.; adapted]

Although the above quotations have been taken solely from the *Bendōwa*, there are innumerable passages regarding the *Buppō* throughout the entire *Shōbōgenzō*. From such considerations, I feel *Buppō* would be better translated as "Buddha Dharma" and *Shōbō* as "True Dharma."

I presume that the translator may have already been practicing zazen and holding interviews with his master, and is fully aware of the necessity of practice, but out of my "old womanly concern," I have here written down my humble views. I sincerely hope that the translator may attempt to translate the entire *Shōbōgenzō*, if he has not already taken steps to do so. I look forward to seeing more of Thomas Cleary's translations in the days to come.

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Hōbōgin Fascicle V. Paris and Tokyo, 1979. Pp. 193 + monochrome and color plates and illustrations.

The *Hōbōgin*, described on its title page as "an encyclopedic dictionary of Buddhism drawn from Chinese and Japanese sources," is a work of truly monumental proportions. Written in French, its first fascicle appeared in 1929, and, despite various interruptions, work has continued on it over the past half century. The second fascicle appeared in 1930, the third in 1937, and the fourth in 1967. The 1979 publication of the fifth fascicle marks the completion of the dictionary's first volume (A to C). It is also the final fascicle to be completed under the direction of Paul Demiéville (1894–1979), the great Buddhist scholar

and Orientalist who initiated work on this dictionary and oversaw its compilation until his death in 1979.

The present fascicle contains pages 371–563 in the consecutive pagination of the series, beginning partway through the entry on CHŌTSUSHŌ 超越證 (transcendental awakening to direct perception) and continuing to the entry on CHŪ 中有 (the intermediate existence between death and rebirth), comprising twenty-three entries in all. The actual content, though, is twenty-one entries, since only the last page of the CHŌTSUSHŌ entry is included, and another of the entries appears merely as a cross-reference.

The fifth fascicle is the work of an international team of scholars, among whom are Hubert Durt (France), author of eight entries; Jacque May (Switzerland), seven entries; Robert Duquenne (Belgium), the 24-page entry on CHŪTAI 中胎 (the eight-leaved central section of the Taizōkai-maṇḍala); Anna Seidel (Germany), two entries of 15 pages each; Katsumi Mimaki (Japan), who co-authored the entry on CHŪDŌ 中道 (the middle way) in collaboration with Professor May.

The *Hōbōgin* invites comparison with the ten-volume Mochizuki Shinkō *Bukkyō daijiten* [Great Buddhist Dictionary], a standard reference work in Japanese published in 1932–36, and supplemented in 1965. Ten of the twenty-one complete entries in *Hōbōgin* V have their counterparts in Mochizuki, three others are quite similar, and the remaining eight entries, although not found as independent entries in Mochizuki, are adequately discussed under other headings. References to Mochizuki in the *Hōbōgin* are of course quite frequent. In the years since the Mochizuki dictionary was published, however, Buddhist scholarship has advanced remarkably. The *Hōbōgin*, needless to say, has taken into account the fruits of international scholarship in this period, thus producing a work of even wider cultural and historical perspectives. In my opinion, scholars and students will greatly benefit from using both dictionaries to complement one another, for these works differ not only in the detail but also treatment of the entries.

Let me point out the scope of the *Hōbōgin* by examining a few of the entries in the fifth fascicle. The entry on CHŪ 籌 (counting sticks), the work of Dr. Durt, is the longest entry. Its detailed explanation is divided into ten sections: terminology, general survey, the role of *chū* as a counter in various ceremonies (such as *uposatha* and *varṣa*), the use of *chū* in the division of inheritances within the sangha, the use of *chū* as a means of settling quarrels, *chū* within Indian Buddhist history and tradition, etc. According to the entry, the original term *śalākā* or *śilākā* in Sanskrit apparently derives from the same root as *śalya* (arrow, arrowhead) and is also used in the sense of “pin” or “knife.” In the detailed discussion in the section on the usage of the term within the sangha, many sources are quoted: the *Abhisamācārikā* (a newly published

Mahāsamghika-Lokottaravādin vinaya text), Tao-hsuan's *Hsing-shih ch'ao* (T. 1804), Yuan-chao's *Tzū ch'ih chi* (T. 1805), and I-tsing's *Nan-hai kuei nei fa chuan* (T. 2125), not to mention the "six wide vinayas" which include that of the Pali tradition. In the section discussing *chū* within Indian Buddhist history, the roles of *chū* in the tales of Devadatta and Ānanda, and in the traditions regarding the initial division and the Second Buddhist Council are described. A detailed account is also given of the changes in the way in which vinaya rules were accepted in their transmission from China to Japan, dealing with the points of differences between Tao-hsuan of seventh-century China and Keizan of fourteenth-fifteenth century Japan.

The entry CHŪU—another topic of considerable interest to scholars—is written by André Bareau (France). The article mentions that the concept of intermediate existence (*chūu*) was recognized among the Indian Buddhist sects such as the Sarvāstivādin, later Mahīśāsaka, Vātsīputriya, Sammitiyā, and Pūrvaśaila; however, it was rejected by the Pali Theravādin, Vibhajjavādin, early Mahīśāsaka, and Mahāsamghika, as well as by the author of the Śāriputrābhīdharma-śāstra (which the article concludes is "*d'appartenance sans doute Dharmaguptaka*"). The five different terms by which this concept is known—*manomaya* (*ijō* 意成), *saṃbhavaishin* (*gushō* 求生), *gandharva* (*jikkō* 食香; *kendatsuba* 乾闥婆), *antarābhava* (*chūu* 中有), and *abhinirvṛtti* (*ki* 起)—are treated in reference to the *Abhidharma-kośa* and *Satyasiddhiśāstra*. Further, a lucid interpretation is given of the statements on intermediate existence found in various Mahāyāna texts such as: the *Mahāparinirvāna-sūtra* (T. 375, k. 27), *Mahāratnakūṣa* (T. 310, k. 56), *Kṣitigarbhapraṇidhāna-sūtra* (T. 412), *Mahāprajñāpāramitopadeśa* (T. 1509, k. 4), *Yogacārābhūmiśāstra* (T. 1579, k. 54), *Abhidharmasamuccaya* (T. 1605, k. 3) and *-Vyākhyā* (T. 1606, k. 6), *Shih-ching-t'u-ch'ün-i-lun* (T. 1960, k. 2), and others.

While noting that Tibetan Buddhist sources are admittedly outside the sphere of the *Hōbōgin*, Bareau introduces the Tibetan *Book of the Dead* (Bar do'i thos grol) of Lama Kazi Dawa-Samdub, with a detailed bibliography, thus making the entry even more valuable as a source of information on the topic of intermediate existence. In this connection I should point out the *San-mi-ti-pu-lun* (T. 1649), an important work on *chūu*, but not mentioned by Bareau, Mochizuki, or Alex Wayman in his article on the subject in the I. B. Horner Festschrift (1975).

The *Hōbōgin* entries make liberal use of Chinese characters, and are particularly accurate in their reading of Buddhist terms according to the traditional Japanese style. The fact that they have been romanized with such exactness is significant for scholars dealing with Japanese sources, and may be of benefit especially to those beginning their academic studies. Even among the younger generation of Japanese students there will be those who, upon encountering

these romanizations, will for the first time become aware of the unusual Japanese reading for Buddhist terms such as *fugin* 飄經, *bunne* 分衛, *hattō* 法堂, *embudangon* 閻浮檀金, *jōagon* 長阿含, or *girinjō* 義林章. However, a few suggestions may be offered in the way of readings such as *boru* 暴流 (rather than *bōru*), *konjiki* 金色 (rather than *konshiki*), *henjikken* 辺執見 (rather than *henshūken*). Moreover, the traditional reading of the character *gi* 着 changes in the case of *kishuku* 着宿 (rather than *gishuku*). Similarly, *hachi* 鉢 in the word *fuhatu* 覆鉢 would not be read *fukubachi*; see H. Nakamura, *Bukkyōgo daijiten*, p. 1182-d.

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