

BOOK REVIEWS

hier *eine schwierige Frage nach oder vor dem Wesen der Sprache*, wie Ueda selbst deutlich erkennt—genauer die Frage nach der abgründig tiefen Kluft zwischen dem abendländischen metaphysischen Denken und dem ostasiatischen buddhistischen Un-Denken im Verhältnis zum Wort als dem Ort des Ereignens der Wahrheit. Diese Kluft exemplifiziert Ueda an dem „Predigen“ Meister Eckharts und „Mondô“ d. h. der „Frage und Er-widerung“ im Zen-Buddhismus. Das ist ganz richtig. Aber die Vorzüge sind für die beiden Seiten zugleich Mängel, wie ich glaube. Das Sprachproblem führt zur Frage des Wesens der Wahrheit. So möchte ich diese Besprechung mit dem folgenden Wort schließen: „Die Wahrheit wird euch frei machen.“

KŌICHI TSUJIMURA

MADHYĀNTAVIBHĀGA-BHĀṢYA: A Buddhist Philosophical Treatise Edited for the First Time from a Sanskrit Manuscript. By Gajin M. Nagao. English with romanized text. Three indices: Sanskrit-Tibetan-Chinese, Tibetan-Sanskrit, Chinese-Sanskrit. Tokyo: Suzuki Research Foundation, 1964. Pp. xviii +231.

The *Madhyāntavibhāga* is a fundamental book of the Yogācāra school of Mahāyāna. The text consists of three parts: the basic proposition in verse (*karikā*), its paraphrasing and amplification in prose (*bhāṣya*), and a commentary (*tika*) on the prose *bhāṣya*.

Traditionally the *Madhyāntavibhāga-karikā* is ascribed to Maitreya, the *Bhāṣya* to Vasubandhu, and the *Tika* to Sthiramati. Even with S. Yamaguchi's elaborate edition of the *Tika*, the Sanskrit original of the *Bhāṣya* had long been looked for. The *Tika* text quotes only incomplete passages from the *Bhāṣya*, and the *Tika* manuscript on which the Yamaguchi edition is based is partly lost and partly damaged. Prof. Nagao could only make use of the set of blurred photographs of manuscripts kept in the Rahula Sankrityayana Collection in Patna. However, according to him the MS itself in Tibet is in very good condition. Moreover, he had access to the Chinese and Tibetan translations and to the *Tika* text in Sanskrit. With the use of these he has supplied us with a fine edition of this important treatise of Buddhist philosophy.

THE EASTERN BUDDHIST

In his introduction Prof. Nagao suggests that in the form and wording of the *Sāstra* something can be found to distinguish the authors of the *Kārika* and the *Bhāṣya*. Since the historical personality of the Yogācāra philosopher Maitreya has long been discussed by scholars, the distinction will be of interest to many readers. Three indices prepared in the same way as Prof. Nagao's *Index to the Mahāyānasūtrālaṅkāra* are useful as a glossary of Buddhist terms in Sanskrit, Tibetan and Chinese. Since no complete critical edition of this book has been published previously its appearance will be of importance to scholars.

HAJIME SAKURABE

SUKHĀVATĪVYŪHA. Edited by *Atsuuji Ashikaga*. Kyoto:
Hōzōkan, 1965. Pp. viii + 67.

It is well known that the *Sukhāvativyāha Sūtra* is a fundamental scripture of the Pure Land faith of Mahayana Buddhism, and that the *Wu-liang-shou-ching*,¹ a Chinese version of the *Sūtra* traditionally ascribed to Sanghavarman, is one of the most popular and most widely read books of Buddhism both in China and Japan. The Sanskrit original of it has long been lost. For the first time in 1883, Max Müller and Bun'yu Nanjo edited and published the Sanskrit *Sukhāvativyāha* on the basis of the five MSS recovered from Nepal and then kept in Europe. (It is, however, not identical in content with the Chinese *Wu-liang shou-ching*, but corresponds to the Tibetan version of the *Sūtra*.) In spite of the competence and eager efforts of the editors, the Oxford edition could not be free from imperfection due to the unsatisfactory condition of the MSS. In 1931 Unrai Wogihara, after comparing the Oxford edition with the MSS found in the Kawaguchi and Takakusu Collection kept in the University of Tokyo and in consultation with the Tibetan version of the *Sūtra*, published some very valuable criticisms on the edition, in which he proposed corrections and amendments on more than 300 passages.

The present edition is also based on a Nepalese MS which was brought to Japan by the late Dr. Ryosaburo Sakaki and is now kept in the Otani Kōshō Collection. The MS is, according to the editor, "very legible" and has the merit of offering "a clear text which permits us to clarify the pas-

¹ 無量壽經. *J. Muryōju-kyō*.