

is difficult to see why they have chosen to add *at the same time*, when all that is needed is to convey the idea that cause and effect is distinct or clear.

5. On page 69, Genkai translates, "Those who want to study the way of Buddhism should devote themselves to it." Masunaga has, "Students, cast aside your bodies and minds and enter fully into Buddhism" (p. 49). Again, the latter is clearer.

Sbōbōgenzō Zuimonki serves as a prelude to the deeper, richer strains of the monumental *Sbōbōgenzō*, and yet at the same time is able to manifest Dōgen's basic attitude. In this light, the present translation by Professor Masunaga is indeed a welcome addition to the student's bookshelves.

TAMAKI KŌSHIRŌ

L'Enseignement de Vimalakīrti (Vimalakīrtinirdeśa). By Étienne Lamotte. Bibliothèque du Muséon Vol. 51 (Louvain: 1962), pp. 488.

La Concentration de la Marche héroïque (Śūraṅgamasamādhisūtra). By Étienne Lamotte. Mélanges chinois et bouddhiques Vol. 13 (Bruxelles: 1965), pp. 308.

The publication of Eugène Burnouf's translation of the Lotus Sutra is now more than a hundred years in the past. Since then, however, the number of Mahayana sutras that have been rendered into European languages has not grown appreciably. The overwhelming part of them, therefore, remains unavailable to Western readers, and is left to the domain of that small number of scholars able to read them in their ancient forms. This situation is even more restrictive in the case of those sutras which, the Sanskrit original having been lost, are preserved only in the Tibetan or Chinese Tripitakas. Remarkable as well as welcome, then, is the appearance of Professor Étienne Lamotte's recent translations of two such sutras: *Vimalakīrtinirdeśa* (abbr. Vkn) and *Śūraṅgamasamādhi* (abbr. Sgs).

To those acquainted with Lamotte's brilliant career in Buddhist studies, there will be little doubt that he is one of the most eminent translators of Buddhist texts into Western languages. As early as 1935, he published the first results of his textual studies: *SamdBhinirmocanasūtra*, *L'explication des mystères, Tibétain ed. et tr.* (Recueil de l'Univ. de Louvain, 34). Then came French translations of the *Karmasiddhiprakaraṇa* in 1936, the *Mahāyānasamgraha* in 1938-39, and the bulky *Mahāprajñāpāramitopadeśa* in 1944-49 and 1970.

Among these texts in Lamotte's series of translations, the Vkn and Sgs seem to comprise a special genre, both of them representing a primary form of Mahayana sutra or, as Lamotte says, representing "les sūtra Madhyamaka," which are to be compared to "les sūtra idéalistes" such as the *Samdhanirmocana*, the *Laṅkāvatāra*, and the *Śrīmālādevīsīmbanāda* (Vkn p. 40). What, then, is the reason for his choice of these two particular sutras, the Vkn and Sgs, among the number of "les sūtra Madhyamaka?" In the preface to his Vkn (p. v), we see his estimation of the *Vimalakīrti*:

Le Vimalakīrtinirdeśa est peut-être le joyau de la littérature bouddhique du Grand Véhicule. Frémissant de vie et rempli d'humour, il n'a ni la prolixité des autres Mahāyānasūtra ni la technicité des Śāstra bouddhiques dont il partage cependant la science et l'information. Loin de se perdre dans le désert des doctrines abstraites et impersonnelles, son auteur réagit à tout coup devant la profondeur de la Loi bouddhique à laquelle il n'épargne ni les critiques ni les sarcasmes. C'est un virtuose du paradoxe qui pousse l'indépendance d'esprit jusqu'à l'irrévérence. Ne prétend-il pas chercher la délivrance dans les soixante-deux vues fausses des hérétiques et ne conseille-t-il pas de se plonger dans la mer des passions pour arriver à l'omniscience?

As for the Sgs (which, by the way, should not be confused with another Śūraṅgama-sūtra [Taishō 945: full title, *Tu-fo-ting jou-lai mi-yin sieou-tcheng leao-yi tchou p'ou-sa wan hing cheou-leng-yen king*—often simply *Cheou-leng-yen king* 首楞嚴經], thought to have been written in China, of which an English translation exists. The first four *chüan* were adapted and resumed in English by Samuel Beal as early as 1871.), Lamotte says it is "ni plus ni moins intéressant que tant d'autres textes du Grand Véhicule," explaining that it is one of the primary Mahayana sutras, having been translated into Chinese nearly ten times during the some 200 years from the Latter Han to the Eastern Tsin, influencing not only Chinese Buddhism but contemporary Chinese thought in general. He points out that Sgs is closely related to Vkn "par des idées" and "les deux ouvrages se complètent l'un l'autre" (Sgs p. v).

In both these sutras we find "la première phase du bouddhisme Madhyamaka." Represented here is "ce Madhyamaka à l'état brut" or "Madhyamaka à l'état pur." This is clarified in six propositions as "les grandes thèses du Madhyamaka":

- A. All dharmas ('choses ou phénomènes' as Lamotte interprets) are without proper nature, void of proper nature.
- B. All dharmas are neither generated nor extinguished.
- C. All dharmas are originally calm (appeased) and naturally annihilated (vacuous, in-existent).
- D. Dharmas are without character and, consequently, inexpressible and incomprehensible.
- E. All dharmas are equal and without duality. But this non-duality consisting in a common nonexistence does not implicate any sort of monism.
- F. Vacuity is not an entity. Madhyamaka thinking rejects all forms either confessed or disguised in monism. It tells us that dharmas are nonexistent, but it refuses to hypostatize the nonexistence of dharmas. The proper nature of dharmas which are never generated is not anything that would be that. It is simple nonexistence. It is not by Vacuity that dharmas are void; and still, apart from the Dharma there is no Vacuity.

Although a reader who has no previous acquaintance with Buddhist writings might find himself rather perplexed at encountering unfamiliar and sometimes queer expressions and terminology such as in the above, which appear here and there in these dramatic or dialogic-style sutras, if he finds it possible to proceed he may thereby come to know something of the early Mahayanists' way of thinking.

Prof. Lamotte's translations are characterized by the French text being very often, almost habitually, heavily interlarded with technical terms, formulae, and stock phrases, all in Sanskrit form, printed in italics and placed between parentheses. This would seem to be an unnecessary, philological display, and as Lamotte himself says, it appears to "relever de la manie ou de la pédanterie" and "ne facilite pas la lecture courante." Still he holds that "ceux qui veulent aller jusqu'aux sources auront l'impression—du moins, on l'espère—d'entrer en contact direct avec l'original indien du texte" (Vkn p. vi). Although Vkn has already been introduced to the West through Kumārajīva's Chinese version, according to Lamotte this is "un Vimalakīrti sinisé" and "dépouillé de sa marque indienne. . . . trahi par de médiocres versions en langues occidentales." Lamotte,

BOOK REVIEWS

then, in his Vkn based mainly on the Tibetan version, has tried to replant the sutra back in its original Indian soil. Although his translation of the Sgs, the first into any modern language, is based not on the Tibetan version but on Kumārajīva's, the original form, and hence the strict original meaning, of terms, phrases, or passages in the text is always retraced in minute consideration of the Tibetan rendering.

Finally, it must be said that neither work is intended, or suitable, for the general reader, who, though willing to be informed, would naturally balk at the prospect of being stopped at each line by an avalanche of footnotes, parentheses, brackets, or to be heavily burdened by technical terms and foreign words. At the same time, it must be emphasized that such readers are really not the aim of the present works. Still, it is to be hoped that such valuable research is not to be confined to specialists satisfied only by an abundant *apparatus criticus*. I only hope they will be read with profit by those sincere students desirous of increasing their knowledge of Buddhism, who will perhaps be guided into further study by books of this kind.

SAKURABE HAJIME

TOWARD THE TRUTH. By *Buddhadāsa*. Edited by Donald K. Swearer. The Westminster Press: Philadelphia, 1971, 189 pp.

The present work, edited by Donald K. Swearer, consists of a preface by the editor, introduction, and five chapters: (1) *Buddhadāsa*—"Servant of the Buddha," (2) *Toward the Truth of Buddhism*, (3) *Everyday Language and Dhamma Language*, (4) *No Religion*, and (5) *Handbook for Mankind*. The chapters included here are selections from *Buddhadāsa*'s writings. They have been translated by a variety of hands, and then selected, revised, and edited by Dr. Swearer.

Buddhadāsa (1906–), now residing in a forest hermitage called "the Garden of Salvation" (*Mokkabalārāma* or *Suan Mok*) outside of Chaiya in southern Thailand, is a prolific writer and speaker. He has been recognized in his country as one of the most important figures in the Buddhist Sangha. He has been acclaimed by some as a *Sotāpanna* or "Stream Winner," the first stage of Buddhist sainthood. According to the introduction of the book, however, *Buddha-*