

writing about almost any aspect of Zen culture. Here the work would best be written, in the same way a true Zenga is drawn, by those who by a happy dispensation of nature, possess ideally a gift of profound religious experience in conjunction with an ability of being able to express that experience. That this is a high order may be seen clearly revealed in the exceedingly small number of people who have written well of Zen itself.

Obstacles to a full understanding of Zenga range from the comparatively insignificant one of Buddhist terminology through the metaphysical. And yet we may find they express elements kindred to those of our own time and experience. They are done unselfconsciously, in complete freedom, with an almost offhand facility. But those new to them must be admonished against underestimating them, where the vague and minimal treatment might give the impression of a certain awkwardness. The truth is that they are free, completely free, absolutely free, but that the freedom is, in Buddhist terminology, a "sportive *samadhi*" a concept well described by Dr. Suzuki as "the life of a Bodhisattva which is free from every kind of constraint and restraint. It is like the fowls of the air and the lilies of the field, and yet there is in him a great compassionate heart functioning all the time freely and self-sufficiently."

It might be added in passing that two other works, which will add greatly to our understanding of Zenga, are scheduled to appear soon. One is D.T. Suzuki's work on Sengai, which is promised for this year, the other is the English translation of Shin'ichi Hisamatsu's *Zen to Bijutsu* (Zen and Fine Arts), now being prepared for publication.

N. A. WADDELL

IN THE TRACKS OF BUDDHISM. By *Fritbjof Schuon*. Translated from the French by Marco Pallis. London: Allen & Unwin, 1968, 168 pp.

Mr. Schuon who is well known for his various works on religion and metaphysics (another recent contribution being UNDERSTANDING ISLAM: London, 1963) presents us with a highly subjective and stimulating interpretation of Buddhist thought and tradition. In his quest to explain Buddhism in its multifaceted development the author draws numerous comparisons from other mainstreams of religious thought: Vedānta, Hinduism, Islamism, Judeo-Christianity, Taoism and Shintō, as well as amply expressing his own philosophical and spiritual outlook. Three whole chapters on Shinto are especially worthy of note.

This reviewer's dissatisfaction with the book is anticipated in the "translator's preface" in which Mr. Pallis mentions, "considerable passages the subject-matter of which does not, at first sight, seem to come under a strictly Buddhist label." (p. 9). The publisher describes the present book as being "at once loosely and firmly connected by the thread of a common ideal." Its lack of total coherence and occasional repetition of ideas may be due to the fact that it was assembled from sources and articles written at various times, and not originally composed as a separate work.

BOOK REVIEWS

Also, it seems unnecessary to have devoted so much sarcastic energy to assaulting "modernistic" and "materialistic" trends of thinking, unless one presumes his readership to be naturally antagonistic. Mr. Schuon variously makes war on "the 'free-thinking' world" (p. 17); "Western scientism" (p. 45); "evolutionist distortion" (p. 67); "our present-day iconoclasts" (p. 123); "contemporary apologists for Buddhism" (p. 124); "exponents of pseudo-Zen and pseudo-Vedanta" (p. 156), and so on. These are, I trust, no instances of the translator's reference to "the reproach intended as a compliment!"

Lastly, Mr. Pallis should be commended for his lucid translation of material, the nature of which is inherently difficult to transport from one language to another. And the book in question should be recommended to all serious persons interested in Buddhism, as a unique contribution to its metaphysical definition.

J. S. EDGREN

ON INDIAN MAHAYANA BUDDHISM: by D. T. Suzuki; edited with an introduction by Edward Conze. Harper Torchbooks, TB 1403, 1968, 276 pp.

Few people seem to be aware of the fact that preceding his extensive elucidations of Zen Buddhism, there was a period during which the late D. T. Suzuki devoted himself to the study of the basic principles of Indian Mahayana Buddhism. In this book Dr. Edward Conze attempts to show this aspect of Dr. Suzuki's work, which has gained the attention of the general public to a far less extent than have his books on Zen proper. Dr. Conze tries here to call the attention of the reader to Dr. Suzuki's endeavoring of long years to reveal the essential oneness of Zen Buddhism with the early Mahayana thought in India which is generally conceived of as its authentic background. Although the materials included in this book are all Dr. Suzuki's, the entire contents are carefully arranged according to Dr. Conze's view of Buddhism, mainly along the lines of Prajñāpāramitā philosophy.

It can be said that he has been fairly successful in his attempt, since the reader will thus be given a glimpse of another vital stream of thought running concurrently with Dr. Suzuki's Zen Buddhist philosophy.

The editor's elaborate additions to the footnotes and bibliographies, as well as his long introduction, all of which bring this book up to date in light of contemporary scholarship, greatly help the modern reader in the understanding of the author's original intentions.

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