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held by scholars from different disciplines. He avoids drawing parallels too quickly between Indian and non-Indian ethical concepts. Also, he has presented a valuable discussion on the incorporation of early Indian thought into contemporary ethical systems. This edition is a useful study if used in concert with other texts. Though it is too difficult for the novice, *Comparative Ethics* should prove a valuable reference for those interested in the social and political sciences.

Michael B. Bement

Mahāyāna Buddhist Meditation: Theory and Practice, edited by Minoru Kiyota, assisted by Elvin W. Jones. Honolulu: The University Press of Hawaii, 1978. Pp. 313.

This volume is dedicated to the memory of Richard H. Robinson (1926-70), who was instrumental in establishing a Buddhist Studies program at the University of Wisconsin-Madison, where he taught Indian philosophy, Indian civilization and Buddhism. It was his life-long conviction that the truths of Buddhism "were not premises for a deductive system but enunciations of *gnōsis* ('saving knowledge') to be meditated upon until the hearer 'catches on' and breaks through to another plane of being." (*The Buddhist Religion: A Historical Introduction*, 1970, p. 29.) It is most appropriate, therefore, that this commemorative volume deals with Mahāyāna Buddhist meditation.

In his introduction the editor defends the volume's emphasis on the "theories" of Mahāyāna on the ground that in Buddhist tradition the actual nature of the object to be meditated upon is first noetic, regarding a correct analysis of the phenomenal thing. Then this noetic object is brought within the limits of direct perception through the power of repeated meditative practice. Basically, "the core of Buddhist teaching is simply the demonstration of *anātma*, and of the paths and final results which arise from meditating upon that view" (p. xv). Following this premise, nine scholars contributed articles dealing with philosophical and doctrinal theories that underlie meditative practices in various schools of Mahāyāna Buddhism. Inasmuch as space does not permit any elaborate review, let me present the main motifs of each article.

In the first article, "Buddhist Theories of Existents: The Systems of Two Truths," Edwin W. Jones discusses different theories of the phenomenological and ultimate truths by examining how two Hīnayāna (the Vaibhāṣika and Sautrāntika) and two Mahāyāna (the Yogācāra and Mādhyamika) schools developed their respective philosophical structures in explicating the meaning of the *anātma* doctrine. In the second article, Geshe Sopa deals more directly with meditation as such by analyzing the two principles involved, namely *śamatha* (mental stabilization) and *vipaśyanā* (higher vision), and explicates how the perfect union of these two principles

(*śamathaviśāyanāyuganaddha*) is seen as the immediate aim of all Buddhist traditions, i.e., Hīnayāna, Mahāyāna and Vajrayāna ("the adamant vehicle"). I hope Professor Sopa will expand his reference to the Vajrayāna method of meditation (p. 64) more fully in the near future.

In the third article, Gadjin M. Nagao pursues the meaning of *śūnyatā*, or emptiness, not merely as an ontological or metaphysical concept but as the most important object of meditation for Mahāyāna Buddhism, under the intriguing title, "What Remains' in Śūnyatā: A Yogācāra Interpretation of Emptiness." Professor Nagao deals with this difficult subject with admirable clarity. The fourth article, by Stefan Anacker, is primarily the translation of Vasubandhu's *Madhyāntavibhāghāḥsya* ("Commentary on the Separation of the Middle from Extremes"), Chapters 2, 4, and part of 5, with Dr. Anacker's own brief but very helpful introduction and commentary. In the fifth article, "Later Mādhyamikas on Epistemology and Meditation," Yuichi Kajiyama deals with the syncretistic system of later Indian Mādhyamika, the Yogācāra-mādhyamika school, which advocated gradual enlightenment. Professor Kajiyama deftly delineates the main features of this school, as exemplified by the writings of two of its leaders, Śāntaraḥṣita and Kamalaśīla, within the context of the development of Buddhism in India. In the sixth article, Charlene McDermott examines Dharmakīrti's proposition that yogic direct awareness (*yogipratyakṣa*) is a means of valid cognition, which was commented upon by the Tibetan Buddhist philosopher Rgyal-tshab. In dealing with this elusive theory, Professor McDermott astutely recognizes the necessity of both a thoroughgoing logical investigation on the one hand, and a consideration of its practical (viz., ascetico-contemplative *cum* moral-spiritual) implication for the individual's spiritual progress, on the other.

The last three articles are addressed to Mahāyāna Buddhism in East Asia. In the seventh article, Francis H. Cook contributes his translation of *A Brief Commentary on the Prajñāpāramitā-hṛdaya-sūtra* (*Heart Sūtra*) by Fa-tsang (643-712 A.D.), the systematizer of architectonic Hua-yen philosophy, together with his own assessment of Fa-tsang's understanding of the Indian Buddhist doctrine of emptiness and the implication of the *Heart Sūtra* for meditation. The eighth article, "Fa-sheng's Observations on the Four Stations of Mindfulness," by Leon Hurvitz, is a case study of the impact of the historic Buddhist notion of salvation on Chinese Buddhism. Professor Hurvitz's masterful treatment of the subject, as exemplified in the work of the little-known Fa-sheng, is an important contribution to this fascinating subject. In the last chapter, Minoru Kiyota presents a careful study of the *Sukhāvativyūhōpadeśa*, or *Upadeśa*, with its central theme of universal salvation. This scripture provided the doctrinal basis for T'an-luan's *Lun-chu* in China and Shinran's *Kyōgyō-shin-shō* in Japan, and as such left a lasting impact on Pure Land devotional meditation in East Asia.

This volume is definitely not for general readers but will be welcomed by serious students of Buddhism, comparative philosophy and history of religions. Throughout the book, footnotes are as important as the text. This reviewer's minor complaint is the lack of an index, which would have enhanced greatly the value and usefulness of this volume. Be that as it may, we are all grateful to those who planned and executed the publication of this

volume, a worthy tribute to the memory of Richard H. Robinson, whose untimely death deprived us of his further contribution to the advancement of Buddhist studies.

Joseph M. Kitagawa
University of Chicago

Chandi Borobudur: A Monument of Mankind by Dr. Soekmono. Assen-Amsterdam-Paris: The UNESCO Press, 1976. Pp. Preface + 53.

This short monograph could have been a major contribution to the study of Buddhism and Buddhist archeology, as the author is an eminent Indonesian archeologist who has dedicated a large part of his life to the study and reclamation of Chandi Borobudur. Unfortunately, the book fails to meet its potential. The initial problem is one of scope. The work discusses too specific a topic for the general public, yet it lacks the substance needed by the scholar, either Buddhologist or archeologist. One gets the feeling that this is a progress report, published to placate a bureaucracy by proving that money expended on the restoration project was well spent.

Dr. Soekmono's book fails in three major areas: technical quality, style, and content. While paper quality, type style, and binding are all very good, typographical errors are frequent enough to be a minor irritant. The black and white plates are too small and are underexposed. Illustrations lack clarity because the subject field was too broad. Other photographs are superfluous, i.e., draftsmen at work, chemists in the lab, etc. They add little to our understanding of the process of restoration. The color plates are better, but again there is often a lack of definition. Those plates which show the state of deterioration, both current and by comparison with 1910, are extremely valuable, however, and more should have been included. Line drawings of the ground plan and cross section of the monument also are excellent. However, the inclusion of an additional map situating Chandi Borobudur on Java with the map showing the monument and its environs would have been useful.

The author's prose flows well, but his failure to footnote government documents and to cite full names frustrates the serious researcher. For a scholarly work these are serious omissions. In addition, a work of so few pages should not suffer from redundancy, yet the reader constantly experiences *deja vu* because the book lacks thematic organization. The reliefs carved on the base of the monument are described in detail on page 18, and again a few pages later. In Chapter II, the author twice mentions J. G. De Casparis' theory that the name Borobudur is a simplification of "Bhūmisambhārahūdhara," denoting a sanctuary for ancestor worship, and that while many scholars disagree with this interpretation, it is the most plausible theory yet to be advanced. Finally, the paragraphs entitled "Rediscovery and Rescue," and "Past Efforts" impart the same information.