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CONTENTS

I. ARTICLES

1. A Yogācāra Analysis of the Mind, Based on the *Vijñāna* Section of Vasubandhu's *Pañcaskandhaprakaraṇa* with Guṇaprabha's Commentary, by *Brian Galloway* 7
2. The Realm of Enlightenment in *Vijñaptimātratā*: The Formulation of the "Four Kinds of Pure Dharmas", by *Noriaki Hakamaya*, translated from the Japanese by *John Keenan* 21
3. *Hu-Jan Nien-Ch'i* (Suddenly a Thought Rose) Chinese Understanding of Mind and Consciousness, by *Whalen Lai* 42
4. Notes on the *Ratnakūṭa* Collection, by *K. Priscilla Pedersen* 60
5. The Sixteen Aspects of the Four Noble Truths and Their Opposites, by *Alex Wayman* 67

II. SHORT PAPERS

1. Kaniṣka's Buddha Coins — The Official Iconography of Śākyamuni & Maitreya, by *Joseph Cribb* 79
2. "Buddha-Mazda" from Kara-tepe in Old Termez (Uzbekistan): A Preliminary Communication, by *Boris J. Stavisky* 89
3. Fausbøll and the Pāli Jātakas, by *Elisabeth Strandberg* 95

III. BOOK REVIEWS

1. Love and Sympathy in Theravāda Buddhism, by *Harvey B. Aronson* 103
2. Chūkan to Yuishiki (Mādhyamika and Vijñaptimātratā), by *Gadjin Nagao* 105
3. Introduction à la connaissance des hlvn ba¹ de Thaïlande, by *Anatole-Roger Peltier* 107
4. Buddhism, Imperialism, and War. Burma and Thailand in Modern History, by *Trevor Ling*. 109
5. *Zhongguo foxue yuanliu lüejiang* (Brief lectures on the origins and development of Chinese Buddhology), by *Lü Cheng* 111
6. The Jaina Path of Purification, by *Padmanabh S. Jaini* 112

IV. NOTES AND NEWS

1. Minutes of the Joint Meeting of the Executive Committee and the Board of Directors of the 2nd Annual Conference of the IABS at Nalanda, 1979	116
Contributors	118

particular Thai villages of Herbert Phillips. Phillips' study cannot explain behavior in the villages of Burma, and his study is not valid for Thai villagers in different regions, either.

- (2) The nature of Southeast Asian kingship which is comprised of four main elements, namely Devaraja, Rajadharmā, Dharmaraj, and the Law of Karma is not dealt with in this book. The explanations of Southeast Asian kingship and leadership are essential for the analysis of the national level incidence such as warfare between nations.
- (3) This would be a more interesting and challenging analysis of "Buddhism, Imperialism and War" if:
 - (a) The incidence and results of several more wars between Thailand and Burma were considered and compared; and
 - (b) The social organization (on different levels—from village to nation) of Burma and Thailand were used along with the psychological approach.

But, in sum, these critiques do not detract the value of this remarkable Buddhist and historical study written with arguable concepts that should challenge scholars working in Southeast Asia Area Studies for years to come.

Somchintana Thongthew-Ratarasarn

Zhongguo foxue yuanliu luejiang 中國佛學源流略講 (Brief lectures on the origins and development of Chinese Buddhology), by Lü Cheng. Beijing: Zhonghua shuju 中華書局 1979. 396 pp. (no index).

From 1961 to 1966 Lü Cheng, while at the Social Sciences Division of the Chinese Academy of Sciences, gave a series of lectures. This book is a compilation of students' notes to these lectures by Huang Xinchuan, plus some additional material. The book itself is divided into two parts: a preface and nine lectures plus a concluding lecture which discusses Buddhism in the Song and Ming Dynasties; and a supplement consisting of 14 additional essays. Five of these supplementary essays were written between 1954 and 1956. The four-part preface outlines the contents of the book, the source materials and methodology used, as well as related writings and how this book attempts to differ from them. The nine lectures deal with a number of diverse topics in Buddhism up until the end of the Tang Dynasty, such as the first transmissions of Buddhism into China (historically and textually), research on Prajñāparamitā logic, Buddhist schools of the Six Dynasties period, the origin and

development of the various sects and the popularity of the various meditational schools in the Six Dynasties period. The supplementary essays deal with such things as some aspects of the period and compilation of the *Sutra in Forty-two Chapters*, short discussions of some early Buddhists such as An Shigao 安世高, Zhi Qian 支謙, and Zhu Shixing 朱士行, a discussion of various problems in the thought of the early Zen sect, and relatively lengthy discussions of the major Buddhist schools of the period, e.g., Three Treatise, Tiantai, Huayan and Zen. The last essay deals with Buddhism in the Song Dynasty.

Briefly, this book is important for a couple of reasons. First, it attempts to view Buddhism and Buddhology not just as an isolated stream, but as a component in the overall social and intellectual history of China. Secondly, it is an attempt to evaluate Chinese Buddhism from a more Chinese perspective, i.e., without relying solely on Japanese scholarship. Hopefully, these trends will continue to develop so that world research on Buddhism might be enriched by another mature, developed perspective. Indeed, a brief look at projects now in progress at the Comparative Religions section of the Academy of Social Sciences in Beijing would seem to indicate that Chinese scholarship along these lines may soon bear some important fruit.

Bruce Williams

The Jaina Path of Purification, by Padmanabh S. Jaini. Berkeley: University of California Press, 1979. xv + 374 pp. Illustrations, Bibliography, Glossary, Index.

Professor Jaini states in his preface that this volume of 374 pages is an attempt to "introduce Jainism, not only as a religious tradition, but as a literary and sociohistorical one as well." Few such introductory volumes have succeeded so well. This is a valuable pedagogical tool: it presents the essence, development, and the facts about the subject it introduces. Most such volumes succeed in presenting the structure and development in a broad outline which precludes facts. Others are just shopping lists of facts which are extremely useful for research reference but indigestible for gaining an introduction.

In nine chapters Professor Jaini systematically presents: Mahāvīra and the Foundations of Jainism; The First Disciples and the Jaina Scriptures; The Nature of Reality; The Mechanism of Bondage; Samyak-Darsana: The First Awakening; Vrata and Pratimā: The Path of the