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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

Layman; Jaina Rituals and Ceremonies; The Mendicant Path and the Attainment of the Goal; Jaina Society through the Ages: Growth and Survival.

The point of reference is the experience of Jainism today, and this is the vantage point by which the material is brought to life. The book begins with the immediacy of a newspaper account:

It is August, 1955. On the holy mount of Kunthalagiri, in the state of Maharashtra in India, an old man called Śāntisāgara (Ocean of peace) is ritually fasting to death.

The book concludes with a question pertinent to Jaina ethics even today. It is designed to test exactly the Jaina commitment to *ahiṃsā* (non-harming).

Question: If a snake is about to bite me, should I allow myself to be bitten or should I kill it, supposing that is the only way in which I can save myself?

One could quantify this impression of vitality: on every page one finds evidence of the living reality of Jainism, i.e., Jaini's reference is to Jainas (and Buddhists etc.) not to Jainism (and Buddhism etc.). When discussing history, ritual, and even philosophy, Professor Jaini names the people who participate in the history, perform the ritual, and profess the philosophy. Within the chapters on philosophy, I opened at random to pp. 92 and 93.

...Consequently, the Sāṃkhya too ends up by saying that "bondage" of *puruṣas* by the *prakṛti* is illusory and not to be taken as real.⁶

The Jaina maintains that both these schools can be categorized as "extremist" (*ekāntavāda*), propounding a one-sided dogma of eternalism (*nityavāda*). . . .

The Buddhist—particularly the *ābhīdharmika*, who upholds a doctrine of discrete (*niranvaya*) and momentary (*kṣāṇika*) elements (*dharmas*)—is considered an *ekāntavādin* of the other type, . . .

fn. 6 quotes the *Sāṃkhyakārikā*, k. 62: *tasmān na badhyate . . .*

Compare these paragraphs from another volume introducing another Indian religion.

These are the five methods. [Methods have been given in the above paragraphs.] Some authorities assume that it is faith which saves, others that it is repetition of the holy name. There was much controversy on the first and the fifth of the above methods since, according to some they savoured too much of self-reliance.

Note in this passage that the authorities and the "some" are unnamed. The Indic language equivalences for "faith," "repetition of the holy name," and "self-reliance" can only be guessed at.

The passage quoted above in a book by Edward Conze (*Buddhism:*

Its Essence and Development. New York: Harper Torchbook, 1959, p. 158). Had I chosen a lesser scholar's introductory volume, the comparison would have been pointless; it would not have sufficed to show Jaini's particular excellences.

Professor Jaini gives an enormous amount of factual detail in the material designed to introduce Jainism "to those with only a general knowledge of India and its major faiths" (p. xii). Jaini rightly assumes that the student new to Jaina material will be able to select those statements and technical terms helpful to his increasing acquaintance with Jainism.

Although doctrinal explanations have been kept as simple as possible, it has nevertheless been necessary to introduce a number of Sanskrit and Prakrit technical terms. Each of these is italicized and defined at the point of its initial appearance in the text; thereafter, the reader is referred to the Glossary of Sanskrit and Prakrit Words, wherein short definitions and page references for such terms are to be found. I have included a large amount of canonical and commentarial material, in the original languages, among the footnotes. This has been done to partially overcome the difficulty of finding such material in libraries outside of India. It is hoped that the passages this made available will be of benefit to those specialists who wish to consult them. (p. xii)

Altogether, another scholar can adopt, with good results, the method and mechanics of Professor Jaini's presentation, but in any field there will be few scholars who can display so much control over so much material. The final vitality of this presentation of Jainism—and the Jainas—is the usefulness of this relatively slim volume for Indic scholars—both beginners and those well-established.

As an Indic scholar dealing with Women's Studies, I would fault Professor Jaini's presentation of the Jaina women mendicant, which is relegated to a footnote. In this footnote, given below, Prof. Jaini demonstrates the value of his book: he gives a good summary of mendicancy for women in India, updates information given in such excellent volumes as S.B. Deo's *History of Jain Monachism* (Poona, 1956), and gives good advice about the sociological research to be done. Even so, more complete treatment would not have been out of place.

It should be noted that brahmanical society has never approved of mendicancy for women; even a widow is required by law to stay in the household under the protection of her son (cf. *Manusmṛti*: ix, 3). As for the Buddhists, it is well known that Śākyamuni agreed only reluctantly to the establishment of a *bhikkhuni-saṃgha*; this saṃgha lasted but a few centuries within India and is now practically defunct in the Buddhist countries of Southeast Asia. Thus it appears that Jainism alone favored the idea of an order of nuns. The canon speaks of a large number of female mendicants

(*sādhvījī*) in the order of Mahāvīra (see above, Ch. 1), and even today nuns constitute a majority in both the Śvetāmbara and Sthānakavāsī sects. (See pls. 28 and 30.) According to the most recent census, taken in 1977, the Śvetāmbaras had approximately 1,200 monks and 3,400 nuns, the Sthānakavāsīs 325 monks and 522 nuns. Among Digambaras, where the number of mendicants has always been small, there were at last count about 65 monks (*munis*), and sixty *kṣullakas* and *ailakas*, and fifty nuns (*āryikās* and *kṣullikās*). [These figures are based upon personal communication from Dr. Nagin J. Shah (Śvetāmbaras), Mr. Kantilal D. Kora (Sthānakavāsīs and Terāpanthis), and Pandit Narendra J. Bhisikar (Digambaras.) The preponderance of women (most of whom are widows) in the Jain mendicant order has yet to be examined from a sociological perspective. (note 8, pp. 246–47)

Had the footnote been part of the text, one conjectures, there might have been, for example, more information about Candanā, the founder of the Jain women's mendicant order under Mahāvīra. The stories about her entrance to the order are found in Mrs. Sinclair Stevenson's *The Heart of Jainism* (New Dehli, 1970 [First Indian Edition], p. 66). Were these stories in non-canonical texts or were they part of an oral tradition available to Mrs. Stevenson? There is much historical examination, as well as that from a sociological perspective, which remains to be done on the Jain woman mendicant.

Frances Wilson