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CONTENTS

I. ARTICLES

1. New Buddhist Sanskrit Texts from Central Asia: An Unknown fragment of the Mahāyāna *Mahāparinirvāṇa-sūtra* by *G. M. Bongard Levin* 7
2. Buddhist Hybrid English: Some Notes on Philology and Hermeneutics for Buddhologists by *Paul J. Griffiths* 17
3. Nonorigination and *Nirvāṇa* in the Early *Tathāgatagarbha* Literature by *William Grosnick* 33
4. Multiple Dimensions of Impermanence in Dōgen's "Gen-jōkōan" by *Steven Heine* 44
5. The Autobiography of a 20th-Century Rnying-ma-pa lama by *Alexander W. Macdonald* 63
6. Metapsychology of the *Abhidharma* by *Shanta Ratnayaka* 76

II. SHORT PAPER

1. The Buddhist "Prodigal Son": A Story of Misperceptions by *Whalen Lai* 91

III. BOOK REVIEWS

1. Lustful Maidens and Ascetic Kings (Buddhist and Hindu Stories of Life) by *C. Amore and Larry D. Shinn* 99

2.	The Syncretic Religion of Lin Chao-en by <i>Judith A. Berling</i>	101
3.	The Memoirs of a Modern Gnostic (Parts I and II) by <i>Edward Conze</i>	102
4.	Buddhist Studies by <i>J. W. de Jong</i>	106
5.	Sources for a History of the bSam yas Debate by <i>G. W. Houston</i>	107
6.	Buddhist Architecture of Western India (c. 250 BC–AD 300) by <i>S. Nagaraju</i>	109
7.	The Thousand Buddhas: Ancient Buddhist Paintings from the Cave-Temples of Tun-huang on the Western Front- ier of China by <i>Aurel Stein</i>	112

IV. PRESIDENTIAL ADDRESS

1. Tasks Ahead: Presidential Address Given on the Occasion
of the Third Conference of The International Associa-
tion of Buddhist Studies, Winnipeg, Canada, August
1980 by *Herbert V. Guenther*

Contributors

124

Buddhist scholarship, and these memoirs, however, "un-Buddhistic" they may occasionally seem, are well worth reading. Not only do we find in them such entertaining stories as Dr. Conze's altruism leads to the closing of Cologne's brothels, Dr. Conze outwits Intourist, and Dr. Conze wrestles a young woman at a faculty party; more importantly, we glimpse the genesis of Conze's scholarly work; and, above all, we have in Conze's memoirs the reflections of a Buddhist who—whatever his aversion to it—lived very much in the world, thought and wrote about it passionately and, in many cases, may even have been right.

Roger Jackson

Buddhist Studies, by J. W. de Jong and edited by Gregory Schopen. Asian Humanities Press; a Division of Lancaster-Miller Publishers: Berkeley, Calif., 1979. \$35.00.

This book brings together sixty-six separate reprints of articles and reviews by J. W. de Jong. It also contains an index, a bibliography of 318 de Jong publications (1949–1977), and an index of books reviewed in those publications.

According to the editor, the sixty-six articles and reviews were selected from among de Jong's writings dealing with Indian Buddhist literature. In fact, two articles deal primarily with China, and two items deal primarily with Western interpretations of Buddhism. (Unfortunately, the two very important and useful essays that de Jong contributed to the 1974 issues of the *Eastern Buddhist* on the history of Buddhist studies in Europe and America have been omitted.) However, the focus of the collection is clearly on Indian Buddhism, and primarily on the study and translation of Indian Buddhist texts.

The collection is divided into seven sections. The first, entitled "General Studies," contains the four essays mentioned above, one on the background of early Buddhism, two on the Buddhist notion of the absolute, and one on "Emptiness." Section II, entitled "Buddhist Authors," contains four essays—"L'auteur de l'Abhidharmadīpa," "La légende de Śāntideva," "Review of G. Roerich, Biography of Dharmasvāmin," and "Notes à propos des colophons du Kanjur." Section III, the shortest of the book, is constituted by reviews of four publications that deal with topics and texts in the Pāli tradition. Sections IV, V, and VI—"Sanskrit Hīnayāna Literature," "Mahāyāna Sūtra Literature," and "Śāstra Literature"—form the heart of the collection. The items that appear under these headings are mostly critical book reviews,

but there are also a few short articles devoted to specific topics, texts or segments of texts. The final section, on "Tantric Literature," includes just three items—one article on the sources and text of the *Sang Hyang Kamahāyāna Mantrayāna*, and two short reviews. Approximately one half of the contents of the book are in English; the other half are in French.

This publication is directed to a highly specialized audience of Buddhist scholars, and will serve primarily as a resource for those who need to consult a particular essay that deals with a specific topic or text relevant to their research. Clearly anyone who wishes to explore seriously a topic or text on which de Jong has commented, must take his analyses and judgments carefully into account. The fact that more than sixty of his essays have been made more accessible, and the fact that a bibliography of his other publications has been provided, makes this task much easier. In this regard, all of us who work in the Buddhology field should be grateful to the editor and publishers of *Buddhist Studies*.

At the same time, however, the collection leaves the reader (or at least this reader) with a sense of frustration. In the first essay in Section I de Jong states, quite clearly and correctly, that "The most important Skt. *vipāśyana*, p. 49)). More serious are the author's unfamiliarity with (p. 28), and in the sixty-five essays that follow he demonstrates the kind of linguistic erudition and first-hand acquaintance with Buddhist literature which should enable him to make a major contribution to that task. Yet—with the partial exception of the three short essays that consider the Buddhist absolute and the doctrine of emptiness—de Jong makes very little effort to move beyond the level of philology to the level of interpretation. One hopes that in the future Professor de Jong will draw upon his rich philological background and linguistic abilities to shed new light on how it is that the documents he has studied so carefully are "sacred texts which proclaim a message of salvation" (Ibid., p. 28).

Frank E. Reynolds

Sources for a History of the bSam yas Debate, by G. W. Houston. Sankt Augustin: VGH-Wissenschaftsverlag, 1980. (Monumenta Tibetica Historica: Abt. I: Scriptorum; Bd. 2) 122 pages, bibliography, indices. ISBN 3-88280-007-0.

The author claims in his introduction to be concerned to present this little "source book" as a supplement to Tucci's *Minor Buddhist Texts*