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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, Rajadharma, 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


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


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: Mahāvira and the Foundations of Jainism; The First Disciples and the Jaina Scriptures; The Nature of Reality; The Mechanism of Bondage; Samyak-Darśana: The First Awakening; Vrata and Pratimā: The Path of the