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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

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*

II (Kamalasila's *First Bhāvanākrama*) and Demiéville's *Concile de Lhasa*, so that students of the *bSam yas* debate could have all the major relevant texts in critical edition and translation. He presents the most important Tibetan accounts of the debate both in critically edited transliterated Tibetan and in his own translation. Most interesting is his version of Dpa' bo gcug lag's account in the *Mkhas pa'i dga' ston* (13 Tibetan pages and 21 pages of English translation). Also noteworthy is his translation of R. A. Stein's edition of the account of the ancient Tibetan history, the *Sba bzhed* (8 pages Tibetan, 12 pages English). He also includes the relevant passages from Bu ston's *Chos 'byung* and from other Tibetan historical texts.

On the whole the work is a useful addition to sources available to scholars of Tibetan history and of the history of Buddhism. The author promises in a future work to go into the philosophical issues involved in the debate to present his own "solutions" of the many problems that have occupied scholars, so far inconclusively. This attempt will no doubt be of great interest.

Some minor problems with the book are: there are quite a few misprints ("de~~p~~ate" p. 30, "personally" p. 33, "*vipāsana*" for "*vipaśyana*" p. 49, etc.), a few grammatical errors (a misplaced "which" p. 4, l. 19, etc.), and a few awkward translations ("*Brahmin* heretics" for Tib. *mu stegs pa*, which can mean any sort of non-Buddhist, not only Brahmin non-Buddhists; "(proper) imagination" for Tib. *lhag mthong* p. 29 (yet the same concept rendered more correctly as "correct insight" from Skt. *vipaśyana*, p. 49)). More serious are the author's unfamiliarity with certain philosophical concepts from Tibetan *Prajñāpāramitā* and *Mādhyamika* disciplines. For example, from the Tib. p. 25, ll. 26–28—*dañ rjes su mthun pa rañ sa'i šes rab kyi mthon bas drod rce bzod mchog go* (read *gi*) *mthon bskyed pa sogs la sems no rtogs pa ces min byas par zad la*—the author reads "In agreement with that, one experiences the *prajña* of one's own nature. (Also, one experiences) the highest endurance of warmth etc. To (all of this) has been given the name: 'to have the perception of *Sems*'. By the aforementioned realization of *prajña*, because one has practiced the union of *Chogs gn̄is* to completion, one wants to be enlightened." (p. 46). This should read, rather more simply: "Correspondingly, one merely gives the name 'realization of actual nature of the mind' to the generation of insight at the (application stages of) warmth, peak, tolerance, and triumph, by the insight of the wisdom appropriate to each stage, and so forth. However, the process of enlightenment is accepted as the integrated practice of the two stores (of merit and wisdom) combined with the insight of such wisdom." The author would never have made the mistake of reading Tib. *drod rce bzod mchog* as the "highest endurance of warmth" if he had

an elementary familiarity with the terminology of *Phar phyin* where the phrase is clearly recognized as an abbreviated way of referring to the four stages of the application path (*prayoga-mārga—sbyor lam*). This shows the difficulty of Tibetan historiographical studies, wherein some familiarity with the philosophical culture of the Lama authors is as essential as the usual skills of the historian.

In spite of these flaws, the work is a welcome addition to *Bsam yas* debate studies, especially as providing balance to Demiéville's account, primarily from Chinese sources, by showing the Tibetan perspective. A final point: the Tibetan assumption that the Hwashang Mahayana faithfully represents the Ch'an position should not be uncritically accepted. The great Ch'an masters such as Ma Tzu, Pai Chang, Huang Po, etc., would doubtless have dealt the Hwashang quite a few blows themselves, for his simplistic presentation of "sudden enlightenment" as mere "thoughtlessness." We must remember that the explosion of Ch'an practice during T'ang times produced numerous pretenders to enlightenment as well as highly enlightened masters.

The Hwashang Mahayana should not therefore be simplistically accepted as a representative of all Ch'an lineages of practice, as Tibetan Buddhists tend to do.

Robert A. F. Thurman

Buddhist Architecture of Western India (c. 250 BC–AD 300), by S. Nagaraju. Delhi: Agam Kala Prakashan, 1981. xxix + 368 pp. Map, Charts, Figures, Plates, Appendix, Bibliography, Index. Rs.500 (\$100).

If the dating of the Mahāyāna caves at Ajanta has for some time been the number-one problem of chronology for historians of early Indian art, the second most vexing issue would certainly have to be the dating of the rock-cut *caitya*-halls and *leñas* of the "Hīnayāna phase," found in great numbers throughout the western Deccan and northern Konkan. This earlier group of monuments forms the subject matter of this impressive volume by S. Nagaraju, and understandably, the author's prime concern is to establish a viable chronology for the series. Attempts in this same direction have been made before—the two most valuable being the works of Walter Spink (*Rock-cut Monuments of the Andhra Period: Their Style and Chronology*, unpublished Ph.D. dissertation, Harvard, 1954) and Vidya Dehejia (*Early Buddhist Rock Temples: a Chronological Study*, London, 1972)—but the problems of dating these