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interesting model for *sūtrification*: from the fiction of story to the fact of *buddhavacanam*. However, as it stands, I think that the term “apocryphal *sūtra*” is simply too strong, since it seems to me that there is substantial doubt whether or not the work was meant to have been taken as a *sūtra* at all. As regards the fictitious Sanskrit title *Sai gra dar ma de* which prefaces one of the manuscripts, its presence does not imply an attempted *sūtrification*. The famous text of the first Pan chen bLa ma, the *bLa ma mchod pa*, also bears a Sanskrit title (*Guru pūjā*), but has never been passed off as being of Indian origin, much less the word of the Buddha.

Mr. Imaeda’s work is divided into four parts: (1) an introduction [including an extensive discussion of the manuscripts (pp. 5–12), a synoptic study (p. 13), and a comparison with the *Gaṇḍavyūha* (pp. 19–31)] (2) the translation of the text (pp. 37–74) [extremely accurate and readable] (3) the text’s relationship to other ‘Tun H’uang texts especially to the *Lha yul du lam bstan pa* and the *bsNgo ba* (pp. 75–82)] and conclusion (pp. 83–85) and finally (4) the manuscripts (or portions thereof) (pp. 95–144).

It is clear from the text that 8th-century Tibetans definitely suffered from what Tsong kha pa, half a millenium later, would characterize as a *skye bu chung ba* complex, the over-preoccupation with this life, this death, and the better future life. It is the genius of the author of the *Story* to have recognized this and to have so interestingly dealt with this attitude in a Buddhist setting. It is the genius of Mr. Imaeda to have presented this work to us in such an exhaustive and fascinating study.

Jose I. Cabezon

Theravāda Meditation: The Buddhist Transformation of Yoga, by Winston King, University Park: Pennsylvania State University Press, 1980.

In his latest book, *Theravāda Meditation: The Buddhist Transformation of Yoga*, Winston King seeks to interpret and unravel the relationship of the two components of the Theravāda path of meditation, *samatha* and *vipassanā*. The Theravāda tradition acknowledged, from a very early period, that tension existed between these two components, and scholars of Buddhism have long sought to understand just how these two methods of meditation, in many ways so different in nature, together constitute the path to *nibbāna*. King’s

aim, he writes, is to explain "the *functional* relation between these elements within the orthodox structure" (p. 18).

King begins his interpretation of the relation of *samatha* and *vipassanā* by inquiring about the origins of these two methods. As indicated by the subtitle of his book, he interprets *samatha* meditation, the cultivation of the *jhānas* or concentrative trances, to have developed from "the Brahmanical-yogic technique of inducing transic states." That is, *samatha* meditation represents the Indian yogic heritage adopted and adapted by the Buddha. The Buddha's attitude toward this yogic method was one of acceptance-rejection, for he transformed the yogic heritage by integrating it into his own distinctive method of wisdom meditation, *vipassanā*.

Having identified the origins of the two methods, King turns to his main task, explaining the functional and structural relation of these two methods within the Theravāda path of development. Here King uses the *Visuddhimagga* and the *Vimuttimagga* as focal points for viewing meditation in the Theravāda tradition. He clearly delineates the two streams of meditation. The jhānic or yogic stream is "world recessive" and, like its "yogic parent," has as its central intention the attainment of a state in which ordinary consciousness totally ceases. In addition, the yogic stream provides a means of attaining "freedom and power in and over the world." By contrast, the nibbānic or vipassanic stream of mental development, is radically "world denying," employing meditation as a means of attaining "freedom from" the world. Its central intention is to provide a critique of all experience, and of the self as experiencer, in terms of truths of impermanence, suffering and no-self. This stream leads to the moral perfection of the meditator and the ever fuller realization of *nibbāna*.

King classifies the traditional Theravāda meditation subjects into three groups: low-level subjects preliminary to all higher practice; jhānic subjects that actualize the yogic stream; and, finally, distinctively Buddhist or nibbānic-oriented subjects. Since all three kinds of meditation subjects have been woven together to form the path of development as set forth by Buddaghosa and the Theravāda tradition, King's task is to explain the logic behind this tapestry of meditation methods. His clear and accurate explanation of the relationships among these methods represents the heart of his book. He sorts out these relationships by noting that Theravāda meditation has two scales of values stemming from the two streams of meditation, the yogic and nibbānic, but in the complete system of Theravāda meditation the nibbānic values are dominant and controlling. The jhānic or yogic meditation subjects, while still evaluat-

ed as important in their own right, have been contextualized by the nibbānic goals. Although in developing the path, the meditator at first practices jhānic meditation for its “world recessive” ends, yet finally, *jhāna* is important to the meditator because it prepares the mind for *vipassanā* meditation and the realization of *nibbāna*. “Whatever use may be made of yogic (jhānic) attainments, they must be subservient to this end” (p. 16).

The author concludes his explanation of the classical Theravāda path of meditation with a chapter on *nirodha-samāpatti*, the attainment of cessation. He regards this state as “the true child of the full union of (Buddhist) insight and (yogic) peaceful abidings.” The two somewhat disparate streams of meditation finally flow together in this attainment, which thus represents the highest goal of the Theravādin meditator. “The Buddhist scriptures and meditation manuals,” he writes, “leave no doubt as to the absolute ultimacy of this experience in either of the two series of meditational attainments.” (103) *Nirodha-samāpatti* represents, he argues, “here-and now *Nibbāna*.”

King concludes the book with an interesting survey of contemporary Theravāda meditation practices in Burma.

In dissecting and analyzing the components of Theravāda meditation, King has performed a useful service for students and scholars of Buddhism alike. His analysis is precise and his explanation of the jhānic and vipassanic streams insightful. But if Professor King’s study provides many answers, it also raises some questions which we would note here in order to indicate the direction we must go in building up the fine foundation King has provided. First, more work must be done to establish the historical antecedents of jhānic meditation. King refers to it as descended from a yogic or proto-yogic method, but many more questions remain to be answered about the relation of this proto-yogic tradition to both Buddhism and the *Upaniṣads*. Second, *nirodha-samāpatti* requires more investigation before we conclude that it represents the highest goal of the tradition. For example, how do we reconcile the facts that (1) Theravāda holds that some *arahants* attain *nibbāna* without developing jhānic meditation and yet (2) only *arahants* who have completed both the jhānic and vipassanic streams are said to be eligible for *nirodha-samāpatti* (Vism, p. 702)? The “absolute ultimacy” of *nirodha-samāpatti* is perhaps not so unambiguous in the meditation manuals as King argues. Finally, in discussing the relationships between *samādhi* and *paññā*, the author does not explain the place of *sati*, mindfulness. Although referring to texts about *sati*, he does not integrate *sati* into the fabric of the elements. We mention this be-

cause *sati* seems to serve as a key mediating factor between *samādhi* and *pañña*. Mindfulness functions on a low level to provide a spring-board into *samādhi*, and yet it also is present in the highest *jhāna* and leads into *vipassanā*.

In sum, *Theravāda Meditation* is an important book. It is probably the best book currently available for guiding students into the complexities of Theravāda meditation methodology, and should find a permanent place in the scholar's library beside works such as Nyanaponika Thera's *The Heart of Buddhist Meditation*.

George D. Bond

Chinese Buddhism: Aspects of Interaction and Reinterpretation, by W. Pachow. Lanham, MD: University Press of America, Inc., 1980. xiv + 260 pp.

Dr. W. Pachow is a Chinese Buddhist scholar whose life and career have spanned China, Ceylon and India. This book is a collection of eleven essays previously published over more than thirty years in various journals. Regrettably the articles on "Indian Buddhism" meant for a more comprehensive volume have been withdrawn for economic reasons (p. xiv), so that perhaps the preamble to this "Aspects of Interaction and Reinterpretation" might be lost to the interested reader. Since it consists of separate essays, the collection will be more useful as a reference than as what the title might suggest to some hopefuls: a classroom text. The depth of treatment also varies from the more introductory to the more specialized, which explains somewhat the uneven quality. The Introduction suggests (pp. xii-xiii) a grouping of the essays under five groups.

The initial set of three, dealing with Ch'an (Zen) includes two introductory essays on Bodhidharma and Zen, the Spirit of Zen. They suffice for most teaching purposes but might be regarded as somewhat dated by some specialists' standards. The third, "A Buddhist Discourse on Meditation from Tun-huang" (pp. 35-53) is a translation of the *Hsiu-hsin yao-lun*, attributed to the fifth patriarch Hung-jen, using Stein no. 2669, 2558 and 4046. This corresponds to *Taishō Daizōkyō* no. 2011, in vol. 48, pp. 377a-379b, under a different title. Since this is probably the one key text associated with Hung-jen, this English translation will figure as the only available one—until John McRae (Yale) issues his from his current doctoral dissertation.