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Volume 5

1982

Number 1

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hard to track down. The collection of articles here in *Chinese Buddhism* by Dr. Pachow is a welcome corrective. The range and style of coverage might alienate some but should prove highly rewarding for many. The book includes Chinese glossaries and an index.

Whalen W. Lai

Buddhism and Society in Southeast Asia, by Donald K Swearer, in Robert McDermott, series ed., *Focus on Hinduism and Buddhism*. Chambersburg, Pa.: Anima Books, 1981. 82 p. Bibliography, 2 Appendices, Notes, Glossary.

As part of a series of guides to audio-visual materials and companion introductory texts on Hinduism and Buddhism, this volume "stands on its own as an introduction to Buddhism in the context of Southeast Asian social and political institutions" (p. iv). The author's stated aim is to analyze Theravāda Buddhism within the cultures of Sri Lanka and Southeast Asia, specifically in Burma, Thailand and Laos. The religion is discussed from three well-chosen perspectives: the traditional village; the ancient kingdom and the modern nation state; the modern city and town. The overall plan of the essay is excellent. The discussion contains a good deal of valuable information, along with useful suggestions about audio-visual materials related to the points covered. While the essay is a useful introduction to the topic, it is not completely successful.

The village perspective is explored well in chapter one; useful points are made and illustrations are well chosen, although differences among the four countries are somewhat understated. In chapter two, the importance of the relationship between religion and the state is discussed; one section focuses on the use of religion to legitimize authority. Borobudur, Angkor and Pagan are cited as examples, but that Pagan alone was built by Theravāda Buddhists is also understated, and the exact significance of the other societies is not thoroughly enough explored for an introductory text. Space constraints may be partly to blame, but one is left with the uneasy feeling that the existence of films or slides has too strongly influenced the selection of points to be covered here. Chapter three is a treatment of some responses of clergy and laity to modernization and the dimensions of the problem are well illustrated. Here, however, one questions the appropriateness of focusing

on the Thai monk Kitthivuddho in an introductory essay. Discussion of this highly controversial monk, and the author's judgments regarding him, would be more appropriate elsewhere.

There are also other problems, one of which is particularly surprising in a series emphasizing visual materials: of eleven photographs included in the text only four are identified by location; the reader must guess about the rest. Misspellings and typographical errors mar the text. For example, the name of the religion under study is misspelled several times, and the names of two Buddhist holy days appear incorrectly. Nor are the explanations free of jargon; at one point, for example, three holy days are compared, in some way, to the triple gem of Buddhism, but the wording used obscures the point almost completely. The examples cited here are not, unfortunately, isolated ones.

In an introductory text, particularly in one so brief, precision is essential; that this text lacks precision is regrettable, since there is much good material here. The flaws are doubly unfortunate, since careful editing, or even simple proofreading, could have eliminated many of them.

Robert J. Bickner

Tantra in Tibet, The Great Exposition of Secret Mantra and The Yoga of Tibet, The Great Exposition of Secret Mantra — 2 and 3, by Tsong-ka-pa. Introduced by His Holiness the Fourteenth Dalai Lama; translated & edited by Jeffrey Hopkins. Nos. 3 and 4 in *The Wisdom of Tibet Series*. London: George Allen & Unwin, 1977 & 1981. 252 pages and xii + 274 pages. Appendices, Glossaries, Bibliographies, Indexes.

Tantra, in spite of increased scholarship on the subject, remains little understood. Certainly, everyone knows by now that the six yogas of Naropa are tantric, that Milarepa and other *siddhas* were tantric practitioners, and that deities like Kālacakra, Cakrasaṃvara, and Guhyasamāja are also involved. The level of sophistication is greater than in the days when *tantra* was a synonym for lunacy and a justification for the bizarre behavior of would-be converts to Buddhism. Still, after over a hundred years of research — albeit by only a few — few people when asked what *tantra* is can actually respond with a simple answer and follow up with sound reasoning. Still fewer can respond when asked about the three lower *tantra* classes,