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BOOK REVIEWS

The Bodhisattva Doctrine in Buddhism, edited and introduced by Leslie S. Kawamura. Waterloo: Wilfrid Laurier University Press; published for the Canadian Corporation for Studies in Religion; SR Supplements: 10, 1981. Pp. xxi + 272. \$6.00 (paperback).

This book owes its origin to a remarkable international conference on the Bodhisattva doctrine, held under the auspices of the Department of Religious Studies of the University of Calgary, at Calgary, Canada, from 18 to 21 September 1978. The conference seems to have been remarkable for the singularly significant theme it had for discussion, and also for the participation in its deliberations of several senior and distinguished Buddhist scholars. This volume contains eleven papers, an introduction by the editor, and a detailed index. These papers reveal to a significant degree the depth, majesty, and cultural creativity of the theory and practice of the Bodhisattva ideal in Asia. Every paper is based on careful study and research by its author and is accompanied by impressive documentation of sources. The editor has earned the reader's grateful admiration by excellently executing the publication of these learned contributions.

Leslie Kawamura, the editor of the volume, has contributed an introduction (pp. xi-xxi) in which he points out some salient features of each contribution, and also a paper, entitled "The Myōkōnin: Japan's Representation of the Bodhisattva" (pp. 223-237). His essay discusses the historical problems relating to the origin of the Japanese *Myōkōninden*, a bibliographical account of the devout practitioners of *nembutsu* belonging to the tradition of the Sukhāvātī. It also shows that an outstanding *nembutsu* practitioner called *myōkōnin*, though he relied chiefly on the saving grace of Amitābha Buddha, revealed several virtuous qualities associated with the Bodhisattva's career. A *myōkōnin* is compared to a white lotus flower, called *puṇḍarīka* in Sanskrit. Just as a *puṇḍarīka* grows in muddy water but is not defiled by it, a Bodhisattva (and also perhaps a *myōkōnin*), lives in the world but is not defiled by the evils of worldly existence. In his very illuminating inaugural address on "The Relevance of the Bodhisattva Concept for Today" (pp. 1-17) Peter Slater stresses the

truly universal character of the Buddha's community, and observes that "the Buddhist vision of ultimate truth and joy in all creatures" exemplified by the concept of the Bodhisattva has stood the test of time and change. He draws our attention to the great soteriological and ethical significance of the stories of the deeds of Bodhisattvas. Bodhisattvas like Mañjuśrī and Avalokiteśvara, he reminds the reader, "are not remote figures in some exotic heaven. . . . They are named forces active now. . . . They are positive grounds for hope in this changing world" (pp. 2-3, 8-9). The quotation on pp. 5-6 taken from Har Dayal's work (p. 58) is from Śāntideva's *Bodhicaryāvatāra*, III. 17-19, and not from *Bodhicaryāvatāra*, III. 6-19, as is printed.

The very insightful and tightly historical paper on "The Evolution of the Concept of the Bodhisattva" (pp. 19-59) by Professor Arthur L. Basham reveals some hitherto neglected aspects of the history of the idea of the Bodhisattva. The use of epigraphic materials and literary sources bearing on the growth of the Mahāyāna soteriology is here made the basis of a number of valuable opinions that should be taken seriously by all scholars of Buddhism. Some of his opinions however, seem debatable. For example, his preference for Pāli authorities over early Buddhist Sanskrit authorities in search of the earliest Buddhist teaching, his sharp distinction and difference between *nirvāṇa* and *saṃbodhi*, his view that the formula *Buddhaṃ saraṇaṃ gacchāmi* in the context of Theravāda Buddhism is "logically not intelligible" (p. 57 note 53), his reference to the epithets of the Buddha in an inscription on a Buddha image set up at Mathurā by Sanghilā as "completely theistic Mahāyāna" (p. 36), and his silence on the evidence of the *Aṣṭasāhasrikāprajñāpāramitāsūtra* relating to the southeastern or Andhran origin of the earliest scriptures of the Bodhisattvayāna, are some of the controversial points. The alleged Zoroastrian influence on certain features of the Mahāyāna sūtras, though possible, remains unproven.

Professor Gadjin M. Nagao, in his learned paper, called "The Bodhisattva Returns to This World," (pp. 61-79) focuses attention on theoretical and practical implications of two technical terms, *apratīṣṭhitanirvāṇa* and *saṃcintyabhavotpatti*. He shows that these concepts are complementary: the former implies neither dwelling in nor clinging to nirvāṇa; the latter implies that a Bodhisattva willingly takes a walk in saṃsāra as though it were a joyful garden.

In his paper on "Influence of the Bodhisattva Doctrine on

Tibetan Political History," (pp. 81–94) Turrell Wylie elucidates how the Bodhisattva doctrine unified church and state in the hands of successive Dalai Lamas, promoted the concept of the "reincarnation" of lamas, and transformed the religious culture of Tibet from shamanism to Buddhism. Lobsang Dargyay's paper discusses the views of a few Tibetan Buddhist scholars concerning theory and practice of *bodhicitta* (pp. 95–107). H.V. Guenther's paper, "Bodhisattva-The Ethical Phase in Evolution," (pp. 111–124) is based on rare Tibetan sources, and throws much useful light on the meaning of *byang-chub sems-dpa'*. As is well known, Professor Guenther wants to read Tibetan texts "with eyes that have not been blinded by the 'Sanskrit-only' glaucoma" (p. 115). He thinks that "*byang-chub sems-dpa'* is, primarily, a descriptive term for a qualitative (or, if you so prefer, a mental-spiritual) process, not a designatory term for a static or quantifiable entity, a 'concrete' person" (p. 117). To the mind of this reviewer, there is no doubt that the term *byang-chub sems-dpa'* refers to both a concrete person who has taken the vow to become a Buddha, and the state of his moral-spiritual growth. Its meaning can hardly be reduced to a mere descriptive process.

There are two learned contributions to our knowledge of the conception of the Bodhisattva based on Chinese materials. Yün-hua Jan's paper "The Bodhisattva Idea in Chinese Literature: Typology and Significance" (pp. 125–152) distinguishes and analyses three typologies of the Great Being in the Chinese Literature. He points out that the Bodhisattva literature in China "introduced a new image of the religious founder through the past lives of the Buddha; it provided a spiritual map to a man, and indicated that the religious goal was attainable through cultivation; it brought to the Chinese masses a warm, compassionate and powerful personal deity" (p. 148). In his contribution entitled "The Bodhisattva Concept: A Study of Chinese Buddhist Canon" (pp. 153–163), Lewis Lancaster has brought to light four classes of Bodhisattvas who played a part in the religious life of Chinese Buddhists. His illuminating discussion reveals the character of these four classes in their following names: "Jātaka Bodhisattvas," "Phantasma Bodhisattvas," "Meditation Bodhisattvas," and "Living Bodhisattvas."

In his paper, "The Bodhisattva Doctrine as Conceived and Developed by the Founders of the New Sects in the Heian and Kamakura Periods" (pp. 165–191), Hisao Inagaki gives a clear account of the role of the ideas of *mappo*, *ekayāna* and *hongaku* in the development of the doctrine of the Bodhisattva and the

formation of the Buddhist sects founded by great Japanese Ācāryas like Eisai, Dōgen, Hōnen, Shinren, and Nichiren. He has elucidated some general tendencies of the periods, as well as the authoritative opinions of individual masters studied by him. One of the most interesting papers in the volume is by Minoru Kiyota, entitled "Japan's New Religions (1945–1965): Secularization or Spiritualization?" (pp. 193–222). The author's analysis of the factors leading to the rise of these new religions and of their nature and function in contemporary Japanese society is indeed masterly and thought-provoking. Among other things, he points out that the new religions, like Sōka Gakkai, pose a challenge to the established schools of Buddhism, and that the tension between the old and new religions is based on the traditional Bodhisattva doctrine.

The Bodhisattva Doctrine in Buddhism will be found useful by all students of Buddhist religiousness.

L. M. Joshi

Contributo allo Studio Biografico dei Primi Gter-Ston, by Ramon Pratz. Napoli: Istituto Universitario Orientale, Seminario di Studii Asiatici, Series Minor XVII, 1982, pp. 133. 20,000 Lire.

Eva Dargyay's *The Rise of Esoteric Buddhism in Tibet* (New Delhi, 1977)—hereafter DARGYAY—was the first major publication in a Western language devoted to the study of the hagiographies of the so-called "teachers of treasures" (*gter-ston*). These "treasures" (*gter-ma*) are basically of two kinds: rediscoveries from the eleventh century onwards of texts previously hidden, mainly by Padmasambhava (*sa-gter*), or revelations called *dgongs-gter*, in which a "pure vision" (*dag-snang*) of a super-human source communicates a doctrinal entity to the *gter-ston*. The three principal doctrinal entities of the Rnying-ma-pa school are then the *gter-ma*, the *dgongs-gter*, and the so-called *bka'-ma* precepts, which also have their origin in Padmasambhava. Eva Neumaier-Dargyay has made a first attempt at coming to grips with the phenomenology of the *gter-ma* as such in her "Einige Aspekte der *gTer-ma* Literatur der rNying-ma-pa Schule," *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Supplementa I, 3 (1969) pp. 849–862.