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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.

Among the main schools of Tibetan religion, the Rnying-ma-pa and the Bon-po have the greatest number of *gter-ston*-s. In the course of time, however, the Bka'-brgyud-pa and even the Dge-ltan-pa, or Dge-lugs-pa, also began to accommodate this phenomenon within their fold.

Pratz's work is a revision of his *tesi di laurea*, written under Nam-mkha' nor-bu Rin-po-che, Professor at Naples University, and an unusually gifted linguist and scholar. Whereas PRATZ is more limited in scope than DARGYAY, it is a carefully documented and annotated study of the hagiographies of ten of the earliest *gter-ston*-s. PRATZ, and to some extent DARGYAY, is based on Kong-sprul Blo-gros mtha'-yas' (1813–1899) *Zab-mo'i-gter dang gter-ston grub-thob ji-ltar byon-pa'i lo-rgyus mdor-bsdus bkod-pa rin-chen bai-dür-ya'i phreng-bu*—hereafter GTER-RNAM—which, having been completed in 1886, was included as the first volume of the *Rin-chen gter-mdzod*, Mtshur-phu edition. The latter is a compilation of what its editors, Mchog-gyur gling-pa (1829–1870), 'Jam-dbyangs mkhyen-brtse'i dbang-po (1820–1892)—see DARGYAY, pp. 190–209: Mchog-gyur gling-pa is a contraction of Mchog-gyur bde-chen zhig-po gling-pa—and Kong-sprul himself, thought to represent that which is the most authoritative of the *gter-ma* traditions. In a lengthy footnote, PRATZ (pp. 73–74) has pointed out that this compilation was not to everyone's satisfaction. A fully annotated catalogue of the entire *Rin-chen gter-mdzod* will appear shortly in the prestigious *Verzeichnis der orientalischen Handschriften in Deutschland* (Wiesbaden: Franz Steiner Verlag series).

PRATZ consists of an introduction (pp. 9–21); an annotated translation of ten hagiographies, of Rgya Zhang-khrom Rdo-rje 'od-'bar, Grub-thob Dngos-grub, Ku-sa Sman-pa, Khyung-po Dpal-dge, Ldang-ma Lhun-rgyal, Ra-mo Shel-sman, Gu-ru Jo-tshe, Do-ban Rgya-mtsho, Gra-sgom Chos-kyi rdo-rje, and Khams-pa Nyi-ma grags-pa, (pp. 25–74); a glossary of the technical terms contained in these hagiographies (pp. 77–84); and an appendix that consists of the transliterated texts of the Tibetan original (pp. 82–105). It concludes with the bibliographies, the abbreviations used, and indices (pp. 107–133).

PRATZ (pp. 10–14) deals with the different editions of the GTER-RNAM, as well as the sources on which it is based. It is convincingly shown that the so-called Padma-bkod text of the GTER-RNAM is undoubtedly dependent on the Mtshur-phu blockprint. Kong-sprul's sources are, in contrast to the incom-

plete and ambiguous listing of DARGYAY, p. 73, cogently set forth. Unfortunately, however, PRATZ does not dwell on the history of its composition, that is to say, on what motivated Kong-sprul to write the STER-RNAM, and why he embarked on its composition so many years after the compilation of the *Rin-chen gter-mdzod* (1862-?), in which, for perhaps obvious reasons, it was later to be included. These questions should be pursued in a future study of this text. PRATZ (pp. 14–16) gives a biographical overview of Kong-sprul's life, which is largely founded on the well-known writings of E. Gene Smith and Dieter Schuh.

PRATZ (pp. 16–18) then focusses in on the stylistic and lexical peculiarities of the GTER-RNAM. In particular, it discusses some of the more frequently occurring expressions found in the GTER-RNAM that evidently belong to *kham-skad*, the relatively little investigated dialect of eastern Tibet. This brief lexicographical survey is grounded in the information provided by Nam-mkha' nor-bu Rin-po-che, himself a native of Sde-dge, Kong-sprul's place of birth. This section should, of course, be read in conjunction with PRATZ's glossary. It thus becomes quite clear that Kong-sprul did not merely compile the biographies from his source material. Rather, he rewrote these in his own idiom. Such rewriting undoubtedly is a fairly hazardous procedure, and raises the question of the extent to which the GTER-RNAM represents an accurate expression of the contents of the sources on which it is based. The absence of the majority of its fundamental sources, however, makes it virtually impossible to answer this question. Nonetheless, such issues have to be raised with texts of this nature, despite the fact that the textual criticism of Tibetan texts in general has been a neglected area of concern.

PRATZ (pp. 18–21) discusses the stereotypical structure of these hagiographies, their historical value, and the prophecies of the various *gter-ston-s* found in the *Padma-bka'-thang*, which is freely cited in the GTER-RNAM, although PRATZ (p. 20) states that: "Nel gTer-rnam non viene specificato da quale edizione siano state copiate le profezie." There also is a set of methodological guidelines for the study of the *gter-ma* traditions. The translations of the Tibetan hagiographies are of outstanding quality, and can be easily checked against their Tibetan originals. The only regrettable thing about PRATZ is that, being written in Italian, it may not reach the wide public it assuredly deserves. The overall approach to its subject-matter, however,

should ensure that PRATZ will serve as a model for any future study of this literary genre. The production of PRATZ is equally excellent.

Leonard W. J. van der Kuijp

Gedatsukai: Its Theory and Practice (A Study of a Shinto-Buddhist Syncretic School in Contemporary Japan), by Minoru Kiyota. Los Angeles-Tokyo: Buddhist Books International, 1982. xii + 132 pp.

One of the most dynamic expressions of Buddhism in contemporary Japan is the phenomenon of numerous new religions that have arisen in the past hundred years, and have attracted millions of followers, especially after the opening of complete religious freedom in 1945 at the end of World War II. Because of the character of the new religions—primarily lay movements based on popular beliefs and practices—all of the new religions contain some Buddhist elements. A number of the new religions are more explicitly based on Buddhist themes, particularly those of the Nichiren tradition focusing on faith in the *Lotus Sūtra* and renewed practice of ancestral rites. However, Buddhist scholars in Western countries have not been in the forefront of the study of new religions.

During the past twenty-five years many Western scholars have focused their attention on new religions, examining them mainly as examples of social and religious change. In fact, most of the Western scholars studying new religions have been social scientists attempting to assess the extent of postwar social disruption and the way in which new religions constitute one form of response to social disruption. (There have also been historians of religion studying new religions to interpret how Japanese religion has changed with the emergence of new religions.) However, this reviewer is not aware of a major Western-language treatment of the new religions generally, or one particular new religion, by a Buddhologist. The major significance of Kiyota's book on *Gedatsukai* is that it is the first attempt of a Buddhologist to write a Western-language monograph on a new religion, and treating it not just as an example of social and religious change, but viewing it as an expression of mainline