

THE JOURNAL
OF THE INTERNATIONAL ASSOCIATION OF
BUDDHIST STUDIES

ERNST STEINKELLNER
WIEN

EDITOR-IN-CHIEF

A.K. Narain
University of Wisconsin, Madison, USA

EDITORS

L.M. Joshi
Punjabi University
Patiala, India

Ernst Steinkellner
University of Vienna
Wien, Austria

Alexander W. Macdonald
Université de Paris X
Nanterre, France

Jikidō Takasaki
University of Tokyo
Tokyo, Japan

Bardwell Smith
Carleton College
Northfield, Minnesota, USA

Robert Thurman
Amherst College
Amherst, Massachusetts, USA

ASSISTANT EDITOR

Roger Jackson
University of Michigan
Ann Arbor, Michigan, USA

Volume 8

1985

Number 1

CONTENTS

I. ARTICLES

1. Nāgārjuna's Arguments Against Motion, *by Kamaleswar Bhattacharya* 7
2. *Dhāraṇī* and *Pratibhāna*: Memory and Eloquence of the Bodhisattvas, *by Jens Braarvig* 17
3. The Concept of a "Creator God" in Tantric Buddhism, *by Eva K. Dargyay* 31
4. Direct Perception (*Pratyakṣa*) in dGe-lugs-pa Interpretations of Sautrāntika, *by Anne C. Klein* 49
5. A Text-Historical Note on *Hevajratantra* II:v: 1–2, *by Leonard W. J. van der Kuijp* 83
6. Simultaneous Relation (*Sahabhū-hetu*): A Study in Buddhist Theory of Causation, *by Kenneth K. Tanaka* 91

II. BOOK REVIEWS AND NOTICES

Reviews:

1. *The Books of Kiu-Te or the Tibetan Buddhist Tantras: A Preliminary Analysis*, *by David Reigle*
Dzog Chen and Zen, *by Namkhai Norbu*
(Roger Jackson) 113
2. *Nagarjuniana. Studies in the Writings and Philosophy of Nāgārjuna*, *by Chr. Lindtner*
(Fernando Tola and Carmen Dragonetti) 115
3. *Selfless Persons: Imagery and Thought in Theravāda Buddhism*, *by Steven Collins*
(Vijitha Rajapakse) 117

4. *Self and Non-Self in Early Buddhism*, by Joaquin Pérez-Remón
(Vijitha Rajapakse) 122
5. *The World of Buddhism*, edited by Heinz Bechert and Richard Gombrich
(Roger Jackson) 126

Notices:

1. *Tibetan Blockprints in the Department of Rare Books and Special Collections*, compiled by Leonard Zwilling
(Rena Haggarty) 134

OBITUARY 135
LIST OF CONTRIBUTORS 138

systems typically employ in order to point to what might be taken as a dimension of inner meaning that stands beyond conceptual thought altogether. Besides, it would be somewhat unwise to read too much into the use of the term "self" (*attā*) in moral contexts and make this latter fact one of the grounds for arguing that early Buddhism accepts the existence of a self in a higher sense. It should be remembered that systems that reject the notion of a self at the epistemological and metaphysical levels are often forced to retain it in moral discussion. The writings of the British philosopher David Hume sometimes bear witness to this circumstance in a notable way. What it highlights, however, is a logical feature about language structure and discourse: in talking about the facts of individual existence one is necessarily led to use terms such as "self" and "person" because in the last analysis grammar demands it. In view of these considerations in particular, it appears that the quality of Pérez-Remón's exposition would have been notably enhanced if some of the categories and ideas found in Western philosophical inquiries relating to the self had been brought to bear upon his discussions. The subjects he deals with are complex, and the interpretation of their finer points indeed requires considerable conceptual sophistication. Still, the book as it is has some undeniable merits. The connected view it presents of the thinking in the Nikāya tradition on "self" and "non-self" is both interesting and illuminating from the standpoint of textual analysis; it can be also said to provide a good basis for a more consciously philosophical study of these key terms.

Vijitha Rajapakse

The World of Buddhism, edited by Heinz Bechert and Richard Gombrich. New York: Facts on File Publications, 1984. 308 p., 297 illustrations (82 color), 215 photographs, drawings and maps. Glossary, Select Bibliography, Index. \$49.95.

This may be the most beautiful book on Buddhism ever produced, but it is devoutly to be wished that it will serve more than just to accumulate onion-dip and wine-glass stains on suburban coffee tables, for its text, to which have contributed the likes of Étienne Lamotte, Lal Mani Joshi and Erik Zürcher, is as fine a social history of Buddhism as we have.

The book's focus is on the saṅgha, which Heinz Bechert identifies in his Foreword as "the most truly Buddhist institution. . . . It is primarily the Sangha that has transmitted the Buddha's words and maintained the tradition of meditation and thus ensured that future generations too can be shown the way to release from the world" (7b). Prof. Bechert notes the traditional view that "Buddhism has not taken root in a country till there are native monks there" (*ibid.*), and Richard Gombrich, in his Introduction, states the corollary: "Buddhists believed that where the Order dies out, Buddhism itself is dead. This is for two reasons. Firstly, Buddhists have traditionally believed that for a layman to attain salvation is virtually impossible; it just is not practically feasible. Secondly, it is the Order that preserves the scriptures; without the scriptures, the true Doctrine will soon be forgotten, and so for want of a guide no one will be able to attain salvation" (9b).

One might argue about the feasibility of salvation for laypersons, and note, as various of the book's contributors do, that there are countries (e.g., Nepal, Japan, Tibet) where the saṅgha is not always conceived exclusively along *monastic* lines, but the decision to focus on the saṅgha seems to me, overall, to be a wise one, for it is in the saṅgha broadly conceived that one will find "Buddhism." Indeed, were one to perform a Buddhist analysis of the phenomenon of "Buddhism," one might argue that there is no "Buddhism" existing outside the men and women who have attempted to practice Buddhadharmā over the centuries, that Buddhism is simply an aggregate of its various saṅghas (and, of course, the texts they have left us).

Following the Foreword and Introduction by, respectively, Professors Bechert and Gombrich, the book is divided into six major sections, "The Path to Enlightenment," "The Indian Tradition," "Theravada Buddhism," "Buddhism in East Asia," "Tibetan Buddhism," and "Buddhism in the Modern World." Each section (save the last) is preceded by approximately twenty pages of photos illustrating Buddhist art and practice, half in color, all extraordinarily beautiful and informatively captioned. The ten chapters that actually comprise the book are written by both venerable and younger scholars (mostly European), and follow a geographic approach. An overview of "The Buddha, His Teachings and His Sangha" is contributed by Prof. Lamotte. The chapter on ancient Indian Buddhism includes segments by Prof. Gombrich (on the evolution of the saṅgha), Prof. Lamotte (on Mahāyāna) and Lal Mani Joshi (on the monastic contribution to art and architecture). Buddhism in Afghanistan and Central

Asia is covered by Oskar von Hinüber; Nepalese Buddhism by Seigfried Lienhard; Sri Lankan Buddhism by Michael Carrithers; Burmese Buddhism by Prof. Bechert; Thai, Laotian and Cambodian Buddhism by Jane Bunnang; Chinese, Vietnamese and Korean Buddhism by Prof. Zürcher; Japanese Buddhism by Robert Heinemann; Tibetan Buddhism by Per Kvaerne; and the "Buddhist Revival in East and West" by Prof. Bechert.

One cannot, in a short review, do justice to a book as varied and richly informative as this, but I will give brief accounts of each of the contributions, pointing out their strengths and noting those points (usually minor) on which I differ.

Prof. Gombrich's Introduction admirably summarizes the overall importance of the saṅgha for Buddhism, noting that "The position of the monastic Order. . . is even more dominant than that of the church in Christianity" (9b), and he goes on to point out that, the book's title notwithstanding, there is no "world of Buddhism" in the sense in which there is a "world of Christianity" or a "world of Islam." This is due, he believes, to the fact that Buddhism has a strong soteriological thrust, and therefore (a) tolerates other religious systems, often mingling uncomplainingly with them and (b) does not so much attempt to define a "world" as to transcend one. Nevertheless, I doubt that Prof. Gombrich would argue that such Western traditions as Christianity and Islam have been utterly intolerant of local traditions they have encountered, nor entirely adverse to occasional "compromises" with them; nor, clearly, does he believe that Buddhism's theoretical transworldliness means any the less that Buddhism has, indeed, left its mark on various parts of the world—the book as a whole, in fact, is a record of that mark. Prof. Gombrich goes on to describe the background to Buddhism, the centrality of the three jewels, and the saṅgha's historical role. The latter discussion includes a useful delineation of the difference between priest and monk, and introduces the argument, reiterated later, that the "divisions" in Buddhism are the result not so much of doctrinal disagreements—as in Christianity—but of conflicts over proper monastic conduct. Needless to say, such disputes can be and often have been interfused with broader doctrinal concerns, but Prof. Gombrich's point is that the saṅgha is constituted such that expulsion only really can result from improper behavior, not improper views (though *saṅghābheda* seems an elastic enough concept that it might be applied to opposing views on occasion).

Prof. Lamotte's summary of basic Buddhist doctrines may be the best such brief account ever written. With his usual effort-

less erudition, Prof. Lamotte covers the life of the Buddha as best we have been able to reconstruct it; his teaching, structured along the lines of the four noble truths; and the formation of the saṅgha, its initial development after the Buddha's demise, and its basic structures and practices. Particularly welcome in Prof. Lamotte's chapter are his parenthetical references to texts he is citing, a practice that might have been made uniform throughout the book and thus, in the absence of endnotes, aided readers disposed to checking references. I have only minor quibbles: I wonder whether the objective six *āyatana*s ought to be designated as "external," given that mental objects are included among them (47b); I find slightly confusing the account, following that of the five lay-precepts, of the one-day vows, which are listed as five, but, of course, named as eight (the *aṣṭaṅga śīla*) (54a); finally, on the same page, the Buddha is distinguished from the arhats by an "omniscience which extends as far as the particular characteristics of all phenomena," but what exactly *this* entails (a moot point among scholars of early Buddhism) is not made clear.

The largest section of the chapter on ancient Indian Buddhism, that on the formation of the saṅgha, comes again from Prof. Gombrich, who notes the basic distinction (recapitulated throughout the saṅgha's history) between forest and monastery, emphasizes the fact that authority in the saṅgha in principle flows diachronically from the Buddha rather than synchronically through a complex hierarchy, and reiterates his argument that the divisions within Buddhism are based on monastic rather than doctrinal disagreements, as a result of which Mahāyāna cannot properly be considered a sect (82a). Again, a couple of small points of contention; I have never seen *ālaya vijñāna* translated as "appetitive consciousness" (86b), *ālaya* usually, I believe, referring to a house or abode. Also, Prof. Gombrich implies (87b) that the Tibetans consider the Vajrayāna a third *yāna* beyond the Hīnayāna and Mahāyāna, whereas it is my impression that most Tibetans, in fact, regard the Vajrayāna as falling under the general rubric of Mahāyāna, which then can be subdivided into *sūtrayāna* and *tantrayāna*, the dividing line between the two being the practice of deity yoga enjoined by the tantras. The chapter on ancient Indian Indian Buddhism also includes a brief contribution on Mahāyāna by Prof. Lamotte, excellent apart from its questionable contention (partially countered by a later discussion of the two truths) that "Faced with the emptiness. . . of beings and things, the attitude of the wise man consists of no longer doing anything, no longer saying anything, no longer thinking

anything" (92b). Also, the late Prof. Joshi contributes an account of the historical evolution of Buddhist artistic forms, particularly stūpas and vihāras.

Prof. von Hinüber's discussion of Buddhism's expansion into Afghanistan and Central Asia is notable for the extreme care he takes only to represent opinions that are soundly supported by material or textual evidence. His chapter includes discussions of historical developments, the languages involved in Central Asian traditions, art and imagery, and monastic life. Since Central Asian Buddhism is an area still little understood, and often excluded from surveys, Prof. von Hinüber's chapter is a most welcome inclusion.

Also oft-neglected in surveys of Buddhism is Nepal, which probably has the longest continuous tradition of Buddhist practice in the world, and whose non-monastic orientation provides a fascinating contrast to the saṅgha's usual structure and role. Siegfried Lienhard's chapter on Nepal traces the development of the Nepalese saṅgha from its monastic origins to its present state and examines Buddhism's uneasy relationship (sometimes symbiotic, sometimes antagonistic) with the officially-sanctioned Hinduism around it. Prof. Lienhard points out the degree to which Nepalese Buddhism has been "Hinduized," a fact that many observers have noted, but I *would* question his contention that the Vajrayāna Buddhism absorbed by the Nepalese has "its doctrines and practices taken from Śaiva tantrism" (110a), for not only are there considerable doctrinal and practical differences between Buddhist and Hindu tantrism, but the causal relationship between the two traditions is notoriously difficult to settle with any certainty.

Michael Carrithers' chapter on Sri Lankan Buddhism highlights the degree to which Buddhism has shaped the culture and identity of the Sinhalese, and the degree to which, in turn, "cultural hegemony" effectively has been exercised by the saṅgha. He delineates the *de facto* partition of the saṅgha into "village" and "forest" components, the former oriented toward study and preaching, the latter toward meditation. He also discusses in some detail the saṅgha's involvement in politics, noting with some irony early Buddhist justifications of royal blood-shedding (141b) and the fact that—as so often has been the case—adherence to the Vinaya's strict injunctions on "right livelihood" has been less than thoroughgoing. Prof. Carrither's chapter is superb as a social history, but I wish that he (and the authors of the two succeeding chapters on Theravāda) had paid a bit more attention to medita-

tion practices and scholastic pursuits—these, after all, are part of what the saṅgha has done, too.

Prof. Bechert's chapter on Buddhism in Burma places a strong emphasis on modern political developments, covering both the complex relationship between Buddhism and the Burmese state, and the structure and divisions within the saṅgha itself. There is a brief mention of post-war attempts to reconcile Buddhism with Marxism, and a discussion of the importance to Burmese Buddhism of the *abhidhamma* tradition, Prof. Bechert concluding that "This wide interest in questions of systematic philosophy may well explain why ideology is, to Burmese Buddhists, of such paramount importance in politics and sociology" (154b).

Jane Bunnang's chapter on Cambodian, Laotian and (primarily) Thai Buddhism examines the varieties of interaction between the lay and monastic communities, and concludes that "the monk is not in fact the solitary recluse. . .but. . .in a variety of ways he ministers to the needs of lay society," although, paradoxically, he can "only maintain his semi-divine status by remaining as aloof as possible from the fruits of the world he has left behind" (170b). There are other paradoxes pointed out by Dr. Bunnang, too: while monks believe their greatest merit to derive from study, they are most respected by the lay community for their comportment. Further, although meditation is the traditional route to salvation in normative Buddhism, it has so fallen into desuetude among certain segments of the saṅgha that it is derided as the proper activity only of nuns and devout pilgrims (165a)!

Prof. Zürcher's chapter on Buddhism in China contains, as one might expect, a masterly summation of the complex problems faced by Buddhism in its attempt to "conquer" a civilization as ancient and well-developed as the Chinese, and includes a fascinating, detailed account of an early (third century) defense of Buddhism against a litany of Chinese complaints. There is little discussion of the particular doctrines or histories of the Chinese schools, but the history of the saṅgha as an institution is admirably conveyed. Prof. Zürcher also gives brief accounts of the development of Buddhism in Vietnam and Korea; one wishes that he might have included more information on the structure of the saṅgha in these countries, as well as a delineation of the idiosyncracies that separate them from the parent Chinese tradition.

Prof. Heinemann, in his chapter on Japanese Buddhism, emphasizes the traditional Japanese distinction between *jiriki*

(self-reliant) and *tariki* (other-dependent) traditions, but emphasizes that *all* Japanese traditions have a “this-worldliness” about them that contrasts with the “quietism” implied in the Indian tradition (I would want to argue that the contrast is actually one of degree, not kind). Prof. Heinemann’s chapter is rather different from most of the others, for his focus is primarily doctrinal. He outlines the development of the various Japanese schools, giving particularly fine accounts of Tendai and Shingon. Some further discussion of the structure of the saṅgha, both past and present, might have been desirable, especially given the unique solutions to the lay-monastic problem developed by the Japanese, but the chapter stands as an excellent account of the *doctrines* of Japanese Buddhism.

The chapter on Tibetan Buddhism is contributed by Prof. Kvaerne, who quite rightly identifies the pandit Śāntirakṣita and the *siddha* Padmasambhava not only as the traditional co-founders of the Tibetan saṅgha, but as the archetypes of the two basic forms of Buddhist practice in Tibet, “one based on the *vinaya*, the *sūtras* and scholastic philosophy, the other on the ritualistic and mystical *tantras*” (257a). Prof. Kvaerne also offers an interesting defense of the use of the term “lamaism,” noting that if one eliminates the pejorative sense in which the term connotes a “degraded” form of Buddhism, “it retains value for its allusion to a fact of fundamental importance: the lama in Tibet is not necessarily a fully-ordained monk and consequently the monk does not monopolize the Dharma as he does in other Buddhist countries” (255a). Prof. Kvaerne further criticizes the oft-expressed view that Bon is a form of shamanism, arguing that the sources we have give no evidence that Bon-pos entered the sorts of trances usually associated with shamanism (269a). Overall, his chapter is an excellent historical account of Tibetan Buddhism, which might only have been improved by more detailed discussions of the monastic structure and of tantric practice, which is different enough from the sorts of basic Buddhist practices described in the first two chapters to warrant greater exposure.

The final chapter, also written by Prof. Bechert, examines the counter-colonialist resurgence of Buddhism in Asia, some Buddhist responses to modernism, and the ongoing spread of Buddhism to the West, especially to Germany, England and America. He includes an account of the Mahar Buddhism of Ambedkar in India, and a fascinating description of the little-known modern Buddhist movement in Indonesia, which has faced some particularly vexing doctrinal problems in its attempt

to come to terms with the theism of the predominantly Islamic culture around it.

The picture of the saṅgha that emerges from *The World of Buddhism* is as varied as Buddhism itself, but there are some central themes that occur again and again, and these are mostly paradoxes. There is, first of all, the basic paradox of the necessary institutionalization in the world of a teaching that points beyond the world. Then, there is the establishment of a set of institutional rules that seem to preclude the accumulation of worldly wealth and power; yet, precisely because of the valuation placed by both princes and peasants on the *spiritual* power of the monastery, there inevitably accrues to the saṅgha precisely that wealth and power that it was supposed to avoid. Finally, then, there is the paradox that the *akālika* Dharma has, in fact, taken a bewildering variety of forms at different times and, like any other religion, been used for both good and ill by those who espoused it; like any institution, it consists of human beings, some scoundrels, some saints, most somewhere in the middle, attempting to make their ways through a world whose history, alas, has been the most cogent of arguments for the truth of the first noble truth.

In its presentation of Buddhism as a world-historical phenomenon, *The World of Buddhism* makes a needed contribution to the rounding out of our picture of Buddhism, bringing together as it does information that heretofore has been found only scattered through largely specialized monographs and articles. One only wishes that it might somehow be made available in paperback, as it is expensive, and as such probably never will reach the wider audience for whom it was written and which it so richly deserves.

Roger Jackson