

THE JOURNAL

OF THE INTERNATIONAL ASSOCIATION OF

BUDDHIST STUDIES

CO-EDITORS-IN-CHIEF

Gregory Schopen
Indiana University
Bloomington, Indiana, USA

Roger Jackson
Fairfield University
Fairfield, Connecticut, USA

EDITORS

Peter N. Gregory
University of Illinois
Urbana-Champaign, Illinois, USA

Ernst Steinkellner
University of Vienna
Wien, Austria

Alexander W. Macdonald
Université de Paris X
Nanterre, France

Jikidō Takasaki
University of Tokyo
Tokyo, Japan

Robert Thurman
Amherst College
Amherst, Massachusetts, USA

ASSISTANT EDITOR

Bruce Cameron Hall
College of William and Mary
Williamsburg, Virginia, USA

Volume 10

1987

Number 1

CONTENTS

I. ARTICLES

1. The Female Renunciants of Sri Lanka:
the *Dasasilamattawa*, by Lowell W. Bloss 7
2. Les Réponses des Pudgalavādin aux Critiques
des Écoles Bouddhiques, by Thich Thien Chau 33
3. Tsong kha pa's Understanding of Prāsaṅgika Thought,
by Lobsang Dargyay 55
4. Who Gets to Ride in the Great Vehicle? Self-Image
and Identity Among the Followers of
the Early Mahāyāna, by Paul Harrison 67
5. Shingon Mikkyō's Twofold *Maṇḍala*: Paradoxes
and Integration, by Minoru Kiyota 91
6. Yung-ming's Syncretism of Pure Land and Ch'an,
by Heng-ching Shih 117
7. Pre-Buddhist Elements in Himalayan Buddhism: The
Institution of Oracles, by Ramesh Chandra Tewari 135

II. BOOK REVIEWS

1. *Essays in Gupta Culture*, ed. Bardwell Smith
(Holly Baker Reynolds) 157
2. *Nāgārjunas Filosofiske Vaerker and Miscellanea Buddhica*,
by Chr. Lindtner
(Fernando Tola and Carmen Dragonetti) 161
3. *Tantric Concept of Bodhicitta: A Buddhist Experiential
Philosophy*, by Minoru Kiyota
(Dale Todaro) 164
4. *Zen and Western Thought*, by Masao Abe
(Paul J. Griffiths) 168

Tantric Concept of Bodhicitta: A Buddhist Experiential Philosophy (An Exposition based upon the Mahāvairocana-sūtra, Bodhicitta-śāstra and Sokushin-jōbutsu-gi), by Minoru Kiyota. Madison WI: South Asian Area Center, University of Wisconsin-Madison, 1982, ix + 163 pp.

In his preface M. Kiyota states that this work is a supplement to his previous work, *Shingon Buddhism: Theory and Practice*. The three texts in his title are interpreted and translated because they provide the "doctrinal basis of Shingon's man-Buddha integration theory." All three present a theory of *bodhicitta*, the "agent of this integration."

This work should more suitably be titled the "Shingon Concept of Bodhicitta: . . ." as it is a doctrinal study of this concept and its ramifications in the above three texts from the perspective of the Shingon tradition in Japan. The theory of attaining buddhahood with the present body (*sokushin-jōbutsu*) is generally acknowledged to be the single most important teaching of Kūkai. M. Kiyota wishes in this work to explain what the Shingon concept of *bodhicitta* is and how it relates to practices leading to *sokushin-jōbutsu*.

The work is divided into two sections: (I) Tantric Concept of Bodhicitta and (II) Translations. Part I begins by explaining to the reader how *bodhicitta* can be defined from a variety of perspectives. In the Buddhist Tantric tradition it is the agent of enlightenment as well as enlightenment *per se*. This section continues by outlining the contents of *chūan* one of the *Mahāvairocana sūtra* and the other two works.

The explanation of the *Mahāvairocana-sūtra* generally repeats what Kiyota has already written in *Shingon Buddhism* (six *nirbhaya* theory, *bodhisattva* practices, etc.). The often repeated statement (p. 14) that the first 31 chapters of the *Mahāvairocana-sūtra* deal with doctrine I hope will no longer be made, for, as anyone reading the *sūtra* soon discovers, practices are discussed throughout the work. My article on the "Earliest *Garbha Vidhi* of the Shingon Sect" (*JIABS* 9:2 (1986) 109-146) points out that *chūan* four and seven especially deal with practices incorporated in the Shingon *Garbha Vidhi*. Kiyota's description of the *Mahāvairocana-sūtra* and the *Bodhicitta Śāstra* also include again partial descriptions of the meanings of the deities and the courts of the *Garbhakośadhātu* and *Vajradhātu maṇḍalas* respectively.

This work is recommended as presenting an accurate view of the Shingon concept of *bodhicitta*. However, it suffers from

the same kind of shortcomings as earlier works on Shingon in English. While Kiyota gives an important bibliography the reader is never referred to any of the commentaries he lists. Kiyota does tell us that he referred to I-hsing's commentary to decipher ambiguous tantric doctrinal material in Part I. However, the reader never knows if Kiyota's statements are a synthesis of Shingon doctrine based on all the authoritative commentaries he lists, or if they represent just I-hsing's views. Kiyota makes it difficult for the serious reader to trace and verify his statements. This is especially true with his discussion of the *maṇḍalas*. Aren't the commentaries worth reading?

For example, on pp. 50 (bottom) and 51 (top) Kiyota refers to an interpretation of the *Vajradhātu maṇḍala* termed in the Shingon tradition *joden* and *geden*. *Joden* means a meditation process leading from a cause to an effect, while *geden* is a meditation process leading from an effect to a cause. This interpretation apparently goes back to Shūei (809–884) and is incorporated into a commentary by Gengō (914–95; T. 78, No. 2471; see Kankai Takai, *Mikkyō Jisō no Taikei*, p. 276ff.). By informing the reader that this is an early tradition of the Shingon school a judgment can be made about the historical importance and authority of this theory.

Another drawback I found in Part I was Kiyota's discussion of *bodhicitta* as both the thought of enlightenment (the causal aspect) and enlightenment (the resultant aspect). After reading Part I, I was left with the impression that Kiyota thought the theory was flawed but he never tells the reader why. This is due to seemingly contradictory statements. On p. 7 he states "Buddhist Tantrism in general precludes the notion of becoming, in so far as enlightenment is concerned, because it presupposes that enlightenment is a universal quality inherent in all beings." Why then does he state on p. 10 and elsewhere that "practice cultivates bodhicitta." One might well ask, as Kiyota does (p. 44), why, if there is no becoming, do Mahāyana and Shingon Buddhism place emphasis on meditation, on maintaining one's vows and not backsliding? Kiyota brings this issue to a head when he says (pp. 51–2), "However, despite the forceful rationale with which Kūkai presented his *sokushin-jōbutsu* theory, an annoying problem persists: Is the nature of man inherently pure . . . This is an issue to which I am not prepared to respond with any degree of confidence at this time." Kiyota may well question the Shingon theory of *bodhicitta* now that he has explained it, but he should have at least explained why he thinks there is a problem.

Kiyota's translations of these difficult texts are generally satisfactory. Instead of adhering to literal translations, he has often given explanatory translations. Again, I would have preferred to see clear references to incisive Sino-Japanese commentaries. (Are there any? If not, he should say so.) This would help convince the reader that his translations are acceptable. Kiyota's translations are also sometimes too wordy. I don't want to quibble with his translations but, in the following, I would like to point out omissions and questionable translations.

Mahāvairocana-sūtra T. #848, p. 1ff.

P. 1c, lines 5 and 22 were deleted. P. 3a, l. 22 Kiyota translates as "What is field? That which cultivates things to realize benefit." This might better read "To always order your affairs and discipline yourself." P. 3b, l. 2 is translated as "What is called 'emptiness' [is a state of mind which has] parted from [grasping the false notion of the reality of] sense organs and sense fields." A simpler translation is "That called emptiness is apart from the sense fields, lacks features and is without limits." P. 3c, l. 18 is translated "Because the original nature (of a phantom) is without essence." However, the Chinese says only "Because their original nature is pure." P. 4c, l. 1 is translated "Furthermore, Secret Master, just as rain produces bubbles, so, likewise, should it be known [that] the transformed bodies of the mantra practitioner [are produced by the Dharmakāya.]" Again, the Chinese says only "You should know that just as rain falling from the heavens produces bubbles, so the perfection of those mantras (produces) various transformations." (I am suggesting that it is better to stick to the original wording, and that an explanation of the meaning based on a commentary be given in a note.)

Bodhicitta Sāstra, T. #1665, p. 572cff.

Lines 13–17 on p. 81 in Kiyota's translation are written in poor English. The sentence ends with a dangling modifier. The original reads "All Buddhas and Bodhisattvas, who in the past had developed this mind in the causal stage, never forgot the (three components of this practice)—supreme truth, vow, and *samādhi* as precept—until attaining Buddhahood." (p. 572c. l. 11–13).

P. 573a, l. 13 is deleted. On p. 88 Kiyota translates *mudrā* as vow, which I believe is wrong (see my article on "The Meanings of the Term *Mudrā* and a Historical Outline of 'Hand Gestures'," *Mikkyō Bunka*, #51, 1985, pp. 6–9). *Mudrā* in the present context clearly refers to one form of meditation. Also, on p. 90 in Kiyota's translation long *āh* under item D should be short *ah*. The original

reads "To enter means to 'enter' Buddha's wisdom, as in the case of the fourth syllable *ah* which signifies *parinirvāṇa*. In general it means this—to be complete and perfected. e) The fifth syllable *āh* signifies the perfection of the wisdom of skill-in-means." Further, on p. 90 (bottom paragraph), Kiyota's translation "... If one sees it just for a moment, he is the one who has realized supreme truth" is misleading. In the Shingon tradition, only after the full moon is visualized steadily for long periods, expanded and contracted, is the realization of enlightenment strengthened. The original says "glanced (Chinese: *chien*; p. 574b, 1.9) enlightenment."

Sokushin-jōbutsugi, T. #2428, p. 361 ff.

As Kiyota states in his Preface, there is another excellent translation of this work by Inagaki. This generally superseded the partial translation of Y. Hakeda which is still helpful. Because this text is often so succinct it invites various interpretations which can vary considerably. As with past translations, Kiyota's lacks any reference to commentaries (Again, Kiyota should tell the reader if these are useful or not). Although the three translations by Inagaki, Hakeda, and now Kiyota, all have their strengths and weaknesses, of these three I think Inagaki's work is still superior overall.

T. 361c, 1.7 Kiyota translates as "Perfection, according to the sūtra, means clarity of understanding of the mantra [through meditation] and the means for realizing the Dharma-Buddha [Dharmakāya Mahāvairocana]." This could simply be translated as "According to the sūtra *siddhi* is understood as perfection of the *dhāraṇīs* and perfection of the Dharma (kāya)buddha."

Verses #1, 6, 7 & 8 as translated by Kiyota on p. 96 are difficult to accept. Hakeda's translations, I think, are accurate (T. 361c, 1.17ff). Hakeda's translation of *yuga* is later borne out by Kiyota himself on p. 102 where the six elements are described as in a state of unison. T. p. 382b, 1. 13 is translated (p. 100, 1.13) "the Secret Master established the positions of the deities and the signs of the *bijas*." I think the original is better translated "The Master of Secrets established the positions of the deities in the maṇḍala, their *bījas*, and their signs (*cihna*)." "Signs" are clearly designated in the following sentences of the original. P. 104, 1.9 reads "If he practices these forms of dedication to the secret words and realizes union, he would be one with dharma-madhātu, the Dharmakāya Mahāvairocana—which is like space." The original (p. 383a, 1.20 is more like "By these *mudrās* and secret words you empower yourself and realize the inherent wis-

dom of the Dharmadhātu, Vairocana Buddha, the Dharmadhātu body of space." P. 106, l. 13 reads "These sūtras explain the samādhi which makes possible the instant realization of the inconceivable superpowers." However, I prefer the translation (p. 383b, l. 22). "These sūtras explain the *samādhi* of swift power and inconceivable superpowers." The last line of page 383 (compare Kiyota, p. 108, l. 18) reads "Also, (when) the *Kongōchōgyō* says [the *Kongōchōgyō* does not necessarily mean the *Tattvasaṃgraha-sūtra* as Kiyota translates but any number of texts in the *Tattvasaṃgraha* lineage] 'the retinue of sixteen Mahābodhisattvas, like Vajrasattva, products of the *svabhāva*' down to 'each produces countless Dharmakāya thunderbolts, etc.' it also means this."

There were numerous misspellings throughout this work, some of which I will give: v, 1.30, Prudent→Pruden; vi. 1. 2, stura; vi. 1.22 describing; vi. 1. 24 because; vii.1.9, implicitly; p. 7 1.24 because; p. 24, 1.16 whomb; p. 40 1.1 Rayu→Raiyu; p. 51 1.10 buddahood.

Most of the problems I have mentioned above could have been avoided by better editing. Overall, I recommend this work, with its helpful glossary, to students of Shingon Buddhism. Although it repeats material in the author's earlier work, *Shingon Buddhism*, it is a good introduction to the "Shingon" theory of *bodhicitta* as given in the three works translated.

Dale Todaro

Zen and Western Thought, by Masao Abe, Edited by William R. LaFleur. Foreword by John Hick. Honolulu: University of Hawaii Press, 1985. xxiii + 308 pages, notes, index and glossary of Sino-Japanese Characters.

This volume makes available sixteen of Professor Abe's more important occasional papers. All were written during the last two decades, some composed originally in Japanese and some in English, and all except one have already appeared in English (the sole exception is the fifteenth essay in the collection entitled "Sovereignty Rests with Mankind"). Both the author and the editor, William LaFleur, deserve our gratitude for making this collection, since it brings together significant pieces by one of the most influential and sophisticated interpreters of Zen to the