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together elements of Confucianism, Taoism, and Buddhism and in the ways in which he is both a creature and a fashioner of his times. Professor Berling shows at considerable length how Lin Tzu's syncretism was highly selective. Though he was fundamentally Confucian in orientation, his earliest writings depict him "as the defender of the true transmission of Confucius against the intellectualizing extremes of the Sung Neo-Confucians." Also, while open to the insights of Taoist and Buddhist thinking, especially where there were parallels to the Confucian system of self-cultivation, he was critical of Buddhism and Taoism in a variety of ways, particularly "their neglect of familial virtues in their vow of celibacy."

In the *San-chiao hui-pen* (Joint Chronicle of the Three Teachings) Lin "used his principles of syncretic selectivity to correct misconceptions and identify the core of truth" in each of the three traditions. Being fundamentally a religious teacher rather than a philosopher, he sought to lead people back to the correct Way. Berling spells out clearly his pedagogical methods and also gives appropriate attention to Lin's emphasis upon healing.

Aside from the competent manner in which Judith Berling analyzes the figure of Lin Chao-en and his writings, part of the value of this study is its direct discussion of the problem of religious syncretism itself. In her first chapter Berling defends "syncretism" as a useful category of analysis and spells out a convincing definition of what she means by the dynamics and impact of syncretism. While the phenomenology of syncretism is complex and needs considerable investigation, this work is an excellent case study of one particular figure in an era which was unusually rich in its religious interaction.

Bardwell L. Smith

The Memoirs of a Modern Gnostic, by Edward Conze. Part I, *Life and Letters* and Part II, *Politics, People and Places*. Sherborne (U.K.): The Samizdat Publishing Company, 1979. v + 160 and vi + 162 pages. Appendices and Index.

Edward Conze's privately-printed memoirs, written at the behest of Prof. J. W. de Jong a year before Conze's death, are in neither content nor tone a work of Buddhist scholarship, yet they are deserving of attention simply because their author was one of the pioneering Buddhologists of the twentieth century, editing and translating nearly all of the *prajñāpāramitā* literature and writing general accounts of

Buddhism that remain today among the standard works on the subject. Few Buddhologists, upon reaching what Conze calls "anecdote," have felt compelled to set down their autobiographies; nor, indeed, have many led lives that cried out for immortalization in ink. What makes Conze's life fascinating reading—despite the fact that he was an Orientalist who never set foot in Asia—is his intense involvement in and awareness of the social and political background of his intellectual pursuits, from his early membership in the German communist party to his later outspoken opposition to the war in Vietnam and American Orientalists' unwitting contribution to it. In an elegant, allusive and acerbic style, Conze ranges digressively over the people, places and events with which his life has intersected and, to put it mildly, he is neutral about none of them.

The cover of each part is adorned by a reproduction of a woodblock print of Mañjuśrī, yet far more appropriate—given Conze's attitude toward most of the people he knew—would have been the image of Yamāntaka, the wrathful aspect of the Buddha's wisdom, for "sweet-voiced" Conze is not—indeed, he claims that of the Buddha-ghosa's six psychological types he partakes of hate and wisdom, and in fact consciously identifies his splenetic outpourings with the activity of Yamāntaka (II, p. 76). His most vituperative comments (e.g., regarding Christmas Humphreys, Arthur Waley and others) have been banished to a Part III that is unpublished, and will remain so until the parties under discussion are dead, and no longer can sue for libel.

Still, there is ample evidence in the two parts that have been published that Conze's view of his fellow man is far from sanguine. Regardless of whether he has, in fact, "written the most vicious pages of this book in a spirit of dispassionate serenity" (II, p. 81), vicious passages there are, directed at various points against Western Buddhists, who "are at heart disappointed Christians, discontented with the record of their Churches or the attention which the Almighty has bestowed upon them" (II, pp. 81–82); leaders of the "mass democracies," who are either "hopeless non-entities," "greatly beloved killers" or "certifiable lunatics" (II, p. 74); "mannish" American women; Tibetan exiles who are "whiskey-swilling philanderers"; and assorted academicians he has known, both great and obscure. His mother is spared direct attack, but it is clear that he disliked her. Few are those Conze really admires: his father; among teachers, Max Scheler; among colleagues, D. T. Suzuki, Lamotte, Tucci and Joseph Needham; among students, E. F. Schumacher; among leaders, with reservations, Gandhi and Stalin. His view of himself, it must be added, is as forthright as his assessment of others: "Committed to Mahayana Buddhism, I have to show equal regard for compassion and wisdom. When I look

at my actual being, I find that my indubitable compassion is clearly intertwined with a cruelty so elemental and deep-seated that I do not know where it comes from, and the wisdom goes together with much foolishness and lack of sagacity of which even this self-flattering autobiography will give some example now and then" (II, pp. 37–38).

Conze's unflattering treatment of people is in part a function of his *krodha*-nature and in part due to his tendency to view them from the judgemental standpoint of the sociology of knowledge or Marxism, but still more fundamental to it is his jaundiced view of civilization in general. "No-one should forget," he observes, "that this is the Kali Yuga in which everything begins to stink" (II, p. 32). A self-described "elitist, anarchist person who rejects the world and all that is in it, including most of its human inhabitants and feels a kinship with small groups of the perfect, in the style of Pythagoreans, Cathari, Dukhobors, etc." (II, p. 65), Conze despises egalitarianism, technology and material acquisitiveness, and seems sincerely to long for the good old days of the Stone Age, whence, he believes, originated the Perennial Philosophy of which Buddhism is the last intact representative. Cantankerous and undeveloped as are many of Conze's fulminations, they are provocative, and especially interesting are his reflections on the moral ambiguity involved in, e.g., Gandhian non-violence, which Conze believes contributed despite Gandhi's best intentions to the violence of India's partition; germicide, which led to healthier armies, longer wars and the population explosion; and the development of modern technology, which has made life comfortable for many, but also cast the shadow of nuclear annihilation over all.

Conze responded to the crisis that is civilization by successive affinity with two "isms": Marxism and Buddhism. He was active in the communist party of his native Germany in the early 30's, playing a dangerous game of cat-and-mouse with the ascendant Nazis before fleeing to England. He spent some time as a non-combatant researcher in Spain during its civil war, and was a pamphleteer in British socialist circles until 1939, when he renounced political activity, if not political interests. His renunciation was brought on in part by his disillusionment with many of the political figures with whom he had contact, particularly English socialists and Indian nationalists, including Krishna Menon and Nehru; in part by his growing belief that politics, as an exercise of power, was rotten at the core; and in part by his gradual disaffection with Marxism, which he saw as flawed in both theory and practice. Though never nominally a communist after the 30's, Conze remained one by reflex, and continued until his death as an outspoken "anti-imperialist" and advocate of Stalin. Though greatly disappointed by much of what he saw when he visited the Soviet Union in 1960, he

remained at heart an admirer of the Soviet experiment, and found in Bolshevism “a movement very much akin to the Mahayana,—in its concern for the masses, in the dialectical nature of its thinking, and in its desire to perform historic deeds which have miraculous results” (II, p. 19).

After 1939, Conze turned his attention almost exclusively to Buddhism, undertaking a career in editing, translating and writing that would bring him eminence, if not riches. Conze most assuredly was a Buddhist in addition to being a Buddhologist—he spent a good part of World War II meditating on Buddhaghosa’s forty topics while ensconced in a Hampshire village—but it would not be unfair to characterize him as a “*pratyeka*” Buddhist: he seems seldom, if ever, to have taken spiritual instruction from Buddhist teachers; he had no use whatever for Western Buddhist societies; and he was largely uninterested in contemporary Asian Buddhists or their practices. He never went to Asia, and “The basic reason is, of course, that the traditional East is in the process of rapid dissolution and is everywhere being replaced by a modern society. Buddhism is rejected by the more vigorous elements in each country, and its literary traditions are being transferred to the West to be kept here, in cold storage, for further use when peace returns at last and the constant threat of Imperialist intervention in Asian affairs will have been laid to rest” (II, p. 30).

Conze viewed Buddhism as a distillation of the Perennial Philosophy, and as such as an essentially religious movement, whose philosophy was merely “a rationalization of facets of the spiritual life disclosed in the practice of disciplined meditation” (I, p. 107). He was by no means hostile to philosophy, but he clearly valued “wisdom” more, and it is understandable—if not entirely excusable—that in his *Buddhist Thought in India* he gives brief and derisory treatment to Buddhist “logicians” like Dignāga and Dharmakīrti, that he fought with Richard Robinson over the applicability of symbolic logic to Nāgārjuna’s dialectic, and that he finds little value in the work of, e.g., Jayatilleke and Kalupahana, who have drawn fruitful comparisons between the Buddhism of the *nīkāyas* and modern analytic and empirical philosophy. It is also possible to question some of Conze’s interpretations in the area in which he was most expert—the *prajñāpāramitā*—where his tendency to interpret *śūnyatā* in absolutistic or monistic terms certainly is at variance with the tradition of the lineage to which, in these memoirs, he claims to belong, that of Tsong kha pa (cf. E. W. Bastian’s review of Conze’s *The Prajñāpāramitā Literature*, in *JIASB*, vol. 2, no. 2, 1979, pp. 99–102).

His idiosyncratic views and inevitable scholarly imperfections notwithstanding, Conze contributed a great deal to Buddhism and

Buddhist scholarship, and these memoirs, however, "un-Buddhistic" they may occasionally seem, are well worth reading. Not only do we find in them such entertaining stories as Dr. Conze's altruism leads to the closing of Cologne's brothels, Dr. Conze outwits Intourist, and Dr. Conze wrestles a young woman at a faculty party; more importantly, we glimpse the genesis of Conze's scholarly work; and, above all, we have in Conze's memoirs the reflections of a Buddhist who—whatever his aversion to it—lived very much in the world, thought and wrote about it passionately and, in many cases, may even have been right.

Roger Jackson

Buddhist Studies, by J. W. de Jong and edited by Gregory Schopen. Asian Humanities Press; a Division of Lancaster-Miller Publishers: Berkeley, Calif., 1979. \$35.00.

This book brings together sixty-six separate reprints of articles and reviews by J. W. de Jong. It also contains an index, a bibliography of 318 de Jong publications (1949–1977), and an index of books reviewed in those publications.

According to the editor, the sixty-six articles and reviews were selected from among de Jong's writings dealing with Indian Buddhist literature. In fact, two articles deal primarily with China, and two items deal primarily with Western interpretations of Buddhism. (Unfortunately, the two very important and useful essays that de Jong contributed to the 1974 issues of the *Eastern Buddhist* on the history of Buddhist studies in Europe and America have been omitted.) However, the focus of the collection is clearly on Indian Buddhism, and primarily on the study and translation of Indian Buddhist texts.

The collection is divided into seven sections. The first, entitled "General Studies," contains the four essays mentioned above, one on the background of early Buddhism, two on the Buddhist notion of the absolute, and one on "Emptiness." Section II, entitled "Buddhist Authors," contains four essays—"L'auteur de l'Abhidharmadīpa," "La légende de Śāntideva," "Review of G. Roerich, Biography of Dharmasvāmin," and "Notes à propos des colophons du Kanjur." Section III, the shortest of the book, is constituted by reviews of four publications that deal with topics and texts in the Pāli tradition. Sections IV, V, and VI—"Sanskrit Hīnayāna Literature," "Mahāyāna Sūtra Literature," and "Śāstra Literature"—form the heart of the collection. The items that appear under these headings are mostly critical book reviews,