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UDĀNAVARGA

Chapter V

PRIYAVARGA - Affection

1. From affection arises suffering, from affection arises fear; those who are delivered from affection have no suffering; from where could fear (come to them)?
2. From affection arises suffering, from affection arises fear; an excess of affection leads even to insanity.
3. Assuredly, the sufferings, lamentations and woes of the world are many; it is from a tendency to affection that all this comes; deprived of affection, nothing of this will occur.
4. Thus, those are happy and avoid suffering, for whom affection does not in any way exist; thus, whoever desires a state devoid of suffering should not feel affection in this world of living beings.
5. One should have no contact with those one likes, nor ever again with those one dislikes; not to see those whom one likes is suffering, to see those whom one dislikes is also suffering.
6. Separation from those one likes and contact with those one dislikes cause cruel pain which makes men grow old.
7. What one likes dies in time, the assembled kinsmen remain to suffer for a long time (*dīrgham adhvānam*); that is because contact with what one likes is nothing but suffering.
8. That is why one should like nothing; the feeling of affection is an ill; there are no bonds for him who feels neither love or hatred.
9. Being always attached to what avoids him, avoiding what is attached to him, having missed his object, whoever seeks affection envies those who are attached to objects.
10. Gripped by pleasure in beloved forms, the groups of gods and the groups outside (the Doctrine), offenders, fallen into the depths, come under the sway of the king of death.

11. Those who, being serious day and night, constantly reject affection, those (alone) uproot wrong-doing, the nourishment of death, so difficult to eradicate.
12. The bad under the aspect of the good, the unpleasant in the appearance of the likeable, suffering under the appearance of happiness overwhelm the frivolous.
13. Whoever cares for himself should avoid wrong-doing; it is not an easy object to obtain only happiness when one acts wrongly.
14. Whoever cares for himself should avoid the wrong; for it is an easy object to obtain only happiness when one acts rightly.
15. Whoever cares for himself should guard himself attentively, like a frontier-town with deep and fortified trenches; the wise man should keep watch for one watch in three.
16. Whoever cares ~~from~~ himself should keep a watch on himself, just as a frontier town where watch is kept is safe inside and out.
17. It is thus that you watch over yourself; do not let the moment pass; those who miss the opportunity suffer and are thrown into the hells.
18. Travelling mentally in all directions, nowhere does one find an object more beloved than oneself; in the same way, each of the others is dear to himself; thus, one should not do wrong to another to satisfy oneself.
19. Everyone fears violence, everyone loves life; be an example and abstain from killing or causing killing.
20. Just as when a traveller, absent for a long time, comes back from afar safe and sound, his kinsmen, friends and comrades greet him on his return.
21. In the same way, when a man passes from this world to the other after a meritorious life, his merit welcomes him like a dear kinsman on his return.
22. Therefore, amass merit for the other world; it is in fact on merit that everything rests for men in the other world.
23. The gods praise merit; whoever practises virtue avoids

censure in this world and delights in heaven after death.

24. Whoever practises faithfulness to the Doctrine, perfect conduct, modesty and truthfulness, whoever does his duty and is honest, such a one is liked by everyone.
25. Other people like him, everything succeeds for him, he is praised in this world and, when he passes to the other world, he goes to heaven.
26. May he propound, may he instruct, may he turn away from all that is not good! The wicked hate him (but) the good love him.
27. The wicked and the good separate once they have left this world; the wicked go to hell, the good end in heaven.

(Translated by Sara Boin Webb from the French of N.P. Chakravarti)

THE ASSESSMENT OF TEXTUAL INTERPRETATION
IN BUDDHISM*

Étienne Lamotte

In *India Antiqua*, a volume of articles published in honour of the eminent archaeologist, J. P. Vogel, there is a contribution [by myself] entitled 'La critique d'authenticité dans le bouddhisme'¹. It was concerned with the Mahāpadeśa "Discourse on the Great Authorities", in which the rules for the assessment of textual authenticity according to the minds of Buddhist scholars were recorded : for a text to be considered as the "Word of the Buddha", it must be based on the authority of the Buddha himself, of a formally constituted Community, of one or several particularly learned "Elders"; it should further be in harmony with the doctrinal texts (*sūtra*), the disciplinary collections (*vinaya*) and the spirit of Buddhist philosophy.

Once the authenticity of a text has been duly established, it remains to supply a correct interpretation of it, to understand what the author is saying and, especially, what he is trying to say; it is to this assessment of interpretation that we wish to devote the present article and offer it in homage and respect to Professor Henri Grégoire, whose splendid discoveries in the fields of Byzantine studies, epic literature and comparative mythology are sealed with the stamp of the most sure assessment and the most penetrating exegesis. While not attaining his incomparable virtuosity, the early Buddhist thinkers attempted to define and apply the rules of sound textual interpretation. Such rules are formulated in the Catuḥpratisaraṇasūtra "Sūtra of the Four Refuges", of which we possess several versions in Sanskrit and Chinese. However, while the Mahāpadeśasūtra, which deals with the assessment of textual authenticity, appears in the earliest collections of the Sūtras and Vinayas, the Catuḥpratisaraṇasūtra, which is devoted to the assessment of interpretation, is unknown to the canonical literature in its strict sense and seems to have been compiled at a later date. It first appears in compositions pertaining to the Sarvāstivādin-Vaibhāsika school, such as the Abhidharmakośa (tr. L. de La Vallée Poussin, IX, p.246), the Abhidharmakośavyākhyā (ed. U. Wogihara, p.704) and the Mahāvvyutpatti (ed. R. Sakaki, Nos.1546-9); it is again found

in the sūtras and śāstras of the Mādhyamika school, such as the Akṣayamatīrdeśasūtra quoted in the Madhyamakavṛtti (ed. L. de La Vallée Poussin, p.43), the Mahāprajñāpāramitāśāstra (tr. *Traité de la Grande Vertu de Sagesse*, I. pp.536-40) and the Dharma-saṅgraha (ed. Max Müller, Ch.LIII); finally, it is repeated in several treatises of the Yogācāra school, such as the Bodhisattvabhūmi (ed. U. Wogihara, p.256) and the Sūtrālamkāra (ed. S. Lévi, p.138). Nevertheless, even if the sūtra in question was not given its definitive form until a period after the establishment of the Buddhist sects and schools, the ideas which it contains had already been evolving since the earliest texts of the Buddhist Canon.

The Catuḥpratisaraṇasūtra posits, under the name of Refuges (*pratisaraṇa*), four rules of textual interpretation : 1. The Dharma is the refuge and not the person; 2. the spirit is the refuge and not the letter; 3. the sūtra of precise meaning is the refuge and not the sūtra of provisional meaning; 4. (direct) knowledge is the refuge and not (discursive) consciousness². As will be seen, the aim of this sūtra is not to condemn in the name of sound assessment certain methods of interpretation of the texts, but merely to ensure the subordination of human authority to the spirit of the Dharma, the letter to the spirit, the sūtra of provisional meaning to the sūtra of precise meaning, and discursive consciousness to direct knowledge.

I. The Doctrine (*dharma*) is the refuge and not the person (*puruṣa*). - This first principle merely consists of summarizing the rules of the assessment of textual authenticity which were already formulated in the Mahāpadeśasūtra : in order that a text be accepted as the "Word of the Buddha", it is not sufficient to call upon the authority of the Buddha himself, upon a religious Community (*saṅgha*) which has been formally established, or upon one or several particularly learned Elders; the text in question must also be found in the Sūtra (*sūtra vatarati*), appear in the Vinaya (*vinaye samdṛśyate*) and not contradict the nature of things (*dharmatām ca na vilomayati*). In other words, adherence to the Doctrine cannot be dependent on human authority, however respectable, since experience shows that human evidence is contradictory and changeable; adherence should be based on personal reasoning (*yukti*), on what one has oneself known (*jñāta*), seen (*dṛṣṭa*) and grasped (*vidita*)³. "By relying on reasoning and not on a

person's authority, one does not deviate from the meaning of reality, because one is autonomous, independent of others when confronted with rationally examined truths"⁴. Nevertheless, in the case of a beginner who is unable to understand by himself the teaching which has been given to him, faith in the Master's word is a provisional necessity: "The (beginner) merely adheres to the profound texts which his intelligence cannot fathom; he tells himself those are truths within reach of the Buddha and not within reach of our intelligence, and he refrains from rejecting them. In this way, he is protected from any fault"⁵. To the mind of Buddhists, the judicious application of the *mahāpadesās* is directed less at supplying the historian with rules for assessment than at making the devotee become indissolubly wedded to the Saddharma. If he is incapable of grasping it himself, he should at least adhere to it with faith, since "by adhering to the Holy Dharma, one does not perish"⁶.

II. the spirit (*artha*) is the refuge and not the letter (*vyāñjana*). - The meaning is single and invariable, while the letter is multiple and infinitely variable. Buddhist exegetes often wondered anxiously whether one and the same entity or one and the same truth was not concealed under different terms. The monks of the Macchikāsaṇḍa debated among themselves in order to know whether the expressions "fetter" (*saññojana*) or "fettering things" (*saññojaniyā dhammā*) designated one and the same thing (*ekattha*) or different things (*nānattha*)⁷. The venerable Godatta thought he knew, from a certain point of view, that the four mental liberations (*cetovimutti*) are identical in meaning but different in expression (*ime dhammā ekatthā vyāñjanam eva nānanti*)⁸. The Four Noble Truths which were expounded in Vārāṇasī have only one acceptable meaning, but they can be explained in an infinity of ways. Hence, with regard to the First Truth, "the fact of (universal) suffering is true, not false or changeable, but many are the subtleties and terms, many are the means of explaining that First Noble Truth of suffering"⁹.

Although the spirit takes precedence, the Good Doctrine is perfect in its spirit and in its letter. This twofold perfection characterises the Dharma which the Buddha expounded; it is also found in a good monk, a good instructor and a student. A formula which is repeated incessantly throughout the canonical writings states that the Buddha expounds a Dharma which is "good in the

beginning, in the middle and at the end: the meaning is good (*sā-ttha*) and the letter is good (*savyāñjana*)". The Sūtrālaṅkāra explains that the meaning is good because it applies to conventional truth and absolute truth, and that its letter is good because the phrases and syllables are intelligible¹⁰. The early texts laud the perfect monk "who correctly grasps the meaning and correctly applies its terms"¹¹; his colleagues consider it a gain and an advantage to have a fellow-member who is so expert in the meaning and the formula¹². Conversely, if a monk has discovered the right formula but misunderstands the meaning, his colleagues should chide him patiently and say to him: "That formula (which we accept as you do), does it not have this meaning rather than that meaning?"¹³; if a monk correctly grasps the meaning but uses a faulty expression, he should be taxed: "In order to render that meaning (over which we are in agreement), is not this formula more suitable than that formula?"¹⁴. A good speaker is he who is not mistaken over the spirit or the letter¹⁵, and it is all for the best if he speaks at length and well and if those listening to him are capable of judging whether he is right or wrong¹⁶. The talented instructor "teaches the phrases and syllables according to the requisite order; then, once those phrases and syllables have been taught, he explains them from the point of view of their meaning according to the requisite order"¹⁷. It is advantageous for the student to hear the Dharma at the appropriate time and to examine its spirit at the appropriate time¹⁸. Nāgasena, who was a model disciple of Dhammarakkhita, learned in three months, with the help of a single recitation, the Word of the Buddha which is contained in the Three Baskets and, in a further three months, he mastered its meaning¹⁹.

It ensues from what has just been described that the monk who limits himself to memorising the texts without attempting to understand them is failing in his duty: "There are some foolish men who learn the Dhamma, *suttas*, *geyas*, etc., by heart but once they have learned it by heart they do not examine the meaning in order to understand the texts. Those texts, the meaning of which they have not examined in order to understand them, do not please them and the only advantage they gain from their memorisation is to be able to contradict (their adversaries) and to give quotations; all the same, they do not reach the goal for the sake of which they memorised the Dhamma; those texts which

they do not understand will, for a long time, earn them much sorrow and suffering. Why? Because those texts have not been understood"²⁰.

Whoever memorises the Dhamma like a parrot at least has the merit of being able to transmit it materially in an impeccable form. However, such a monk is one of those who "memorise texts which have not been understood and the phrases and syllables of which are wrongly arranged"²¹ : such monks conduce to the confusion and destruction of the Saddhamma²². In fact, when the form is faulty, all hope of discovering the correct meaning is lost : "If the phrases and syllables are wrongly arranged, the meaning in turn is impossible to discover"²³.

It is clear that it is far from the intention of the Catuh-pratisaranasūtra to deny the importance of the letter, but only to subordinate it to the spirit. According to Buddhist concepts, there are cases in which the letter must be sacrificed for the sake of the spirit; its function is to indicate the meaning, but it is never able to express it in an adequate way.

That the letter is not absolutely indispensable is confirmed by the famous meeting between Śāriputra and Aśvajit, one of the Buddha's first five disciples²⁴. The latter had just embraced the new religion when he was questioned by Śāriputra about Śākya-muni's teaching. Aśvajit at first attempted to evade Śāriputra by saying : "Friend, I am only a novice and it is not long since I left the world; I only recently embraced this Doctrine and Discipline. I cannot propound the Doctrine to its full extent (*vitthārena dhammam desetem*), but I can briefly indicate its spirit (*api ca samkhittena attham vakkhāmi*)."²⁴ Then the wandering mendicant Śāriputra said to the venerable Aśvajit : "Let it be so, my friend. Tell me a little or a great deal of it, but speak to me of its spirit; I need only the spirit, so why be so preoccupied with the letter?"²⁵

The letter indicates the spirit just as a fingertip indicates an object, but since the spirit is alien to syllables (*akṣaravarjita*), the letter is unable to express it in full. Purely literal exegesis is therefore bound to fail. The theme of the letter which kills and the spirit which enlivens is elaborated several times in the Laṅkāvatārasūtra, of which we will merely quote a page here : "O Mahāmati, the son and daughter of good family should not interpret the spirit according to the letter (*yathārut-*

ārthābhīniveśa) since reality is not connected with syllables (*nirakṣaratvāt tattvasya*). One should not act like those who look at the finger (*aṅguliprekṣaka*) : it is as if someone pointed out something with his finger to someone else and the latter persisted in staring at the fingertip (instead of looking at the object indicated); similarly, just like children, foolish worldlings end their lives as attached to that fingertip which consists of the literal translation and, by neglecting the meaning indicated by the fingertip of literal interpretation, they never reach the higher meaning. It is as if someone were to give some rice to children, for whom it is the customary food, to eat but without cooking it; whoever were to act in such a way should be considered foolish, since he has not understood that the rice must first be cooked; equally, the non-arising and non-destruction (of all things) is not revealed if it has not been prepared; it is therefore necessary to train and not to act like someone who thinks he has seen an object merely by looking at a fingertip. For this reason, one should try and reach the spirit. The spirit, which is in isolation (*vivikta*), is a cause of Nirvāṇa, while the letter, which is bound up with discrimination (*vikalpasambādha*) favours Saṃsāra. The spirit is acquired in the company of educated people and, through learning (*bāhaśrutya*), one should be conversant with the spirit (*arthakauśalya*) and not conversant with the letter (*rutakauśalya*). To be conversant with the spirit is a view which is alien to the discussions of all the sectaries : it is not lapsing into it oneself and not making others lapse into it. In such conditions, there is a learning of the spirit. Such are those who should be approached by someone who seeks the spirit; the others, those who are attached to the literal interpretation, should be avoided by those who seek the truth"²⁶.

If scholars counselled the search for the spirit with so much insistence, it is because the meaning of the texts often lacks clarity and needs to be interpreted. This led to the imposition of the third rule :

III. The sūtra of precise meaning (*nitārtha*) is the refuge, not (the sūtra) the meaning of which requires interpretation (*neyārtha*). - This distinction is not accepted by the Mahāśāṅghika school which is of the opinion that "in all that the Blessed One expounded, there is nothing which does not conform to the meaning (*ayathārtha*), and that all the sūtras propounded by the

Buddha are precise in meaning (*nīṭārtha*)²⁷." However, that position is not easy to defend, since many sūtras contradict each other. Thus, to take just one example, the text of the Bimbisāra-sūtra states: "Foolish worldlings (*bālaprthajana*) who have not learned anything (*aśrutvat*) take the self for their self and are attached to the self. But there is no self (*ātman*) or anything pertaining to the self (*ātmiya*); the self is empty and anything pertaining to the self is empty²⁸." This text, which denies the existence of a soul, is contradicted by another canonical passage in the words of which: "An individual (*ekapuggala*) born in the world, is born for the welfare of many²⁹." If those two texts are taken literally, one is forced to conclude that the Buddha contradicted himself. For fear of maligning the Omniscient One, the Sarvāstivādins, followed by the scholars of the Mahāyāna, preferred to accept that certain sūtras should be taken literally while others should be interpreted. According to Vasumitra and Bhavya, theses 49 and 50 of the Sarvāstivādins state that the Blessed One uttered words which were not in accordance with the meaning (*ayārtha*), that sūtras spoken by the Buddha were not all precise in meaning (*nīṭārtha*) and that the Buddha himself said that certain sūtras were indeterminate in meaning (*anīṭārtha*)³⁰.

The need for a fluid exegesis is admirably emphasised in the *Treatise* by Nāgārjuna: "The Dharma of the Buddhas is immense, like the ocean. Depending on the aptitude of beings, it is expounded in various ways: sometimes it speaks of existence and sometimes of non-existence, eternity or permanence, suffering or happiness, the self or the not-self; sometimes it teaches the diligent practice of the threefold activity (of body, speech and mind) which includes all good dharmas, and sometimes it teaches that all dharmas are intrinsically inactive. Such are the manifold and diverse teachings; an ignorant person who hears them considers them to be perversions, but the wise man who penetrates the threefold teaching of the Dharma knows that all the words of the Buddha are the true Dharma and do not contradict each other. The threefold teaching is the teaching of the [Sūtra]-piṭaka, the Abhidharma and Emptiness³¹." Having defined it, the *Treatise* continues: "The man who penetrates the threefold teaching knows that the Buddha's teachings do not contradict each other. To understand that is the power of the

perfection of wisdom (*prajñāpāramitā*) which, when confronted with all the Buddha's teachings, does not encounter any impediment. Whoever has not grasped the rule of the Prajñāpāramitā (will encounter numerous contradictions in the interpretation of the Dharma): if he takes up the teaching of the Abhidharma, he will lapse into realism; if he takes up the teaching on Emptiness, he will lapse into nihilism; if he takes up the teaching of the Piṭaka, he will lapse (sometimes) into realism and (sometimes) into nihilism³²."

It was in order to answer the requirements of exegesis that the distinction between sūtras of precise meaning and sūtras of indeterminate meaning was conceived. The *nīṭārtha* sūtra (in Tibetan, *hes paḥi don*; in Chinese, *liao i*) is a sūtra the meaning of which is clear (*vibhaktārtha*; cf. Kośa, III, p.75) and explicit (*kathattha*; cf. Manorathapūraṇī, II, p.118); when taught without any ulterior motive (*niḥparyāyadeśita*), it can and should be taken literally. In contrast, the *neyārtha* sūtra (in Tibetan, *draṅ baḥi don*; in Chinese, *pu liao i*) is one the meaning of which needs to be deduced (*yassa attho netabbo*; cf. Manorathapūraṇī, II, p.118), because it is intentional (*ābhiprāyika*) and derives from a motivation (*paryāyadeśita*). The *neyārtha* sūtras constitute the *samdhāvācana*, the intentional teaching of the Buddha.

Three questions arise in connection with the *neyārtha* sūtras: should they be accepted? How can they be distinguished from *nīṭārtha* sūtras? How should they be correctly interpreted?

1. The *neyārtha* sūtras are just as much the Word of the Buddha as the *nīṭārtha* sūtras. They should therefore be accepted, and those who reject them by saying: "That is not the Word of the Buddha but the word of Māra" commit a serious fault in repudiating the Good Doctrine (*saddharmapratikṣepakarmāvāraṇa*). The Sarvadharmavaipulyasaṃgrahasūtra says: "Subtle, O Mañjuśrī, is the impediment which consists of repudiating the Good Doctrine. Whoever at times approves a text expounded by the Tathāgata and at others disapproves another one is repudiating the Good Doctrine. Whoever repudiates the Good Doctrine in that way maligns the Tathāgata, repudiates the Doctrine and denies the Community³³."

2. With regard to the means of distinguishing between *nīṭārtha* and *neyārtha* sūtras, the authors turn out to be reticent, and we can only examine their method of procedure in each particu-

lar case. There is a very clear impression that the distinction is based on purely subjective criteria, which explains why, quite frequently, the scholars are not in agreement.

The *Treatise* by Nāgārjuna (I, pp.539-40), considers sūtras to be of precise meaning when the allegations are obvious and easily understood, and sūtras the meaning of which needs to be determined, those which through skilful means (*upāya*), say things which at first sight seem to be incorrect and which demand an explanation. For example, the sutta in the Aṅguttara (III, p.41) on the five advantages of giving is a *nīṭārtha* sūtra, because it is obvious that giving is meritorious; in contrast, another sutta, which attributes the same advantages of giving to teaching, is *neyārtha* because it is less clear that teaching, which cannot be translated by material giving, is as meritorious as alms-giving. However, after due reflection, the teacher has the same merit as the donor since, by praising alms-giving in all manner of ways, he is combatting his own avarice and that of hers.

In general, it is considerations of a doctrinal type which enable a decision to be reached as to whether a sūtra is precise in meaning or with a meaning to be determined. The Hīnayāna and Mahāyāna are in agreement in rejecting the belief in the self (*ātmagrāha*) and proclaim the non-existence of the individual (*pudgalanairātmya*). However, we find texts in both Vehicles in which the Buddha, in order to place himself within his listeners' range, speaks of a soul, a living being, a man, an individual, etc. Scholars consider such texts to be *neyārtha* and requiring explanation, if not correction. Conversely, they regard as *nīṭārtha* and literal the Hīnayāna texts in which there is a question of impermanence (*anitya*), suffering (*duḥkha*) and impersonality (*anātman*), as well as Mahāyāna passages which deal with universal emptiness (*śūnyatā*). Here are some quotations which illustrate this statement :

For Buddhaghosa (in *Manorathapūraṇī*, II, p.118). sūtras in which it is a matter of one or several individuals (cf. Aṅguttara, I, p.22) are *neyārtha* because "from the absolute point of view (*paramatthato*) no individual exists." In contrast, sūtras which deal with impermanence, suffering and the not-self (cf. Aṅguttara, I, p.286) are *nīṭārtha*, since "whether or not the Tathāgatas appear in the world, that natural causality, that basic suchness of things remains."

The Akṣayamatīnirdeśasūtra says : "Which are the doctrinal texts with a meaning to be determined (*neyārtha*) and which are the doctrinal texts of precise meaning (*nīṭārtha*)? The texts which have been expounded in order to teach the Path of Penetration (*mārgāvatārāya nirdiṣṭa*) are called *neyārtha*; those which have been expounded in order to teach the Fruit of Penetration (*phalāvatārāya nirdiṣṭa*) are called *nīṭārtha*. All texts which teach emptiness (*śūnyatā*), signlessness (*ānimitta*), wishlessness (*apraṇihita*), effortlessness (*anabhisamskāra*), non-birth (*ajāta*), non-arising (*anutpāda*), non-existence (*abhāva*), the not-self (*anātman*), the absence of a living being (*jīva*), of an individual (*pudgala*) and of a Master (*svāmin*), such texts are called *nīṭārtha*³⁴."

Finally, the Samādhirājasūtra in turn declares : "Whoever knows the value of texts with a precise meaning knows the (precise) way in which emptiness has been taught by the Sugata; however, wherever there is a matter of an individual, being or man, he knows that all those texts are to be taken as having a provisional meaning³⁵."

The subjective nature of this criterion jumps to the eye and explains the frequent disagreement between scholars : each school tends to take literally the doctrinal texts which conform to its theses and to consider those which cause dilemmas as being of provisional meaning. These are some of the texts which have been disputed over :

The Vaibhāṣikas considered *āvidya* (ignorance) and the other links of Dependent Origination as so many specific entities; the Sautrāntikas were of the opinion that *āvidya* is not a thing apart, but a modality of *prajñā* (wisdom). In order to support their thesis, the Sautrāntikas cited as their authority a sūtra in which it is said : "What is *āvidya*? Non-knowledge in relation to the past (*pūrvānte ajñānam*)"; that sūtra, they said, is clear and precise in meaning (*nīṭārtha*); you cannot therefore claim it is a sūtra with a meaning to be determined (*neyārtha*). The Vaibhāṣikas responded : "Nothing substantiates that that sūtra is clear in meaning; the fact that it is expressed in terms of definition proves nothing³⁶."

The Vātsīputrīyas, who believed in the existence of an ineffable Pudgala, based their authority on the Bhārahārasūtra in which it is said : "The bearer of the burden (of existence) is such-and-such a venerable one, with such-and-such a name, from

such-and-such a family, such-and-such a clan, etc.³⁷", and other similar sūtras which they took literally. The other Buddhist schools, while not rejecting such texts, only accepted that they have a provisional meaning and are not authoritative; they resorted to sūtras which are explicit in meaning and formally taught that, within that supposed Pudgala, "there are merely things which are impermanent, conditioned, arisen from causes and conditions, and are created by action"³⁸.

In order to refute the existence of an external object, the Vijñānavādins took their authority from a passage in the Daśabhūmika (p.49) which states that the triple world is mind only (*cittamātram idam yaḍ idam traidhātukam*). However, the Mādhyamikas took them severely to task: "You are making yourselves ridiculous", they said, "the intention of the sūtra is nothing like it appears in your minds...; that text only teaches the unimportance of visible things, but not the denial of their existence." However, the Vijñānavādins persisted and produced a passage from the Laṅkāvatārasūtra (p.47) in which it says: "The external thing, however it may appear, does not exist; it is the mind which appears in various guises, such as a body (*deha*), objects of pleasure (*bhoga*) and a place (*sthāna*)." Nonetheless, the Mādhyamikas were determined to prove, in writing and by reasoning, that this quotation was provisional and not definitive³⁹.

3. The Mahāyāna attached the greatest importance to sūtras of indeterminate and provisional meaning and which constitute the intentional teaching of the Buddha. The expressions "intentional teaching" is rendered in Pāli and Sanskrit by *samdhāya bhāsita* (Majjhima, I, p.503; Bodh. bhūmi, p.174), *samdhāya bhaṇita* (Dīpavamsa, V, 34), *samdhāya vāg bhāsita* (Vajracchedikā, p.23), *samdhābhāsita* (Saddharmapundarikā, pp.125, 199, 233), *samdhābhāṣya* (ibid., pp.29, 34, 60, 70, 273), *samdhāvacaṇa* (ibid., p.59), *samdhāya vacana* (Bodh. bhūmi, pp.56, 108). In Tibetan, we find *dgongs te bśad pa*, and in Chinese *mí i yū yēn* "the word of hidden thought". The *samdhābhāṣya* has already been the subject of many studies⁴⁰, so we will merely point out here the procedures which enable us to interpret and "discover the profound intentions of the Buddha" (*gambhīrārthasamdhinirmocanā*, cf. Bodh. bhūmi, p.303).

Sūtras of provisional meaning, which constitute the intentional teaching, should be understood in the light of sūtras the meaning of which is precise; the interpreter will then become

determined to discover the point of view which the Buddha was taking as well as the motivation with which he was inspired.

Following the Council of Vaiśālī, certain dissident monks held separate meetings which were known as Mahāsaṃgītis. Among the reproaches with which the Sinhalese chronicle of the Dīpavamsa addressed those monks, the following complaint can be found: "Not knowing what should not be taken literally (*pariyāyadesita*) nor what should be taken literally (*nippariyāyadesita*), not distinguishing the precise meaning (*nītattha*) from the meaning to be determined (*neyyattha*), those monks attribute to what is said with a particular intention (*sandhāya bhaṇita*) another meaning (than the true one) and hence, by respecting the letter (*byañjanacchāyāya*), they destroy a large part of the meaning (*bahu attham vināsayum*)"⁴¹.

The third refuge prescribes taking as one's guide the meaning and not the letter, *nītārtha*- and not *neyārthasūtras*: "The Bodhisattva who resorts to the meaning and not to the letter penetrates all the enigmatic words of the Bhagavat Buddha"⁴². - "The Bodhisattva who has put his faith and confidence in the Tathāgata, trusting his word exclusively, resorts to the sūtra the meaning of which is precise and not to the sūtra the meaning of which has to be determined. By resorting to the sūtra the meaning of which is precise, he cannot deviate from the Buddhist Doctrine and Discipline. Indeed, in the sūtra the meaning of which has to be determined, the interpretation of the meaning which is diffused in several directions is uncertain and causes hesitation and, if the Bodhisattva does not adhere exclusively to the sūtra which is precise in meaning, he might deviate from the Buddhist Doctrine and Discipline"⁴³.

However, when the interpreter is certain of having grasped the meaning thanks to the *nītārtha* sūtras, it will profit him greatly to ponder over the enigmatic words of the Buddha which are also an integral part of the Saddharma and constitute a method of teaching (*deśanānaya*) controlled by skilful means, but the end and aim (*svasiddhānta*) of which consist of a personal comprehension (*adhigama*) of the undefiled element (*anāsravadhātu*) which is superior to phrases and syllables⁴⁴. In order to make use of this method of teaching and to understand the enigmatic words, it is important to discover the point of view which inspired the Buddha.

The *Treatise* by Nāgārjuna (I, pp.26-46) lists four points of view (*siddhānta*), only the last of which is absolute (*paramārthi - ka*); the other three pertain to relative or conventional (*samvṛti*) truth. The Buddha did not restrict himself to exactness of wording when expressing himself : 1. From the worldly point of view (*lau - kikasiddhānta*), he often adopted the current idiom and did not hesitate to speak in terms of beings (*sattva*) who die and go to be reborn in the five destinies (e.g. *Dīgha*, I, p.82); he extolled the role of the single person (*ekapudgala*) who is born into the world for the joy, happiness and benefit of the many (*Aṅguttara*, I, p.22). - 2. From the personal point of view (*prātipaurusika - siddhānta*), the Buddha often tried to adapt his teaching to the intellectual and moral dispositions (*āśaya*) of his listeners. To those who did not believe in the afterlife but believed everything disappears at death, he discoursed on immortality and predicted a fruition in different universes (*Aṅguttara*, I, p.134); to Phalguna, who believed in the eternity of the self, he taught the non-existence of a person as a thinking and fruition-incurring being (*Samyutta*, II, p.13). This might be said to be a contradiction, it is however not the least so but merely skilful means (*upā - ya*). - 3. From the remedial point of view (*prātipāksikasiddhānta*), the Buddha who is the healer of universal suffering varied the remedies according to the diseases to be cured; to the sensuous (*rāgacarita*), he taught the contemplation of a decomposing corpse (*aśubhabhāvanā*); to vindictive and hate-filled men (*dveṣacarita*), he recommended thoughts of goodwill (*maitrīcitta*) regarding those close to one; to the deluded (*mohacarita*), he advised study on the subject of Dependent Origination (*pratītyasamutpāda*). We should never forget that the omniscient Buddha is less a teacher of philosophy and more a healer of universal suffering : he imparts to every person the teaching which suits them best.

Scholars have attempted to classify the intentions and motivations which guided the Buddha in his teaching⁴⁵. They counted four intentions (*abhiprāya*; in Tib., *ngoñs pa*; in Chinese, *i ch'ü*) and four motivations (*abhisamdhī*; in Tib., *ldem por ngoñs pa*; in Chinese, *pi mi*); However, since the two lists overlap, it is preferable, for ease of explanation, to review them together :

A person who might be tempted to feel some scorn for the Buddha (*buddhe 'vajñā*) is informed by the latter that, long ago, he was the Buddha Vipāśvin and fully enlightened (*aham eva sa*

tena kālena Vipāśvī samyaksambuddho 'bhūvam). Obviously, the present Buddha Śākyamuni is not the Buddha Vipāśvin of the past, but he resembles him in all points because both Buddhas participate in the same Body of the Doctrine (*dharmakāya*). By expressing himself in that way, the Buddha meant to put⁴⁶ out the similarity (*samatābhiprāya*).

The literal interpretation of the texts (*yathārutārthagrāha*) does not lead to a comprehension of the Dharma but, in fact, is equal to scorning the Doctrine (*dharme 'vajñā*). The Buddha therefore teaches that one should have served Buddhas as numerous as the grains of sand in the Ganges in order to arrive at an understanding of the Mahāyāna (*iyato Gaṅganadīvalukāsamānabuddhān paryupāsya mahāyāne 'vabodha utpadyate*). This is hyperbole since, in order to understand the Mahāyāna, it is not necessary to have served an infinite number of Buddhas; nevertheless, prolonged effort is required. Here, the intention of the Buddha is to speak of another thing (*arthāntarābhiprāya*).

The lazy (*kusīda*) who do not resolutely practise the means of deliverance are told by the Buddha that those who make an aspiration with a view to the Blissful Abode will go to be reborn there (*ye sukhāvatyām pranidhānam karisyanti te tatropapatsyante*). In reality, matters are more complicated but every effort, however minimal, will have its recompense "later". Here, the Buddha is referring to another time (*kālāntarābhiprāya*).

A virtuous action which is praiseworthy in a beginner appears insufficient on the part of an adherent who is more advanced in perfection. In order to combat satisfaction in mediocrity (*al - pasamtuṣṭi*), it happens that the Buddha blames a virtue in one person which he has just praised in another (*yat tad eva kuśalamū - lam kasyacid praśamsate kasyacid vigarhate*) : here he is taking in - to account the dispositions of each individual (*pudgalāśayābhiprā - ya*).

In order to cure the sensuous (*rāgacarita*), the Buddha depicts the splendours of the Buddha-fields to them; so as to discomfit the proud (*mānacarita*), he describes the supreme perfection of the Buddhas; he encourages those who are tortured by remorse (*kau - kṛtya*) by telling them that those who have committed offences against the Buddhas and Bodhisattvas will indeed end by going to the heavens (*ye buddhabodhisattveṣv apakāraṃ karisyanti te sarve*

svargopagā bhaviṣyanti). Such declarations should obviously not be taken seriously, but interpreted as is appropriate in the light of sūtras of precise meaning.

Furthermore, and not necessarily intentionally, the Buddha sometimes cultivated paradox and plays on words : this is innocent amusement and not reason for complaint. Some extracts taken from the Mahāyānasamgraha (II, pp.224-31) are sufficient to illustrate these stylistic methods :

"The Bodhisattva," it says, "practises alms-giving extensively when he does not give anything." It should be understood that the Bodhisattva does not give anything, because he identifies himself mentally with all those who give, because he has already given away everything he possessed and, finally, because he practises the triply pure giving, in which no distinction is made between the donor, beneficiary and thing given. - "The Bodhisattva," it says further, "is the supreme slayer of living beings (*prāṇātipātin*)." A fanciful etymology informs us that the Bodhisattva is a *prāṇātipātin* insofar as *prāṇ[inaḥ sa] trato* 't *pātayati*, that is, he "cuts beings off from the round of rebirths" by ensuring their Nirvāna. - Another śāstra dares to claim that the profound attributes of the Buddha correlate with craving (*rāga*), hatred (*dveṣa*) and delusion (*moha*). This is not blasphemy but a profound truth, since all beings, involved as they are with passion, are basically identical to the Buddha and destined to win supreme and perfect Enlightenment.

IV. Direct knowledge (*jñāna*) is the refuge and not discursive consciousness (*viññāna*). - This last exegetical principle, which summarises the previous three, shows that sound hermeneutics are not based on a literal though theoretical understanding of the Noble Truths, but on direct knowledge. Here again, the best commentary is supplied by the Bodhisattvabhūmi : "The Bodhisattva attaches great importance to the knowledge of the direct comprehension (of the Truths), and not to mere discursive consciousness of the letter or the meaning, which (consciousness) arises from listening and reflecting. Understanding that what should be known through knowledge arising from meditation cannot be recognised only through discursive consciousness arising from listening and reflecting, he abstains from rejecting or denying the teachings given by the Tathāgata, profound as they are⁴⁶."

The Buddhist Truths which the exegetical seeks to penetrate

can be the object of a threefold wisdom, or Prajñā arising from listening (*śrutamayī*), reflecting (*cintāmayī*) or meditation (*bhāvanāmayī*).

The first two are worldly (*laukika*) and defiled (*sāsrava*) discursive consciousnesses (*viññāna*) since, in their empiricism, they remain defiled by craving, hatred and delusion. *Śrutamayī* Prajñā which is incurred by oral teaching accepts the Truths on faith and is founded on confidence in the words of the Buddha; it is this which caused Siha (in Aṅguttara, IV, p.82) to say : "That alms-giving bears fruit here below I do not believe, I know; but that the giver is reborn in heaven, I believe from the Buddha." The object of that wisdom is the word (*nāman*) or the letter, such as it was expounded by the Buddha. - *Cintāmayī* Prajñā, which follows the preceding, is a personal and reasoned understanding of the Truths the meaning (*artha*) of which it grasps and not just the letter. Basing themselves on these, the monks which the Majjhima (I, p.265) presents can declare : "If we say this or that, it is not through respect for the Master, but because we ourselves have recognised, seen and understood it."

These first two types of Prajñā, which are dialectical in nature, remain blemished by delusion; they are practised as a preparatory exercise (*prayoga*) by worldlings (*prthagjana*) who are not yet committed to the Path of Nirvāna. They are of only provisional value and are meant to be rejected after use. The Mahāvibhāṣā (T 1545, ch.42, p.217 c; ch.81, p.420 a) and the Abhidharma-kośa (VI, p.143) compare the first to a swimming aid which is constantly gripped by a man who does not know how to swim; the second, to the same aid which is sometimes used and at other times disregarded by a poor swimmer. Whoever possesses the third Prajñā, wisdom arising from meditation (*bhāvanāmayī*), is like a strong swimmer who crosses the river without any point of support.

Bhāvanāmayī Prajñā is no longer discursive consciousness (*viññāna*) but authentic knowledge (*jñāna*), a direct comprehension of the Truths (*satyābhisamaya*); being free from any hint of delusion, it is transcendental (*lokottara*) and undefiled (*anāsrava*). Its sudden acquisition marks the entry into the Path of Nirvāna and confers on the ascetic the quality of holy one (*ārya*). That holy one, during the stage of training (*śaikṣa*) which continues throughout the path of meditation (*bhāvanāmārga*), successively eliminates all the

categories of passions which can still coexist with undefiled Prajñā; however, it will finally lead him to Arhatship where the holy one, having no more in which to train (*aśaikṣa*), enjoys Nirvāṇa on earth because he knows that his impurities have been destroyed (*āsravaksaya-jñāna*) and that they will not arise again (*anutpādayjñāna*).

We can, as did L. de La Vallée Poussin⁴⁷, take it as certain that Buddhist Prajñā is not a gnosis, a vague apperception of a transcendental reality, as is, for the monists and pantheists of the Vedānta and Brāhminism, the knowledge of the absolute brahman and the consciousness of the identity of the "I" with the brahman. Prajñā has as its object the eternal laws of the Dependent Origination of phenomena (*pratītyasamutpāda*), and their general marks: impermanence, suffering, impersonality and emptiness; finally, the affirmation of Nirvāṇa. Having been prepared through faith and reflection, undefiled Prajñā transcends them with its sharpness (*paṭutva*) and attains its object directly. It constitutes the single and indispensable instrument of true exegesis.

From this brief survey, we derive the impression that the Buddhist scholars spared themselves no trouble in order to maintain intact and correctly interpret the extremely varied teachings of Śākyamuni. They were not content with memorising their letter (*vyañjana*), and they were intent on grasping the meaning (*artha*) through a rational approach. The distinction which they established between texts with a precise meaning (*nītārtha*) and texts with a meaning to be determined (*neyārtha*) is, more often than not, perfectly justified. Even while allowing faith and reflection their due place, they accepted the priority of undefiled Prajñā, that direct knowledge which attains its object in all lucidity. We cannot, therefore, accept, as does a certain critic, that as from the first Buddhist Council "a continual process of divergence from the original doctrine of the Teacher is evident"⁴⁸; on the contrary, we are of the opinion that the Buddhist Doctrine evolved along the lines which its discoverer had unconsciously traced for it.

Notes

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- 1 *India Antiqua*, Leiden, 1947, pp.213-22; Eng. transl in BSR 1, 1, pp.4-15.
- 2 Cf. *Abhidharmakośavyākhyā*, p.704 : *Catvārīmāni bhikṣavaḥ pratisaraṇāni. ka-tamāni catvāri. dharmāḥ pratisaraṇam na pudgalah, arthah pratisaraṇam na vyañ-janam, nītārtham sūtram pratisaraṇam na neyārtham. jñānam pratisaraṇam na vijñānam*; in other recensions, the order often differs.
- 3 Cf. *Majjhima*, I, p.265 : *Nanu bhikkhave yad eva tumhākaṃ sāmam ñātam sāmam dittham sāmam viditam tad eva tumhe vadethā ti.*
- 4 *Bodh. bhūmi*, p.257 : *Sa evam yukti-pratisaraṇo na pudgalapratīsaranaḥ tattvār-thān na vicalaty aparapratyayaś ca bhavati dharmesu.* Ibidem, p.108 : *na para-pratyayo bhavati tesu yukti-parīkṣitesu dharmesu.*
- 5 *Bodh. bhūmi*, p.108 : *Kimcit punar adhimucyamāno yeśv asya dharmesu gambhīre-su buddhir na gāhate, tathāgatagocarā ete dharmā nāsmadbuddhigocarā ity evam apratīkṣipams tān dharmān, ātmānam akṣatam cānupahatam ca pariharaty anavadyam.*
- 6 *Sūtrāl.*, p. 138 : *Ārsadharmādhimuktito na pranaśyati.*
- 7 *Samyutta*, IV, p.281.
- 8 Ibidem, p.297.
- 9 *Samyutta*, V, p.430 : *Idam dukkham ti bhikkave tatham etam avitatham etam anaññatatham etam... tatha aparimāṇā vanna vyañjanā aparimāṇā samkāsanā itipi-dam dukkham ariyasaccam.*
- 10 *Sūtrāl.*, p.82 : *Svarthah samvrtiparamārthasatyayogāt, svvyañjanah pratīta-padavyañjanatvāt.*
- 11 *Dīgha*, III, p.129 : *Ayam kho āyasmā attham ñeva sammā ganhāti, vyañjanāni sammā ropeti.*
- 12 Ibidem, p.129 : *Lābhā no āvuso, suladdham no āvuso, ye mayam āyasmantam tādīsam sabrahmacāriṃ passāma evam atthūpetam vyañjanūpetan ti.*
- 13 Ibidem, p.129 : *Imesam nu kho āvuso vyañjanānam ayam vā attho eso vā attho, katamo opāyikatāro ti.*

- 14 Ibidem, p.129 : *Imassa nu kho āvuso atthassa imāni vā vyañjanāni etāni vā vyañjanāni, katamāni opāyikatarāni ti.*
- 15 Aṅguttara, II, p.139 : *N'ev' atthato no vyañjanato pariyādānam gacchati.*
- 16 Ibidem, p.138 : *Dhammakathiko bahuñ ca bhāsati sahitañ ca, parisā ca kusalā hoti sahitāsahitassa.*
- 17 Bodh. bhūmi, p.106 : *Yathākramam padavyañjanam uddisati, yathākramoddisam ca padavyañjanam yathākramam evārthato vibhajati.*
- 18 Aṅguttara, III, p.381-3; IV, pp.221-3 : *Anisamsā kālena dhammasavane kālena atthupaparikkhāya.*
- 19 Cf. Milindapañha, p.18.
- 20 Majjhima, I, p.133 : *Idha bhikkhave ekacce moghapurisā dhammam pariyāpunanti, suttam, geyyam...; te tam dhammam pariyāpunivā tesam dhammānam paññāya attham na upaparikkhanti, tesam te dhammā paññāya attham anupaparikkhatam na nijjhānam khamanti, te upārambhānisamsā c'eva dhammam pariyāpunanti itivādapamokkhānisamsā ca, yassa c'atthāya dhammam pariyāpunanti tañ c'assa attham nānubhonti, tesam te dhammā duggahitā dīgharattam ahitāya dukkhāya samvattanti. Tam kissa hetu. Duggahitittā bhikkhave dhammānam.*
- 21 Aṅguttara, II, p.147; III, p.178 : *Duggahitam suttantam pariyāpunanti dunnikkhittehi padavyañjanehi.*
- 22 Ibidem : *Saddhammassa sammosāya antardhānāya samvattanti.*
- 23 Nettipakarāna, p.21 : *Dunnikkhittassa padavyañjanassa attho pi dunnayo bhavati.*
- 24 Cf. Vinaya, I, p.40.
- 25 Ibidem : *Hotu āvuso, appam vā bahum vā bhāsassu, attham yeva me brūhi, atthen' eva me attho, kim kāhasi vyañjanam bahun ti.*
- 26 Lañkāvatāra, p.196.
- 27 Vasumitra in J. Masuda, 'Origin and Doctrines of Indian Buddhist Schools', *Asia Major*, II, 1925, pp.19 and 28. See also M. Walleser, *Die Sekten des alten Buddhismus*, Heidelberg, 1927, p.27.
- 28 Chung a han, T 26, ch.11, p.498 b 10.

- 29 Aṅguttara, I, p.22.
- 30 Cf. J. Masuda, *loc. cit.*, p.52; M. Walleser, *loc. cit.*, p.43
- 31 *Le Traité de la Grande Vertu de Sagesse*, II, Louvain, 1949, p.1074.
- 32 Ibidem, p.1095.
- 33 Quoted in Śikṣāsamuccaya, p.95 : *Sūksmam hi Mañjuśrīh saddharmapratikṣepa-karmāvarānam.yo hi kaścin Mañjuśrīs tathāgatabhāsīte dharme kasmimścic chobana-samjñām karoti kvacid aśobhanasamjñām sa saddharmam pratikṣipati tena saddharmam pratikṣipatā tathāgato 'bhyākhyāto bhavati dharmah pratikṣipto bhavati samgho 'pa vadito bhavati.*
- 34 Quoted in Madh. vṛtti, p.43
- 35 Samādhirājasūtra, ed. N. Dutt, *Gilgit Manuscripts*, II, p.78; also quoted in Madh. vṛtti, pp.44, 276 : *Nītārthasūtrāntaviśeṣa jānati yathopadistā Suga - tena sūnyatā, yasmin punah pudgalasattvapurusā neyārthato jānati sarvadharmān.*
- 36 Cf. Kośa, III, p.75.
- 37 On the Bhārahārasūtra, see Saṃyutta, III, pp.25-6; Kośavyākhyā, p.706; Sūtrāl., p.159.
- 38 Cf. Kośa, IX, p.256.
- 39 Cf. Madh. avatāra, pp.181-94.
- 40 V. Bhattacharya, 'Sandhābhāṣā', *IHQ*, IV, 1928, pp.287-96; P.C. Bagchi, 'The Sandhābhāṣā and Sandhāvācana', *IHQ*, VI, 1930, pp.389-96; P. Pelliot, in *Toung Pao*, 1932, p.147; P.C. Bagchi, 'Some Aspects of Buddhist Mysticism in the Car-yāpadas', *Cal. Or. Ser.*, I, No.5, 1934; J.R. Ware, *JAOS*, vol.57, p.123; F. Edgerton, *JAOS*, vol.57, pp.185-8; L. de La Vallée Poussin, 'Buddhica', *JHAS*, III, pp.137-9.
- 41 *Dīpavamsa*, V, 30-5.
- 42 Bodh. bhūmi, p.108 : *Artham pratisaran bodhisattvo na vyañjanam buddhānām bhagavatām sarvasamdhāyavacanāny anupraviṣati*
- 43 Bodh. bhūmi, p.257 : *Bodhisattvas tathāgate nivīṣṭasraddho nivīṣṭaprasāda ekāntiko vacasy abhiprasannas tathāgatanītārtham sūtram pratisarati na neyārtham. nītārtham sūtram pratisarann asamhāryo bhavaty asmād dharmavinayāt.*

tathā hi neyārthasya sūtrasya nānāmukhaprakṛtārthavibhāgo 'niścitaḥ samdehakāro bhavati. sacet punar bodhisattvaḥ nītarthe 'pi sūtre 'naikāntikaḥ syād evam asau samhāryaḥ syād asmād dharmavinayāt.

44 On the contrast between *deśanānaya* and *siddhāntanaya*, see *Laṅkāvatāra*, pp. 148, 172, etc.

45 Cf. *Mahāvvyutpatti*, Nos. 1666-75; *Sūtrāl.*, pp. 82-4; *La Somme du Grand Véhicule*, II, pp. 129-32.

46 *Bodh. bhūmi*, p. 257 : *Punar bodhisattvaḥ adhiḡamajñāne sāradaṛśī bhavati na śrutacintādharmārthavijñānamātrake. sa yad bhāvanāmayena jñānena jñātavyam na tac chakyaḥ śrutacintājñānamātrakeṇa vijñātum iti viditvā paramagambhīrān api tathāgatabhāsītān dharmān śrutvā na pratikṣipati nāpavadati.*

47 L. de La Vallée Poussin, *La Morale bouddhique*, Paris, 1927, p. 302.

48 J.C. Jennings, *The Vedantic Buddhism of the Buddha*, Oxford, 1947.

ASAṄGA'S 'MAHĀYĀNASAMGRAHA'

Eric Cheetham

This work is accessible to readers of French in the translation by the late lamented É. Lamotte from Tibetan and Chinese texts under the title *La Somme du Grand Véhicule d'Asaṅga*¹. The title translates as 'Compendium of the Mahāyāna' and it contains a superb summary of Indian Mahāyāna doctrine and practice advocated and explained by one of the most eminent masters of the Great Way that India produced. It first appeared in North West India during the fourth century A.C. and was transmitted to China by Paramārtha in the sixth century and then later still to Tibet. From a doctrinal standpoint it expounds the teachings of the Yogācāra-Vijñānavāda lineage of the Mahāyāna with substantial sub-sections of Vijñaptimātra concerning the subject and object thought practices.

For the purposes of this article the prime interest of the work lies in its authoritative description not only of the general Mahāyāna view of the Buddha's teaching but of the detailed sequences of the Bodhisattva's progress to full enlightenment. Many English-speaking Buddhists and students of Buddhism are aware of the so-called Bodhisattva Path, but it seems to be the case that very little of what is actually involved in that Path is known. There are English translations of Indian works on the Bodhisattva Path such as the *Abhisamayālaṅkāra* by Maitreya translated by E. Conze and there are English and other Western translations of Śāntideva's *Bodhicaryāvatāra*. However, the first is so condensed as to be of little more than a list of topics and the second obscures the substance by elaborate embellishment. Here, in the *Mahāyānasamgraha* (abbrev. MS), we have a measured exposition in precise terminology and supplied with a detailed commentary by no less a person than the renowned Hsüan-tsang, who made that long and arduous pilgrimage from China to India for the express purpose of obtaining copies of this and many other sūtras and śāstras. It is just that measured exposition, precise terminology and detailed commentary which makes the MS such a valuable informant on what we so much need to know about the Bodhisattva and his efforts to attain the ultimate perfect wisdom and good means. Although a short article can only offer

a selection of the contents of this text, that selection will hopefully present a faint outline of the structure of the whole composition.

Returning briefly to Hsüan-tsang, his main reason for traveling to India was to find more explicit texts on Yogācāra-Vijñānavāda, which in his time in China was very sketchily understood. To a large degree his interest in Yogācāra-Vijñānavāda was first aroused by listening to recitations of fragments of the MS by Chinese teachers from the South. These teachers were from the South because of the long labours in that part of China by the Indian master Paramārtha, whose tragic life was devoted to the frustrated attempt to propagate Yogācāra doctrine in the Southern kingdom. Paramārtha's failure to establish his lineage in South China was due to his being constantly hounded the length and breadth of the kingdom for years on end during the interminable civil wars of the sixth century. The exhaustion and frustration of this constant flight from one haven to another led to his attempted suicide and early death. His last disciples fled the area altogether after their master's death and took with them much of his translated works, including our work the MS which Paramārtha had taught as well as translated. They came to Mount Lu (Lu Shan) monastery which for centuries had been a prime centre for the study and propagation of Indian Buddhism and from there word of the new Dharma revelation spread to the Northern provinces and came to the ears of Hsüan-tsang. We know what happened then.

The extracts which follow below are the present author's translation from the French of Lamotte's *La Somme*... In order to expose the graduated scheme of the Bodhisattva's progress, the opening sequence of the 'ten superiorities'² has been used as the framework and a selection of descriptive passages attached to each. As the whole work is an extended explanation of each of the ten in turn, the 'montage' resulting from these selections is a highly condensed summary which preserves the proper succession of topics and thus the track of the Bodhisattva's development, but necessarily loses the detail and depth of the original. Page references to the French version are supplied in the margins for those who have access to Lamotte's work. The extracts themselves are sometimes rather freely translated. On occasion, the translation deviates from the French and where this occurs

the rendering is largely determined by the meaning and application of the Sanskrit terminology which, thankfully, is liberally supplied in the body of the text. Not all the Sanskrit is reproduced here but is given where there is a marked deviation from the French or where the terminology is likely to be recognised by the general reader. Where square brackets appear thus [...] this indicates the insertion of a bridge passage to preserve the sense where a portion of the text is omitted.

A few words are necessary on the opening preamble of the text and the 'superiority' chapter headings 1 and 2. It has to be stressed that the MS conforms to Mahāyāna custom and practice whereby acquaintance with expositions of doctrine is an indispensable preparation for the commencement of the Bodhisattva Path. So here, our text begins with explanations of abstruse matters like the *ālayavijñāna* and the three natures which one is not supposed to be able to understand straight away. But later stages are explicit (chapter headings 3 and 4) that entry into the Way proper depends upon the earlier retention of and adherence to teachings not fully comprehended. Again, the preliminaries include long passages on what might be called the criteria-model for would-be Bodhisattvas. As such an example is rarely to be found in Western writing, the passage is given in full and in its rightful context, i.e. as a warning and an inspiration for beginners.

Needless to say, a chopped and re-hashed rendering of such a formidable work cannot do it any justice. However, with abject apologies to both Asaṅga and Lamotte, this distillation is offered for the purpose of supplying some firm data on the serious matter of the graduated Way to supreme and perfect Enlightenment.

Translated extracts.

page ref.

- 1 "Homage to the Prince Royal Mañjuśrī.
In the Abhidharmamahāyānasūtra, in the presence of Bhagavat, the Bodhisattva called 'Great Way Specialist', in order to demonstrate the grandeur of the Great Way said :
- 2 Concerning the Great Way, the words of the Buddhas are distinguished by ten superiorities.
- 7 ... according to this passage, ten chapters, which are not mentioned in the Way of the Śrāvakas, are treated in the Great Way.

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1. The ālayavijñāna is the support of the knowable.

12 It is the element without beginning; it is the common support of all dharmas.

7 2. The three natures (svabhāva), dependent (paratantra), imaginary (parikalpita), absolute (pariniṣpanna), are the marks of the knowable.

132 Those who wish to expound the Dharma of the Great
133 Way summarily must express it by means of three points :
they must provide an explanation of dependent origination
(pratītyasamutpādanirdeśa), an explanation of the marks
of the dharmas arising by dependence, and an explanation
of the meaning of the formulas.

134 [e.g. explain the formulas] ...by dealing with the aims
of the Bodhisattvas.

143 The exposition of the aims : when the Bodhisattva
is provided with 32 attributes he is called a Bodhisat-
tva. What are these 32 attributes?

These Bodhisattvas have the highest intention of
working for the good and happiness of all beings, [to
do that]

1. They introduce beings to [the idea of] all-knowledge.

2. They know themselves perfectly.

3. They have vanquished pride.

144 4. Their high intention is firm.

5. They have i. a genuine goodwill; ii. impartiality
towards their friends and enemies; iii. strong af-
fection lasting right up to Nirvāṇa.

6. They speak in measured terms and with smiling faces.

7. Their great compassion has no limit.

8. They attend to the burdens which they have accepted.

9. Their zeal is indefatigable.

10. They are insatiable in listening to the doctrine.

11. i. They see the mistakes of their own faults; ii.
they reprove without anger the faults of others.

12. Under all conditions they train up the thought of
enlightenment.

13. i. They practise generosity without thought of reward;
ii. their morality does not depend on particular

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births in any of the destinies; iii. their patience
does not become disheartened because of anyone; iv.
they are energetic in collecting all good roots;
v. they practise an absorption (dhyāna) which excludes
the formless world (ārūpyadhātu); vi. they practise
wisdom and means; vii. their means are derived from
the 4 modes of usefulness to beings³.

14. i. They have the same goodwill for honourable or
dishonourable people; ii. they listen with respect
to the Dharma; iii. they live considerately in the
forest; iv. they disdain all worldly frivolities;
v. they have no desire for the Hinayāna; vi. they
see the advantages of the Mahāyāna; vii. they relin-
quish bad friends; viii. they attach themselves to
good friends (kalyāṇamitra).

145 15. i. They practise the four Brahma abodes; ii. they
play with the five supernatural faculties (abhijñā);
iii. they take refuge in knowledge.

16. i. They do not abandon beings whatever their prac-
tices; ii. their language is precise; iii. they value
the truth; iv. the thought of enlightenment precedes
their actions.

[Their highest intention also requires 16 kinds of
action.]

1. Continuous effort.

2. Actions without mistakes.

3. Personal effort regardless of the invitation of others.

4. Unshakeable action.

5. Disinterested action.

6. Actions of body and mind conforming to the highest
intention.

7. The same activity towards happy, unhappy or neither,
beings.

8. Courageous action.

9. Actions without hesitation.

10. Actions consistent with the possession of means (upā-
ya).

11. Actions to avert what has to be counteracted.

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- 145 12. Acts consistent with ceaseless reflections on the thought of enlightenment.
13. Progressive action towards spiritual good.
- 146 14. Acts with maximum effort.
15. Actions aimed towards the highest truth.
16. Actions to stabilise their highest intentions.

It is understood that the first phase (on highest intentions) is divided into 32 sections.

7 3. 'Designation-only' (vijñaptimātratā)⁴ is the entrance into the marks of the knowable.

4. The six perfections (ṣaṭ pāramitā) are the cause and the fruit of this entry.

155 Where does the Bodhisattva enter into the marks of the knowable?

Among the mental words (*manojalpa*)⁵ full of vision, having the appearance of texts and topics and arising from the Dharma of the Great Way, the Bodhisattva enters into the stage where adhesion is practised⁶, into the path of vision (*darśanamārga*), into the path of continuous cultivation (*bhāvanāmārga*), or into the final path (*niṣṭhāmārga*)⁷.

156 He enters into the stage of adhesion (*adhimukticaryābhūmi*) because by basing himself on what he has heard, he holds to the teaching that all dharmas are simply designations.

He enters the Darśanamārga because he actively penetrates the mental words.

He enters the Bhāvanāmārga because he cultivates the counteractions of all obstacles⁸.

He enters the Niṣṭhāmārga when he has eliminated all the obstacles.

180 How must one understand the cause and the fruit (*hetu / phala*) of this entry? They are the six perfections (*pāramitā*): giving (*dāna*), morality (*śīla*), patience (*ksānti*), energy (*vīrya*), absorption (*dhyāna*) and wisdom (*prajñā*).

From these six perfections how does one enter into Designation-only? How are these six perfections the fruit of entry?

1. The Bodhisattva is not attached to pleasures, does not offend against morality, is not shaken by misfortune,

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180 is not lax in cultivations; rejecting the causes of distraction and fixing his mind one-pointedly, he correctly analyses the dharmas and, grounded on these six perfections, he enters Designation-only.

181 2. Once entered into Designation-only, the Bodhisattva acquires the six perfections contained in the pure high intention. Thus, even without striving to practise the six perfections, the Bodhisattva, by his adhesion to the teachings, by his reflections of compliance, of approval and of joy, cultivates the six perfections in a continuous and uninterrupted manner and arrives at fulfilment.

7-8 5. The ten stages of the Bodhisattva are the various kinds of cultivation of the cause and fruit of this entry.

197 The ten stages (*bhūmi*) are to be understood as the varied cultivations of this cause and fruit.

203 How are the ten stages acquired? In four ways.

1. By acquiring adherence, i.e. adhering to the stages.
2. By acquiring the practice, i.e. acquiring the textual practices related to these stages.
3. By acquisition of penetration because, when the dharma-realm (*dharmadhātu*) is penetrated in the first stage, all the other stages are penetrated.
- 204 4. By acquiring achievement, i.e. arriving at the summit of the cultivation of these stages.

How is the cultivation (*bhāvanā*) of these stages to be understood?

The Bodhisattva, stage by stage, cultivates calm (*śamatha*) and discernment (*vipaśyanā*).

8 6. The discipline of the Bodhisattvas is the higher morality (*adhiśīla*) contained in the various cultivations.

213 How is the higher morality superior?

... it is superior by nature... because it includes the morality of abstention, the morality of gathering the good dharmas, and the morality of service to beings.

8 7. The concentrations (*samādhi*) called heroic progress (*śūramgama*), matrix of space etc. are the higher thought (*adhicitta*) contained in the various cultivations.

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- 218 How is the higher thought (*adhicitta*) superior?
... it is superior by aptitude for, while residing in the happiness of absorption (*dhyānasukha*), the Bodhisattva chooses to be born wherever he desires.
- 8 8. Intuitive knowledge (*nirvikalpakajñāna*) is the higher wisdom (*adhiprajñā*) contained in the various cultivations.
- 232 How is the higher wisdom (*adhiprajñā*) superior?
Intuitive knowledge is the superiority of higher wisdom.
- 235 With the Bodhisattva, the causes of intuitive knowledge are the impressions received by listening to discourses (*sābhilāpaśrutavāsanā*) and correct reflection (*yoniso manasikāra*).
- 239 Intuitive knowledge is the support (*adhiṣṭhāna*) of the practices of the Bodhisattva... for it develops them.
- 241 With the Bodhisattva, the final intuitive knowledge is the obtaining of the three pure bodies (*śuddhatrikāya*)⁹ and the obtaining of the higher powers.
- 8 9. Non-definitive Nirvāṇa (*apraṭiṣṭhitānirvāṇa*)¹⁰ is the cutting-off of these three observances.
- 259 The cutting-off is the non-definitive Nirvāṇa of the Bodhisattvas; its mark is the turning around of the supporting base (*āśrayaparāvṛtti*) which has two aspects, rejecting defilements and not abandoning birth and death (*samsārāparityāga*).
- 263 What advantages do Bodhisattvas reap from this extensive turning around? Having turned round their own support, they obtain mastery over all the dharmas of Samsāra. Manifesting in all the destinies with the bodies of all kind of beings, they use their skill in various regulatory means to discipline beings and to conduct beings capable of conversion into the joys (of the happy destinies - Comm.) and into the three vehicles. Such are the advantages...
- 8 10. The triple body of the Buddha, essence-body (*svābhāvika-kāya*), body of enjoyment (*sambhogakāya*), and apparitional body (*nirmāṇakāya*) is the knowledge of the fruit of these three observances.

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- 266 It should be known that the triple body of the Buddha ... constitutes the superiority of the knowledge bearing on the fruit.
First, the essence-body is the Dharmakāya of the Tathāgatas, for it is the support of the mastery of all dharmas.
The enjoyment-body is supported by the Dharmakāya and is characterised by all kinds of Buddha assemblies, for it experiences the very pure Buddha fields and the enjoyment of the Dharma of the Great Way.
The apparitional body is similarly supported by the Dharmakāya and manifests the twelve Buddha activities (the Birth, Renunciation, Sambodhi etc.).
- 274 How is the Dharmakāya obtained for the first time by contact?
- 275 ... By the intuitive knowledge and the after-obtained knowledge bearing on the synthesised dharmas of the Great Way, by the fivefold cultivation, by the accumulation of equipment in all the stages and by the diamond-like concentration which serves to break up the subtle obstacles so difficult to break.
- 276 Immediately after this concentration, all the obstacles are dissolved; it is by these means that the turning around of the support is obtained.
- 9 The ten chapters entitled above show that the Great Way is distinct from the Way of the Śrāvakas. It also shows the superiority of the Great Way. Bhagavat reserved the preaching of it for Bodhisattvas alone. It should thus be known that, concerning the Great Way only, the words of the Buddhas are distinguished by ten superiorities (*viśeṣa*)¹¹."

Notes

¹ The second edition published 1973 as No.8 in the series Publications de l'Institut Orientaliste de Louvain, Tome II (Louvain-la-Neuve).

² 'Ten superiorities': in the translated extracts these form section headings and are underlined, e.g.

1. The ālayavijñāna ...2. The three natures ...

also see final paragraph.

3 'Four modes of usefulness to beings' (*saṃgrahavastu*) : these are defined in Lamotte's translation of the *Vimalakīrtinirdeśa* (English version by Sara Boin, *The Teaching of Vimalakīrti*, Sacred Books of the Buddhists 32, London 1976, p. 19, note 67) :

"The four *saṃgrahavastu* are giving (*dāna*), kind words (*priyavādita*), service rendered (*arthacarya*) and the pursuit of a common aim (*samānārth-atā*)..."

4 'Designation-only' (*vijñaptimātratā*) : the realization of Designation-only marks a critical stage in the Bodhisattva's Path. It coincides with entry into the Path of Vision (*darśanamārga*) and consists of precise and penetrating knowledges (*jñāna*) which result in the conviction that all dharmas, either 'internal' or 'external', are nothing but simple mental words (*manojalpa*) or concepts (*prajñapti*). This is because whatever is perceived is understood to have no dependent existence, "...since the own-nature and the specifications are without objective characteristics (*arthalakṣaṇa*)" (MS, p.162).

5 '... Mental words' (*manojalpa*) : these are crucial for the penetration to *Vijñaptimātra* and are a characteristic of the practice. The mental words are the constituents of the doctrine heard from expositions of the sūtra texts and retained in memory for meditational pondering. They are also the names of the dharmas (elements) comprising all known existence. The *Yogācāra-Vijñānavāda* maintained a scheme of 100 dharmas which are ultimately to be perceived as having no real existence other than the words and terminology of designation. See note 4 above.

6 This preparatory *bhūmi*, the *Adhimukticyābhūmi*, comprises the first two of the five Paths, the *sambhāramārga* and the *prayogamārga*.

7 Equivalent to *aśaiksamārga*, the Path of no further training.

8 Hsüan-tsang's commentary (MS, III, 3, p.156) reads :

"... for they practise to counteract (*pratipakṣa*) the obstacle of passion and the obstacle of knowledge (*kleśajñeyāvaraṇa*)."

The two obstacles are defined in L. de La Vallée Poussin, tr., *Vijñaptimātratāsiddhi*, 2 vol., Paris 1928, p.566 :

"*Kleśāvaraṇa*, which admits as real an Ātman... the 128 principal

passions (*mūlakleśa*) with their outflows (*nisyanda*). They torment mind and body, hence they are *kleśas*; they form an obstacle to Nirvāṇa, hence they are *āvaraṇa*.

Jñeyāvaraṇa, which admits as real dharmas which are imaginary... (as well as) the views, doubts and ignorance... These errors cover up or veil the true nature (i.e.) that which is to be known; they form an obstacle to Bodhi, hence *jñeyāvaraṇa*."

9 '... Three pure bodies', i.e. Dharmakāya, Sambhogakāya and Nirmānakāya.

Hsüan-tsang's commentary on this passage (MS, VIII, 13, p.241) reads :

"... obtaining the three pure bodies, i.e. the obtaining of the three pure bodies of the Tathāgata. It refers to pure bodies for, in the first stage, one only gains the three bodies, and it requires arrival at the 10th stage for them to be pure (*suvisuddha*)."

10 'Non-definitive Nirvāṇa' is one of the two kinds of Nirvāṇa described in the Pāli texts as :

"... the Nirvāṇa-element with the groups of existence still remaining (*upādhisesanibbāna*) and the Nirvāṇa-element without these groups remaining (*anupādhisesanibbāna*)" (Itivuttaka, p.38-9, tr. in E. Conze and others, *Buddhist Texts through the Ages*, London 1954, p.96).

The first is the Nirvāṇa of the Arhat who still lives, and this is the kind favoured for the Bodhisattva to enable him to remain in the world throughout all the stages. It is thus 'non-definitive' (= *upādhiseṣa*) in that it does not involve the extinction of the *skandhas* which results from the second kind.

11 It will be understood that only the barest minimum of annotation is provided here. In Professor Lamotte's translation of the MS there is a full and detailed apparatus of reference works and some explanations, none of which can be reproduced in a short article.

The notes which are provided above are the present author's except where otherwise stated.

Traduit de la version chinoise par

Thích Huyĕn-Vi

INTRODUCTION (B)

Ānanda ajouta ensuite : "Ayant eu le bonheur de suivre fidèlement l'enseignement du Tathāgata, j'ai pu constater que, selon les circonstances, il a dû s'adapter à son auditoire pour expliquer certains passages, ce qui les rend parfois contradictoires. Si je les expose de la même façon, j'ai peur que dans l'avenir les disciples auront des doutes¹. En conséquence, j'estime nécessaire de faire précéder à chacun de mes exposés la formule : 'Ainsi ai-je entendu'². Elle sera le gage de ma mémoire et de ma bonne foi.

"Les événements les plus remarquables du séjour du Tathāgata dans notre monde remontent à son premier discours à Bénarès qui met pour la première fois en mouvement la Roue du Dharma. Ensuite vient la conversion en Magadha des trois grands sages Kāśyapa³. De nombreux discours ont été prononcés à Kapilavastu, Kauśāmbī, Kāśī, Campā, Vaiśālī, Kuśinagarī. Ils étaient suivis avec ferveur non seulement par les humains, mais aussi par les divinités, les rois des dragons, les Asura, les Gandharva etc.

"Ayant eu le grand bonheur de toujours demeurer à ses côtés, je garde un pieux souvenir des deux cités de Kuśinagarī et Śrāvastī. Particulièrement à Śrāvastī le nombre de ses disciples s'élevait à deux mille. L'offre du jardin de Jetavana faite par le généreux Sudatta⁴ fut un événement remarquable dans l'histoire de la propagation du bouddhisme.

"C'était à Jetavana que le Tathāgata conseillait à son Saṅgha (la Communauté) de prendre refuge dans le Dharma (la Doctrine) unique avec une foi unique. Pour faciliter cette contemplation, il recommandait la pratique des dix commémorations (*anusmṛti*) portant respectivement sur le Bouddha, le Saṅgha, la moralité (*śīla*), le don (*tyāga*) sans considération de sujet ni objet, les divinités (*devatā*), l'arrêt du souffle⁵, la respiration (*ānāpānānusmṛti*), le corps (*kāyagatānusmṛti*) et la mort (*marāṇānusmṛti*).

"Le premier disciple du Tathāgata était Kauṇḍinya, et le dernier était Subhadra qu'il avait admis quelque temps avant son entrée au Parinirvāṇa.

"Les enseignements que j'ai gardé fidèlement en mémoire con-

stituent un ensemble bien coordonné et logique : le premier enseignement fait corps avec le deuxième et le troisième enseignements. Les quatrième, cinquième, sixième et septième enseignements traitent des sujets à des degrés plus élevés. Les huitième, neuvième et dixième enseignements terminent le cycle et le tout est complété par le onzième enseignement qui récapitule et rappelle l'essence même de la Doctrine.

"Pour cette raison le corps de Sūtra que je vais vous communiquer est d'une signification très profonde. Tout particulièrement je vous engage à réfléchir sur le choix des nombres et leur ordonnancement pour en saisir le caractère merveilleux. Ce recueil d'enseignements sera intitulé l'Ekottarāgama ou Recueil de Dix-plus-un.

"Dans son enseignement, le Tathāgata a conféré un rang et un rôle primordiaux aux bhikṣu qu'il comparait à des artisans potiers qui façonnent des vases avec assurance. Ils enseigneront le Dharma à l'ensemble des Trois Véhicules⁶ sans se tromper.

"Le Dharma renferme un sens spirituel très profond. Il a pour objectif la suppression du mal. Pour cela il faut parvenir à acquérir les trois yeux parfaits⁷ qui permettent de supprimer les trois passions⁸ inhérents à la condition humaine. C'est le principe fondamental et unique. Si vous l'appliquez avec persévérance et sincérité, votre [esprit et] corps ne seraient plus troublés par les passions et votre perspicacité serait parfaite. Vous découvrirez alors le Trésor du Tathāgata⁹.

"Dans l'avenir, si un adepte de la Doctrine recopie ce recueil et fait des offrandes en fleurs et encens et le vénère, il bénéficiera des mérites incommensurables, comparable à une rencontre rarissime¹⁰ avec le Dharma".

Lorsque Ānanda eut terminé son discours, la terre toute entière fut secouée. Les divinités firent tomber du ciel des fleurs et des encens précieux sur le concile, et manifesterent leur approbation en proclamant : "L'enseignement du Bhagavant contient l'Ultime Vérité. Dorénavant, nous prendrons appui sur les Trois Corbeilles : les Sūtra¹¹, le Vinaya¹² et l'Abhidharma¹³ que complète le Samyukta¹⁴. Ces 'quatre corbeilles' constituent le précieux enseignement du Grand Véhicule. Si vous suiviez l'enseignement du Bouddha, le principe de la causalité n'existerait plus".

Le futur Bouddha Maitreya, les rois des cieux et tous les Bodhisattva approuvèrent ces paroles et offrirent au Tathāgata

un collier de fleurs en témoignage de leur joie et de leur confiance en Ānanda, le sage, l'érudit, digne de maintenir le flambeau de la Doctrine.

Le Très Vénérable Ānanda ouvrit alors l'assemblée en présence des divinités suivantes accompagnées [des autres êtres vivants] des Brahmakāyika, Nirmānarati, Paranirmitavaśavartin, Tuṣita, Yama, Śakra devendra, des Cāturmahārājakāyika, [c'est-à-dire] Dhṛtarāṣṭra, Vaiśravaṇa, Virūdhaka et [Kuvera], Gandharva, Vetāla, Nāga, Yakṣa et Rākṣasa.

Le futur Buddha Maitreya invita alors les Bodhisattva de l'Ère des Sages¹⁵ de conseiller à tous les fidèles de leurs régions, de vénérer le Recueil Ekottara et de participer à sa diffusion, de façon à ce que tous, des divinités aux êtres humains, en comprennent le sens et le mettent en pratique.

A ces paroles, les rois des cieux, les humains ainsi que les êtres vivants Gandharva, Asura, Garuḍa, Mahoraga, etc., s'écrièrent : "Nous faisons le vœu de protéger éternellement tous les fidèles qui vénèrent l'Ekottarāgama et qui contribuent à favoriser sa propagation".

Alors le Très Vénérable Ānanda dit au Bhikṣu Uttara : "A partir de maintenant, je vous confie ce recueil d'Ekottarāgama. Tâchez de le pratiquer et d'en assurer la conservation à perpétuité. Pourquoi? Parce que dans ces Sūtra se trouve la quintessence du Dharma qui permet d'accéder à l'état d'Eveillé, de Bouddha. Celui qui manquera de considération pour ce recueil tombera dans la condition des profanes¹⁶ sans espoir de s'en sortir. Pourquoi? Parce que ce recueil de Sūtra nous indique les trente-sept moyens permettant d'obtenir l'Illumination¹⁷. Tous les autres enseignements de la Doctrine ont leur source dans ce recueil".

Le Grand Kāśyapa demanda alors à Ānanda : "Que voulez-vous dire par là?" Ānanda répondit : "C'est bien cela, Ô Grand Kāśyapa! L'Ekottarāgama indique les trente-sept moyens permettant de réaliser l'Illumination; et tous les autres enseignements de la Doctrine ont leur source dans ce recueil. Ce qu'il y a de plus remarquable encore, c'est que dans chaque gāthā de l'Ekottarāgama, nous retrouvons l'origine des trente-sept merveilleux moyens en question, comme celle de tous les autres enseignements".

"Quelle partie du recueil serait-elle à l'origine des trente-sept merveilleux moyens et celle de tous les autres enseignements?" demanda encore Kāśyapa. Ānanda répondit par cette gāthā :

"Évitez de faire le mal,
Persévérez dans l'accomplissement du bien,
Gardez votre cœur pur,
Tel est l'enseignement de tous les Bouddha¹⁸".

Quelle est la signification de cette gāthā?

"Eh bien, 's'abstenir de faire le mal' est la source de tous les dharma donnant naissance au bien. L'apparition des pensées de bien fait naître la pureté et la sérénité de l'esprit. Pour cette raison, tous les éveillés ont le corps, la parole et la pensée merveilleusement purs et sereins".

Kāśyapa demanda : "Pourquoi seul l'Ekottarāgama a ce pouvoir de production? Cela signifie-t-il que les quatre autres recueils d'Āgama n'en possèdent pas?"

Ānanda répondit : "Ô Grand Kāśyapa! Chaque gāthā de chacun des recueils d'Āgama contient la quintessence des enseignements des Tathāgata, ainsi que les doctrines des Pratyekabuddha et des Śrāvaka. Pourquoi cela? Parce que 's'abstenir de faire le mal' englobe toutes les règles de morale et toutes les bonnes conduites. 'Persévérez dans l'accomplissement du bien et garder la pureté de cœur' est le remède souverain contre les tentations et les passions. C'est l'enseignement habituel de tous les Bouddha. Abandonner toute pensée relevant de l'illusion implique l'observation des règles de conduite religieuse, assure la pureté du corps qui favorise à son tour la sérénité du cœur. Cette abstention et cette persévérance préservent nos pensées de toute agitation. L'absence d'agitation assure la dissipation de l'ignorance et de l'illusion. Les trente-sept moyens de perfectionnement sont alors réussis et permettent l'accession à l'Eveil. Voici donc la quintessence même des tous les enseignements". Kāśyapa demanda encore : "Pourquoi l'Ekottarāgama est-il confié à Uttara¹⁹ et non pas à un autre bhikṣu?" Ānanda répondit : "L'Ekottarāgama est l'ensemble des enseignements. L'ensemble des enseignements est l'Ekottarāgama". Kāśyapa répéta encore la même question : "Pourquoi le confiez-vous à Uttara et non pas à un autre bhikṣu?"

Ānanda répondit : "Vous allez comprendre ô Kāśyapa! Dans un passé très lointain, il y avait quatre-vingt-onze kalpa de cela, lorsque le Tathāgata Vipāśyin apparut dans le monde des humains, le Bhikṣu Uttara s'appelait alors Śivi-Uttara. Le Tathāgata Vipāśyin lui confia l'Ekottarāgama pour qu'il le vénère. Trente et un kalpa après cette période, le Tathāgata Śikhin apparut

à son tour dans le monde des humains. À la même époque vivait un religieux du nom de Mukti-Uttara, qui n'était qu' Uttara dans une nouvelle naissance. Le Bouddha Śikhin confia également à Mukti-Uttara l'Ekottarāgama avec la même mission de le vénérer. Trente et un autres kalpa après cette deuxième période, le Tathāgata Viśvabhū apparut sur la terre. Il confia aussi l'Ekottarāgama au Bhikṣu Nāga-Uttara, une autre naissance d'Uttara, dans le même but. Sachez encore, ô Kāśyapa, que pendant cet Ère des Sages¹⁵ le Tathāgata Krakucchanda confia aussi l'Ekottarāgama au Bhikṣu Garjita-Uttara, qui n'était autre qu'Uttara, pour la vénération et la propagation. Le même processus se produisit entre le Bouddha Kanakamuni et le Bhikṣu Deva-Uttara, le Bouddha Kāśyapa et le Bhikṣu Brahma-Uttara.

"Sachez maintenant que c'est le tour de notre Père et Maître, le Tathāgata Śākyamuni, de confier l'Ekottara au Bhikṣu Uttara qui est son disciple. Le Tathāgata est entré au Parinirvāna, mais moi, Ānanda, je suis désigné pour faire perpétuer ses enseignements. Je dois donc confier, au nom du Tathāgata, le recueil d'Ekottarāgama à notre frère Uttara. Pourquoi celà? Parce qu'il faut étudier tous ces éléments de base pour connaître la nature réelle des faits avant de transmettre le Dharma.

"Retournons au passé, au Bhadrakalpa où le Bouddha Krakucchanda apparaissait au monde des humains. Il portait les épithètes suivantes : Tathāgata, Arhant, Samyaksambuddha, Vidyācaranaśampanna, Sugata, Lokavid, Anuttara Puruṣadamyasārathi, Śāstā devamanuṣyānām, Buddha et Bhagavant²⁰. À la même époque vivait un roi nommé Mahādeva, un très bon monarque qui appliquait le Dharma pour gouverner. Il n'avait durant tout son règne commis aucune injustice. Son peuple était très heureux. Sa vie toute entière était empreinte de sainteté.

"Ainsi pendant 84.000 ans, il possédait un corps pur. Devenu prince héritier pendant quatre-vingt-quatre mille ans encore, il donnait l'exemple de la perfection morale et pendant tout son règne qui durait également quatre-vingt-quatre mille ans, il ne se servait de son autorité que pour favoriser l'application de la Doctrine de bonté et de compassion.

"Un jour, ô Kāśyapa, j'étais aux côtés du Tathāgata dans le parc de Jetavana. Au cours de sa promenade habituelle après le repas quotidien et avant le discours, je remarquais que le Tathāgata se mit à sourire. De sa bouche jaillit une lumière

éblouissante au cinq couleurs.

"Je me prosternais et lui demandais : 'Ô Bhagavant, jamais vous ne souriez sans une raison importante. Votre sourire a toujours une signification supra-mondaine. Pouvons-nous en connaître les raisons?'

"Le Tathāgata me dit : 'Dans un passé très lointain, le Tathāgata Krakucchanda était venu dans cette cité où nous nous trouvons actuellement pour prêcher le Dharma à ses disciples et aux fidèles. À ce même kalpa, le Tathāgata Kanaka ainsi que le Tathāgata Kāśyapa accomplissaient la même mission pour le bien de tous les êtres vivants'.

"Alors je m'agenouillais devant le Tathāgata et lui dit : 'Ô Bhagavant, nous souhaitons que vous continuiez à faire connaître le merveilleux Dharma aux hommes. En cet endroit, il y a quatre trônes de diamant²¹, c'est-à-dire quatre Tathāgata qui se succèdent pour enseigner le Dharma sans interruption.'

"Ô Kāśyapa, le Tathāgata Śākyamuni assis sur son trône me disait : 'Sachez, Ānanda, il y avait dans le passé un roi appelé Mahādeva. Pendant son règne qui durait quatre-vingt-quatre mille ans, il appliquait le Dharma pour gouverner son peuple. Un jour, il dit à Kapila, un de ses dignitaires : 'Si vous voyez des cheveux blancs apparaître sur ma tête, vous devez aussitôt m'informer.' Le dignitaire s'inclina, acceptant cette charge. Un jour, il dit au roi Mahādeva : 'Sire, j'ai vu quelques cheveux blancs sur votre tête.' Le roi lui dit : 'Enlevez-les avec cette pince en or, mettez-les sur ma main.' Kapila enleva ces cheveux avec une pince en or et les présenta au roi.

Alors le roi Mahādeva prononça cette gāthā :

Aujourd'hui, des cheveux blancs sont apparus sur ma tête;
L'impermanence ne tarde plus à se manifester;
Il est temps que je quitte la famille et entre dans les

[ordres,']

et il ajouta : 'J'ai joui des résultats de mes mérites passés dans le monde des hommes. Je ne compte pas continuer dans l'univers des divinités. Je vais entrer dans les ordres. Je couperai mes cheveux et ma barbe, porterai les trois habits de religieux²² et me consacrerai à l'étude du Dharma afin de me libérer des passions et des souffrances'.

"Le roi Mahādeva s'adressa ensuite à son fils aîné, le prince héritier Longue Vie : 'Sachez, ô mon fils, j'ai déjà des cheveux

blancs. Je vais entrer dans les ordres, couper mes cheveux et ma barbe et porter les trois habits de religieux pour me consacrer à l'étude du Dharma afin de me libérer des passions et des souffrances. Vous allez me succéder. Vous devez appliquer le Dharma pour gouverner le pays et éduquer le peuple. Suivez fidèlement mes recommandations, sinon vous commetrez des actes des profanes¹⁶. Pourquoi celà? Parce que si vous me désobéissez et adoptez la voie des hommes ordinaires, vous n'échapperez pas aux trois destinees²³ et aux huit malheurs²⁴.

"Après avoir remis la couronne et les trésors au prince héritier, le roi Mahādeva quitta la famille, trouva la voie du perfectionnement, obtint la libération de son corps et de son esprit. Pendant quatre-vingt-quatre mille ans, il observait la conduite de purification²⁵, mettait en oeuvre les Quatre Immensurables, c'est-à-dire : la Bonté, la Compassion, la Joie et l'Equanimité. Aussi, il méritait une renaissance dans le Ciel de Brahmā. Quant au roi Longue Vie, il suivait pieusement les recommandations de son père. En une semaine, il devint 'le Seigneur qui met en mouvement la Roue de la Doctrine'²⁶. Il jouissait des sept joyaux, à savoir : un nombre incalculable de cakras, d'éléphants, de chevaux, une quantité innombrable de pierres précieuses, des suivantes les plus belles du monde, des trésors bien remplis et des armées les plus puissantes. En outre, il avait mille fils, tous de vaillants guerriers, intelligents et courageux qui administraient en son nom les régions de son immense royaume.

A l'exemple de son père, le roi Longue Vie prononça cette gāthā :

'Observant le Dharma et obéissant à mon père,
Je n'oublierai jamais ma dette de reconnaissance.
Je respecte les trois karma²⁷ comme des fleurs précieuses,
Je fais voeu d'acquérir la connaissance suprême'."

Ānanda continua : " Pénétré de la signification de cette gāthā, j'ai décidé de confier l'Ekottarāgama à Uttara. Pourquoi celà? Pour la raison que chaque dharma a ses origines propres." Ānanda se tourna vers Uttara : "Le roi Longue Vie, c'était vous dans le passé. En respectant les recommandations de votre père, vous deveniez le 'Seigneur mettant en mouvement la Roue de la Doctrine'. Je vous confie le recueil des enseignements qui constitue la Doctrine, en répétant les mêmes recommandations : si

vous laissez perdre ces merveilleux enseignements, vous tomberez dans le monde des profanes. Pourquoi cette précaution importante?

"Regardez l'exemple du roi Mahādeva. Durant sa vie, il avait accumulé des mérites. Mais il n'avait pas pu atteindre encore le stade ultime à l'Éveil. C'est pourquoi il renaissait dans le Ciel de Brahmā, résultat remarquable certes, mais qui ne peut être comparé à la parfaite libération, étape ultime dispensant la paix, la béatitude suprême, le respect des divinités et des hommes et la béatitude du Nirvāna. Pour cette raison, Uttara, je ne saurais trop vous recommander la vénération et l'étude persévérante de ce précieux recueil de Doctrine."

Ānanda prononça ensuite cette gāthā :

"Pensez que le Dharma

Est à l'origine de tous les Tathāgata.

La vénération du Dharma fait aboutir à l'Éveil réel,

À l'état d'Arhant, l'état de Pratyekabuddha.

Le Dharma libère tous les êtres vivants de la souffrance

Et permet à chacun d'obtenir la Bouddhité.

Pensez au Dharma, ne vous séparez pas des Sūtra.

C'est le seul moyen d'acquérir des mérites réels et sûrs.

Celui qui aspire à devenir Bouddha,

Comme le Tathāgata Śākyamuni, respecté de tous,

Doit pratiquer et vénérer les Trois Corbeilles de Dharma

Qui contiennent les enseignements fidèlement transcrits.

Les Trois Corbeilles sont difficiles à comprendre,

Mais leur signification est profonde.

Il faut surtout réciter les quatre Āgama,

Si l'on veut se libérer du karma qui pèse sur

Les humains et les divinités célestes.

Les Āgamas sont difficiles à comprendre,

Leurs significations sont quelquefois impénétrables.

Les règles de conduite doivent être bien observées.

Voilà le Trésor que nous lègue le Tathāgata.

Combien est difficile l'observance des disciplines.

Il en est de même avec les Āgama.

L'Abhidharma doit être étudié avec persévérance,

Afin de combattre et vaincre les croyances erronées.

L'Abhidharma doit être commenté avec prudence,

Tant son contenu est difficile à saisir.

Il nous faut réciter les Āgama,

Sans s'écarter d'un seul mot des textes.
 Les Sūtra rapportés dans les Āgama,
 Ainsi que les règles de conduite,
 Doivent connaître la plus large diffusion
 Chez les humains comme chez les divinités,
 Pour que les enseignements soient respectés.
 Ceux qui ne suivent pas les enseignements des Sūtra,
 Ni ne respectent pas les règles de conduite,
 Vivotent comme des aveugles dans l'obscurité.
 Ils ne verront jamais la lumière.
 C'est pour cette raison que je recommande instamment,
 À vous comme aux quatre catégories de fidèles²⁸,
 De vénérer ce recueil conformément à l'instruction du
 [Tathāgata".

Lorsque Ānanda eut prononcé cette *gāthā*, le ciel et la terre
 connurent six types d'agitation²⁹. Les divinités répandirent
 des fleurs sur Ānanda et les fidèles.

Les rois des cieux, les nāga, les yakṣa, les gandharva, les
 asura, les garuḍa, les kinnara et les mahoraga³⁰ exprimèrent
 leur enthousiasme en disant : "C'est merveilleux! C'est magnifi-
 que! ô vénérable Ānanda! Tout ce vous venez de dire est l'expres-
 sion du bien, du respect au Dharma; il est conforme à l'enseigne-
 ment du Tathāgata. Les divinités et les humains qui vénèrent
 et appliquent la Doctrine merveilleuse parviendront à la libération
 suprême. Les méchants seront précipités dans les destinées
 de l'enfer, des âmes affamés et des animaux."

Alors Ānanda, de sa voix puissante comme le rugissement du
 lion, recommanda une nouvelle fois aux quatre catégories de fidèles
 de vénérer et pratiquer les prescriptions du recueil d'Ekottarāga-
 ma.

De leurs places, les trente mille divinités et fidèles con-
 stituant l'auditoire, accédèrent instantanément à l'état de "foi
 qui accompagne l'intelligence relativement au Dharma"³¹.

À l'unanimité, les quatre catégories de fidèles, les divini-
 tés et les spectateurs exprimèrent leur joie et leur approbation.

Notes

¹ Certains enseignements du Bouddha exposé par Ānanda sont trop
 difficiles pour le commun des fidèles. Ils risquent d'être mal
 compris et mal interprétés.

² *Evam mayā śrutam* (sanskrit), *evam me sutam* (pāli), formule en tête des sūtra
 signifiant qu'Ānanda rapporte fidèlement ce qu'il avait entendu.

³ Les Trois Frères Kāśyapa : ce furent Uruvilvā-Kāśyapa, Gayā-Kāśyapa et
 Nadī-Kāśyapa, tous trois des Brahmins réputés pour leur savoir.

⁴ Autrement connu sous le nom d'Anāthapiṇḍada, en pāli Anāthapiṇḍika. Le nota-
 ble le plus riche et généreux de Kośala. Il secourait les malades, les pauvres
 et les esseulés.

⁵ En pāli différemment : *upamānussati*, commémoration portant sur le calme.

⁶ Triyāna, les Trois Véhicules : des Auditeurs (Śrāvaka), des Pratyekabuddha
 et des Bodhisattva.

⁷ Les Trois Yeux : celui des Bouddha, celui du Dharma et celui de la Prajñā.

⁸ Trois passions : Les trois passions cachant la nature réelle de l'Éveil
 qui existe au fond de tout être humain; les trois passions sont : le désir,
 la colère et l'illusion.

⁹ *Tathāgatagarbha* : le Trésor que constitue la nature de l'Éveil ci-dessus,
 c'est-à-dire, la nature de Bouddha.

¹⁰ Trésor rare : la Doctrine enseignée par les Bouddha qui ne passent sur
 terre qu'une fois tous les quelques milliers d'années.

¹¹ Sūtra-Piṭaka : le premier recueil des Trois Corbeilles, celui des enseigne-
 ments reconstitués par Ānanda et acceptés par tous sans contestation.

¹² Vinaya-Piṭaka : le deuxième recueil, celui de la Discipline, présidé par
 Upāli après l'entrée au Parinirvāna du Bouddha.

¹³ Abhidharma-Piṭaka : recueil de Métaphysique analysant le bien et le mal.

¹⁴ Samyukta-Piṭaka : (雜藏) recueil mêlé complémentaire. Il est une
 compilation du recueil des sūtra, de la discipline et celui de la métaphysique
 canonique et post-canonique.

¹⁵ Ère des Sages : Bhadrakalpa (lit. période fortunée) désigne l'ère actuelle
 où nombreux sages apparaissent sur la terre.

¹⁶ Condition des profanes (*prthagjana*) : condition des hommes qui n'ont pas
 rencontré ni moralité ni foi, vivant sous l'empire des passions.

- 17 Voir É. Lamotte, *L'Enseignement de Vimalakīrti* (Louvain 1962), pp.117, 139, 144, 201-2, 216, 378 : "les trente-sept auxiliaires de l'illumination (*sapta - trimśad bodhipāksikā dharmāh*)."
- 18 Voir Dhp 183.
- 19 Uttara : le nom d'un bhikṣu ayant accumulé des mérites durant beaucoup d'existences.
- 20 Voir É. Lamotte, *L'Enseignement de Vimalakīrti*, p.375, note 12.
- 21 Vajrāsana : Trône de Diamant, siège des Bouddha.
- 22 Habits des religieux (*kāśāya*) : il y a trois sortes : *antaravāsaka* (habit à 5 pièces), *uttarāsāṅga* (habit à 7 pièces) et *saṅghātī* (habit à 9 pièces).
- 23 Les trois [mauvaises] destinées : celle de l'enfer (*narakagati*), celle des esprits affamés (*pretagati*), celle des animaux (*tiryagyonigati*).
- 24 Les huit malheurs : les 3 destinées ci-dessus et le continent de glace, le ciel des sans-pensées (aveugles, sourds, muets), l'insensibilité intellectuelle, la période de vie qui précède et qui succède la venue d'un Bouddha.
- 25 Conduite de purification (*brahmacarya* : pureté), mode de vie des religieux.
- 26 C'est-à-dire : cakravartin.
- 27 Les trois karma : le bon karma relatif à notre corps (*kayakarma*), à la voix (*vākkarma*), aux pensées (*manahkarma*).
- 28 Quatre catégories : *bhikṣu*, *bhikṣunī*, *upāsaka*, *upāsikā*.
- 29 Les six types d'agitation : six degrés de violence : le remous, le soulèvement, l'éruption, le retentissement, le rugissement, l'expulsion. *Phật Học Từ Điển*, *Đoàn Trung Còn*, Tome II, p.226.
- 30 Ce sont les huit catégories d'êtres surnaturels assistant habituellement aux discours du Tathāgata.
- 31 C'est-à-dire, *dharmāvetya-prāsada*; cf. *Abhidharmakośa*, 386 (éd. Pradhan), VI, 73; L. de La Vallée Poussin, *L'Abhidharmakośa de Vasubandhu*, Tome IV, pp.192-4.

BUDDHIST SCHOLARSHIP IN CANADA

Russell Webb

The work of scholars domiciled in Canada has tended to be overshadowed by that of their colleagues in the USA. With fewer numbers of specialists and facilities, the achievements of the former have not been insignificant and the appearance of a volume^{*} devoted thereto is all the more welcome.

It is necessary, however, to put such contributions into their proper perspective. First, organised Buddhist studies as such originated much later than in the USA. Second, nearly all the 'Canadian' scholars are in fact emigrants or visiting professors from Europe, Asia or the USA, and it is they who almost certainly gave the necessary impetus to such studies in most cases.

Beginning in Ontario, pride of place must be taken by Richard H. Robinson (1926-70). Although his life was so tragically cut short, he heralded the advent of organised Buddhist courses in North America and was influential in Buddhist circles both there and in England. Born in Carstairs, Alberta, he graduated from that province's university in 1947 and two years later became a founder member of what was possibly the first Caucasian (i.e. indigenous) Buddhist group - the Asoka Society - which was affiliated to the (Japanese Jōdo Shinshū) Toronto Buddhist Church (from where he obtained an ordination in that tradition). He enrolled at the School of Oriental and African Studies, London (1950-52) where he studied Chinese, Japanese, Tibetan and Sanskrit and obtained a B.A. in classical Chinese. During his stay in London he joined The Buddhist Society and became a Council member. In 1951 he founded, with Jack Austin, the Dharma Group which held weekly meetings at the Society studying Mahāyāna texts under his direction. In the following year he became one of the principal founders of the Western Buddhist Order, involving Sōtō Zen ordinations from the American priest, Robert Clifton, at a public ceremony in London.

Returning to Canada in 1954, Robinson served as a lecturer in Toronto University's East Asian Studies Department but continued to work on his doctoral dissertation which was accepted by London

^{*} *Developments in Buddhist Thought* reviewed on p.87.

University in 1959 and subsequently published under the title *Early Mādhyamika in India and China* (University of Wisconsin Press, Madison 1967; repr. Delhi 1976). In the following year he left Canada to become Assistant Professor in the Department of Indian Studies at the University of Wisconsin. He taught Indian philosophy and civilisation, Buddhism, Sanskrit, Pali and Buddhist Chinese, and in 1964 was appointed to the Chair. The Ph.D. programme in Buddhist studies which he had established three years earlier was to become a marked feature of campus life at Wisconsin and is, in fact, his lasting memorial.

Robinson translated an anthology of *Chinese Buddhist Verse* (London 1954) which incorporated translations of Shinran's *Shōshinge* ('The Hymn of Right Faith') and Shan-tao's 'Twelve Verses of Adoration' - first published in *The Middle Way* 26-27 (London 1951-52), and descriptions of 'The Sūtra of Infinite Life' (*Sukhāvātī-vyūha*, 2 parts, *The Middle Way* 1951) and 'The Life of a Modern Zen Master' (Yueh-ch'i, *ibid.*). He also produced a concise survey of *The Buddhist Religion* (Belmont 1970) and contributed an account of 'Buddhism: in China and Japan' to R.C.Zaehner (ed.) *The Concise Encyclopaedia of Living Faiths* (London and New York 1959). His numerous articles included 'The Ethic of the Householder Bodhisattva' (*Bhāratī* 9, Banaras Hindu University 1965-6), 'Some Logical Aspects of Nāgārjuna's System' (*Philosophy East and West* VI, Honolulu 1957), 'Mysticism and Logic in Seng-chao's Thought' (*ibid.* VIII, 1958-9) and 'Some Buddhist and Hindu concepts of intellect-will', 'Some methodological approaches to the unexplained points' and 'Did Nāgārjuna really refute all philosophical views?' (*ibid.* XXII, 1972). Amongst his papers were found the transcripts of two seminal lectures given at Van Hanh University, Saigon, in 1966: 'Implications of the Human Sciences for Buddhism' (serialised in *World Buddhism* XX, 3-9, Nugegoda 1971-2) and 'Buddhism, Science and Existentialism'; an annotated translation of the *Vimalakīrtinirdeśasūtra* (scheduled for publication by Asian Humanities Press, Berkeley), the 'Awakening of Faith in the Mahāyāna', (with L.Hurvitz) 'Chief Ideas of the Mahāyāna' (the correspondence between Kumārajīva and Hui-yūan), (with Charles A. Moore) 'A Source Book of Buddhist Philosophy' and a survey of Buddhism in China, Japan, Korea and Vietnam - 'The Eastern Buddha-Lands', and a translation of Vasubandhu's *Triṃśikā*. A belated memorial volume was edited by Minoru Kiyota under the title *Mahāyāna Buddhist*

Meditation (University of Hawaii Press, Honolulu 1979).

Whilst he was Professor of Buddhism at Toronto University (1966-9), Ven. Dr H. Saddhātissa initiated comprehensive courses in the subject. (Head of the London Buddhist Vihāra since 1957, Sanghanāyaka Thera of the UK from 1980 and joint Vice-President of the Pali Text Society from 1982, during his stay in Canada he gave lectures every week to Buddhist groups, including the Toronto Buddhist Church, conducted a weekly Pali class at the 'Dharma Center' - founded by the Canadian bhikkhu, Ananda Bodhi, and also situated in Toronto - and generally acted in a pastoral capacity.)

Prof. A.K. Warder, another member of the PTS Council, was Chairman of the East Asian Studies Department at Toronto University. As with Dr Saddhātissa, he also contributed to the Society's *Pali Tipitakam Concordance*, based on the *Dīgha Nikāya* compiled an *Introduction to Pali* (PTS 1963, paperback repr. 1984), produced a detailed survey of *Indian Buddhism* (Delhi 1970, rev. ed. 1980) and edited the late English bhikkhu Nānamoli's translation of the *Paṭi-sambhidāmagga* for publication under the title *The Path of Discrimination* (PTS 1983). He has also written 'On the Relationship between Early Buddhism and Other Contemporary Systems' (BSOAS 1956), 'The Pali Canon and Its Commentaries as an Historical Record' (*Historians of India, Pakistan and Ceylon*, ed. C.H. Philips, London 1961), 'Is Nāgārjuna a Mahāyānist?' (*The Problem of Two Truths in Buddhism and Vedānta*, ed. G.M. Sprung, Dordrecht 1973) and the entries on 'Buddhist Literature of India', 'Tripiṭaka' and 'Vasubandhu' for D. Zbavitel (ed.) *Dictionary of Oriental Literatures* II (London 1974).

Two Departments were subsequently created at Toronto: Sanskrit and Indian Studies under Prof. B.K. Matilal (who left in 1976 to take up his appointment as Spalding Professor of Eastern Religions and Ethics at Oxford) and East Asian Studies under Prof. W. Saywell. The former Department would appear to have been closed whilst the latter now forms part of the (graduate) Centre for South Asian Studies and is divided into three principal sections: Language, Literature and Linguistics; Philosophy and Religion; History and Society. Warder teaches 'Advanced Sanskrit Literature', 'Introductory' and 'Higher Pāli', 'Abhidharma' and 'Pramānavidyā in Buddhist Philosophy'; C.D.C. Priestley 'Indian Buddhist Philosophy' and 'Madhyamaka'; D.B. Waterhouse 'Material Culture and

Arts of Buddhism' and 'Research in the history of Buddhist [Chinese and Japanese] art'.

Dr Chai-Shin Yu is Assistant Professor and Executive Director of The Society for Korean and Related Studies, also at Toronto. He has contributed a comparative study of *Early Buddhism and Christianity* (Delhi 1981) in which the parallel developments of the founders' authority, the nature of the ecclesiastical communities and their disciplinary decisions are discussed.

The Department of Religious Studies also forms part of the above-mentioned graduate Centre whose Chairman, Prof. Joseph O'Connell, supervises courses on 'Religious Symbolism, Myth and Ritual' and 'Religion and Culture in Asia'. Solomon Nigosian takes 'World Religions', Prof. Donald Wade (amongst other courses) 'Comparative Ethics in World Religions', 'World Religions: A Comparative Study' and 'Religious Geniuses, East and West', Willard Oxtoby 'Comparative Religious Literature' and Prof. Julia Ching 'Buddhism in China'. Under the supervision of Prof. Milton Israel, the Centre's Director, at least two dissertations relevant to Buddhism have been produced (both in 1981): Richard Hayes 'On the Nature of Knowledge acquired through Language: A Study of the Apoha Theory in Dīhñāga's Pramāṇasamuccaya' and Curtis Oliver 'The Yogācāra Dharma List: A Study of the Abhidharmasamuccaya and its Commentary, Abhidharmasamuccayabhāṣya'.

Elsewhere in Ontario, Fr Joseph T. Culliton heads the Department of Religious Studies at the University of Windsor where the Asian Studies Program is administered as a branch of the Department under Prof. Roy C. Amore. Born 1942 in Newark, Ohio, he obtained his doctorate from Columbia University (New York) in 1970 for a study of 'The Concept and Practice of Doing Merit in Early Theravāda Buddhism'. His book, *Two Masters, One Message: The Lives and Teachings of Gautama and Jesus* (Nashville, Tennessee 1978), discusses the possibility of Buddhist influence on the New Testament. In addition, he has contributed chapters on 'Theravāda Buddhism and Psychotherapy' to *Religious Systems and Psychotherapy* (ed. Richard H. Cox, Springfield, Illinois 1973) and 'The Heterodox Philosophical Systems' to *Death and Eastern Thought* (ed. Frederick H. Holck, Nashville 1974) and has written 'From Ignorance to Knowledge. A Study in Kierkegaardian and Theravāda Buddhist Notions of Freedom' (with J. Elrod, *Union Seminary Quarterly Review*, New

York, Fall 1970), 'Karma, Theistic and Mechanistic Explanations of the Problem of Evil' (*The Drew Gateway* 41, Drew University, Madison, New Jersey 1971) and *Lustful Maidens and Ascetic Kings*. Hindu and Buddhist Stories of Life (with Larry Shinn, OUP 1981). He has also edited *Developments in Buddhist Thought* (op.cit.) which includes his paper on 'Giving and Harming: Buddhist Symbols of Good and Evil' - and those of B.K. Matilal and M.M. Mehta: 'Transmigration and the Causal Chain in Nyāya and Buddhism' and Śūnyatā and Dharmatā: The Mādhyamika View of Inner Reality'.

Amore lectures on 'Buddhism in Southeast Asia' whilst Assoc. Prof. Mahesh Mehta teaches Indian Mahāyāna Buddhist Philosophy and Assoc. Prof. K.K. Sarkar (in the Department of Classical and Modern Languages) teaches Zen and Buddhist art. General courses in 'World Religions: Eastern', 'Buddhist Thought and Practice' and 'Buddhist-Christian Dialogue' are also conducted.

At McMaster University, Hamilton, Gérard Vallée is Chairman of the Department of Religious Studies in which Oriental studies are supervised by four faculty members: Prof. Yün-hua Jan, Prof. Paul Younger, Asst Prof. Graeme MacQueen and Dr Krishna Sivaraman. A wide range of courses covering all aspects of Comparative Religion are offered at undergraduate level and include: 'Cults in North America' and 'Native and Ethnic Religions in Canada' but only a single course specifically dealing with 'The Buddhist Tradition' (in India, China and Japan).

Jan was born 1923 in China and obtained both his M.A. and Ph.D. at Visva-Bharati University, Shantiniketan, in 1955 and 1963 respectively for theses on the 'Buddhist Religion in the T'ang Period, with Special Reference to India' and 'Vicissitudes of Buddhism in China'. Part of his doctoral dissertation subsequently appeared under the title 'The Fo-tsu-t'ung-chi, a Biographical and Bibliographical Study' (*Oriens Extremus* 10, Wiesbaden 1963). He served at the University as Assistant Librarian and Lecturer in Chinese Philosophy and Religion but emigrated to Canada in 1967 and took out naturalisation papers five years later. He was appointed to the Chair of Religious Studies at McMaster in 1973 and three years later became its Chairman (until 1979). He is closely associated with the International Association of Buddhist Studies, International Institute for the Study of Contemporary Buddhism, Association for Asian Studies, and Society for the Study of Chinese Religion. He served as Chairman of the

last named body and is still on the Executive Committee which has issued eight bulletins between 1976-80.

Jan's prolific contributions to Chinese Buddhism include the following publications: *A Chronicle of Buddhism in China 581-960 A.D.* (abridged ed. and tr. of Fo-tsu-t'ung-chi, Shantiniketan 1967), *The Conflict and Harmony of Buddhism* (a study and translation of Tsung-mi's 9th century Ch'an yüan chu ch'üan chi tu hsü - 'Various Interpretations of the Source of Ch'an Buddhism' - in the press), with Han-Sung Yang, Shōtarō Iida and Laurence W. Preston (Ph.D., Toronto) ed. and tr. the 8th century Korean bhikṣu travel account, *The Hye Ch'o Diary: Memoir of the Pilgrimage to the Five Regions of India* (Berkeley-Delhi 1985), 'Ch'uan-fa-yüan, The Imperial Institute for the translation of Buddha-Dharma in the Sung China' (*Studies in Asian History and Culture*, ed. Buddha Prakash, Meerut 1970), 'Li P'ing-shan and His Refutation of Neo-Confucian Criticism of Buddhism' (*Developments in Buddhist Thought* op.cit.), 'Dimensions of Indian Buddhism' (*Malalasekera Commemoration Volume*, ed. O.H.de A. Wijesekera, Colombo 1976), 'Ch'i-sung', 'Chih-li', 'Chih-p'an', 'Li P'ing-shan' and 'Tsan-ning' in *Sung Biographies* (ed. Herbert Franke, Münchener Ostasiatische Studien 16, 1-3, Wiesbaden 1976), 'Ch'an Buddhism as understood by Tsung-mi' [in Chinese] (*Essays Presented to Reverend Tao-an on his 70th Birthday*, ed. Chang Man-t'ao, Taipei 1976), 'Antagonism Among the Religious Sects and Problems of Buddhist Tolerance' (*Buddhism and the Modern World*, ed. Lee, Sun Keun and Rhi, Ki Yong, Seoul 1977), 'Tsung-mi's theory of the comprehensive investigation (k'an-hui) of Buddhism' (*Korean and Asian Religious Tradition*, ed. Yu, Toronto 1977), 'A Ninth-Century Chinese Classification of Indian Mahāyāna' (*Studies in Pali and Buddhism*. J. Kashyap memorial volume, ed. A.K. Narain, New Delhi 1979), 'The Chinese Buddhist Wheel of Existence and Deliverance' (*Studies in Indian Philosophy*, ed. D. Malvania et al., Ahmedabad 1981), 'Chinese Buddhism in Ta-tu: The New Situation and the New Problems' (*Yuan Thought: Chinese Thought and Religion under the Mongols*, ed. Chan and de Bary, New York 1982), 'Seng-ch'ou's Method of Dhyāna' (*Early Ch'an in China and Tibet*, ed. L. Lancaster and W. Lai, Berkeley 1983), 'The Development of Chinese organization for the translation of Buddhist Canons' (XIX All Indian Oriental Conference, Delhi 1957), 'On Chinese translation of Avatamsakasūtra' (*The Orissa Historical Research Journal* VII, Bhubaniswar 1958-9), 'Kashmir's Contribution

to the Expansion of Buddhism to the Far East' (*Indian Historical Quarterly* XXXVII, Calcutta 1961), 'Hui-ch'ao's Record on Kashmir' (*Kashmir Research Biannual* II, Srinagar 1961), 'Western India according to Hui-ch'ao' (*Indian Historical Quarterly* XXXIX, 1963), 'Hui-ch'ao and His Works, a Reassessment' (*Indo-Asian Culture* XII, New Delhi 1964), 'Buddhist Historiography in Sung China' (*Zeitschrift der Morgenländischen Gesellschaft* CXIV, Munich 1964), 'Buddhist Self-immolation in Medieval China' (*History of Religions* IV, Chicago 1965), 'Biography of Sahajaśrī' (*Draft of the Ming Project* No.5, ed. C.L. Goodrich, New York 1966), 'Some New Light on Kusinagara from the Memoirs of Hui-ch'ao' (*Oriens Extremus* XII, 1965), 'Pandita Sahajaśrī, a forgotten Torchbearer of Indian Culture' [in Hindi] (*Visva-bharati Patrika* VIII, 2, Shantiniketan 1967), 'Korean record on Vārāṇasī and Sārṇāth' (*Vishveshvaranand Indological Journal* IV, Hoshiapur 1966), 'Buddhist Relations between India and Sung China' (*History of Religions* VI, 1966-7), 'Some Fresh Reflections on Yasovarman of Kanauj and Muktapada of Kashmir' (*Journal of Indian History* XLV, Karela 1967), 'South India in the VIII Century A.D.' (*Oriens Extremus* XV, 1968), 'Nagarjuna: One or More? A New Interpretation of Buddhist Hagiography' (*History of Religions* X, 1970), 'Nagarjuna Konda, note of a new reference from Chinese Source' (*Journal of Indian History* XLVIII, 1970), 'Tsung-mi, His analysis of Ch'an Buddhism' (*T'oung Pao* LVIII, Leiden 1972), 'The discovery and identification of the earliest extant printed edition of Ch'an yüan chu ch'üan chi tu hsü' [in Chinese] (*The Eastern Miscellany* N.S.8,2, Taipei 1974), 'Two problems concerning Tsung-mi's compilation of Ch'an tsang' (*Transactions of the International Conference of Orientalists in Japan* XIX, 1974), 'A Study of Hui-ch'ao's Record on Central India' [in Chinese] (*Studies on Tun-huang* II, Hong Kong 1976), 'Conflict and Harmony of Ch'an and Buddhism' (*Journal of Chinese Philosophy* IV, 1977), 'The Power of Recitation' (*Studi Storico Religiosi* I, Rome 1977), 'Mu-sang and His Philosophy of No-Thought' (*Proceedings of the Vth International Symposium, The National Academy of Sciences*, Seoul 1978), 'The encounters between Ch'an Buddhist and Tibetan Lamas at the Yuan Court' [in Chinese] (*Fo-kuang Hsueh-pao* 4, Taipei 1979; in English, *Contribution of Buddhism to World Thought and Culture*, ed. Thakur, Bodhgaya 1980), 'A Biographical Study of Monk Mu-sang (694-762)' (*Studies on Tun-huang* IV, 1979), 'Tsung-mi's Questions regarding the Confucian Absolute' (*Philosophy East and West* 30, Honolulu 1980), 'A Buddhist Critique to the Classical Chinese Philosophy' (*Journal of*

Chinese Philosophy VII, 1980), 'A Study of the Questions and Answers between Master Tsung-mi and the Laymen' [in Chinese] (*Hwakang Buddhist Journal* 4, Taipei 1980), 'The Mind as the Buddha-Nature: The concept of the absolute in Ch'an Buddhism' (*Philosophy East and West* 31, 1981), 'Master Hai-yun's Thought and Ch'an Method' [in Chinese] (*Hwakang Buddhist Journal* 5, 1981), 'The Tun-huang Manuscripts related to Seng-ch'ou and his dhyāna' (*ibid.* 6, 1983) and 'A Study of Ch'ou-ch'an-shih-i' [in Chinese] (*Studies on Tun-huang* VI, 1983).

Younger was born 1935 in Kingston, Pennsylvania, and obtained his M.A. from Banaras Hindu University (1959), B.D. from Serampore College (1960) and M.Th. from Princeton Theological Seminary (1962). He was awarded a Ph.D. from Princeton (1965) for a dissertation on 'The Birth of the Indian Religious Tradition: Studies in the Concept of Duḥkha or Suffering' which was published under the title *The Indian Religious Tradition* (Varanasi 1970). After occupying various positions at Lafayette College he was finally appointed professor at McMaster in 1974. His publications include *Introduction to Indian Religious Thought* (Philadelphia 1972) and 'Buddhism and the Indian Religious Tradition' (*Developments in Buddhist Thought*, op.cit.)

MacQueen gained his doctorate from Harvard (1978) for 'A Study of the Śrāmanayaphala Sūtra'.

Of doctoral dissertations submitted to McMaster, it would appear that (with the exception of those mentioned below) the only other relevant submission has been 'A Study of Hua-yen Buddhism with special reference to the *Dharmadhātu*' by Kang Nam Oh in 1976.

The present Assistant Professor of Religious Studies at Indiana University, American-born Gregory Schopen, was awarded his M.A. by McMaster for 'Three Studies in Non-Tantric Buddhist Cult Forms' (1975), Part Two of which, 'The Phrase "sa pṛthivīpradeśaś caitya-bhūto bhavet" in the Vajracchedikā: Notes on the Cult of the Book in Mahāyāna', had already been published (in the *Indo-Iranian Journal* 17, Leiden 1975). He went on to gain a doctorate from The Australian National University, Canberra, for a study of the 'Bhaisajya-guru-sūtra and the Buddhism of Gilgit' (1979) and to occupy various academic positions in Tokyo, Ann Arbor (University of Michigan) and Seattle (University of Washington).

At Brock University, St.Catherines, G.M(ervyn) C.Sprung (born 1941) was Professor and Head of the Department of Philosophy until he retired in 1979 and attached himself to a local Tibetan Buddhist educational centre, Karma Buddhist College. He studied philosophy at the universities of Manitoba and East Berlin (from where he obtained his Ph.D.) and Sanskrit and Indian philosophy at Banaras Hindu University. He has contributed 'The Mādhyamika Doctrine of Two Realities as a Metaphysic' to his edition of conference papers at Brock in 1969 - *The Problem of Two Truths in Buddhism and Vedānta* (Dordrecht 1973), 'Non-Cognitive Language in Mādhyamika Buddhism' to *Buddhist Thought and Asian Civilization* (H.V.Guenther felicitation volume, ed.L.S.Kawamura and K.Scott, Dharma, Emeryville 1977), 'Nietzsche and Nāgārjuna: The Origins and Issue of Scepticism' to *Revelation in Indian Thought* (T.R.V. Murti felicitation volume, ed.Harold Coward and Krishna Sivaraman, *ibid.*), 'Being and the Middle Way' to his edition of *The Question of Being: East-West Perspectives* (Pennsylvania State University Press 1978) and 'The Problem of Being in Mādhyamika Buddhism' to *Developments in Buddhist Thought* (op.cit.). In collaboration with T.R.V.Murti and U.S.Vyas he has, for the first time, translated into English Chapters 1-6,8-10,13,15,18,19 and 22-25 of the Prasannapadā (Candrakīrti's commentary to Nāgārjuna's Mūlamadhyamakakārikā) which appeared under the title *Lucid Exposition of the Middle Way* (London 1979), although Chapter 15 had first appeared in the Indian journal, *Ānvīkṣikī* (Vol.6, Banaras 1973).

Sponsored by the Karma Kagyu Society in Toronto, Karma Buddhist College was established in 1979 'to meet a need felt by many students and adults for the integration of their intellectual and spiritual development in a recognized educational institution'. In association with Brock University, the new College will provide (for a maximum of 100 students) specialised facilities for the study and practice of the Mahāyāna and Vajrayāna traditions. The Board of Directors includes the Head of the (Kagyu) Karmapa, Chairman, Karma Namgyal Rinpoché (Director of the Karma Kagyu Society, Toronto), President, Dr John Mayer (Prof.of Philosophy at Brock University), Vice-President, Karma Thinley Rinpoché (Director of the Karma Kagyu Society), Dr Sprung and Prof.Warder.

The Department of Religion at Queen's University, Kingston, offers the following courses which relate to Buddhism, directly or otherwise: 'Introduction to World Religions', 'Mysticism in

World Religions', 'Myths and Symbols', 'The Buddhist Tradition' and 'The Interpretation of Religion'. The three tutors involved are Assoc.Profs C.G.Hospital (Chairman of Undergraduate Studies in Religion - from Queensland, Australia) & William P.Zion (from New York - Harvard) and Asst Prof.J.D.Cook (from Manchester, England).

Finally, at Wilson College, Hamilton, Prof.J.Rolland Andersen, whilst in charge of the Department of Fine Arts, drafted a much-needed 'Bibliography of Lao Buddhism' (MS 1977).

In Quebec, ex-Bhikkhu Telwatte Rahula from Sri Lanka has been a lecturer at McGill University, Montreal, since 1981. Formerly at The Australian National University (from whence, in 1982, he obtained his doctorate for an edition and translation of half the collection of 103 stories contained in the 13th century Sinhalese Pali compilation, the *Rasavāhinī*) and the University of Melbourne, he has contributed *A Critical Study of the Mahāvastu* (Delhi 1978) and 'The Buddhist Arahant: Is his attainment of Nirvāna as perfect as the Buddha's enlightenment?' (*Religious Traditions I*, University of Queensland, St.Lucia 1978) and is, with Arvind Sharma of Sydney University, preparing a new edition and translation of the 13th century Sinhalese Pali poem, the *Pajjamadhu*. At the Faculty of Religious Studies, whose Dean, Joseph Cumming McLelland, is McConnell Professor of Philosophy of Religion, Dr Rahula occupies the position of Assistant Professor of Comparative Religion and (at undergraduate level) teaches Pali and Sanskrit in addition to Buddhism and (at graduate level) Buddhist logic. He has also given a series of twenty-five lectures covering the early history and development of Buddhism, from the time of the Councils and the rise of the Mahāyāna in India, to its establishment in Sri Lanka, Tibet and the Far East. A colleague at the same academic level, Katherine K.Young, specifically lectures on 'Hindu and Buddhist Images of the Feminine' and 'Myth and Symbol in Hindu and Buddhist Art'.

Also in Montreal, there is a Department of Religion at Concordia University. M.A. and Ph.D. courses are conducted under the direction of the Department's Chairman, Assoc.Prof.Jack Lightstone. The former courses include 'History of Buddhist Thought and Institutions' and 'Modern Buddhist Thought and Institutions', whilst the latter courses offer Comparative Ethics as a major research theme. In addition, the Departments of Religion, Philo-

sophy and Theological Studies jointly offer a programme which leads to a graduate Diploma in Theological, Religious and Ethical Studies. 'Religions of the World' and 'Mahāyāna Buddhism' are offered at undergraduate level by Prof.L.Teskey.

In the Maritime Provinces, Eldon R.Hay, Associate Professor of Religious Studies at Mount Allison University in Sackville, New Brunswick, has written articles sympathetic to Buddhism for *The Maha Bodhi* (Calcutta - once a monthly journal but now defunct). Otherwise, the only other individual in this region who has trained in Buddhism is Bruce Matthews who holds a similar position at Acadia University in Wolfville, Nova Scotia. He spent the year 1970-1 at the University of Ceylon and subsequent summers in Burma and Thailand. His doctoral dissertation for McMaster in 1974, 'The Concept of Craving in Early Buddhism', was published under the title *Craving and Salvation. A Study in Buddhist Soteriology* (Waterloo 1983).

The scope of relevant activities would appear to be expanding in the Prairie Provinces where Saskatoon shone like a jewel in an otherwise cultural desert. Buddhist studies tended to centre on the University of Saskatchewan where the Austrian scholar, Herbert V.Guenther, was Head of the Department of Far Eastern Studies from 1964 until his retirement exactly twenty years later when the Department was closed. Born 1917 in Bremen (West Germany), he obtained his doctorates from Munich and Vienna and, after spending some years in India, emigrated to Canada. His published writings thereafter, which mainly comprise translations of Tibetan texts, include *The Life and Teaching of Naropa* (Oxford 1963), *The Royal Song of Saraha* (Univ.of Washington Press, Seattle 1968; repr. Berkeley 1973), *Tibetan Buddhism without Mystification* (Leiden 1966; repr. as *Treasures of the Tibetan Middle Way*, Berkeley 1969), *Buddhist Philosophy in Theory and Practice* (Berkeley 1971; repr. by Penguin Books, Harmondsworth 1972), *The Tantric View of Life* (Berkeley 1972), *Mind in Buddhist Psychology* (with Leslie S.Kawamura - Dharma Publishing, Emeryville 1975), *The Dawn of Tantra* (with Chogyam Trungpa - Berkeley 1975), *Kindly Bent to Ease Us* (3 vols, Emeryville 1975-6), *Tibetan Buddhism in Western Perspective* (Emeryville 1976), *Matrix of Mystery. Scientific and Humanistic Aspects of rDzogs-chen thought* (a study of Nyingmapa thought based on the Guhyagarbha text - Boulder 1984); articles include 'Indian Thought in Tibetan Perspective - Infinite Transcendence

versus Finiteness' (*History of Religions*, Chicago 1963), 'Some Aspects of Tibetan Religious Thought' (*ibid.* 1966), 'Tantra and Revelation' (*ibid.* 1968), 'Levels of Understanding in Buddhism' (*Journal of the American Oriental Society*, New Haven 1958), 'Materialism and Beyond in Buddhist Philosophy' (*ibid.* 1966), 'Toward an Experience of Being Through Psychological Purification' (*A Study of Kleśa - A Study of Impurity and its Purification in Oriental Religions*, ed.G.H.Sasaki, Tokyo 1975), 'Mahāmudra: The Method of Self-Actualization' (*The Tibet Journal* 1,1, Dharamsala 1976), 'The Experience of Being: The Trikāya Idea in its Tibetan Interpretation' (*Developments in Buddhist Thought*, op.cit.), 'Trikāya in Buddhist Philosophy - Tibetan and Chinese Hua-Yen Interpretation' (*Revelation in Indian Thought*, op.cit.), 'A Structural Analysis of the Abhidharmakośa: First Chapter' (*Studies in Pali and Buddhism*, op.cit.), 'Meditation trends in early Tibet' (*Early Ch'an in China and Tibet*, ed.L.Lancaster and W.Lai, Berkeley 1979), 'Buddhist Metaphysics and Existential Meditation' (*Sciences Religieuses Studies in Religion* 1, 1972), 'The Path and the Goal' (*The American Theosophist* 60, 1972), 'Saṃvṛti and Paramārtha in Yogācāra According to Tibetan Sources' (*Two Truths in Buddhism and Vedānta*, op.cit.), 'Buddhist Sacred Literature' and 'Buddhist Mysticism' (*Encyclopaedia Britannica*, 15th ed., 1974), 'The Development of Tibetan Art' (*Sacred Art of Tibet*, 2nd ed., Emeryville 1974); and short articles to the following American Buddhist periodicals - *Crystal Mirror* (Dharma Publishing, Emeryville - now Berkeley): 'Absolute Perfection' (1, 1971), 'Fact and Fiction in the Experience of Being' (2, 1972), 'Early Forms of Tibetan Buddhism' (3, 1974), 'The Natural Freedom of Mind' (tr.Longchenpa, 4, 1975); *Gesar* (Dharma Publishing): 'Three Paths with a Single Goal' (2,4, 1975), 'A Journey Through Life: Five Stages on the Buddhist Path' (3,2, 1975), 'The Road to Growth - the Buddhist Way' (3,3, 1976); *Maitreya* (Shambhala, Boulder - now Boston): 'Tantra - Meaningful Existence' (1, 1969), 'On Spiritual Discipline' (3, 1972), 'The Male-Female Polarity in Oriental and Western Thought' (4, 1973), 'The Teacher and Student' (5, 1974). To mark his 60th birthday, a collection of essays by various scholars was presented to him under the title *Buddhist Thought and Asian Civilization* (ed. L.S. Kawamura and K.Scott, Emeryville 1977).

A colleague of Guenther, Prof.Julian F.Pas, lectures on the Religions of the Far East in the Department of Religious Studies.

Born 1929 in Strombeek-Bever, Belgium, he studied theology at Louvain between 1955-9 and joined the faculty at Saskatchewan in 1969, progressing from Assistant, through Associate to full Professor (1982) in the Department of Far Eastern Studies. With its abolition in 1984, Pas was appointed to the Chair of Religious Studies. He obtained his doctorate from McMaster in 1973 for 'Shan-tao's Commentary on the Amitāyur-Buddhānusmṛtisūtra' and has contributed papers on 'Shan-tao's Interpretation of the Meditative Vision of Buddha Amitāyus' (*History of Religions*, 1974), 'The Kuan-wu-liang-shou Fo-ching [Amitāyur-dhyāna-sūtra]: Its Origin and Literary Criticism' (*Buddhist Thought and Asian Civilization*, op.cit.), 'Three Mental Dispositions as Conditions for Rebirth in Sukhāvātī' (*Korean and Asian Religious Tradition*, op.cit.), 'The Meaning of Nien-Fo in the Three Pure Land Sūtras' (*Studies in Religion* 7, Waterloo 1978), 'Chinese Religion Rediscussed' and 'Religious Life in Present-day Taiwan' (*Journal of the Royal Asiatic Society*, Hong Kong 1979). Awaiting publication are 'Dimensions in the Life and Thought of Shan-tao' (*Buddhist and Taoist Studies* 2, ed.D.Chappell, Honolulu) and 'Six Daily Periods of Worship: Symbolical Meaning in Buddhist Liturgy'.

At the University of Manitoba in Winnipeg, Klaus Klostermaier is Professor of Religious Studies, having obtained doctorates from the Gregorian University, Rome, and Bombay University. Specialising in Indian religions, he has produced a survey on *Salvation, Liberation, Self-Realization: A Comparative Study of Hindu, Buddhist and Christian Ideas* (Univ.of Madras 1974) and contributed an account of 'Hindu Views of Buddhism' to *Developments in Buddhist Thought* (op.cit.). In August 1980 his Department hosted the 14th Congress of the International Association for the History of Religions whose conference theme was 'Traditions in Contact and Change'. Under this title Peter Slater and Donald Wiebe edited the proceedings (Waterloo 1983).

In the same province, at Brandon University, three scholars constitute the Religion Department: Prof.Peter J.Hordern, Prof.Robert E.Florida (a Sanskritist who specialises in Eastern religions) and Dr R.W.Brockway (Professor of Religion). The last named is, in fact, an Unitarian minister who has been associated with the Jōdo Shinshū in Hawaii.

Further west, at the University of Calgary in Alberta, Rev. Leslie S.Kawamura teaches Tibetan, 'The Buddhist Tradition' and

'Advanced Studies in Buddhism' in the Department of Religious Studies. An ordained member of the (Japanese) Jōdo Shinshū, he graduated from Kyoto University and subsequently became a teaching Fellow at Saskatchewan (from where he obtained his doctorate in 1976) in association with Prof. Guenther. From the Tibetan he has translated Nāgārjuna's *Suḥrillekha*, 'Letter to a Friend', together with its commentary, 'The Garland of White Lotus Flowers' (by the 19th century Nyingmapa lama, Mi-pham), under the title *Golden Zephyr* (Emeryville 1975). With Keith Scott he edited Guenther's *Festschrift* (above) and provided 'An Analysis of *Yāna-kauśala* in Mi-pham's *mKhas 'jug'* for the *Bulletin of Buddhist Cultural Institute, Ryūkyō University* 20 (Kyoto 1982). To the 3rd Csoma de Kőrös Symposium held in Velm-Vienna 1981 he presented a comparative study of 'The *Aksayamatinirdeśasūtra* and Mi pham's *mKhas 'jug'* (published in *Proceedings II - Contributions on Tibetan and Buddhist Religion and Philosophy*, ed. E. Steinkellner and H. Tauscher, Vienna 1983), to the Bicentenary Csoma de Kőrös Symposium held in Visegrád-Budapest 1984 a survey of 'Indigenous Tibetan texts on the *Dharma-dharmatā-vibhāga*' and to the Csoma de Kőrös bicentennial volume (*Tibetan and Buddhist Studies I*, ed. L. Ligeti, Budapest 1984) 'Thus Have I Said - A Preliminary Study of the Tantra'.

The former Reader in Tibetology at Munich University, Dr Eva Dargyay (née Neumeyer), is now Assistant Professor of Religious Studies at Calgary. She lectures on 'Zen and East Asian Religious Systems', 'Tibetan Religious Systems' and, with Kawamura, participates in the graduate courses in 'Eastern Religions' which include detailed studies of the concepts of karma and *Samsāra* and the history of early and later Buddhist traditions in India, Tibet, China and Japan. She has written on *The Rise of Esoteric Buddhism in Tibet* (Delhi 1976), 'A gTer-ston belonging to the dGe-lugs-pa School' (*The Tibet Journal* VI, 1, Dharamsala 1981), *Tibetan Village Communities: Structure and Change* (New Delhi 1982) and a paper in the Bicentenary Csoma de Kőrös Symposium (op.cit.), 'The so-called biography of King Srong-btsan sgam-po as preserved in Mani-bka'-bum'. With her husband, Lobsang, she has translated *Das tibetische Buch der Toten* (Munich 1977). Dr Lobsang Dargyay, a native of Amdo (Tibet), a Geshé from Drepung and a graduate from Munich with teaching experience in India and at Vienna and Hamburg Universities, is a Research Fellow at Calgary. His most recent literary contribution is an annotated translation of the

Dvādaśakāra-nāma-naya-stotra: 'The Twelve Deeds of the Buddha - A Controversial Hymn Ascribed to Nāgārjuna' (*The Tibet Journal* IX, 2, 1984).

In September 1978 the Department of Religious Studies sponsored a four-day 'Calgary Buddhist Conference'. Nearly seventy participants from all over the world discussed the evolution of the bodhisattva doctrine which, on their admission, had barely been researched since Har Dayal's definitive study, *The Bodhisattva Doctrine in Buddhist Sanskrit Literature* (London 1932; repr. Delhi 1970). Dr Kawamura edited eleven papers for publication under the title *The Bodhisattva Doctrine in Buddhism* (Wilfrid Laurier University Press, Waterloo 1981), those from the pens of scholars at Canadian universities comprising Peter Slater (Prof. of Religion and Chairman of the Department, Carleton Univ., Ottawa) 'The Relevance of the Bodhisattva Concept for Today', L. Dargyay 'The View of Bodhicitta in Tibetan Buddhism', H. V. Guenther 'Bodhisattva - The Ethical Phase in Evolution', Y-h. Jan 'The Bodhisattva Idea in Chinese Literature: Typology and Significance' and Kawamura 'The Myōkōnin: Japan's Representation of the Bodhisattva'.

At the provincial University of Edmonton, an Indian scholar, K. D. Prithipaul, has translated the Argentinian scholar Vicente Fatone's monograph on *El budhismo nihilista* under the title *The Philosophy of Nāgārjuna* (Delhi 1981).

At the University of British Columbia in Vancouver, the Department of Asian Studies is dominated by an American Sinologist, Prof. Leon N. Hurvitz. Born 1923, he graduated from Chicago and Columbia Universities and lectured at the University of Washington, Seattle, from 1955 until his appointment to British Columbia in 1971. His doctoral dissertation, 'Chih-I (538-597): An Introduction to the Life and Ideas of a Chinese Buddhist Monk', was published in the series *Mélanges Chinois et Bouddhiques* XII (Brussels 1963). He has translated a Northern Wei (386-534) dynastic history, 'Wei Shou on Buddhism and Taoism' (from the Japanese of Tsukamoto Zenryū, for *Yūn-kang, the Buddhist Cave Temples of the Fifth Century A.D.*, Vol. 16, Kyoto 1956), Chinese Buddhist texts for *Sources of Chinese Tradition* (ed. Wm Theodore de Bary, Columbia U.P., New York 1960), Kumārajīva's translation of the *Saddharmapūṇḍarīka-sūtra*, *Scripture of the Lotus Blossom of the Fine Dharma* (ibid. 1976) and a digest of the four Agamas (together with the Chinese text), 'The Road to Buddhist Salvation as described by Vasubhadra'

(*Journal of the American Oriental Society*, New Haven 1967). With N. Poppe and H. Okada he compiled the *Catalogue of the Manchu-Mongol Section of the Tōyō Bunko* (Tokyo and Seattle 1964) and has contributed "Render unto Caesar" in *Early Chinese Buddhism*. Hui-Yüan's Treatise on the Exemption of the Buddhist Clergy from the Requirements of Civil Etiquette' (*Sino-Indian Studies* V. W. Liebenthal *fest-schrift*, Shantiniketan 1957), 'Recent Work on Japanese Buddhism' (JAOS 1965), 'Chih Tun's Notions of *prajñā*' (ibid. 1968), 'Chung's One Mind of Pure Land and Ch'an Buddhism' (*Self and Society in Ming Thought*, ed. Wm T. de Bary, New York 1970), 'The First Systematization of Buddhist Thought in China' (*Journal of Chinese Philosophy* 2, Dordrecht 1975), 'Two Polyglot [Tibetan, Mongolian, Manchu] Recensions of the Heart Scripture' (*Journal of Indian Philosophy* 3, Dordrecht 1975), 'Path to Salvation in the Jñāna-Prasthāna' (a Sarvāstivādin treatise - *Studies in Indo-Asian Art and Culture* 5, Sata-Pitaka Series 238, New Delhi 1977), 'The Abhidharma on the "Four Aids to Penetration"' (*Buddhist Thought and Asian Civilization*, op.cit.), 'Hsüan-tsang (602-664) and the Heart Scripture' (*Prajñāpāramitā and Related Systems*. E. Conze felicitation volume, ed. L. Lancaster, Berkeley Buddhist Series I, 1977), 'Fa-sheng's Observations on the Four Stations of Mindfulness' (*Mahāyāna Buddhist Meditation: Theory and Practice*, ed. M. Kiyota, Honolulu 1978), 'Dharmaśrī on the Sixteen Degrees of Comprehension' (a survey of the Abhidharmahṛdaya - *Journal of the International Association of Buddhist Studies* 2, 2, Univ. of Wisconsin, Madison 1979), 'The Eight Deliverances' (based on the Abhidharmakośa, Paṭisambhidāmagga and Visuddhimagga - *Studies in Pali and Buddhism*, op.cit.) and a long and occasionally humorous paper on 'The Mind of the Early Chinese Buddhist' (*Developments in Buddhist Thought*, op.cit.).

The Department of Religious Studies is under Prof. C. G. William Nicholls with Assoc. Prof. Shōtarō Iida responsible for lecturing on Indian and Tibetan Buddhism. The latter has, *inter alia*, described 'Agama (Scripture) and Yukti (Reason) in Bhāvaviveka' (*Indogaku Bukkyōgaku Ronshū*. Yenshō Kanakura felicitation volume, ed. Yukio Sakamoto, Tokyo? 1966) and collaborated with H-S. Yang, Y-h. Jan and L. W. Preston to edit and translate *The Hye Ch'o Diary* (Berkeley-Delhi 1985). More specifically, Asst Prof. S. A. McMurtry teaches the 'Buddhist Religious Tradition', Daniel L. Overmyer the 'History of Chinese Religions' and Hurvitz 'Readings in Chinese Religious Texts' and 'Topics in Buddhist Philosophy'. These subjects are

amplified at M.A. level under the general headings of either Religions of South and East Asia or History of Religions, whilst the Ph.D. Program of Buddhist Studies concentrates on one of three fields: Indian Buddhism (Yogācāra and Madhyamaka), Tibetan Buddhism (ditto) and Chinese Buddhism (early history of the schools of Chinese Buddhism during the T'ang period). Overmyer (who is Secretary-Treasurer of the Society for the Study of Chinese Religion) has contributed, *inter alia*, 'Folk-Buddhist Religion: Creation and Eschatology in Medieval China' (*History of Religions*, Chicago 1972) and 'Boatmen and Buddhas: The Lo Chiao in Ming Dynasty China' (ibid. 1978).

American-born Mark Tatz obtained his doctorate from the University in 1980 for a dissertation on 'Candragomin and the Bodhisattva Vow' and for a short period occupied the position of Associate Professor (- he now occupies a similar post at the California Institute of Integral Studies, San Francisco). In the same literary connection he has written 'On the Date of Candragomin' (*Buddhism and Jainism* I, Institute of Oriental and Orissa Studies, Cuttack 1976), 'The Life of Candragomin in Tibetan Historical Tradition' (which lists all his works from the Tanjur - *The Tibet Journal* VII, 3, 1982) and translated *Candragomin's Twenty Verses on the Bodhisattva Vow and its Commentary by Sakya Dragpa Gyaltsen* (Dharamsala 1982; repr. in *Vandanā-ācārya. D. R. Bhandarkar Birth Centenary Volume*, ed. S. Bandyopadhyaya, Calcutta 1984) and Candragomin's Bodhisattva-saṃvaraviṃśaka, Prañidhāna and Deśana-stava under the collective title *Difficult Beginnings* (Boulder 1985).

One relevant Ph.D. dissertation is the study of a Japanese Buddhist text by Jacqueline Golay: 'Le Shasekishū, miroir d'une personnalité, miroir d'une époque' (1975).

At Pearson College, Victoria, a member of the staff faculty, Nancy R. Lethcoe, has contributed 'Some notes on the relationship between the Abhisamayālaṅkāra, the revised Pañcaviṃśatisāhasrikā, and the Chinese translations of the unrevised Pañcaviṃśatisāhasrikā' (JAOS 1976) and a survey of 'The Bodhisattva Ideal in the *Aṣṭa and Pañca Prajñāpāramitā Sūtras*' (*Prajñāpāramitā and Related Systems*, op.cit.).

Churchmen have also contributed to Buddhist research. During the 1920s two missionaries were active in the field of Japanese studies. Rev. Harper Havelock Coates, a native of Vancouver, was

attached to the Canadian Methodist Church and occupied the position of Professor of New Testament Exegesis and Theology at the Aoyama Gakuin Theological Seminary in Tokyo. In collaboration with Rev. Ryugaku Ishizuka, Professor of Buddhist Ethics at the Shukyo Daigaku in Tokyo, he produced an enormous volume on *Honen the Buddhist Saint: His Life and Teaching* (Kyoto 1925, repr. 1949) which included original translations and thereby constituted the first major study of Jōdo ^{Shū} ~~Shin~~ Buddhism in English.

Dr Robert Cornell Armstrong belonged to the United Church of Canada and was Lecturer in Comparative Religion and Christian Apologetics at the same seminary. He wrote a general work based on his own observations - *Buddhism and Buddhists in Japan* (SPCK, London 1927).

Dr Robert H.L. Slater was attached to the Toronto-based Ecumenical Institute of Canada and is Emeritus Professor of World Religions, Harvard, where he formerly occupied the position of Director of the Center for the Study of World Religions. His comparative study of Burmese and Mahāyāna Buddhism and Christianity was published by Columbia University Press (New York) in 1950. Entitled *Paradox and Nirvāna*, this analyses the religion of the Burmese and concludes that the indigenous nat (spirit) cult is an inseparable part of the whole. He has also written on *World Religions and World Community* (ibid. 1963) and, with H.D. Lewis, Emeritus Professor of the History and Philosophy of Religion, London, *The Study of Religions: Meeting Points and Major Issues* (Penguin Books, Baltimore and Harmondsworth 1969).

The sole Canadian academic monograph series is *Contributions to Asian Studies* which is sponsored by the Canadian Association for South Asian Studies and published by E.J. Brill, Leiden. The Editors are K. Ishwaran (York Univ., Toronto) and Bardwell L. Smith (Carleton College, Northfield, Minnesota). Volumes 4 and 8 comprise: *Tradition and Change in Theravada Buddhism* (ed. B.L. Smith, 1973) which contains the following essays - Heinz Bechert 'Contradictions in Sinhalese Buddhism', Tissa Fernando 'The Western-Educated Elite and Buddhism in British Ceylon: A Neglected Aspect of the Nationalist Movement', B.G. Gokhale 'Anagarika Dharmapala: Toward Modernity through Tradition in Ceylon', Frank E. Reynolds 'Sacral Kingship and National Development: The Case of Thailand' and 'Tradition and Change in Theravada Buddhism: A Bibliographical Essay Focused on the Modern Period', Steven Piker 'Buddhism and

Modernization in Contemporary Thailand', F. Bruce Morgan 'Vocation of Monk and Layman: Signs of Change in Thai Buddhist Ethics', and Donald K. Swearer 'Thai Buddhism: Two Responses to Modernity'. *The Psychological Study of Theravada Societies* (ed. S. Piker, 1975) includes A. Thomas Kirsch 'Modernizing Implications of 19th Century Reforms in the Thai Sangha'.

Finally, some mention must be made of the scholarly achievements of an ex-patriate Canadian passport holder domiciled in Bangkok where he works for a refugee agency. Peter Skilling was born 1949 in the USA but ten years later moved with his parents to Toronto where he lived until moving to Asia (India 1970-2) and becoming ordained at Wat Benchamabopit, Bangkok, as Bhikkhu Pitipunnho (1972-5). Largely self-taught in Pali, Sanskrit and Tibetan, he has translated the following (mainly Sarvāstivādin) texts: 'The Sūtra on Impermanence (*Anityatā-sūtra*)' (*WFB Review* XIII, 6, Bangkok 1976), 'A Passage from the Cloud of Jewels Sūtra (*The International Buddhist Forum Quarterly*, Introductory Issue, Bangkok 1977), 'Discourse on the Four Kinds of Karma' (*Journal of Religious Studies* VII, Patiala 1979) and 'A Discourse Comparing Different Types of Knowledge (*Vidyāsthānopama-sūtra*)' (*Visakha Puja* 2522, Bangkok 1979) - French eds in *Linh-Son Publication d'Etudes Bouddhologiques* Nos 4/7 (Paris 1978/9), 'Un Passage du Sūtra du Nuage de Joyaux' (a critical edition of a section from the Tibetan recension of the Abhidharmakośaṭīkopāyikā - *Linh-Son* 3, 1978), 'L' Arya-Kalyāṇamitrāsevana-sūtra' (*ibid.* 5), and, under the name Akimcana Bhikkhu, the English version of the Heart Sūtra for *Prajñāpāramitā-Hrdaya-Sūtra. Das Sūtra von Herzen der Volkommenen* (in German, Chinese and English, ed. Acārya Jèn Wèn, Rheinberg 1982; in Thai, English and Chinese, ed. Bhikkhu Dhammavīro, Bangkok 1984). He has also written 'Une note sur l'Upālipariprocchā-sūtra' (*Linh-Son* 6, 1979), on 'The Daśottara-sūtra, the Śatsūtraka-nipāta and the Śilaskandhiṛā' (*ibid.* 10, 1980), 'On the Five Aggregates of Attachment' (3 parts, *ibid.* 11-13, 1980), 'The Unconditioned' (2 parts, *ibid.* 16-18, 1981), 'History and Tenets of the Sammatīya School' (*ibid.* 19, 1982) and 'Uddaka Rāmaputta and Rāma' and 'The Three Similes' (*Pali Buddhist Review* 6, London 1981-2).

NEWS & NOTES

Linh-So'n Buddhist Association ✓

Linh-So'n is the Vietnamese transliteration of the Sanskrit *Gṛdhra-kūṭa*, the Sacred Mountain where the Buddha resided and taught his Dharma. Linh-So'n Monastery, established in Paris in 1975 to continue the tradition of propagating the Buddhadharma, was founded by Ven. Dr Thich Huyền-Vi (former General Commissioner of Dharma Propagation of the Unified Buddhist Congregation of Vietnam). It was opened to:

1. Propagate the True Doctrine;
2. Expound the Great Way;
3. Train new members of the Sangha.

Since his exile from Vietnam to take up residence in France, Ven. Huyền-Vi has been working tirelessly to achieve the above-mentioned aims. During the past ten years of his mission abroad, he has convened several ordination ceremonies for new bhiksus, bhikṣuṇīs, śrāmaṇeras and śrāmaṇerīs as well as initiation ceremonies for upāsakas and upāsikās. Under his dedicated guidance, young monks and nuns have diligently studied the essential principles of Buddhism, sūtras and śāstras, and strictly observed the Vinaya rules to live up to their virtuous level. Lay disciples often come to Linh-So'n Monastery to attend liturgical services and support the training programmes of these monastics. Those who are proved capable of spiritual leadership are sent to establish a Buddhist temple or meditation centre - in the name of the Linh-So'n Buddhist Association - where demands for spiritual services by the faithful are greatest.

Two of the foremost disciples of Ven. Huyền-Vi are themselves outstanding spiritual leaders in their own right: Ven. Dr Thich Tinh-Hanh, Head of the Linh-So'n Buddhist Research Institute in Taiwan, and Ven. Dr Pāsādika, a German-born scholar, who is associated with the Commission for Buddhist Studies, Academy of Sciences in Göttingen, West Germany.

Tu'-Viện Linh-So'h, the headquarters of the Association and Regional Centre of the World Fellowship of Buddhists and World Sangha Council, is situated at 9 ave Jean-Jaurès, F-94340 Joinville-le-Pont, France. The following is a list of regional branches preceded by the name of each spiritual leader:

1. Ven. Dr Thich Tinh-Hanh, Linh-So'n Buddhist Institute, fl.7-21, Section 1, Chung-Hsiao West Road, Taipei, Taiwan 100, ROC.
2. Rev. Thich Giác-Hoañ, International Buddhist Centre, 40 route de la Ceinture du lac Daumesnil, F-75012 Paris, France
3. Rev. Thich-Nữ Huệ-Mãn, Linh-So'n Buddhist Association, 7 Clos du Sylthes, F-95800 Cergy St. Christophe, France
4. Mr Huỳnh Văn Long, Linh-So'n Buddhist Association, 9 bd des Français Libres, F-29200 Brest, France
5. Dr Colot (Diệu-Quang), Linh-So'n Buddhist Association, 55 rue Mazarin, F-51100 Rheims, France
6. Mme Diệu-Giác, Linh-So'n Buddhist Association, 6 allée de l'Envigne, F-86000 Poitiers, France
7. Mr Lý-Trường, Meditation Centre, F-89340 Montbéon, France
8. Rev. Thich-Nữ Trí-Huông, Pagode Linh-So'n, 16 rue Mérode, B-1060 Brussels, Belgium
9. Rev. Thich-Nữ Trí-Hanh, 5 rue Ruchonnet, CH-1003 Lausanne, Switzerland
10. Rev. Thich Trí-Cánh, Linh-So'n Pagoda, 52 Bellenden Road, Peckham, London SE15, England
11. Mr Trần Văn Cửa, Linh-So'n Buddhist Association, 1007 Iguale St, Montebello, California 90640, USA
12. Rev. Thich Trí-Hải, Linh-So'n Temple, 98-147 Iliee St, Aiea, Hawaii 96701, USA
13. Rev. Thich Trí-Dung, Linh-So'n Temple, 2424 Rogue River Road, Belmont, Michigan 49306, USA
14. Rev. Thich Trí-Thiên, Linh-So'n Temple, 14271 Houston-Whittier Ave, Detroit, Michigan 48205, USA
15. Mr Do Kim Francis, Linh-So'n Buddhist Association, 5328 Orchard St, Piscataway, New Jersey 08854, USA
16. Rev. Thich Pháp-Minh, Nam Quang Temple, 3423 N. Lombar St, Portland, Oregon 97217, USA
17. Rev. Thich Trí-Huệ, Linh-So'n Temple, 19904 Apple Springs Drive, Leander, Texas 78641, USA
18. Rev. Thich-Nữ Diệu-Bàh, Linh-So'n Temple, 13506 Ann Louis St, Houston, Texas 77085, USA

The laity in these places look up to Ven. Dr Thich Huyên-Vi as their supreme spiritual leader and Linh-Sôn Monastery in France as headquarters of the Association. This monastery is willing to enter into dialogue with representatives of other Buddhist traditions at all times. Furthermore, Linh-Sôn Monastery welcomes leaders of different religions to visit this training institute and converse with its Director.

A bi-monthly Dharmadūta bulletin, *Hoang-Phap* ('Dharma Propagation'), is published in Vietnamese and French whilst Ven. Huyên-Vi has had published his M.A. thesis (Magadh University, 1966) - *The Four Abhidhammic Reals* (Linh-Sôn, Paris 1982), and a collection of Dharma talks - *Buddhist Doctrine* (Linh-Sôn, Detroit 1983).

Ven. Dr Thich Huyên-Vi, with the willing support of his congregation, is still planning many projects in order to achieve his sacred mission. As the main Vietnamese Buddhist leader in exile, his works and achievements always aim at contributing to the preservation and spread of Buddhist culture and tradition in the modern world and at deepening the knowledge of the Buddhist way of life among those who adhere to the Buddha's teachings. Thus, the tradition of Grdhrakūṭa is still alive and active in the name of the Linh-Sôn Monastery in France and other countries.

Budden Gyoshi

In-Depth Courses in London ✓

After an interval of over thirty years, a systematic text-based course of Buddhist studies will begin at The Buddhist Society, London. Under the title, 'The Great Way', forty fortnightly lectures will be conducted from April 1986 under the direction of Eric Cheetham. These will be based (at least partly) on the encyclopaedic work attributed to Nāgārjuna, the *Mahāprajñāpāramitāśāstra* (translated into French by E. Lamotte with an English version in course of translation and publication in Belgium).

Now living near Kettering, Northamptonshire, Mr Cheetham has devoted much of his life to comprehending the doctrinal intricacies of 'Mainstream Buddhism' (i.e. the Indian-based Hīnayāna and Mahāyāna schools) and was closely associated with the late Richard Robinson and Edward Conze when all three launched the (future) Mahāyāna Study Group at The Buddhist Society. The above lectures will complement the continuous series of ten fortnightly

lectures on the 'Fundamentals of Mainstream Buddhism' but both series will be open only to members of the Society.

New Information Circular ✓

Under the single-handed direction of Dr Richard Gard, The Institute for Advanced Studies of World Religions (New York) 'is currently planning a comprehensive bibliographic periodical, *Asian Religious Studies Information (ARSI)*, to be issued twice a year beginning in 1986. The *ARSI* will report on current research projects, list queries from readers about research work completed or planned, and describe in considerable bibliographic detail recent publications in various Asian and non-Asian languages for Buddhism (cross-referenced to the *BTI*), Comparative Studies, Confucianism, Folk Religions, General Studies, Hinduism, Islām, Jainism, Shintō, Sikhism, Taoism, and other Asian religions. It will be maintained in a data base with hard-copy printouts and eventually will be on-line to provide a direct, immediate information service to the field. The *Buddhist Text Information* will continue as a separate periodical but will be cross-referenced by *ARSI* when detailed information is needed. In turn, the *ARSI* data base will be part of a larger IASWR data base for various kinds of information used in the study and teaching of world religions'.

International Centre of Buddhist Studies and Research ✓

In October 1983 the Dalai Lama laid the foundation stone of a building in Siliguri (W. Bengal) which will house this new research institute. The main aims and objects of the administering society are:

1. To open an institute of Indology with special emphasis on Buddhology.
2. To collect rare manuscripts on Buddhism from the Mahāyāna monasteries of the Eastern Himalayas and preserving as well as publishing them.
3. To co-ordinate the studies of both schools of Buddhism - Theravāda and Mahāyāna.
4. To open a school of languages for the study of Pali, Sanskrit and Tibetan to facilitate study and research on Buddhism.
5. To establish and maintain a research library.
6. To publish a journal (or bulletins), monographs, etc. on Buddhism.
7. To open and run post-graduate classes on Buddhism and try to get the same affiliated to the University of North Bengal.

8. To hold seminars, workshops and conferences on Buddhism.
9. To send delegates and scholars to Buddhist countries and their learned societies and to receive delegates and scholars from those countries.

Tibet House - Cultural Centre of the Dalai Lama ✓

Established in 1965 by the Dalai Lama, Tibet House has come to be recognised as a unique centre of Tibetan culture in the Indian capital. Its spacious building in the heart of the city projects a beautiful balance between openness and quietude. The principal aims of the Centre are to preserve and promote the cultural heritage of the Tibetan people, to provide facilities and incentives for research in art, philosophy, religion, culture and other aspects of the Tibetan tradition.

The Centre functions through four departments which are supervised by the Governing Body of which the Dalai Lama is Chairman.

1. The Museum preserves a variety of Tibetan items, many of which are ancient and rare objects of art. These include images, thankas, ritual objects, jewellery, costumes, household objects, weapons, etc. There is also a collection of Tibetan stamps, currency notes and coins. The Museum has also begun to participate in important national and international events.
2. The Library, with a reading room, contains over 5,000 xylographic prints and about 2,000 photo offset prints of Tibetan manuscripts. A separate English section has been created in which books on Tibetology, Buddhology and related subjects are available to researchers.
3. Programme Co-ordination Unit. This arranges seminars, lectures, panel discussions, exhibitions, and slide and film shows on relevant subjects from time to time. The Dharma preceptor in the Centre (Doboom Tulku) delivers regular lectures on Buddhist logic, philosophy and meditation. Tibetan language classes are regularly conducted under a language teacher who has several years of experience. Certificate and Diploma Courses are offered together with facilities for learning through cassette tapes.
4. Research and Publication Unit. The Centre has brought out voluminous publications, mainly facsimile editions of Tibetan texts. In addition, the following are also available: *Atisha and Buddhism in Tibet* which contains a brief account of Atiṣa's life,

three minor treatises by him and an introduction to Tibetan Buddhism by the Dalai Lama; and *Sixteen Arhats*, a folder containing the reproduction of a thanka set depicting the sixteen arhats accompanied by an introduction and description in English. The woodblock for the original print was carved in the 18th century at Narthang in Tibet.

Future plans at the Centre envisage the following:

- (i) Translator Training Centre. A scheme for training translators is under way with a view to making a major breakthrough in the field of translation by providing qualified translators who will then engage in translation of Tibetan texts into English and other languages and from other languages into Tibetan.
- (ii) Publications. The Centre is in the process of negotiations with Gaden Monastery, Ulan Bator, Mongolia, for a common project for the publication of Buddhist manuscripts kept in the Monastery's library. The authorities of the Monastery seem to be favourably inclined to the proposal. The Bihar Research Society has also been approached with a proposal for a joint venture on publishing Rāhula Saṅkṛityāyana's collection of Tibetan texts preserved in the Society's library.
- (iii) A major art book on Tibet should become available by the end of 1985.
- (iv) A series of illustrated Tibetan language books for children.

For further details write to Tibet House, 1 Institutional Area, Lodi Road, New Delhi 110003, India.

Translation of the Chinese Canon ✓

A long-overdue, if ambitious, systematic programme to render the entire canonical corpus of Chinese Buddhist texts into English has been launched by the Bukkyo Dendo Kyokai (Tokyo). With the worldwide participation of seventy scholars, it is hoped to publish an initial series of 139 texts (in 100 volumes of translation) by the end of the century. From the Taishō Collection these will comprise Nos 1,26,159,192,203,211,227,235,243,245,251,262,276,277,278,353,360,365,366,374,389,412,418,450,454,468,475,480,614,618,639,642,665,671,676,685,784,842,848,865,893,1300,1425,1428,1462,1484,1488,1519,1521,1530,1558,1564,1579,1585,1586,1590,1593,1600,1604,1609,1611,1630,1636,1642,1645,1662,1665,1666,1668,1670,1710,1716,1753,1852,1853,1858,1866,1886,1911,1915,1931,1934,1985,2003,

2005, 2008, 2010, 2012a, 2014, 2025, 2031, 2043, 2046, 2047, 2049, 2053, 2059, 2063, 2085, 2087, 2089(7), 2102, 2122, 2125, 2135, 2185, 2186, 2187, 2203a, 2309, 2312, 2348, 2366, 2376, 2377, 2426, 2427, 2428, 2429, 2430, 2514, 2527, 2543, 2580, 2582, 2586, 2608, 2646, 2661, 2668, 2682, 2688, 2689, 2692 and 2887. Identification of these texts may easily be obtained by reference to the *Répertoire du Canon bouddhique sino-japonais* (rev. ed., Paris-Tokyo 1978).

Basically, the finished version will be a popular one for mass distribution in that no Chinese characters or footnotes will be included and introductions to each text will be limited to three to five pages. Overall direction of this project will emanate from the Numata Center for Buddhist Translation and Research in Berkeley, California. The Chairman and founder of the Center is 89-year old Yehan Numata, an industrialist and philanthropist, who graduated from the University of California. In gratitude, he established two Numata Chairs of Buddhist Studies in 1984 - at Berkeley and Harvard.

Mr Numata is already well-known as the founder and guiding spirit of the Bukkyo Dendo Kyokai which has aimed at placing copies of the anthology, *Teachings of Buddha*, in every Japanese hotel room (and abroad), a policy which is reminiscent of the Gideon Bible movement in the U.K. Two million copies of this anthology from the main Theravāda and Mahāyāna texts have been distributed throughout the world and are available in the following languages: Arabic, Chinese, Danish, Dutch, English, Esperanto, Finnish, French, German, Indonesian, Italian, Japanese, Korean, Nepali, Norwegian, Persian, Polish, Portuguese, Romanian, Russian, Spanish, Swedish, Tagalog and Vietnamese.

A price list can be obtained from Bukkyo Dendo Kyokai, 3-14 Shiba, 4-chome, Minato-ku, Tokyo 108, Japan.

New Translation of Pali Canon ✓

Under the auspices of the Burma Piṭaka Association, Rangoon (founded 1980), the first sample volume has just appeared. Entitled *Ten Suttas from Dīgha Nikāya*, it contains English translations of Suttas 1, 2, 9, 15, 16, 22, 26, 28, 29 and 31. This anthology will be followed by the remaining sections of the Canon and, hopefully, the Commentaries and Sub-commentaries. The President and General Secretary of the Association are, respectively, U Nu (former Prime Minister) and Chan Htoon (former President of the WFB).

OBITUARIES

Ernst Waldschmidt (15.7.1897 - 25.2.1985). A personal tribute.

*anityā vata saṃskārā utpādavyayadharmināḥ
utpadya hi nirudhyante teṣāṃ vyupaśamas sukham*
(Mahāparinirvāṇasūtra § 44.5)

Professor Dr Ernst Waldschmidt, a Buddhologist of great distinction, an expert in the vast field of Indian studies, and a strict but kind-hearted and paternal teacher for two generations of students, passed away in Göttingen at the age of 87. During his last two years he was in declining health but could look back on a fruitful life's work. He had had many students, most of whom now hold prominent academic positions in many parts of the world.

Born in Lünen, Westphalia, he spent his childhood there as a member of a large family that had been inhabitants of Lünen for many generations (as can be seen in the three-volume work concerning the history of his family whose head he was for many years after his retirement). It was accordingly quite natural that he returned for his last rest, as was his wish, to the town where he was born.

His school education ended in 1915 with the examination qualifying for university entrance. The beginning of the First World War, in which he served as a volunteer in the Kaiserliche Marine, prevented him from taking up immediately the pursuit of his chosen subject, philosophy. It was not until 1918 that he was able to begin studying at the University of Kiel where he soon became acquainted with Paul Deussen, the translator of the Upaniṣads into German, and with Emil Sieg, who taught Indian philology and was one of the pioneers of Tocharian research. They converted him to Indian studies. When Sieg accepted the Chair of Indian Philology at the University of Göttingen, Waldschmidt continued his education under the guidance of Heinrich Lüders in Berlin, where he added to his subjects Tibetan and Chinese. He obtained his Ph.D. in 1924 for an edition of the Turfan manuscript of the Bhikṣuṇī Prātimokṣa of the Sarvāstivādin school in comparison with Pāli, Tibetan and Chinese sources. This work (reprinted 1979) already indicated one of his main fields of knowledge. Later he turned to the study of Indian art, and in this field he was

fortunate in having in his wife Leonore a brilliant collaborator.

His first appointment was in the Indian and South East Asian Department of the Museum für Völkerkunde in Berlin, where he worked for nearly 12 years (1924-36). At first he was employed under the directorship of Albert von Le Coq, the leader of the second and fourth Prussian Turfan expeditions. Later he worked under Heinrich Stönnner, one of the first editors of Sanskrit manuscripts from the Prussian Turfan collection. In 1931, after Stönnner's death, Waldschmidt became Director of the Department. The extent of his productivity during the time when he was working for the Museum can be gauged by glancing at the long list of his publications contained in the first felicitation volume offered to him by his friends, students and colleagues on the occasion of his 70th birthday. In it were published many of his important articles under the title *Von Ceylon bis Turfan* (Göttingen 1967). Books and articles on different subjects concerning Indian art predominate between 1925 and 1936. He continued the expedition reports of von Le Coq (*Die buddhistische Spätantike in Mittelasien*) with two most valuable volumes (Nos 6 and 7). Many identifications of frescoes from the Prussian Turfan collection are to his credit, and a still generally accepted analysis of the styles of frescoes from the northern Silk Road provides a guide for dating the paintings. While he was at the Museum, Waldschmidt was 'habilitated' and appointed a Reader at the Humboldt University, Berlin, in 1930. From 1932 to 1934 he and his wife travelled through India in order to collect Indian artefacts on behalf of the Museum in Berlin. A standard work on Indian popular arts and crafts, *Volkskunst und Handwerk in Indien*, was the result of their joint efforts. Although the publications on art subjects prevail during this period, he continued to edit and translate Buddhist texts. Two of his works, *Bruchstücke buddhistischer Sūtras aus Zentral-asian* and *Die Legende vom Leben Buddhas* were in such demand that they were reprinted in 1979 and 1982 respectively. Until the beginning of the Second World War many scholars were engaged in studying the Prussian Turfan manuscripts under the leadership of Lüders. This collaboration inspired Waldschmidt's work in many respects. Two important articles on Manichaeism and Nestorian Christianity in Central Asia are good examples: 'Die Stellung Jesu in Manichäismus' and 'Religiöse Strömungen in Zentralasien',

the first of which was the result of collaboration with the Iranist, Wolfgang Lentz.

In 1936 Waldschmidt left Berlin to succeed his first guide through the thorny field of Indology, Emil Sieg, to the Chair of Indian Philology at the University of Göttingen. After only three years his scholarly ambitions were interrupted by the beginning of the Second World War, in which he had to serve in the Luftwaffe until 1945. It was not until the following year that he was able to resume his beloved research work and the education of many students. He continued to devote himself to both these activities until his retirement in 1965. He felt so much at home in Göttingen that in 1954 he turned down an invitation to accept the famous and traditional Chair of Indology at the University of Bonn.

Many other honours were conferred on him. As early as 1937 he became an Ordinary Member of the Akademie der Wissenschaften in Göttingen. Other academies and learned societies made him an Honorary or External Member: 1952 the École française d'Extrême-Orient (Hanoi), 1953 the Société Asiatique (Paris), 1955 the Akademie der Wissenschaften der DDR (Berlin), 1958 the Royal Asiatic Society of Great Britain and Ireland (London), 1964 the Archaeological Survey of India, and 1971 the Deutsche Morgenländische Gesellschaft, the Deputy Chairman and, later, President of which he had already been between 1948 and 1959. Indian institutions, also, did not hesitate to honour the famous scholar: in 1958 he was awarded the title Sambuddhāgamaratna by the Government Sanskrit College in Calcutta, and in 1973 he was presented with the Golden Medal for Art and Humanism by the Calcutta Art Society. In 1957 he acted as President of the 24th International Congress of Orientalists in Munich (the Proceedings of which were published two years later). In 1959 he was elected Dean of the Philosophical Faculty of the University of Göttingen.

All these external honours were only an indication of his immense capacity for work and of the discipline with which he devoted himself to all his duties. Personal interests were always of secondary importance to him. The focus of his wide scholarly pursuits had been the Prussian Turfan finds, for which he felt responsible as an heritage of his spiritus rector Heinrich Lüders (who died in 1943). After the Second World War the Prussian

Turfan collection was in disorder due to bombing and plundering. It was Waldschmidt who began to reorganise the vast, now scattered and damaged material of the Sanskrit manuscripts under most difficult conditions in a divided country. Nearly all the original manuscripts were deposited in East Berlin, but good relations with the Akademie der Wissenschaften der DDR (whose member he was) and his personal commitment made possible what might have seemed impossible. He and his collaborators were generously allowed to rearrange and study the originals and make the terribly mutilated Sanskrit manuscripts available to scholars interested in the subject. Many important publications were the result of his efforts, lists of which are published in the felicitation volumes for his 70th and 80th birthdays, entitled respectively *Von Ceylon bis Turfan* (op. cit.) and *Beiträge zur Indienforschung* (Berlin 1977). He continued his work on the texts which he had had to interrupt at the beginning of the Second World War. His last article before the War dealt with the text tradition of the Mahāparinirvāṇasūtra : 'Beiträge zur Textgeschichte des Mahāparinirvāṇasūtra'. After the War followed the edition of the two most important sūtra texts concerning the life of the Buddha Śākyamuni from the Turfan manuscripts, the Mahāparinirvāṇasūtra and the Catuspariṣatsūtra, for both of which he provided a subtle analysis comparing the versions of the different schools. His excellent knowledge of Chinese and Tibetan enabled him to undertake a comparative study of the Turfan texts. Moreover, his editions served as models of precise philological work, and he never allowed himself to be careless. His aim was not to present quick theories based on superficial analysis, but to draw his conclusions on the basis of a profound knowledge in a very systematic and careful, often even sceptical manner. He was, furthermore, able to express himself in a precise and readable style. An outstanding example of this is his 'Geschichte des indischen Altertums' in *Bruckmanns Geschichte Asiens*, in which he drew a picture of early Indian history that combines vivid descriptions with the highest degree of reliability. It is characteristic of him that he was not only an efficient compiler but also a good organiser of the vast material of the Sanskrit manuscripts from the Turfan finds. This is reflected by two projects launched by him which will continue beyond his death. One is the catalogue of the Sanskrithandschriften aus den Turfanfunden, on which he

was working until he died. It was not granted to him to see the offprints of his last, the fifth volume. The second project is the Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfanfunden, four fascicles of which have been published so far.

After his retirement in 1965 he returned again to Indian art. Together with his wife he published i.a. two beautiful volumes on music-inspired miniatures from albums of the Museum für indische Kunst in Berlin.

He was not only a prolific research worker but also a very successful teacher. Many students came to Göttingen to study Sanskrit under him and most of them wrote Ph.D. theses which were, in many cases, editions of Sanskrit manuscripts from the Turfan collection or else were based on other subjects concerned with the Turfan texts or manuscripts. Lists of texts published from or concerned with the Turfan manuscripts are contained in the above-mentioned 5-volume Sanskrithandschriften... catalogue. They give a clear idea not only of his own productivity in this field, but also of that of his students. It is no exaggeration to speak of a 'Waldschmidt school'. The close personal contact with the teacher resembled the relationship of an Indian guru to his students. Ernst Waldschmidt was a guide for them not only in a spiritual but also in a personal sense. Since he gave his private house and extensive library as a gift to the University of Göttingen on his 60th birthday in 1967, the teacher and his students lived together under one roof. He took a personal interest in and felt responsible for the education of every student, and he watched every step of their work towards their Ph.D. examination as a strict and helpful supervisor. None of his students will forget his invitations at the end of term and on other occasions, when he opened his wine cellar and he and his wife served their guests. As a result of this close contact his students were also able to obtain some insight into the secret of his immense productive power. His way of life was not unlike that of the great German philosopher Immanuel Kant. It was exceptionally regular : he went for a walk, took his meals and his rest at certain times and organised his work in a very efficient manner.

Ernst Waldschmidt will be remembered not only as a great scholar and successful teacher, but also as a generous donor, inspired by the great Indian tradition. His house and library

will remain a beautiful home for future generations of Indologists in Göttingen, and the Stiftung Ernst Waldschmidt, which is located at the Staatliche Museen der Stiftung Preussischer Kulturbesitz in Berlin, will support research work on Indological subjects far beyond his death.

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Publications of Ernst Waldschmidt - Subsequent to the lists in his felicitation volumes :

- 108 Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden. 2. Lieferung : antar-hā / avadāta-varṇa. Ed. Heinz Bechert, comp. Georg von Simson. Vandenhoeck & Ruprecht, Göttingen 1977, IV, pp.81-160.
- 109 Mahāmaudgalyāyana's Sermon on the Letting-in and not Letting-in (of Sensitive Influences). Journal of the International Association of Buddhist Studies 1, Univ. of Wisconsin, Madison 1978, pp.25-33.
- 110 Bruchstücke des Bhikṣuṅī-Prātimokṣa der Sarvāstivādin. Bruchstücke buddhistischer Sūtras aus den zentralasiatischen Sanskritkanon. Kleinere Sanskrit-Texte III und IV (repr. ed. Herbert Härtel). Monographie zur indischen Archäologie, Kunst und Philologie 2, Franz Steiner Verlag, Wiesbaden 1979, pp.445.
- 111 The Varṇaśatam. An Eulogy on one hundred Epitheta of Lord Buddha spoken by the Grhapatī Upāli(n). NAWG 1979, pp.3-19.
- 112 Central Asian Sūtra Fragments and their Relation to the Chinese Āgamas. In : The Language of the Earliest Buddhist Tradition. Symposium zur Buddhismusforschung II, ed. Heinz Bechert [Abhandlungen der Akademie der Wissenschaften in Göttingen. Phil.-hist. Kl. 3, Folge No.117]. Vandenhoeck & Ruprecht, Göttingen 1980, pp.137-174.
- 113 The Rāstrapālasūtra in Sanskrit Remnants from Central Asia. In: Indianisme et Bouddhisme. Mélanges offerts à Mgr Étienne Lamotte [Publications de l'Institut Orientaliste de Louvain 23], Louvain-La-Neuve 1980, pp.359-374.
- 114 Sanskrithandschriften aus den Turfanfunden IV. (Supplementary vol. to Parts 1-3, with reconstructed text, emendations and vocabulary, comp. by Lore Sander and Ernst Waldschmidt). Verzeichnis der Orientalischen Handschriften in Deutschland, 10, 4, ed. Wolfgang Voigt. Franz Steiner Verlag, Wiesbaden 1980, pp.X, 627.
- 115 On a Sanskrit Version of the Verahaccāni Sutta of the Samyuttanikāya. NAWG 1980, pp.69-76.
- 116 Bemerkungen zu einer zentralasiatischen Sanskrit-Version des Virūpā-Avadāna. In : Studien zum Jainismus und Buddhismus. Gedenkschrift für Ludwig Alsdorf, ed. Klaus Bruhn and Albrecht Wezler [Alt- und Neu-Indische Studien 23, Seminar für Kultur und Geschichte Indiens an der Universität Hamburg]. Franz Steiner Verlag, Wiesbaden 1981, pp.321-358.
- 117 The Buddha not a Magician. Fragment from the Pāṭalikasūtra of the Madhyamāgama. Indologica Taurinensia VIII-IX, Turin 1981, pp.495-499.
- 118 Die Legende von Leben des Buddha. In Auszügen aus heiligen Texten aus dem Sanskrit, Pali und dem Chinesischen übersetzt und eingeführt. New improved edn, Verlag für Sammler, Graz 1982.
- 119 Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfan-Funden. 3. Lieferung : avadāta-varṇa / ātmadr̥ṣṭi-(pratipakṣārtham). Ed. Heinz Bechert, comp. Georg von Simson. Vandenhoeck & Ruprecht, Göttingen 1982, VII, pp.161-240.
- 120 Obituary of Valentina Stache-Rosen (1925-1980), ZDMG 1982, pp.22-28.
- 121 Sanskrit-Wörterbuch der buddhistischen Texte aus den Turfanfunden. 4. Lieferung : ātma-dvīpa / idam. Ed. Heinz Bechert, adv. Georg von Simson, comp. Michael Schmidt. Vandenhoeck & Ruprecht, Göttingen 1984, III, pp.241-320.
- 122 Sanskrithandschriften aus den Turfanfunden V. (Catalogue Nos 1015-1201 and 63 anticipated higher numbers, comp. by Lore Sander and Ernst Waldschmidt). Verzeichnis der Orientalischen Handschriften in Deutschland, 10, 5, ed. Dieter George. Franz Steiner Verlag, Wiesbaden 1985, pp. VIII, 375 + 87 plates.

Lama Anagarika Govinda (17.5.1898 - 14.1.1985) and the Ārya
Maitreya Maṇḍala

With the death of Lama Govinda the Buddhist world has lost one of if not the ablest practising exponent of the Vajrayāna. Indeed, the widespread interest in this tradition and the diffusion of its doctrines and practices can be made attributable to his efforts which resulted in the first mass Mahāyāna movement in Europe.

Of mixed German Jewish and Spanish Bolivian parentage, he was born Ernst Lothar Hoffmann in Waldheim, Saxony, and served

in the Army during the First World War but contracted tuberculosis and was sent to convalesce in the Black Forest and Switzerland. On recovery he studied philosophy and architecture at Freiburg and, after the War, settled in Capri (where he became an active member of the artist colony) and pursued the history of art and archaeology in Naples and Cagliari (Sardinia). He was deeply influenced by Indian philosophy and the writings of Schopenhauer and, at the age of 18, began drafting a comparative study of Christianity and Buddhism. This study ended up by converting him to Buddhism and was published in German under the title *Die Grundgedanken des Buddhismus* (Leipzig 1920). (He discovered years later that the Imperial University in Tokyo had sponsored its translation into Japanese.) He joined the Bund für Buddhistisches Leben (centred in Munich) and contributed articles to *Der Pfad* and *Zeitschrift für Buddhismus* (which serialised his translation of the Abhidhammatha-saṅgaha - July 1926 and 1931).

In 1928 he left Europe and joined the monastic community on Polgasduwa (Ceylon) as a brahmacari under the name of Govinda. There he helped found an 'International Buddhist Union' (which proved to be a premature creation) for Dharmadūta purposes, with Nyānatiloka as President and himself as Secretary. In 1929 he accompanied the former on a pilgrimage to Burma where he took the yellow robe of a bhikkhu but the precepts of an anagārika. On his return to Ceylon he founded the Variyagoda Hermitage, near Kandy (- where his fellow countrywoman, Sister Uppalavannā, lived for many years) and for two years pursued Pali and Abhidhamma studies.

When he attended a Buddhist conference in Darjeeling, he stayed with some lamas in their monastery. There he studied the Vajrayāna and received ordination in the Gelugpa order in 1931 under the nomenclature, Lama Anangavajra Khamsum Wangchuk. (It was undoubtedly his attachment to the visual arts that resulted in his separation from the Theravāda tradition.) His new teacher, Geshé Tomo (Lama Ngawang Kalsang, 1864-1936), was a mystic who had spent twelve years in solitude in the Himalayas. Between 1931-5 Govinda lectured at the Viśva-Bhāratī University, Shantiniketan, and subsequently became a lecturer in Buddhist Philosophy, Psychology and Archaeology at Patna University in Bihar. He also lectured at Allahabad, Benares and Lucknow and exhibited his ethereal paintings at Allahabad (1936 - the Govinda Hall was

opened in the Municipal Museum two years later), Calcutta (1934 and 1938), New Delhi (1939) and Bombay (1940). Between 1934-5 he directed his own creation, the 'International Buddhist University Association' (based at Sarnath).

In October 1933 he founded the Ārya Maitreya Maṇḍala in Darjeeling, an Order inspired by his Tibetan teacher. Although Govinda had become a British citizen, he was a close friend of the Nehru family and was consequently interned in India during the Second World War (and thereby met up with his fellow German monks from Ceylon who were interned at the same time). In 1947, at independence, he took out Indian nationality and married a former student of his at Shantiniketan, a Parsi artist and photographer from Bombay, Li Gotamī. Under Ajo Rinpoché they were initiated into the Kagyupa. Several journeys took them to Tibet but, after living in the Kasar Devi Ashram (founded by W.Y.Evans Wentz at Almora in northern India) for many years, they accepted an invitation to reside in California where he died.

Govinda's connection with Germany - which he visited on only four occasions since 1928 (1960, 1965, 1972 and 1976) - came about through Hans-Ulrich Rieker (1920-79). Rieker had come to Buddhism in Berlin and had been ordained as a sāmaṇera in 1950 by the Burmese bhikkhu, U Thunanda. As such, he travelled to Bombay in the following year but was repelled by the lax conduct of some of the resident bhikkhus. (His experiences in India provided the material for his book, *Bettler unter Toten*, which was translated as *Beggar among the Dead*, London 1958.) Disillusioned, he turned to the Vajrayāna and met Govinda. On his second visit to India, Rieker received from Govinda the name Dapa Kassapa (in January 1952) and was authorised to establish a Western branch of the Ārya Maitreya Maṇḍala (AMM) - the Vajrayāna Sangha - in Germany. He was to be the Director (Upācārya) and to ordain new members. On 30th November 1952 the establishment of the Western branch was formally announced by Govinda in Sanchi and by Rieker in West Berlin. At a ceremony held on that day, Rieker ordained Lionel Stützer and Harry Pieper as the first members of the AMM; with him they constituted the highest council of the Order. A year later, on 1st September 1953, an AMM society was founded which comprises registered supporters of the Order which in turn is divided into Branches and Brotherhoods. In 1975 the Buddhistische Religionsgemeinschaft Orden AMM Vajrayāna Sangha e.V. was

founded as the 'umbrella' organisation covering both the Order and the Society.

The movement's guiding principles are set out in Govinda's brochure *Ursprung und Ziele des Ordens Ārya Maitreya Maṇḍala* (Almora 1966, repr.1975 and in *Bodhi Baum* 5, Vienna 1980) or, in its English version, *Origin and Aims of the Order Ārya Maitreya Maṇḍala* (Almora 1966):

'The Order of the Ārya Maitreya Mandala is a community of people with a common spiritual aim - a brotherhood of heart and mind - held together by an ideal, expressed by certain symbols and a common ritual.'

'The Ārya Maitreya Mandala has three tasks:

1. The practical realization of the Dharma, by making Buddhism a way of life and by constantly working on ourselves.
2. Assisting those who sincerely wish to understand the teachings of the Enlightened One and to find a way of putting them into practice.
3. Development of methods of religious practice (sādhanā) under special consideration of the psychological preconditions of Western people.

The Order's interpretation of the Teaching is not confined to any particular sect or school. It is based on the understanding of the whole Buddhist tradition, representing the organic growth of the fundamental ideas which the Buddha planted like seeds into the hearts of his disciples and which have unfolded themselves in different soils and climes into a great variety of forms, adequate to the genius of different races and civilisations, without losing the essence of the Buddha's message or its original flavour: that of liberation, enlightenment, and universality.'

'These three aspects of Buddhism, which are inseparable in reality, correspond to the ideals of the three main vehicles (yāna) of liberation, known as the Small Vehicle (Hīnayāna), the Great Vehicle (Mahāyāna), and the Diamond Vehicle (Vajrayāna).'

'Hīnayāna, Mahāyāna, and Vajrayāna represent three dimensions of the mind, in which each subsequent dimension does not eliminate the preceding one, but includes its qualities and integrates them on a higher level or into more far-reaching connections.'

'Sīla, prajñā, and samādhi - the three principles of the

ancient Eightfold Path of liberation - can thus be regarded as the characteristics of the three vehicles: the Hīnayāna, the Mahāyāna, and the Vajrayāna.'

'In accordance with the programmatic nature of this ritual, the Ārya Maitreya Mandala lays stress on the cultivation of Knowledge (prajñā) by serious study of all aspects of the Buddha's teachings and their historical development, - Ethics (sīla) by personal integrity and a blameless way of life, - Liturgy (pūjā) and Meditation (dhyāna, bhāvanā, smṛti) by daily practice.

Only those who are willing to cultivate these four disciplines can become fully qualified members of the Order. Candidates, therefore, are required to go through a three-year training course: the first year is devoted to a study of the fundamental tenets of Buddhism and simple meditational practices (Refuge formulas and contemplation of the main aspects of the teaching); the second year is occupied with the study of Mahāyāna philosophy (Sūnyavāda, Vijñānavāda, Zen etc.); the third year is dedicated to the study and preliminary meditational practice of the Vajrayāna.

It is also of the aims of the Ārya Maitreya Mandala to create a hierarchy of ordained teachers (capable to perform all priestly functions, in private as well as in public, and therefore, to be accorded the legal status of priesthood and exemption from military service). They should be able, not only to live the teaching, but to transmit it to others and to be a guide to all brothers and sisters of the Order.'

On the successful completion of the three-year course and submission of a suitable dissertation, the candidate is ordained and receives a Sanskrit name and the red robe of the Order. Pūjā plays an important part in the AMM, the purpose of which was explained by Govinda in his essay on *Das Andachts-Ritual* (Almora 1966, repr.1979). A manual was provided in the form of *Die Pāli-Texte des Andachts-Rituals* (5th ed., Almora 1983) which includes the Pali texts (with German translation) of the customary Thera-vādin pūjā and Metta Sutta together with a German translation of the Heart Sūtra.

On behalf of the AMM in Berlin, between 1952-5 Pieper edited and published *Das Licht des Dharma* (*Ārya Maitreya Mandala* from 1953). Since 1956 the official organ of the AMM has appeared under the title *Der Kreis* and for some years *The Link* was circulat-

ed as its English edition.

Rieker gave many lectures and radio talks and also wrote books on yoga; he also translated some T'ien-t'ai Buddhist texts for his work, *Geheimnisse der chinesischen Meditation* (Zürich 1967; English ed., London 1964). In 1961 he moved to Hamburg and resigned as Upācārya. Wilhelm Rink (Editor of *Der Kreis* until April 1969) took over on a temporary basis until the permanent successor, Dr Karl-Heinz Gottmann, was announced. Born 1919 in Berlin, he was ordained Advayavajra and lived in Sobernheim but moved to Lake Constance in 1971. He was appointed Maṇḍalācārya of the AMM in 1982. He had stayed with Govinda in India on several occasions and had introduced special devotions for the Order which were first recited in 1965 in Burg Stettenfels and at subsequent meetings of the AMM in the Haus der Stille near Hamburg.

Possibly the main textbook of the AMM is Govinda's classic study, *Grundlagen tibetischer Mystik* (Zürich 1956; repr. Weilheim 1972 and Vienna 1982) which was translated as *Foundations of Tibetan Mysticism* (London 1959, repr. 1983 and New York 1977). His translation of the Abhidhammatthasaṅgaha - 'ein Compendium Buddhistischer Philosophie und Psychologie' - appeared in *Zeitschrift für Buddhismus* (off-printed, Munich 1931) whilst his Readership Lectures at Patna during 1936-7 were published by the Allahabad Law Journal Press in 1939 under the title *The Psychological Attitude of Early Buddhist Philosophy* 'and its systematic representation according to Abhidhamma tradition' (repr. London and New York 1961 and 1973). It was translated as *Die psychologische Haltung der frühbuddhistischen Philosophie* (Zürich 1962; repr. Wiesbaden 1971 and Vienna 1980). With W.Y. Evans Wentz he produced a revised and annotated edition of *Das Tibetische Totenbuch* (Olten and Freiburg 1972) and edited Sister Locanā's translation (from an English rendering by Thutop Tulku and Ngawang Sonam Tenzin) of *Die Mañjuśrī-Tradition und das Zenpa Zidel*. Die Loslösung von der vier Formen des Begehrens (? 1976). His autobiography, *The Way of the White Clouds* (London 1966, repr. 1984; Berkeley 1970), was translated as *Der Weg der weissen Wolken* (Zürich 1969; repr. Weilheim 1973 and Berne 1975). On the occasion of his 75th birthday a *Festschrift* was presented to him under the title *Wege zur Ganzheit* (Almora 1973 and this included a detailed biography by Dr Gottmann.

Govinda's full-length works on Buddhism and related subjects

comprise *Psycho-Cosmic Symbolism of the Buddhist Stūpa* (Shantiniketan 1935; repr. Berkeley 1976 and tr. *Der Stūpa. Psychokosmisches Leben- und Todes-symbol*, Freiburg 1978), *Art and Meditation* (Allahabad 1936) [see R.C. Tandon *The Art of Anagarika B. Govinda*, Allahabad 1938], *Stūpa Symbolism* (Allahabad and London 1940), *Solar and Lunar Symbolism in the Development of Stūpa Architecture* (Bombay 1950), *Mandala. Meditationsgedicht und Betrachtungen* (Zürich 1961, repr. 1973), *Creative Meditation and Multi-Dimensional Consciousness* (Wheaton, Illinois 1976; London 1977; tr. *Schöpferische Meditation und multidimensionales Bewusstsein*, Freiburg 1977, repr. 1982), *Die Kunst der Meditation* (Freiburg 1977), *Bilder aus Indien und Tibet* (Haldenwang 1978; tr. *Pictures of India and Tibet*, Haldenwang and Santa Cruz 1978), *Warum ich Buddhist bin...* (Almora 1979; a brochure repr. in *Bodhi Baum* 8, Vienna 1983), *Die innere Struktur des Buches der Wandlungen* (Freiburg 1983) and *Buddhistische Reflexionen. Die Bedeutung von Lehre und Methoden des Buddhismus für westliche Menschen* (Munich 1983).

Apart from his regular contributions to *Der Kreis*, the remaining writings of Govinda in German include 'Durchbruch zur Transzendenz' (*Transzendenz als Erfahrung. Festschrift* for Graf Dürckheim, Weilheim 1966), 'Antwort des Buddhismus' (*Die Antwort der Religionen*, ed. Gerhard Szczyzny, Munich 1964, repr. 1972), 'Das Mysterium der Zeit im östlichen und westlichen Denken' (*Transparente Welt. Festschrift* for Jean Gebser, ed. Günter Schulz, Berne 1966), 'Die Weltanschauung Teilhard de Chardins im Spiegel östlichen und westlichen Denkens' (*Perspektiven Teilhard de Chardins*, ed. Helmut de Terra, Munich 1966), 'Bewusstseinserweiterung und -verflachung versus Konzentration und Vertiefung' and 'Der Weg des geistigen Zerfalls und der Weg geistiger Erneuerung' (*Trug der Drogen*, ed. I. Bruck, Hamburg 1973-4), 'Meditation der Weltenstehungen und Weltvergehungen' (*Des Geistes Gleichmass. Festschrift* for Ven. Nyānaponika, Constance 1976), 'Arya Maitreya' [preceded by short reports on the 'AMM - Buddhismus für den Westen' and '50 Jahre Orden Arya Maitreya Mandala'] (*Bodhi Baum* 8, Vienna 1983) and 'Von Theravada zum Zen' (*ibid.* 9, 1984).

His English-language papers and articles comprise 'Principles of Tantric Buddhism' (*2500 Years of Buddhism*, ed. P.V. Bapat, Delhi 1956, repr. 1976), 'Pilgrims and Monasteries in the Himalayas' (*Crystal Mirror* IV, Berkeley 1975), 'H.V. Guenther as Interpreter of the Tantric View of Life' (*Buddhist Thought and Asian Civiliza-*

tion. *Festschrift* for Guenther, Emeryville 1977), 'A Tibetan Buddhist looks at Christianity' (*The Cross and the Lotus: Christianity and Buddhism in Dialogue*, ed. G.W. Houston, Delhi 1985) and entries to the following journals: *The Maha Bodhi* (Calcutta) - 'Buddhist Symbolism in the Development of the Stupa Architecture', 'Will Buddhism Conquer the West?' and 'What Attracted me to Buddhism' (1934), 'Thoughts on Zen Buddhism' (1934-5), 'Concept and Reality' (1935), 'The Cause of Suffering' and 'Art and Meditation' (1936), 'Buddhism in the Modern World' (1937), 'Religion and Science' (1939), '"Becoming" and the Awakening of a New Consciousness' (1940), 'The Position of Women in Hinduism and Buddhism' (1950), 'The Buddha as the Ideal of the Perfect Man and the Embodiment of the Dharma' (1954), 'The Supremacy of Consciousness' (1953) and 'The Mystery of Time' (1957); *Stepping Stones* (YMBA, Kalimpong) - 'The Universal Perspective of the Bodhisattva Ideal', 'The Relativity of Perfection' (both I.1950), 'The Significance of "Om" and the foundations of Mantric Lore' (ibid. and II.1951), 'Buddhism as Living Experience', 'The Importance of the Bodhisattva Ideal in Buddhist Life' and 'Origins of the Bodhisattva Ideal' (all II.1951); *Bulletin of Tibetology* (Gangtok) - 'Principles of Buddhist Tantrism' (II,1,1965), 'Rgyal-Srid Rin-Chen Sna-Bdun' [on the Seven Precious Things of a Cakravartin] (VI,3,1969), 'The Historical and Symbolical Origin of the Chorten' (VII,3,1970) and 'The Eight Forms of Guru Padmasambhava' (XI,2,1974); *The Middle Way* (London) - 'The Relativity of Perfection' and 'The Meaning of the Mantric Seed-Syllable "Hrih"' (1960), 'Logic and Symbol in the Multi-Dimensional Conception of the Universe' and 'Siddhas and Zen-Buddhism' (1962), 'The Significance of Vaisakha' (1963), 'The Importance of Prayer in Buddhism' (1964 - a résumé of talks given at an international religious conference in Venice 1960), 'Consciousness Expansion and Disintegration versus Concentration and Spiritual Regeneration' and 'Drugs or Meditation?' (1971 - the latter off-printed by BPS, Kandy 1974); *Gesar* (Berkeley) - 'The Seven Precious Things of a World Ruler or Cakravartin' (V,1,1978), 'Potentiality and Actuality in Hinduism and Buddhism' (V,2,1978), 'The Eight Forms of Guru Padmasambhava' (V,4,1979), 'Entering the Realm of the Sacred: Buddhist Art' (VI,2,1979) and (continued as) 'Buddhist Art and Architecture. The Mandala of the Dhyani-Buddhas' (VI,4,1980).

RBW

BOOK REVIEWS

✓ Developments in Buddhist Thought : Canadian Contributions to Buddhist Studies. Ed. Roy C. Amore. Wilfrid Laurier Press, Waterloo, Canada 1979. 194pp. Can.\$7.00 paperback.

Advancement for the field of Buddhist studies in the Canadian academic milieu has been facilitated by several interrelated factors. Beginning in the early 1960s, there was a heightened economic and political interest in trade and development in the East, accompanied by a sharp increase in immigration from South and East Asia. The Canadian public became aware of Asian beliefs and customs through the experiences of the well-travelled youth of the late 60s and 70s, as well as from the visits of numerous gurus, senseis and lamas to all parts of Canada. These factors helped to promote research and teaching in topics related to Asian culture, religion and history at university level. Numerous scholars were attracted from Europe, the United States and Asia to a dozen academic institutions, to fill positions created to serve the new-found interest in the East. Scholars of Buddhism took their place amongst them, opening up the field of Buddhist studies with expertise drawn from a variety of personal backgrounds and interests.

The nature of the academic setting in which Buddhist studies are to be found has not been conducive to a cohesive or uniform development of the discipline as such. Scholars of Buddhism have primarily been included in Departments of Religion or Asian Studies, providing a complement to the broad range of research and teaching carried out in these fields. The diversity of their backgrounds and the aims and emphases of the Departments in which they work, when combined, have created a kind of patchwork effect and a very individualistic treatment of topics in Buddhism. No Canadian institution has yet organised a Department of Buddhist Studies in its own right and all indications are that such a development is unlikely. Perhaps when the first generation of 'home-grown' Buddhist scholars comes into its own a more unified approach will evolve, but no pattern is discernible or predictable at present.

The present volume is a sample of the diverse interests and approaches which Canadian scholars have taken towards Buddhism.

An anthology of nine articles dealing with topics in philosophy and the place of Buddhism in the Indian and Chinese milieus, it represents a modest contribution to the field of Buddhist studies. Four of the contributors belong to Departments of Religion : Roy Amore, Yün-hua Jan, Klaus Klostermaier and Paul Younger; four to Departments of Asian Studies : Herbert Guenther [since retired], Leon Hurvitz, Bimal Matilal [now at Oxford] and Mahesh Mehta; and one to a Department of Philosophy : Mervyn Sprung. Broadly defined, the articles offer studies in comparative philosophy and religions, and Asian social history. The Editor has arranged the articles as well as can be expected given the broad areas and diverse subject matters involved.

In the articles pertaining to philosophy, Sprung offers a creative understanding of Mādhyamika philosophy through an investigation of *svabhāva* and *prajñāpti* according to Candrakīrti, with a comparison of Kantian approaches to the question of being through the categories of *Vernunft* and *Verstand*. He is one of the very few scholars in Canada who have attempted this kind of integration of Western and Eastern philosophical modes with any success; the present contribution is an example of a career dedicated to concise understanding of both. Mehta investigates the concept of *śūnyatā* and *dharmatā*, again using Candrakīrti, but brings his interpretation around to an unconventional conclusion circumventing the finer details of Mādhyamika dialectic. The conclusion that *dharmatā* is the epistemic reality immanent in *śūnyatā* reflects less of an understanding of Mādhyamika in its own right than an attempt to show how Mādhyamika could lend itself to adoption for the purposes of Advaita Vedānta as expounded by Gauḍapāda and Śrīharsa; his insights into the latter are worth noting. Guenther works within the Tibetan tradition in his exposition of the *trikāya* doctrine, developing a general understanding highlighted with comparative views from the rNying-ma and bKa-brGyud schools. As the doyen of Tibetan studies in Canada, his article reflects depth and competence in an area which is gradually developing as other European as well as Japanese scholars contribute their talents to Canadian universities. The only drawback to Guenther's exposition (whether or not the reader knows Tibetan) is the highly interpretative approach taken towards the material and the uniquely 'Guentheresque' jargon employed in its translation. Some may wonder if Guenther isn't harder to understand than Vimala-

mitra and Gam-po-pa at times.

The articles on Buddhism and the Indian milieu are characteristic of Indological approaches to the relationship between Buddhism and Hinduism. Conceived in broad terms and touching base with philosophy and social institutions, they offer breadth in most instances and depth in few. Klostermaier investigates Hindu-Buddhist disputes down through the ages, from the Pali Canon to Ambedkar. He explores the Gīta, Viṣṇupurāna, Manusmṛti, Vedāntasūtras, Caitanya Caritāmṛta (amongst other Hindu texts) to develop an informative and interesting picture of Buddhism's rise and fall. His conclusions encapsulate what amounts to three known areas of conflict : Buddhism's 'atheism', 'non-self', and 'rejection of caste as a natural/divine order'. Matilal compares the Nyāya understanding of karma and causation with the Buddhist and concludes that the striking similarities between them indicate that common problems yield comparable solutions. Amore contends that the concepts of giving and harming became key symbols of good and evil in early Buddhism, giving evidence for this from the Visuddhimagga and other Pali sources. Using Ricoeur's model of sin, he develops his own social-ethical model which is applied to the early Sangha's aspirations for material support and social acceptance. Younger's contribution is an argument for a place of greater prestige and influence for Buddhist studies in the field of Indian religion. In the struggle between Classicist approaches to Buddhism and Religionist approaches, he feels that Buddhology is better served by opening new channels of dialogue with the latter, as this will ensure that we are involved in the study of 'living' rather than 'dead' traditions. His argument does not deny the validity of philological and textual studies, but feels they should be contextualised in the study of religion from anthropological and sociological viewpoints; an endeavour to which he himself has turned and increasingly promotes.

The two articles on Buddhism and the Chinese milieu address the question of Buddhism's place in relation to the traditional religious, philosophical and social forms in China. In contrast to the Indian milieu, which gave rise to Buddhism as an outgrowth of a common culture, China encountered and accepted Buddhism as an alien system, infusing it with a new strain of life resulting in diverse permutations. Hurvitz offers a thorough and well-documented account of the early reception of Buddhism in China,

investigating the effects it produced on social norms and philosophical thought. The novelty of the *bhikṣu-dānapati* relationship and the new rôle of the Sangha is well treated. The reception of doctrine, particularly the concepts of *prajñāpāramitā*, *śūnyatā*, *tathatā* and *bhāva-abhāva* are seen in the light of various Chinese thinkers who attempted to render them in relation to Taoist and Confucian concepts of their own. He concludes with an in-depth discussion of the response of the Confucian gentry to Buddhism and the complex means by which Buddhism became accepted in different strata of Chinese society. Jan focuses on the Confucian-Buddhist confrontation in the Neo-Confucian period beginning in the mid-eleventh century through the writings of Li Ping-shan (1185-1231) who defended Buddhism against Confucian attack. Using historical documents, biographies and philosophical writings from the period, we are given a concise picture of the social and doctrinal issues which divided intellectuals at that time. Jan's contribution is another of many such thorough and detailed studies for which he is renowned.

Developments in Buddhist Thought provides us with a good general over-view of scholarly concerns in Canada written to a reasonably uniform standard of quality. It highlights both the strong and weak points of the discipline as it has emerged to date. A good grounding in philology continues to provide the foundation for Buddhist studies - Sanskrit and Chinese being predominant to date, with Tibetan a growing concern. Japanese and Pali studies have yet to assume a position commensurate with their importance to the field. Anthropological studies in Buddhist cultures abroad and sociological studies of immigrant groups in Canada have still to make their appearance. There is certainly room for development in all these areas.

Buddhist studies in Canada have been characterised by a comparative approach to questions in philosophy and religion. This is certainly interesting and necessary, but it does not indicate a move towards 'Buddhology' as such. Most scholars have come to Buddhist studies from other fields, bringing with them a variety of concerns which influence their work. In this volume we see Buddhist philosophy in the light of other Indian and Western traditions; the history of Buddhism as a part of the larger fields of Indology and Sinology. There is room for development in what

we might call the 'insider's' point of view on the subject. This could be facilitated by the inclusion of Buddhist scholars and practitioners trained according to the traditional standards of the several Buddhist schools still active abroad. This kind of approach has worked for the development of studies in the field of Hindu philosophy in Canada, while in the United States many institutions have now included Japanese Buddhist senseis, Tibetan lamas and bhikkhus from several countries in their teaching and research programmes. We would be wise to continue this trend as part of our own attempt to develop and round out the field of Buddhist studies in Canada.

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Nāgārjuna's Twelve Gate Treatise. Translated, with Introductory Essays, Comments and Notes by Hsueh-li Cheng. (Studies of Classical India 5). D. Reidel, Dordrecht 1982. xv + 151 pp. D.fl.85 \$36.95.

There is a saying that one should not judge a book by its cover but in this case the adage is correct. The misprints on the cover herald a host of typographical errors in the text: the ones I have found occur on pp. 10, 11, 14, 15, 29, 35, 37, 40, 67 (twice), 83, 85, 91, 106, 113, 115, 119, 121, 125, 126 (twice), 128. This does not take into account the not-infrequent misuse of diacriticals. Errors of this kind and on this scale are unacceptable in a work of translation, and with the availability of computerised spelling-verification programmes it is surprising that errors in the spelling of English words cannot be eliminated by technology when all else fails. It is hard to believe the book was printed in The Netherlands and not New Delhi.

The author tells us in the Preface that the purpose of the book is to facilitate the understanding of Nāgārjuna's thought by presenting his *Twelve Gate Treatise* in an English translation. This is a worthy endeavour since no such translation has been made before, although a translation of Seng-jui's short Preface to the Treatise may be found in R.H. Robinson's *Early Madhyamaka*

in *India and China* (p.208f). The Treatise itself has been 're-translated' into Sanskrit by N. Aiyaswami Sastri in *Vishvabharati Annals* 6 (1954). Sastri also translated Chi-tsang's summary of conflicting opinions regarding the authorship of the commentary on the Treatise while Cheng simply asserts: 'Since both the main verses and commentaries of the *Twelve Gate Treatise* resemble the main verses of the *Middle Treatise* in their philosophical reasoning, religious assertion and literary style, the *Twelve Gate Treatise* is most likely an authentic Nāgārjuna book' (p.27). No reference at all is made to Sastri's work.

The *Twelve Gate Treatise* (Shih erh men lun) is one of the three basic texts of the San lun school. Together with the *Madhyamakakārikā* and Āryadeva's *Śataśāstra* it forms the nucleus of the Chinese understanding of Madhyamaka doctrine. The Shih erh men lun can be read as an introduction to its two companions since it contains only twenty-six verses and focuses on only one major issue, the notion of origination or production (*sheng*). The *Madhyamakakārikā*, on the other hand, comprise about 450 verses and provide a critique of associated notions such as decay, permanence and impermanence, identity and difference, coming and going, etc. Perhaps it was the approachability of the *Twelve Gate Treatise* that led Kumārajīva to translate it into Chinese before the *Madhyamakakārikā*. After Kumārajīva the foremost exponent and commentator in the San lun tradition was Chi-tsang (549-623), and Cheng relies heavily and exclusively upon the latter's interpretation of Madhyamaka in his translation.

The translation is preceded by two short introductory essays which describe the influence and spread of Madhyamaka doctrine in China, although no attempt is made here to relate this to developments in post Chi-tsang Indian and Chinese commentarial traditions. It would be wrong to expect too much background material of this kind in what is primarily a work of translation, but more useful information could have been found to enliven the footnotes than glosses of no real importance. It is irritating to have to refer to footnotes at the back of the book several times on a page to be given information which is almost irrelevant, such as that 'produced' can also mean 'originated', or that 'decay' can also mean 'old age' (p.86). The Glossary seems to have been written for persons with no knowledge of Buddhism much less Madh-

yamaka: explanations are given for the word 'Buddha' and doctrinal formulae as basic as the Four Noble Truths.

Overall the book must be welcomed as making easily available a text of great importance for the understanding of Madhyamaka philosophy in its Chinese San lun manifestation. In the end, however, and overlooking the lackadaisical proof reading, one feels that the author is unsure at which level to pitch himself and in the end falls between two stools. If the book is intended for students of the Madhyamaka the critical apparatus is inadequate; if it is written for non-specialists one wonders what on earth will be made of Nāgārjuna's philosophy by the reader who has not heard of the Four Noble Truths and needs to be told the meaning of the word 'Buddha'.

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Empty Logic. Mādhyamika Buddhism from Chinese Sources. Hsueh-li Cheng, Philosophical Library, New York 1984. 220pp. \$17.95. ✓

The title of Hsueh-li Cheng's book cleverly exploits an ambiguity in the word 'empty'. Logic is empty in the sense that it lacks inherent existence and treats of entities which themselves lack inherent existence, and logic is also empty for the Chinese San lun masters in that it has no ultimate value. Logic is ultimately empty both ontologically and axiologically. Unfortunately the title is the cleverest part of the book! As for the rest, it is superficial, confused and, I am afraid, shows signs of the low standard of scholarship sadly all too frequent in Buddhist studies.

In the first chapter Dr Cheng gives a General Introduction to Buddhism and the place of Madhyamaka thought within the Buddhist tradition. In subsequent chapters he expounds Madhyamaka thought, indicates its influence on Zen, and compares it with the philosophy of certain Western thinkers, particularly Kant and Wittgenstein. Our author begins his book by stating quite categorically and unproblematically that the Buddha's father was King of the Śākyas (pp.13 and 179). There is no mention

of the fact that while this is the traditional story, the Śākyas were actually a republic at the time of the Buddha. In the course of two paragraphs on p.15 we have the following :

'Hīnayāna is the conservative Buddhist school...' - The so-called 'Hīnayāna' was not a school, and there was, of course, a number of schools classed as 'Hīnayāna';

'It accepts the Pali canon as the main scriptures.' - Just as there were a number of schools under the Hīnayāna rubric so there were a number of Canons in a number of languages. In fact Cheng does point out at the end of a footnote on the Pali Canon that 'The Sarvāstivāda scriptures were written in Sanskrit'. But he omits at this point to explain who the Sarvāstivādins were, or how they related to the 'Hīnayāna school'.

'For Hīnayānists there is only one Buddha' - All Buddhist traditions accept that Śākyamuni was merely the most recent in a series of Buddhas which will continue into the future. And now for the Mahāyāna :

'It does not accept the Pali canon as the sole scriptural source, but has many new scriptures written in Sanskrit' - In terms of classical times in India there is virtually no evidence that Mahāyānists, and certainly the formulators of the Mahāyāna sūtras, had ever heard of the Pali Canon, except perhaps by hearsay. The Canons behind the Mahāyāna sūtras belong to other traditions, not infrequently the Sarvāstivāda and Mahāsāṃghika. And surely any scholar working in this area must know that many Mahāyāna texts, especially the early ones, were almost certainly composed initially in Prakrits and subsequently Sanskritised. One more example, from the same page :

'The chief philosophical difference between Hīnayāna and Mahāyāna is that while Hīnayānists assert the reality of dharmas... Mahāyānists declare that all things are empty.' There were so-called Hīnayāna schools which apparently taught *dharmānairātmya* (seen in the Satyasiddhiśāstra, for example), while there were some Mahāyāna traditions (such as the Tibetan gZhan stong) which did not apply *svabhāvasūnyatā* universally.

The following is Cheng's explanation of the origin of the name 'Vaibhāsika' :

'*Vibhāṣā* is a commentary and the philosophy has been so called because it was based on the commentaries rather than on the original teachings of the Buddha' (p.126). I'm rather afraid that

this recalls that take-off of British history, *1066 and All That!* All this and the book hardly started.

In spite of an impressive Bibliography, listing a number of European and Japanese works which are not referred to in the text, Cheng's understanding of Madhyamaka is based primarily on the works of Stcherbatsky, Murti, Streng and, of course, Chitsang. He often relies on rather out of date secondary sources, as in his rather confused account of the Yogācāra *trisvabhāva*, taken from the antiquated book by Yamakami Sogen (pp.24ff). Any contrasting study of the Madhyamaka and Yogācāra treatments of emptiness should mention the key point that the explicit definitions of emptiness shift from 'absence of inherent existence' to 'non-duality' (in the Madhyāntavibhāga and its commentaries, for example). I have some doubt as to whether Cheng reads Sanskrit - diacritics are omitted and misspellings are frequent, while at one point we are given *māna*, pride, as the sixth sense-base, instead of *manas* (p.131)! Although our author is critical of Western scholars who rely on the Prasannapadā and the Tibetan tradition for their understanding of Madhyamaka, implying that the San lun tradition is earlier and therefore closer to what Nāgārjuna intended (there are enormous historical problems here), his own understanding of the Tibetan tradition seems to be astonishingly scanty. At three separate points he speaks of the Yogācāra-Svātantrika-Madhyamaka tradition in Tibet as the 'Dhu ma pas'. In fact the expression he wants is 'dBu ma pa', which means not Yogācāra-Svātantrika-Madhyamaka but simply Mādhyamika, those who follow the Madhyamaka. Our author indicated in his last book (a translation of the Shih erh men lun) that he mistakenly believes that all Tibetan Buddhism is of the Yogācāra-Svātantrika-Madhyamaka type, and the present book continues the error with a diagram of the development of the Madhyamaka (p.32) in which an arrow leads from the Svātantrikas to the Tibetan 'Dhu ma pas' but there is no arrow showing a transmission of the Prāsaṅgika tradition to Tibet. The confusion is not quite as bad as saying that the Pope is not a Catholic, but as an understanding of transmission and allegiance lamas would find it just as incomprehensible! Also in common with his last book is Cheng's complete neglect of any discussion of the authenticity of the texts attributed to Nāgārjuna by the Chinese San lun school. In particular

there is good reason to think that the commentary to the Shih erh men lun (a text frequently cited and used by our author) is not in fact by Nāgārjuna, a point Cheng omits even to mention. Actually, Cheng often asserts that Nāgārjuna says something when either no source is given, or it turns out that this was said not by Nāgārjuna but by Chi-tsang. This is a particular problem if one wants to study Madhyamaka philosophy, since Hsueh-li Cheng is one of those scholars who like to find in Mādhyamika sources the concerns, and frequently the conclusions, of contemporary analytical philosophy. Thus 'according to the Mādhyamika language is like a game' (p.47, no source). Nāgārjuna said that 'one gives up playing the language game' (p.119 - the reference is to the Mūlamadhyamakakārikā 18:5, where the Sanskrit is *prapāñca*, verbal differentiation, but this has a rather different meaning in Madhyamaka thought from Wittgenstein's suggestion that language is like a game).

This concern to find the interests of contemporary philosophy in Nāgārjuna has led our author to suggest that for the Madhyamaka metaphysical theories are not false but unintelligible (à la A.J. Ayer, for example). He neglects to discuss just what this would mean in Ancient India, and how this could be put into Sanskrit. Philosophers who say that certain types of proposition are unintelligible equate this with saying that they are senseless, nonsense. The only expression which immediately comes to mind for this in Sanskrit is *anartha*. The problem is that the Sanskrit *artha* signifies both meaning and referent. Thus it would be impossible to distinguish in the normal Sanskrit philosophical vocabulary between a proposition's having no referent, and thus being false, and its having no meaning, being unintelligible. In actual fact, if Nāgārjuna had been making this distinction, so at variance with his vocabulary, he would surely have explained it at some point. In making the distinction, in projecting his own philosophical concerns onto the texts, Cheng faces a number of absurdities himself. In the refutation of the existence of God in the Shih erh men lun, Cheng argues, God is not said not to exist, but rather his existence cannot be *conceived*: 'only a significant statement can be significantly negated or contradicted' (pp.93-4, Cheng's italics). So the Madhyamaka 'is not atheistic because they do not assert "God does not exist"'. Now, this is simply false! Thus, Prasannapadā on MMK I:4 states that 'Con-

ditions such as God and so on do not exist' (*na sambhavanti*). Presumably Candrakīrti was a Mādhyamika? Indeed the Shih erh men lun itself states that God does not exist. On p.99 of his previous book, in his own translation of the Shih erh men lun, Cheng has, 'You should know that all things are not made by God and also that God does not exist'. In his paraphrase exposition in *Empty Logic* Cheng has 'God cannot be conceived to exist' when his previous translation has 'all things are not made by God'. Abd when his translation has 'God does not exist', our author paraphrases in context as 'all things were produced from... causal conditions, not by God'. But the original translation is in this case completely correct. The Chinese text reads, *tang chih wan wu fei tzu tsai sheng i wu yu tzu tsai*; *wu yu tzu tsai* gives an unambiguous assertion that God does not exist, as Cheng stated in his translation. Elsewhere Madhyamaka is said to 'reject the thesis that logical truths are *à priori* and eternally certain' (p.99). But the distinction of logical from empirical, *à priori* from *à posteriori* truths is simply not made in Ancient India, so how could the Madhyamaka reject such theses? Strange though it may seem to some scholars, the concerns of Kant arose in a cultural milieu which was different from that of Classical India! Again, we are told that Nāgārjuna 'critically examined the structure of verbal expression and argued... that the relationship between... subject and predicate... cannot be rationally established' (p.117 - by 'predicate' here Cheng appears to mean predicate in the Aristotelean subject-copula-predicate sense, rather than the way 'predicate' is used in contemporary logic). But the subject-predicate structure of a proposition has not been an issue in India in the way it was in Aristotle-dominated Western philosophical circles. If we look at what Nāgārjuna actually says (presupposing Nāgārjuna wrote at least the verses of the Shih erh men lun), we find that the Chinese words translated here as 'subject' and 'predicate' are in fact *k'o hsiang* and *hsiang* respectively, the Sanskrit *lakṣya* and *lakṣaṇa*. The discussion clearly concerns not the linguistic issue of subject and predicate (what can it possibly mean to say that subject and predicate are neither the same nor different?), but rather the ontological issue of substance and attributes. Nāgārjuna wrote in Sanskrit; our author seems not to have realised (not to care?) that the words *lakṣya* and *lakṣaṇa* are not the words used for linguistic

subject and predicate in Sanskrit grammar. If the 'linguistic turn' of modern Western philosophy had been anticipated by the Madhyamaka why then is it so difficult to find any clear-cut discussion of linguistic and semantic matters in Madhyamaka texts?

And so on and so on. The sections dealing with Western philosophers shows the same inaccuracy and naive superficiality as those which treat Eastern thought: 'Kant became famous primarily because of his critique of metaphysics' (p.108)! There are so many mistakes and misleading comments in this book - even the List of Chinese Terms cannot be relied upon: on p.163, e.g. the characters for *sheng sheng* and *sheng shr* have been reversed. To be fair, though, the book has some value as an introduction to the neglected San lun understanding of Madhyamaka, and Dr Cheng is at his best when expounding fairly closely the teachings of Chi-tsang (in Ch.2, for example). It is possible that the particular stress placed by the San lun tradition on the non-dual and non-conceptuality owe a certain amount to Taoist thought, since these elements in the Madhyamaka are not stressed nearly so heavily in India and Tibet. But alas, these issues aren't mentioned, let alone treated here, where Nāgārjuna and Chi-tsang are almost portrayed as the same teacher. A good comprehensive study of the San lun is very much needed, but the present book doesn't fulfil this need. I am afraid that for specialists the book is far too superficial and inaccurate, while for non-specialists my main fear is that they will read it at all!

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Sprachen des Buddhismus in Zentralasien. Ed. Klaus Röhrborn and Wolfgang Veenker. (Veröffentlichungen der Societas Uralo-Altaica 16). Otto Harrassowitz, Wiesbaden 1983. vii + 142 pp. DM 84.

Although scholars are not agreed about the precise nature of the language or languages in which the Buddha preached, it seems fairly clear that he must have used one or more of the dialects of Middle Indo-Aryan appropriate to the area of North India in

which he lived and taught. We may presume that, as Buddhism spread into the neighbouring regions, the Buddha's teachings were translated, or 'transformed' to use what is perhaps a more fitting word, into the local dialects. When the new religion reached the North-West of India, doubtlessly aided by the spread of the Mauryan Empire into that part of the world, his teachings were promulgated in the Gāndhārī dialect, the distinctive Middle Indo-Aryan Prakrit of the area. In Gandhāra, however, Buddhism came into contact with Greek, Iranian and Aramaic speakers, and the Buddhist missionaries had to face the problem of dealing with speakers of alien languages. This task was further complicated when, following in the footsteps of Chinese merchants over the Hindu Kush into the region of Eastern Turkestan (Sinkiang province), they met speakers of still more languages.

In July 1981 the Societas Uralo-Altaica of Göttingen held a symposium in Hamburg to consider the present state of research into Central Asian languages. A number of papers delivered at that symposium, suitably rewritten, and almost all having as their broad subject the languages of Buddhism in Central Asia, are now presented in book form. To them is prefixed a short note (pp.1-3) by W. Heissig on the present state of Central Asian research in West Germany.

The propagation of Buddhism in the kingdoms lying along the southern branch of the Silk Road, where it skirted the Taklamakan desert, presented no great problem to the missionaries because, although in the third century A.C. the native language of the inhabitants of those oases was probably Tocharian, they made use of the Gāndhārī dialect for administrative purposes. In the oasis of Turfan and its environs, on the northern branch of the Silk Road, at a somewhat later date the local Buddhists made use of Sanskrit, perhaps as a result of the growing Sanskritisation of Buddhist texts which is also found at Bamiyan in Afghanistan and at Gilgit in Kashmir. In his contribution to this book (pp.27-34) O. von Hinüber shows that the language of at least one of the Sanskrit texts found near Turfan was not brought from India, but represents a 'transformation' from an Indian Prakrit which, if not Gāndhārī, certainly contained a number of the features of that dialect.

The 'Dictionary of the Sanskrit language of the texts found

at Turfan', which is being made at Göttingen, is of vital importance for the understanding of these texts, as H. Bechert makes clear (pp.4-10). The Tocharians at Šorcuq, who were not ruled by Indian-language speakers, translated from Sanskrit into their own language, and the nature of bi-lingual texts in Sanskrit and Tocharian is discussed by K.T. Schmidt (pp.125-31), who points out the influence which Sanskrit syntax and style had on Tocharian. At least one of the Tocharian texts in Kucheana was translated into Sogdian, although other Sogdian translations were made from Chinese. Sometimes traces can be found of the Indian forms which underlie borrowings from Chinese, as N. Sims-Williams points out (pp.132-41). Chinese was also the source of some of the Uighur translations of Buddhist texts, as G. Kara (pp.44-52) and J. Oda (pp.65-72) make clear. Alone among the kingdoms lying along the southern edge of the Taklamakan desert, Khotan had its own Iranian language, and translations were made into Khotanese from both Sanskrit and Tibetan. R.E. Emmerick discusses (pp.17-26) the translation techniques adopted by the Khotanese when doing this.

Texts in the Gāndhārī dialect were written in the Kharoṣṭhī script, whereas the Sanskrit, Khotanese and Tocharian texts were written in forms of the Brāhmī script, which was used in Afghanistan and Chinese Turkestan between the second and tenth centuries A.C. Lore Sander discusses the development of the Brāhmī script during this period (pp.113-24). The script was also used for some of the translations of Buddhist texts in Old Turkish, and aspects of these are dealt with by K. Röhrborn (pp.103-12). The use of the Brāhmī script caused difficulties when it was employed to represent sounds not found in its Indian homeland, and its use for writing dental sounds in Uighur is discussed by D. Maue (pp.53-64).

Many of the technical terms and epithets of Buddhism had no equivalent in the languages of Central Asia and proved difficult to translate. Sometimes they were merely replaced by other words in the native language, e.g. the Khotanese used a word meaning 'big' to translate 'Buddha' (possibly mistaking the word for *vuddha* < Sanskrit *vṛddha*), but for the most part translators overcame the problem by taking over Indian words in their original form and adapting them, to a greater or lesser extent, to the

phonology of their own languages. L. Isebaert discusses the problems which this entails in Tocharian (pp.35-43). It is clear from some of these transliterations that the translations had been made from Gāndhārī or from a form of Sanskrit which included a number of phonetic features of Gāndhārī, possibly as the result of having been 'transformed' from Gāndhārī at an earlier date. Other words are in their Sanskrit form, perhaps as 'learned' forms or as an indication of the growing prestige of Buddhist Hybrid Sanskrit. As already noted, some Indian words in Sogdian are in their Chinese forms, and E.G. Pulleyblank considers the way in which the transliteration of such Indian words was tackled in Chinese, and shows how it is sometimes possible to improve upon the phonetic transcriptions from Archaic Chinese which Karlgren established (pp.73-102).

One language which is not treated in detail is Tibetan, although one or two of the contributors mention it in passing. Here too a specialised syntax and grammar was evolved to tackle the problems of translating from Sanskrit, and a rigid system of equivalences was established to such an extent that back-formation from Tibetan into Sanskrit can be done almost automatically. With this exception, all the major languages of Buddhism in Central Asia are dealt with very adequately in this volume. It serves as a warning to all who aspire to become 'complete Buddhologists' about the number of languages they must be prepared to tackle. The editors of this volume comment upon the fact that Turkologists, for whom the original symposium was largely intended, must take account of neighbouring disciplines and languages also. The student of Indian Buddhism must similarly be able to assess the work and achievements of those working in fields which sometimes seem rather far removed from his own, since many of the early Buddhist texts have been lost in the language of their homeland and are now found only in translation in various Central Asian languages.

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Drevnyaya Indiya, Jazyk - Kul'tura - Tekst ('Ancient India, Language - Culture - Text'). Ed. G.M. Bongard-Levin, V.V. Vertogradova and S.V. Kullanda. Nauka Publishers, Central Department of Oriental Literature, Moscow 1985. 268 pp.

This is an attractively presented book comprising eighteen papers in Russian by young as well as senior Indologists of the Soviet Union. The articles cover a wide variety of topics related to ancient Indian linguistics, history of literature, religious studies, philosophy, history and even 'juridical argumentation in ancient Indian law'.

There are two contributions to Pali studies; T.Y. Elizarenkova's 'About the Onomatopoeia in Pali' and Y.M. Alikhanova's 'On Two Dialogic Songs in the Pali Canon'. Three further articles are devoted to Buddhist studies based on Sanskrit sources: Bongard-Levin edits and translates 'A New Sanskrit Fragment of the Mahāparinirvāṇasūtra from Central Asia' (with a plate of MS facsimiles; the MS fragment contains eulogies, with the help of similes, of the Mahāyāna Mahāparinirvāṇasūtra); specialising in Nāgārjuna, V.P. Androsov treats 'Nāgārjuna's Contribution to the Conception of Nirīśvara'. - In this connection one may call to mind another recent article by R. Kaschewsky which also deals with *nirīśvara* and in which the *Īśvarakartṛtvanirākṛti*, ascribed to Nāgārjuna, is referred to: 'Buddhistische Argumentation gegen einen persönlichen Gottesbegriff in tibetischen Bodhicaryāvatāra-Kommentaren' ('Buddhist Argumentation against the Conception of a Personal God in Tibetan Bodhicaryāvatāra Commentaries'), in *Indological and Buddhist Studies*, Prof. J.W. de Jong Felicitation Vol., Canberra 1982.- Androsov's article, however, although published in 1985, was written eight years ago. 'Some Aspects of Forming of the Classical Sāṃkhya: the Texts and the Doctrines' is the title of V.K. Schokhin's paper 'on the problem of historical connections between Sāṃkhya and Buddhism'.

Unfortunately the language barrier prevents non-Russian speaking Indologists and students of Buddhism from duly appreciating more recent achievements of their Soviet colleagues. Therefore, two publications in English also brought out by Nauka Publishers for the USSR Academy of Sciences, Institute of Oriental Studies, are of special interest: (a) G.M. Bongard-Levin, M.I. Vorobyova-Desyatovskaya, *Indian Texts from Central Asia* (Moscow 1983, 62 pp)

published on the occasion of the 31st International Congress of Human Sciences in Asia and Africa (Section 3) held in Tokyo and Kyoto 1983. In this booklet we find a brief historical account of the sensational discoveries of ancient records of mainly Buddhist culture made in Central Asia. Of great value are tables giving all relevant data concerning MSS, references in Indological literature and information on the types of publication (facsimiles, transliterations, etc.) of Sanskrit, Khotanese and Kuchean manuscripts and fragments preserved in the Central Asian Fund of the Institute of Oriental Studies, Leningrad. Detailed bibliographic notes and four plates with facsimiles of six folios conclude the book. (b) *Summaries of Papers Presented by Soviet Scholars to the VIth World Sanskrit Conference - October 13-20, 1984, Philadelphia*, ed. by G.M. Bongard-Levin et al. (Moscow 1984, 188 pp.). Of the thirty-four contributions only nine papers directly and indirectly bear upon Buddhism, viz. E.G. Alexidze 'The Name Epithets in the Buddhist Sanskrit formed by the Negative Prefix a-'; V.P. Androsov 'Māyāvāda according to "Ratnāvāli" of Nāgārjuna'; G.M. Bongard-Levin and M.I. Vorobyova-Desyatovskaya 'New Buddhist Texts from Central Asia' - which refers to their recent book containing, inter alia, all six fragments of the Mahāyāna Mahāparinirvāṇasūtra, the complete text of the Dharmāśarīrasūtra and new folios and fragments pertaining to the Sad-dharmapūṇḍarīkasūtra, i.e. 85 extra folios not belonging to the Kashgar MS but to seven other MSS also deriving from a textual tradition which, taken by and large, antedates the Nepalese-Kashmirian recension - ; L.R. Furtseva 'On the Problem of the Territorial Distribution of the Buddhist Schools in Kushana Age (according to the Epigraphic Data)'; N.V. Isayeva 'Śaṅkara and Heterodox Systems in Brahma-Sūtra-Bhāṣya'; R.E. Pubaev 'Systematization of Scientific Knowledge in Sūtras and Śāstras'; I.V. Stebleva 'The Spread of Ideas and Themes of Buddhist Literature into Ancient Uighur Literature'; V.V. Vertogradova 'Notes on the Indian Inscriptions from Kara-Tepe'; S.V. Volkov 'The Monastery Buildings and Production of the Buddhist Cult Objects in Korea, IV-X Centuries'.

Bhikkhu Pāsādika