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丁卯年正月九日良辰



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UDĀNAVARGA

Chapter IX

KARMAVARGA - Karma

1. A man who has transgressed against even a single rule, whose words are false and who scorns the other world - there is no crime he does not commit.
2. It is better to swallow an iron ball as burning hot as flaming fire than to live immoral and unrestrained, dependent upon [public] charity.
3. If you fear suffering, if suffering is hateful to you, do not commit any bad actions, either in public or in private.
4. If you are to commit or if you do commit bad actions you cannot escape from suffering, even if you take flight in the air.
5. Neither in the air, nor in mid-ocean, nor in the depths of mountains, nowhere on earth is there a place where one can dwell without being pursued by bad actions [karma].
6. If, in this world, having seen another's bad action, you censure him, you must not commit such yourself; (since men) are bound by their actions.
7. By giving a wrong measure or committing an action contrary to the law, one does harm to men. By using dishonest means, one falls into the precipice oneself. Indeed, all men are bound by their actions.
8. Of all his actions, good or bad, man is the inheritor; for an action does not vanish.
9. A man steals as long as it profits him; then others steal from him; and so it is he who is stolen from.
10. While committing (a misdeed), the fool thinks, 'That will not catch up with me.' However, in the other world, he learns the destiny of wrong-doers.

Frontispiece: the calligraphy in Nôm (old Vietnamese) characters by Ven. Thích Huyền-Vi reads:

*"The Mahā-Prajñāpāramitā-
Hṛdaya-Sūtra"*

The smaller Chinese characters indicate the date:

"[Written] at the auspicious time, on the first day of the first month of the [current] Year of the Cat (i.e. acc. to the Chinese calendar the Year of the Rabbit)."

The seals engraved by Ven. Bhikkhu Dhammavīro, Wat Tam Kōp, Phang-nga, Thailand, signify:

- a) *"Prajñāpāramitā - Heart Sūtra"*
- b) *"Translated at imperial command by the Tripitakācārya Hsüan Tsang [during] the Great T'ang [dynasty]."*

11. While committing (a misdeed), the fool thinks, 'That will not catch up with me.' However, subsequently, he tastes bitterness when he experiences the consequence.
12. If, when committing bad actions, the fool does not become aware of what he does, the stupid man is burned by his own actions as if by fire.
13. The foolish, whose wisdom is false, behave towards each other as towards enemies, committing bad action which is a fruit filled with bitterness.
14. Action is done without wisdom when, having done it, one is tormented and it is with weeping, one's face bathed in tears, that one reaps its fruit.
15. However, action is done with wisdom when, having done it, one is not tormented and it is with delight, one's heart full of joy, that one reaps its fruit.
16. It is with laughter that they commit a bad action, those who seek happiness; it is with tears, overcome by suffering, that they acquire its fruit.
17. A bad action, once committed, is like fresh milk: it does not curdle immediately; it is with a (gentle) flame that it pursues the fool, like a fire under ashes.
18. A bad action, once committed, does not cut immediately, as does a new sword. On the contrary, it is in the other world that one learns of the destiny of wrong-doers; it is later that one tastes the bitterness, when reaping the fruit.
19. Rust is created by iron and ceaselessly, once created, consumes it; it is in this way that the man of impure conduct is led by his own actions to the 'fateful way' (hell).

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

THE SAṂSKṚTĀSAṂSKṚTA-VINIŚCAYA OF DAŚABALĀŚRĪMITRA

Peter Skilling

The *Saṁskṛtāsaṁskṛta-viniścaya-nāma* (henceforth referred to as *Sav*) of Daśabalaśrīmitra is a work contained in the Ngo mtshar hstan bcos (*Adbhuta-śāstra) section of the Mdo 'grel (*Sūtra-tīkā) division of the Peking edition of the Tibetan Bstan 'gyur (P 5865 vol.146) under the Tibetan title 'Dus byas dang 'dus ma byas rnam par nges pa shes bya ba. In English, the title may be rendered as (An Analysis of the Conditioned and the Unconditioned'. As the original Sanskrit text is lost and there is no known Chinese translation, the text is available only in Tibetan. The *Sav* is a wide-ranging treatment of the universe - cosmogony and cosmology, the nature of being, psychology and philosophy, and of the nature of spirituality, methods and attainments, according to a number of Buddhist schools and teachers, both of the Śrāvakayāna and the Mahāyāna. The following study proposes to demonstrate that the *Sav* possesses several unique features that render it worthy of detailed attention.

Structure of the text

The *Sav* takes up 106 pages of the reprint edition of the Tibetan Tripiṭaka, or 526 blockprint pages. It opens with two introductory verses of four lines each. In the first verse, the author states that he bows down to the Omniscient One, the Glorious One (the Buddha), who, having understood by and for himself all phenomena in all their diversity, teaches them to sentient beings in accordance with his realization. In the second verse he states that the Sage (*muni*, the Buddha) summarized phenomena as consisting of the conditioned (*saṁskṛta*) and the unconditioned (*asaṁskṛta*), and that he, the author, will explain them as an aid to memory.

The body of the text is divided into thirty-five chapters; these, with tentative reconstructions of the Sanskrit titles and English translation are as follows (the headings are my own):

A. The Conditioned and the Unconditioned

1. *Saṁskṛtāsaṁskṛtavibhāgaviniścaya*: An analysis of the dif-

ferences between the conditioned and the unconditioned
(4.3.4. - 4.5.6)

B. The Conditioned

B. 1. According to the general Vaibhāsika tradition

2. *Hetu-viniścaya*: An analysis of causes (4.5.6 - 5.3.1)
3. *Bhājana-loka-viniścaya*: An analysis of the environment, the 'receptacle universe' (5.3.1. - 7.2.4)
4. *Sattva-loka-viniścaya*: An analysis of the world of sentient beings (7.2.4. - 9.2.2)
5. *Rūpa-kāla-viniścaya*: An analysis of matter and time (9.2.3 - 9.3.8)
6. *Kāya-āyuh-viniścaya*: An analysis of physical dimensions and life-spans (9.3.8 - 10.2.7)
7. *Anavabhāsagata-sattva-viniścaya*: An analysis of microscopic beings (10.2.7 - 10.5.3)
8. *Kalpa-viniścaya*: An analysis of the aeon (10.5.3 - 19.3.6)
9. *Skandha-āyatana-dhātu-viniścaya*: An analysis of aggregates, bases and elements (19.3.6 - 24.2.6)
10. *Pratītyasamutpāda-viniścaya*: An analysis of dependent arising (24.2.6 - 32.1.7)
11. *Ārya-loka-viniścaya*: An analysis of the realm of the noble (32.1.7 - 33.3.4)
12. *Catur-ārya-satya-viniścaya*: An analysis of the Four Noble Truths (33.3.4 - 38.3.3)

B. 2. According to the Sthavira school

13. *Sthavira-nikāya-naya-skandha-āyatana-dhātu-viniścaya*: An analysis of the aggregates, bases and elements according to the Sthavira school (38.3.3 - 41.4.7)
14. *Sthavira-nikāya-naya-pratītyasamutpāda-viniścaya*: An analysis of dependent arising according to the Sthavira school (41.4.7 - 44.4.4)
15. *Ārya-sthavira-nikāya-naya-ārya-satya-kausalya-viniścaya*: An analysis of skilful understanding of the Noble Truths according to the Ārya-Sthavira school (44.4.4 - 53.1.3)

B. 3. According to the Sāmmatīya school

16. *Ārya-sāmmatīya-nikāya-āgama-naya-ananusaya-viniścaya*: An

analysis of non-latent mental states according to the tradition of the Ārya-Sāmmatīya school (53.1.3 - 57.1.3)

17. *Ārya-sāmmatīya-nikāya-āgama-naya-anusaya-viniścaya*: An analysis of latent tendencies according to the tradition of the Ārya-Sāmmatīya school (57.1.3 - 58.3.8)
18. *Sāmmatīya-nikāya-āgama-naya-apunya-viniścaya*: An analysis of the unwholesome according to the tradition of the Sāmmatīya school (58.3.8 - 61.3.6)
19. *Punya-viniścaya*: An analysis of the wholesome (according to the Sāmmatīya school) (61.3.6 - 63.3.3)
20. *Āniñjya-viniścaya*: An analysis of undeflectable action (according to the Sāmmatīya school) (63.3.3 - 64.1.8)
21. *Ārya-sāmmatīya-nikāya-āgama-naya-ārya-satya-viniścaya*: An analysis of the Noble Truths according to the tradition of the Ārya-Sāmmatīya school (64.1.8 - 72.1.8)

B. 4. The Mahāyāna

22. *Pāramitā-viniścaya*: An analysis of the perfections (72.1.8 - 76.3.8)
23. *Bodhisattva-mārga-viniścaya*: An analysis of the Bodhisattva Path (76.3.8 - 79.5.2)
24. *Bodhisattva-naya-pudgala-viniścaya*: An analysis of individuals according to the Bodhisattva Vehicle (79.5.2 - 84.3.1)
25. *Bodhisattva-naya-mārga-viniścaya*: An analysis of the path according to the Bodhisattva Vehicle (84.3.1 - 88.1.8).
26. *Bodhisattva-naya-bodhicittotpāda-viniścaya*: An analysis of the generation of the aspiration to enlightenment according to the Bodhisattva Vehicle (88.1.8 - 90.1.2)
27. *Bodhisattva-naya-prajñāpāramitā-artha-bhāvanā-viniścaya*: An analysis of the cultivation of the meaning of the perfection of wisdom according to the Bodhisattva Vehicle (90.1.2 - 99.2.4)
28. *Bodhisattva-naya-anāsrava-dharma-viniścaya*: An analysis of pure states according to the Bodhisattva Vehicle (99.2.5 - 102.3.6)
29. *Nānā-sūtra-bhāṣita-tathāgata-guṇa-viniścaya*: An analysis of the qualities of the Tathāgata as taught in various discourses (102.3.6 - 103.1.5)

30. *Buddha-kāya-lakṣaṇa-anuvyañjana-viniścaya*: An analysis of the major and minor physical characteristics of a Buddha (103.1.5 - 104.4.5)
31. *Tathāgata-pravacana-viniścaya*: An analysis of the teaching of the Tathāgata (104.4.5 - 105.3.8)
32. *Upāya-kausalya-viniścaya*: An analysis of skilful means (105.3.8 - 107.3.7)
33. *Pravacana-viniścaya*: An analysis of the sacred teaching (107.3.7 - 108.5.8)
34. *Hetu-phala-paropakāra-viniścaya*: An analysis (of a Tathāgata's endowments) of cause, fruition and benefiting others (108.5.8 - 109.5.1)

C. The Unconditioned

35. *Asamskṛta-viniścaya*: An analysis of the unconditioned (109.5.1 - 110.1.6)

Conclusion: Verses on the nature of the work and the reasons for composing it (110.1.6 - 110.3.3)

Thus the first chapter deals with both the conditioned and the unconditioned (in fact in the form of a *mātrkā*, similar to those of the Dhammasaṅgaṇi and other early Abhidharma texts), while the last chapter deals with the unconditioned alone. The bulk of the work deals with various aspects of the conditioned as related to the spiritual path, Chapters 2 to 21 largely according to the Śrāvakayāna, and Chapters 22 to 34 largely according to the Bodhisattvayāna.

In structure the Sav may be compared with the *lam rim* or 'graded teaching' literature that became popular in Tibet. Starting with the basis of existence - an analysis of world, body and mind - it goes on to describe the spiritual paths and their fruits, first according to the Vehicle of the Disciples (*śrāvaka*), then according to the Bodhisattva Vehicle; after devoting several chapters to various aspects of Buddhahood, the goal of the latter Vehicle, it concludes with a chapter on the unconditioned, the goal of both Vehicles¹.

Sources of the Sav

Daśabalaśrīmitra displays a vast knowledge of the texts and traditions of a variety of schools:

1. Abhidharmakośa: In Chapters 2 to 12, Daśabalaśrīmitra relies mainly on the Abhidharmakośa of Ācārya Vasubandhu; for example, the third chapter, 'An analysis of the environment', summarizes the Kośa and cites a number of its verses. Numerous other quotations from or paraphrases of the Kośa, which is cited by name at 38.2.7 (= Kośa 2:44b) and 107.5.7 (= Kośa 1:25a, b), occur throughout the work. Some teachings, however, are drawn from sources other than the Kośa: Chapter 7, 'An analysis of microscopic beings', opens with the statement that 'microscopic beings are not discussed in the Abhidharmakośa...'.²

2. The Sthaviras and the Vimuktimārga: Chapters 13 to 15 constitute an abbreviated but extensive citation of the Vimuktimārga, generally held to be a manual of the Abhayagiri sub-school of the Sthaviravāda: the source, however, is not named but simply described as 'the Āgama of the Ārya-Sthavira-nikāya'. The Vimuktimārga of Upatigya, lost in the original Pāli or Sanskrit, is preserved in full in Chinese translation². Two other passages from the same work are also found in the Sav; the concordance between these citations and the Chinese Vimuktimārga is as follows (references are to the English translation):

Sav ch.13 = Vimuktimārga ch.11, section 1, pp.237-59

Sav ch.14 = Vimuktimārga ch.11, section 1, pp.259-68

Sav ch.15 = Vimuktimārga ch.11, section 2, pp.269-82 (ch.12, section 1 omitted); ch. 12, section 2, pp.301-26

Sav 73.2.2 - 73.4.4 = Vimuktimārga p.6, cf. also p.10

Sav 73.5.4 - 75.3.1 = Vimuktimārga ch.10, pp.229-36, complete citation.

The Sav presents ten other views or interpretations of the Ārya-Sthaviras:

9.3.3 - 9.3.4: the length of the *dhanu*, *krośa*, *gavyūti* and *yojana* (in verse);

11.5.1 - 11.5.5: the sixty-four destructions (*saṃvartanī*) of the universe by fire, water and wind;

12.3.6 - 12.3.7: the maximum life-span is unlimited;

17.1.7 - 17.2.1: definition of the 'lesser' and 'greater' incalculable aeons (*asamkhyeya-kalpa*);

17.3.4 - 18.3.6: the Buddhas revered by Śākyamuni as a bodhisattva during twenty great incalculable aeons plus 100,000 (lesser)

aeons; the future Buddha Ajita-Maitreya (18.2.8); the three types of individual (*puṅgala*): dominant in faith, in energy and in wisdom (Pali *saddhādhika*, *viriyādhika* and *paññādhika*, 18.3.2).

18.5.5 - 19.1.5: the seven jewels (*saptaratna*) of a universal emperor (*cakravartin*); the ten species of elephant (*hasti-kula*); the four species of horse (*aśvi-kula*); the six types of universal emperor who go to the heavens (*deva-loka-gāmin*);

19.2.5: five Buddhas arise in an 'Auspicious Aeon' (*bhadra-kalpa*);

19.3.2 - 19.3.5: the five types of aeon in which Buddhas appear (*sāra*, *maṇḍa*, *vara*, *sāraṇḍa*, *bhadra*);

77.4.8 - 77.5.3: the five levels of meditation (*dhyaṇa*);

108.4.8 - 108.5.7: where Śākyamuni spent the eighty years and *varsas* of his life.

Although most of these theories are found, at least in part, in the *Atthakathā* and still later works of the Mahāvihāravāsins, I have not been able to find their exact counterparts, except in the case of a verse summary of the sixty-four destructions (Sav 11.5.4), which corresponds perfectly to a verse of the *Abhidhammatthavibhāvinī*³.

3. The Sāmmatīyas: Chapters 16 to 21 are citations of an unknown and unnamed work or works of the Sāmmatīya school, again described as Agama, but again in abbreviated but extensive form. That they are direct citations from the works of that school is proved by the fact that they are replete with verse summaries (*uddāna*) of the topics discussed and with quotations from a number of discourses. Several other tenets of the Sāmmatīyas are given elsewhere in the Sav:

12.4.3: cosmogony and cosmology;

17.2.1: the number of Buddhas revered by Śākyamuni during the three incalculable aeons of his bodhisattva career;

19.2.5: 500 Buddhas arise in an 'Auspicious Aeon';

106.4.7: the sixteen past negative deeds ('*phar ba = karmaploti?*) of Śākyamuni which produced their fruits in his last existence.

4. The Mahāyāna: Chapter 22 opens the presentation of the philosophy of the Mahāyāna, to which the bulk of the remainder of the text is devoted. These chapters draw frequently and extensively on the *Abhidharmasamuccaya* of Ārya Asaṅga. For example, Chapters 24 and 25, on types of individuals and the spiritual paths, follow

the Prāptiviniścaya of that text closely; in some places it is summarized, while in others it is supplemented by commentarial material drawn largely from the *Abhidharmasamuccaya-bhāṣya*. Both these works are cited or summarized throughout the text; the *Abhidharmasamuccaya* is referred to by name in connection with the following topics:

23.3.4 the *cittaviprayukta-samskāra*;

86.3.6 the fivefold analysis of the thirty-seven *bodhipakṣa-dharma*;

93.4.5 *antagrāha-dṛṣṭi*;

107.5.2 the twelve *aṅga*, the Tripitaka and the 84,000 *dharmaśāstra*.

A number of passages demonstrate that in his exegesis of the *Prajñāpāramitā Daśabalaśrīmitra* followed the classifications of the *Abhisamayālamkāra*, such as the twenty-two aspects of the bodhicitta (88.5.6f. = *Abhisamayālamkāra* 1:20-21), the twenty-seven karmas of a Buddha (97.5.1f. = *ib.* 8:34-40), and the twenty-one types of *anāsrava-dharmas* that constitute the *dharma-kāya* (99.2.5f. = *ib.* 8:2-6). *Daśabalaśrīmitra* gives two sets of definitions of the twenty-seven karmas, the first from a source I have not been able to trace, the second, attributed to 'others' (*gṛhan dag*, 98.5.5f.) very close to Haribhadra's *Abhisamayālamkāraloka*. From this it appears that *Daśabalaśrīmitra* belonged to a different school of interpretation than that of Haribhadra, active c. 800 A.C. The references to Ārya Vimuktisena (see below), the earliest commentator on the *Abhisamayālamkāra* (c. sixth century) show that *Daśabalaśrīmitra* had studied this literature widely.

Several categories given in the Sav resemble those of Asaṅga's *Bodhisattvabhūmi* - for example the four *dhāraṇī* (79.4.2 = *Bodhisattvabhūmi*, ed. N. Dutt, Patna 1978, p.185) and the four *pārājika* of a Bodhisattva (29.4.1 = *ib.* p.108) - and of the *Sūtrālamkāra* - for example the three reasons for the order of the *pāramitā* (79.4.2 = *Sūtrālamkāra* 16:14), but may also be found in other texts. There are numerous other citations or explanations that I have not yet traced; hopefully further research will throw light on the sources employed by *Daśabalaśrīmitra* and the school or tradition that he followed.

5. Vinaya: In his outline of the eight classes of monastic offen-

ces (*āpatti*, 28.4.5f.), Daśabalaśrīmitra mentions ninety-two *pāyantika-dharma* and 'over fifty' *śaikṣa-dharma*; unfortunately he does not list them. Of the *Prātimokṣas* known to us, those of the Theravādins and the Mahāsāṃghikas (the latter in both Sanskrit and Chinese versions) list ninety-two *pāyantika-dharma* - the Sarvāstivāda and Mūlasarvāstivāda have ninety only⁴ - while the Mahāsāṃghikas alone refer to 'over fifty' *śaikṣa-dharma*⁵, giving sixty-seven in the Sanskrit text and sixty-six in the Chinese translation. Other schools list from seventy-five to an hundred and thirteen⁶. From this it seems likely that Daśabalaśrīmitra is referring to the Mahāsāṃghika Vinaya, and may have been ordained in that tradition⁷.

6. Other sources cited by name

6.a. Texts, Śrāvakayāna

- Aṅgulyagrasūtra 83.1.4
 Abhidharma 21.3.4
 Parinirvāṇasūtra 109.4.1 (cf. Dīghanikāya ii 156)
 Vinayagrantha 29.1.3
 Vibhaṅgasūtra 83.2.1
 Vibhāṣā 38.2.7
 Sūtra 109.5.8

6.b. Texts, Mahāyāna

- Acintyabuddhaviśayanirdeśa 92.3.2
 Avaivartikacakrasūtra 94.4.1
 (Ārya-)Gaṇḍavyūhasūtra 88.5.1
 Caturdharmakasūtra 30.3.2
 Tathāgataguhyasūtra 104.5.3
 (Ārya-)Dhāraṇīśvararājasūtra 101.1.1, 101.3.4
 Pañcaviṃśatisāhasrikāgrantha 34.2.3, 90.4.5
 (Ārya-)Buddhabhūmisūtra 97.3.4
 Bhagavatī 91.4.7
 Bhadrakalpikasūtra 19.2.6
 Mahābhagavatī 96.4.2, 99.2.5
 Mūlamadhyamaka 92.3.8 (= Mūlamadhyamakakārikā 25:19-20)
 *Rājāvavādaratnāvalīvivarāṇa 96.5.1
 (Ārya-)Rājāvavādakasūtra 88.4.2
 (Ārya-)Laṅkāvatārasūtra 96.2.7

- Viradattapariprcchā 88.4.6
 Śālistamba 92.3.5
 Śāstra 88.2.4 (= Abhisamayālamkāra 1:19a, b), 105.3.8
 Śraddhābalādhānasūtra 101.1.5
 Saṃdhanirmocanasūtra 91.1.1
 Samādhirājasūtra 88.5.5
 Sūtrālamkāra 91.4.2, 95.5.5, 96.2.5, 97.3.8

6.c. Teachers, schools, etc.

- (Ārya-)Asaṅga-pāda 90.3.8
 Kāśmīra-Vaibhāṣika 17.2.3
 (Mahā-upasāka) Candra(?) 97.1.3
 Patañjali 91.1.4
 Pāścātya-Vaibhāṣika 9.5.2
 Bodhisattvayāna 18.3.6, 33.1.6, 110.1.4
 (Ācārya) Vasubandhu 91.4.8, 96.2.8, 105.4.1
 (Ārya) Vimuktisena 91.4.7, 94.4.8, 96.2.3

From the above it is evident that the Sav is a compendium of summaries, paraphrases and direct citations of a large number of works of the Vaibhāṣika, the Sautrāntika, the Sthavira, the Sāmmatīya and the Mahāyāna, and thus contains little if any original material: Daśabalaśrīmitra's task was that of presentation, selection and arrangement. As far as can be ascertained his presentation is extremely if not totally reliable. This is easily confirmed in the case of well-known and available works such as the Kośa and the Abhidharmasamuccaya, as well as in the case of the Vimuktimārga, since the Sav quotations agree very closely with the Chinese version. The views of the Sāmmatīyas are difficult to confirm owing to the non-availability of their major works; however, a number of the passages cited in the Sav agree with and clarify Sāmmatīya tenets presented in the various compendia of tenets such as the Kathāvatthu of the Mahāvihāravāsīn Theravādins, the Samayabhedoparacanacakra of Vasumitra, the Nikāyabhedavibhaṅgavyākhyāna of Bhavya and the Samayabhedoparacanacakrasyanīkāyabhedopadarśananāmasaṃgraha of Vinītadeva. Furthermore, the general accuracy of the Sav and the fact that Daśabalaśrīmitra cites the texts of that school directly lead to the conclusion that here too he should be reliable.

Authorship and date

The author of the *Sav* is given as Daśabalaśrīmitra (Tibetan *Stobs bcu dpal bshes gnyen*); in the colophons to the chapters he is invariably described as the 'great authority' (*mahāpaṇḍita*)⁸ and occasionally as the 'senior monk' (*sthavira-bhikṣu*), the 'great senior monk' and the 'Śākya monk'. No other works are attributed to him in the Peking edition of the *Bstan 'gyur*, and to the best of my knowledge he is not mentioned in any Sanskrit sources. A common method of obtaining an upper date for a text is from the date of its translation into another language; here, however, we are unfortunately left in the dark: the name of the translator or translators, commonly provided in the colophons of Tibetan works, is not given. The *Sav* is not listed in the catalogue of works translated into Tibetan during the reign of King Khri srong lde bstan (second half of the eighth century)⁹, nor in the similar catalogue compiled by Bu ston in the first half of the fourteenth century¹⁰. At the end of the first chapter, Daśabalaśrīmitra cites a verse of four lines that corresponds to the first verse of Jitāri's *Sugatamatavibhaṅgakārikā* (P 5867 vol.146). This may be the latest source utilized by Daśabalaśrīmitra; however, as many of the verses of the *Sugatamatavibhaṅga* are identical to those of the (later) Āryadeva's *Jñānasārasamuccaya*, and as there may have been two Jitāris, one living about 800 and the other about 1000 A.C., the citation is inconclusive¹¹. Thus it is difficult to establish where and when Daśabalaśrīmitra lived; however, the evidence listed below suggests North-eastern India of the Sena period (twelfth-thirteenth centuries A.C.), more or less the final phase of Buddhism in that area.

1. The Blue Annals, compiled by 'Gos lo tsā ba gzhon nu dpal between 1476 and 1478, refers twice to a Daśabalaśrī.

a) The first reference is found in the account of the life and works of Stengs pa lo tsā ba tshul khrims 'byung gnas (Śīlākara, born in Tibet in 1107), 'whose benefit was great for the Lineage of the Recitation of the Sūtras in Tibet'. Śīlākara made three visits to India; during the first he spent over ten years in Magadha, including some time at Vajrāsana (Bodh Gaya); during the second he 'studied extensively the Tantras and Sūtras under thirteen scholars', including a Daśabalaśrī, before returning to Tibet

with 'many man-loads of Indian books', where 'he made numerous translations and revised existing translations', including commentaries on the Vinaya and the *Prajñāpāramitā/Abhisamayālaṅkāra*, plus the *Jātakamālā* of Āryaśūra and a *Kālacakra* text. On his third visit to India he studied the *Mahāvibhāṣā* for three years; returning to Tibet with the Sanskrit text, he began a translation, 'but after finishing two thirds of the text, the paṇḍita passed away' in 1190 A.C.¹².

b) The second reference occurs in connection with the lineage of the *Vajramālā* initiation according to the system of Ācārya Abhaya: Vajradhara, Vajra-yoginī (Vajravārahī), Abhayākara, Nāyaka-pāda, *Stobs bcu dpal (Daśabalaśrī)*, Vikhyātadeva, Śrībhadra, Lalitavajra, Dharmagupta, Ratnākara, Padmavajra, Ratnakīrti, Buddhaghosa, Vanaratna. The last named was a great paṇḍita from Eastern India who was active in the fifteenth century; he bestowed many initiations in Tibet, including some on 'Gos lo tsa bā himself'¹³.

2. Tāranātha, the sixteenth century Tibetan scholar and historian, refers to a Daśabala (-śrī) in two of his works:

a) In his *Rgya gar chos 'byung*, or *History of Buddhism in India*, he states that during the Sena period the Dharma 'was nourished by many scholars and siddhas' like Śubhākaragupta, Raviśrījñāna, Nayakapaśrī, *Daśabalaśrī*, and, shortly after them, by Dharmakaraśānti, Śrī Vikhyātadeva, Niṣkalaṅkadeva, Dharmakara-gupta and many other followers of Abhayākara. No other information is given about him except that his disciple was Vajraśrī. With reference to these 'scholars and siddhas' in general, Tāranātha says that 'all of them were scholars in all branches of learning... I cannot write more of them, because I have neither read nor heard in detail about any of them'¹⁴.

b) In his *Bka' babs bdun ldan*, or *Seven Instruction Lineages*, he refers to a lineage of the *utpattikrama* consisting of Ratnākara-gupta, Abhayākara, Śubhākaragupta, *Daśabala*, *Vajraśrī*, Dharmabhadraśrī, Buddhakīrti, Ratnakīrti and Ratigupta, and to a lineage of the 'word tradition', Abhayākara-gupta, Śubhākaragupta, *Daśabala* and Vikīrtideva. At the end of the first lineage he states that 'a more lengthy account of this period between the ācāryas is not dealt with elsewhere'¹⁵.

It is clear from the lineages that Daśabala and Daśabalaśrī refer to the same individual.

3. A Sanskrit verse inscription recovered from the latest stratum of monastery No.vii at Nālandā mentions an ascetic (*yati*) named Karuṇāśrīmitra who dwelt at Somapura (Somapuramahāvihāra, the ruins of which have been located at Paharpur in Bangladesh) and then lists a line of succession consisting of Maitrīśrīmitra, Aśokaśrīmitra and Vipulaśrīmitra. The last named is said to have performed a number of meritorious works such as repairing and rebuilding monasteries and temples; at Somapura he built a temple of Tārā and at an unspecified place he built a monastery and dedicated it to the mitras. N.G. Majumdar, the original editor of the inscription, feels that the mitras were the line of ascetics to which Vipulaśrīmitra belonged and that the monastery in question was monastery No.vii at Nālandā. The inscription has been dated on palaeographic grounds to the first half of the twelfth century A.C.¹⁶.

4. A stone inscription from Bodh Gaya of Gāhāḍavāla Jayacandra of Kanauj (ruled from 1170), assigned to the late twelfth century, opens with an invocation to the Buddha, the Bodhisattvas and the royal guru, a monk named Śrīmitra. It records the construction of a cave at Jayapura with images of Tārā, Ugratārā and Dattatārā¹⁷.

The evidence given above falls naturally into two groups: items 1 and 2, and items 3 and 4. Firstly, it seems clear that the Daśabalaśrī of 'Gos lo tsā ba's two references is the same as the one in Tāranātha's lineages and is likely to be none other than Daśabalaśrīmitra. Secondly, item 3 establishes the existence of a mitra lineage active in Eastern India - at least at Nālandā and the Somapuramahāvihāra - in the first half of the twelfth century. Item 4 mentions a royal guru named Śrīmitra resident at Bodh Gaya, not far from Nālandā, in the late twelfth century; because of the similarity of names this royal guru could well have belonged to the mitra lineage. It is probable that Daśabalaśrīmitra was also connected with this lineage and at least possible that he was the Śrīmitra of Jayacandra's inscription: the date accords with that provided by items 1, 2 and 3 and, from the erudition displayed in his only known work, he was certainly worthy of the position of royal guru¹⁸.

(It should be noted that although the Sav makes no mention whatsoever of Tantra or the Vajrayāna, this by no means precludes Daśabalaśrīmitra from being a Tantric master. From the Pāla period onwards, many of the great teachers of the Madhyamaka-Yogācāra were also Tantrics: the Madhyamaka and Yogācāra provided the philosophical basis, the Vajrayāna the praxis. When composing works dealing with the Madhyamaka or Yogācāra, however, they would restrict themselves to the subject at hand, and make no mention of Tantra.)

In summary, it seems probable that Daśabalaśrīmitra, possibly ordained in the Mahāsāṃghika tradition, was a master of sūtra and śāstra, of Pāramitāyāna and Vajrayāna, who lived in North-eastern India about the second half of the twelfth century; that he belonged to the mitra lineage, may have been appointed royal guru by Jayacandra of Kanauj and may have resided or spent some time at Bodh Gaya. Furthermore, it is at least possible that the Sanskrit text of the Sav was brought from India to Tibet by Śīlākara, who studied under Daśabala and may even have translated the text: the quality of the translation of the Sav reveals the hand of an experienced translator familiar with a broad range of material, as was Śīlākara¹⁹.

From Tāranātha's remarks on the absence of materials on the scholars and siddhas of the period and lineages that include Daśabalaśrī(-mitra), there does not appear to be much hope of discovering an extensive Rnam Thar of him among Tibetan sources.

A late dating for the text under discussion is likely because of the fact that the later period of Buddhism in India was characterized by syncretism: while little that was original was produced, the teachings of the different schools were refined, studied together and interpreted harmoniously. As may be seen from the sources of the Sav, it is a highly syncretistic work characteristic of the period. Furthermore, there is ample evidence that during this period Daśabalaśrīmitra could have had direct access to the teachings of the Sthavira school, particularly at Bodh Gaya or Vajrāsana where, according to the testimony of Hsüan-tsang²⁰, of Tāranātha²¹, of the Tibetan pilgrim Dharmasvāmin²², and of inscriptions²³, the Sinhalese and other Śrāvakas were important and at times dominant up to the thirteenth century.

According to Tāranātha, the Śrāvakas also wielded considerable influence at Odantapurī during the late Pāla period²⁴. The Vimuktimārga, Daśabalaśrīmitra's main source for the Sthavira teachings, was in all probability a manual of the Abhayagiri school of Sri Lanka; according to Sinhalese tradition this school was united with the Mahāvihāra school by King Parākramabāhu I of Polonnaruva in the second half of the twelfth century²⁵. Even if Daśabalaśrīmitra lived after this reconciliation of the Sinhalese schools, it is unlikely that Parākramabāhu's reforms had much influence on the sub-continent; indeed the Cūlavamsa (78:13) itself states that many monks left Lanka for foreign lands as a direct result of Parākramabāhu's interference in monastic affairs, and it is possible that there was an influx of Abhayagiri and other heterodox monks at about the time of Daśabalaśrīmitra²⁶. At any rate, that the Vimuktimārga, a profound and practical work, was well-known in the Buddhist world is established by the fact that it was translated into Chinese by Saṃghapāla, a monk from Funan (a kingdom in the southern region of mainland South-East Asia) in 505 A.C.²⁷, and that the third chapter was translated independently into Tibetan by Vidyākara-prabha and Dpal brtsegs in the late eighth century under the title of Vimuktimārgadhutagunanirdeśa²⁸. That the Abhayagiri school had relations with India is proved by the Sinhalese chronicles²⁹; its influence outside India is reflected in the Ratu Baka inscription from Central Java, dated 792 A.C., which refers to the Abhayagirivihāra of the Sinhalese³⁰.

We have very little hard evidence of the existence of the Sāmmatīyas during the Sena period; in fact, considering the importance of the school (see below), it left very few traces of any kind in India itself. Tāranātha refers several times to large numbers of 'Sendha-pa' Śrāvakas residing at Vajrāsana and Odantapurī, from the time of King Dharmapāla (c.800 A.C.) up to the Sena period, when as many as 10,000 assembled for the rains-retreat (*varsāvāsa*) at Vajrāsana³¹. Although the significance of 'Sendha-pa' is not clear, the most probable derivation is from the Sanskrit *saindhava*, 'residents of Sindh': since both Hsüan-tsang and I-ching state that the Sāmmatīyas were predominant in that area³², the Saindhava-śrāvakas could possibly have been Sāmmatīyas. Tāranātha also states that two branches of the Sāmma-

tīyas, the Vātsīputrīyas and the Kaurakullas, still existed at the time of his writing (sixteenth century A.C.)³³; this seems unlikely, but it also seems unlikely that the Sāmmatīyas, one of the largest schools of Indian Buddhism at the time of Hsüan-tsang and I-Ching, should have vanished completely by the Sena period. In any case, the Sav demonstrates that during that period at least some of their texts were still preserved in the monasteries of Northern India.

Value of the Sav

In a general sense, the Sav has considerable value as a compendium of the teachings of a number of schools on a wide variety of subjects. It seems to be the only work of such a comprehensive and catholic scope that has come down to us in Tibetan translation, but more specifically, its value lies in the fact that it devotes considerable space to the Sthavira and Sāmmatīya schools. In the case of the Sthaviras, as mentioned above, the Sav contains lengthy citations from the Vimuktimārga. Owing to the accuracy and clarity of the translation of the Sav, it can provide us with a better understanding of the Vimuktimārga when compared to the Chinese translation of that work. Furthermore, the Sthavira teachings from other sources given throughout the work can profitably be compared with those of the Mahāvihāra school. In the case of the Sāmmatīyas, the Sav is of even greater value. When the Chinese pilgrims Hsüan-tsang and I-Ching visited India in the seventh century, the Sāmmatīyas formed the largest Buddhist school in India, and were also found in Java and Sumatra, as well as Champa (modern central Vietnam) where they were predominant³⁴. However, except for a short treatise found in Chinese translation, the Sāmmatīyanikāyaśāstra³⁵, none of the philosophical works of this school are extant. What we know of their tenets is derived almost entirely from the texts of other schools, such as the various compendia mentioned above, or from incidental references in works such as the Abhidharmakośa. In the Sav, six chapters taking up ninety-five blockprint pages are devoted to direct citations of the Āgamas of that school, dealing extensively with a wide variety of important topics. Internal citations from the sūtras - unfortunately few in number - in combination with citations in the Sāmmatīyanikāyaśāstra, demonstrate that

the Sāmmatīyas based their views on essentially the same Sūtra Pitaka as that of other schools. The Sav citations themselves reveal that they had their own highly developed Abhidharma, cosmology and Buddhology, as did the other known Buddhist schools. Some of their theories betray a decided Sarvāstivāda-Vaibhāsika influence, while others appear to be unique. Curiously, their fundamental tenet (according to their opponents), the 'heresy' of the existence of the person (*puḍgala*) is not discussed. However, the Sav citations confirm their adherence to a considerable number of the doctrines attributed to them (or to kindred schools like the Vātsīputrīyas) by the other schools. Important material on the history of the school is also given³⁶. Hence the Sav, as a treasury of lost teachings of the Sāmmatīyas, increases our knowledge of that school immensely and hence sheds further light on the philosophical development of Buddhism in general.

The Sav is also important for the study of the Sarvāstivāda school. Although most of the material given by Daśabalaśrīmitra is drawn from the orthodox Vaibhāsika tradition as presented in the Abhidharmakośa and other works, some of the theories are different. For example, the Sav gives only three varieties of scent, *su-*, *dur-* and *sama-gandha* (19.5.6), as against the usual four³⁷, and the lists of forty *cittasamprayukta-* (20.1.8f.) and nineteen *cittaviprayukta-saṃskāra* (23.3.1f.) are different from those of the Vaibhāsika, and agree with those given by Candrakīrti in his *Pañcaskandhaprakaraṇa*³⁸. The same may be said of the importance of the Sav for the study of the Mahāyāna: although most of the sūtras and śāstras cited by Daśabalaśrīmitra are well-known, it is possible that among the untraced sources there are passages from texts or teachings that are otherwise lost.

In the case of all the traditions mentioned above, the Sav is a significant testament to the state of Buddhist scholasticism during the Sena period. Although long discredited by scholars of note, the unfortunate opinion that Buddhism died out in India because it degenerated into a corrupt form of Tantrism still persists. The Sav, both in the quality and variety of its contents, is a clear refutation of this theory: it demonstrates that not only were the Mahāyāna traditions still followed, but that also the teachings of the Sarvāstivāda-Vaibhāsikas, the Sthaviras and the Sāmmatīyas were still studied during the twi-

light of Buddhism in India. It may well be that Daśabalaśrīmitra, seeing the destruction of the great monasteries of Northern India and the depletion of the ranks of the Āryasaṅgha, composed the Sav in order to preserve the teachings of a number of schools for posterity; although he does not express such an intention in the colophon to his work, this is in fact what he has done. For this we must be deeply grateful to 'the great paṇḍita, the great senior monk, the Śākya monk', Daśabalaśrīmitra.

Notes

Details in square brackets added by Ed.

¹ On the *lam rim* literature, cf. Sgam po pa *The Jewel Ornament of Liberation*, tr. H. Guenther, London 1959, p.vii [repr. Boston 1986].

² B. Nanjio *A Catalogue of the Chinese Translation of the Buddhist Tripitaka* [Oxford 1883], repr. San Francisco 1975, #1293, and Appendix ii #102. Eng. tr. *The Path of Freedom (Vimuttimaggā)* by Rev. N.R.M. Ehara, Soma Thera and Kheminda Thera [Colombo 1961] repr. Kandy 1977. Nanjio reconstructs the translator's name as Saṅghapāla or Saṅghavarman; A. Bareau *Les Sectes bouddhiques du Petit Véhicule*, Paris 1955, p.242, as Saṅghabhara. The other eight translations attributed to him are of Mahāyāna texts, including a Prajñāpāramitā text and a Dhāraṇī. The original of the Vimuktimārga that he translated has not come down to us. His teacher, the Indian monk Guṇabhadra, 'had visited Sīhaladīpa and other southern countries, and brought with him copies of various works', but we do not know whether the Vimuktimārga was among them, or whether Saṅghapāla brought it to China from Funan (his homeland) or from India. Cf. G.P. Malalasekera *The Pali Literature of Ceylon*, Colombo 1928, p.86 [repr. 1958].

³ Thai script edition, Mahāmakūtārājavidyālaya, Bangkok, B.E.2516 [1973], ch.5, p.162.

⁴ Cf. P. Olivelle *The Origin and the Early Development of Buddhist Monachism*, Colombo 1974, pp.43-6; C. Prebish *Buddhist Monastic Discipline*, Penn. State Univ. 1975, p.31, n.52.

⁵ The Tibetan of the Sav, *Inga bcu lhaḡ dang bcas pa*, is exactly equivalent to the *sāṭireka pañcaśat* of the Mahāsaṅghika text.

⁶ Olivelle, loc. cit; Prebish, op. cit, p.15.

7 As will be seen further on, I have come to the conclusion that Daśabalaśrīmitra lived in Northern India during the Sena period. Since Dīpamkaraśrījñāna (Atīśa, c.1000 A.C.) took the Mahāsāṃghika ordination at Odantapurī (A. Chattopadhyaya *Atīśa and Tibet*, Calcutta 1967, pp.372, 378), and since Tāranātha notes that during the Sena period Buddhaśrī of Nepal acted as Sthavira of the Mahāsāṃghikas at Vikramaśīla and that Ratnarakṣita (also associated with Vikramaśīla) belonged to the Mahāsāṃghika school, it is quite possible that Daśabalaśrīmitra was ordained according to the tradition of that school (cf. Tāranātha, Tibetan text ed. A. Schiefner, *Tāranāthae de Doctrinae Buddhicae in India propagatione narratio* [St. Petersburg 1868] repr. Tokyo 1965, p.192; Eng. tr. ed. D. Chattopadhyaya *Tāranātha's History of Buddhism in India*, Calcutta 1980, p.317. Further references to Tāranātha will be given by the pages of the Tibetan text/translation).

8 *Tāranātha's History...* p.93, n.17, quotes S.C. Vidyabhusana's *History of Indian Logic*, Calcutta 1921, p.217f. [repr. Delhi 1971; see also his *History of the Medieval School of Indian Logic*, Calcutta 1909, repr. New Delhi 1977, p.79]: 'Pandita was a degree which was conferred by the Vikramaśīla university on its successful candidates. It is not known what title the university of Nālandā conferred on its distinguished students. Perhaps, in that university too, the title *paṇḍita* was recognised...'. Since I do not have access to Vidyabhusana's work, I do not know whether this statement is well-grounded. It does, however, seem likely that *paṇḍita* was more than a mere epithet during the age of the great universities; perhaps *mahāpaṇḍita* was an even more advanced degree.

9 M. Lalou 'Les textes bouddhiques au temps du Roi Khri-sron-lde-bcan', *Journal Asiatique* 1953, p.313f.

10 Bu-ston's *History of Buddhism*, Tibetan text ed. Lokesh Chandra, New Delhi 1971, folio 917.5f.

11 Cf. D. Seyfort Rugg *The Literature of the Madhyamaka School of Philosophy in India*, Wiesbaden 1981, pp.100, 116, and n.312, and G. Tucci *Minor Buddhist Texts* part 1, Rome 1956, pp.249-52 [repr. Delhi 1986]. Cf. the Tibetan of Jñānasārasamuccaya in K. Mimaki *La Réfutation Bouddhique de la Permanence des Choses (Sthirasiddhidūṣaṇa) et la Preuve de la Momentanéité des Choses (Kṣaṇabhāṅgasiddhi)*, Paris 1976, p.186. Mimaki also cites the Sanskrit as given in the *Tarkabhāṣā* of Mokṣākaragupta (eleventh-twelfth century) [tr.

by Y. Kajiyama, Kyoto 1966, and ed. and tr. by B.N. Singh, Varanasi 1985].

12 *The Blue Annals*, tr. G. Roerich [2 vols, Calcutta 1949-53], repr. New Delhi 1976, pp.1052-4.

13 lb. pp.800-1. It is interesting that the only reference to the Sav in the Tibetan works available for this study is in the passage in the *Blue Annals* where 'Gos lo tsā ba' names it when citing a passage on the life of the Buddha *Blue Annals*, p.21 = Sav 108.5.1). This may not be accidental, since 'Gos lo tsā ba' was linked to Daśabalaśrī through Vanaratna.

14 Tāranātha, pp.191/316 and 191/318-19 where he gives 'Daśabala' only.

15 *The Seven Instruction Lineages (Tāranātha's Bka' babs bdun ldan)*, tr. and ed. by D. Templeman, Dharamsala 1983, pp.xvi, xvii, 65, 73. Although I have been unable to consult the original Tibetan of this text, I have made slight corrections to several of the names, especially from Daśābāla and Daśabāla to Daśabala. Vikīrtideva is probably the same as Śrī Vikhyātadeva of the *Blue Annals* and *Tāranātha's History...*; cf. the latter, p.316, n.6.

16 *Epigraphia Indica* XXI, No.16, pp.97-101 and plate; H. Sastri *Nālandā and its Epigraphic Material* (Memoirs of the Archaeological Survey of India No.66), pp.103-5. I have not come across any references to the four mitras of the inscription in the Sanskrit and Tibetan works available to me.

17 R.C. Mitra 'The Decline of Buddhism in India', *Visva-Bharati Annals* VI, Santiniketan 1954, p.42.

18 Names ending in 'mitra', for example Vasumitra, were common from at least the start of the Christian era. Names ending in 'śrī', such as Śākya-śrī, Buddha-śrī, Ratna-śrī, Guna-śrī, Dharma-śrī, etc., and names having 'śrī' as the second-last element, such as Vīrya-śrī-datta, Śākya-śrī-bhadra, Kumāra-śrī-bhadra, Buddha-śrī-jñāna, Dīpamkara-śrī-jñāna, etc., became quite common from the Pāla period onwards; names ending in 'śrīmitra', such as Jñāna-śrīmitra, Buddha-śrīmitra, Vinaya-śrīmitra, Tāra-śrīmitra, Upāya-śrīmitra, Sugata-śrīmitra and Kanaka-śrīmitra, also appear from the late Pāla period. In some cases names with similar endings denote a particular lineage of teaching, ordination or esoteric initiation, as in the case of the mitra lineage dealt with here. I have come across a number of possible cases of 'mitra' being dropped from the end of a name in A. Chattopadhyaya *Catalogue of Kanjur and Tanjur* I, Calcutta 1972: Vinayaśrīmitra (p.69) and Vinayaśrī (p.70); Dharmaśrī

'alias' Dharmasrīmitra' (p.437); Jñānaśrīmitra with variant Jñānaśrī in the colophon (p.16). There is also a Kanakaśrī of Nepal (p.479, also *Blue Annals*, pp. 382, 384), a Kanakaśrīmitra of India (p.502) and a Kanakaśrī, skilled in logic (tarka), who composed the Nālandā inscription (cf. n.15). One may note that Atīśa is variously referred to as Dīpamkara, Dīpamkaraśrī, Dīpamkaraśrījñāna, Dīpamkarañāna, Śrīdīpamkarañāna, etc. (cf. *Atīśa and Tibet*, op. cit., ch.4).

19 Of the śrīmitras given in n.18, Vinaya-, Tārā-, Upāya-, Sugata- and Kanakaśrīmitra were all Indian translators who worked in collaboration with Tibetan lo tsā ba; assuming that they belonged to the mitra lineage, it is also possible that one of them translated the Sav.

20 T. Watters *On Yuan Chwang's Travels in India* [2 vols, London 1904-5] repr. New Delhi 1973, II, p.136; S. Beal *Si-yu-ki, Buddhist Records of the Western World* [2 vols, London 1884], repr. New Delhi 1981, II, p.133. Hsüan-tsang describes the monks of the Mahābodhisamghārāma, 1000 in number, as 'Mahāyānists of the Sthavira school'. The chronicles of Ceylon clearly connect the Abhayagiri with the 'Vetulla-vāda', their term for the Mahāyāna (cf. G.P. Malalasekera *Extended Mahāvamsa*, Colombo 1937, 36:111; E.W. Adikaram *Early History of Buddhism in Ceylon*, Colombo 1946, p.90f.): it is likely that the 'Mahāyāna-sthaviras' of Hsüan-tsang were related to - as the Indian branch (or trunk) of? - the Abhayagiri (cf. Bareau, op. cit., p.243).

21 Tāranātha, pp.168/279, 189/313, 193/318-19.

22 D. Mitra, *Buddhist Monuments*, Calcutta 1971, pp.63-5.

23 *Ib.*, pp.63-4; *Epigraphia Indica* XII, No.6, p.27f.

24 Tāranātha, pp.175/289, 189/313.

25 Cf. *Cūlavamsa*, tr. W. Geiger, Colombo 1953, pt.II, ch.73:1-22; ch.78:1-27; *The Polonnaruva Period*, ed. S.D. Saparamadu, Colombo 1955, p.127f.

26 One may note that Parākramabāhu's reconciliation of the Saṅgha does not appear to have been very successful, since not long after his death King Kīrti Niśsaṅka Malla also claimed in an inscription to have 'united the three Nikāyas' (cf. *Epigraphia Zeylanica* I, p.134; *The Polonnaruva Period*, op. cit., pp.136-9). However, the former's attempted reforms could have made life difficult enough for dissident monks for them to flee to India, as reported in the *Cūlavamsa*.

27 See above, n.2.

28 *Vimuktimārga Dhutagananirdeśa*, ed. and tr. P.V. Bapat, Bombay 1964. The Tibetan version gives the Sanskrit title in Tibetan transcription, followed by the Tibetan translation Rnam par grol ba'i lam las sbyangs pa'i yon tan bstan pa zhes bya ba: that the compound Sanskrit title, which shows no case endings, was rendered into Tibetan as 'The Exposition of the Qualities of Purification from (las) the Vimuktimārga' can only mean that the translators knew that they were dealing with an excerpt of a work named Vimuktimārga and not an independent text. Otherwise they would have rendered it as 'Qualities of Purification of (lam gyi)', or perhaps 'in' or 'in relation to (lam la) the Path of Liberation', taking the last as common nouns.

29 Cf. R. Gunawardana, 'Buddhist Nikāyas in Mediaeval Ceylon', *The Ceylon Journal of Historical and Social Studies* 9, No.1, p.55f.; *Encyclopaedia of Buddhism* 1, fasc. 1, Colombo 1961, p.21f. Inscriptions, plates inscribed with Mahāyāna texts and dhāraṇīs, icons and archaeological remains clearly demonstrate that Sinhalese Buddhism was strongly influenced by Northern Indian Buddhism during the late Anurādhapura period, roughly equivalent to the Pāla period.

30 H.B. Sarkar, *Corpus of the Inscriptions of Java* I, Calcutta 1971, No.6(a).

31 Cf. notes 21 and 24.

32 Bareau, op. cit., p.121; R.C. Mitra, op. cit., p.30.

33 Op. cit. 208/342.

34 Bareau, loc. cit.

35 Nanjio, op. cit., # 1272, tr. c. fourth century A.C., author and translator unknown. Eng. tr. by K. Venkataraman in *Viśva-Bharati Annals* V, Santiniketan 1953, p.153f.

36 Cf. P. Skilling 'History and Tenets of the Sāmmatīya School', *Linh-So'n - Publication d'études bouddhologiques*, No.19, 1982, pp.38-52 for a translation and discussion of relevant passages.

37 Cf. Kośabhāṣya ad 1:10c: *trividhas-tu śāstre*. L. de La Vallée Poussin, *L'Abhidharmakośa de Vasubandhu* I [Paris 1923], repr. Brussels 1971, p.18, traces this to the Prakaraṇa.

38 P 5267 vol.99. [Tr. by Stefan Anacker in *Seven Works of Vasubandhu*, Delhi 1984.]

འབྲུག་ཡུལ་གྱི་སྐད་ཅིན་པོ་ལྷོ་ཡང་། CHÖ-YANG

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WHAT DID THE BUDDHA EAT?

John Stevens

"Hunger is the greatest ill, Health the highest gift, Contentment the supreme wealth." — *Dhammapada*, vv.203-4.

While there have been numerous studies of the Buddha's controversial last meal, little research has been done on his nourishment during his six year period of ascetic quest, the food he took immediately prior to and following his enlightenment, and his regular daily fare. Since the need for nutriment (*āhāra*), in both its gross and subtle forms, is the basic fact of existence¹, the Buddha's attitude towards food has profound philosophical and religious implications.

As an Indian prince, the young Gotama enjoyed dishes favoured by the wealthy inhabitants of his time: *śali*, a high quality long-grained rice; barley cakes, dairy produce such as ghee, butter and curds; meat, especially beef, goat, fowl and venison; fresh-water fish; eggs; a variety of fruits and vegetables; and cereal based beers and liquors. Following his renunciation of the world, however, Gotama assumed the diet of mountain ascetics, i.e. roots, fruit and dry grains².

In his intense desire to attain liberation, Gotama eventually undertook the most rigorous diet of the strictest seekers. In the *Buddhacarita* (XII, 96), this ultimate fast is described as *ekai-ikāih...kōla-tila-taṇḍulāih*, i.e. one jujube fruit, one sesame seed and one grain of rice a day. Obviously, this miniscule amount of food cannot sustain life indefinitely, and likely was not intended to do so, being a slow form of starvation to purify the body and transform one's being into pure spirit.

After a week of such meagre fare, Gotama was in fact near death but no closer to enlightenment. Thus, he decided to abandon his fruitless reliance on ascetic practices, mental gymnastics and fasting. He would, he declared, take nourishing food to fortify himself and either attain awakening or die in the process.

Although a few texts state that Gotama ate various kinds of food and drink prior to his enlightenment, most accounts iden-

tify the food that restored his health as *pāyāsa*, rice cooked with milk and mixed with crystal sugar and fragrant spices. The most detailed version of the preparation of this delicious, nutritious dish — a favourite treat of the upper classes as well as the preferred oblation to the gods — occurs in the *Nidānakathā Jātaka*.

The wealthy *Sujātā* wanted to make a special offering to a sacred tree for granting her wish of a good husband and a son as her first-born. She pastured a thousand cows in a nearby grove and collected their milk. She fed the milk to five hundred selected cows and then to two hundred and fifty and so on in halves until the final product was collected from the eight best cows. This process of working the increasingly rich froth in and out greatly enhanced the thickness, sweetness and strength giving properties of the milk. This "cream of the cream" was then mixed with the highest grade rice and boiled. The tale goes on to say that when *Sujātā* discovered *Gotama* seated near the site of the sacred tree she offered him the *pāyāsa* instead. *Gotama* accepted the milk rice; the life-giving dish sustained him for the next seven weeks — "he drank no water, nor did he relieve himself" over the entire period.

In the palace, *Gotama* partook of the choicest delicacies; as a mendicant, he had to suppress his disgust and eat whatever scraps were put in his bowl. Later, he nearly fasted to death on an ascetic's tiny ration but then ate a rich food to restore his physical and mental vigour. That is, *Gotama* experienced every type of sensation regarding food — ranging from gustatory delight to revulsion and from satiety to starvation — prior to his enlightenment.

Also, *Gotama* accepted the *pāyāsa* from a lovely woman, dressed in her finest clothes and accessories, without shying away from her beauty and sexual presence. Furthermore, he did not condemn her use of the best, most costly materials in both the food and the offered bowl. Finally, he ate the food not for himself but for the sake of all beings. All this symbolizes the fact that *Gotama's* enlightenment was all-embracing, centred in the Middle Way.

The first food that the Buddha received after his great awakening was *madhu*, honey, and *mantha*, a cake made from parched barley

mixed with honey or curds. These high-energy foods were offered to him by two travelling merchants who discovered the Buddha sitting blissfully under the tree.

The main source of information on the daily fare of the Buddha and his monastic disciples is the *Vinaya Piṭaka*. There are hundreds of references to food and drink in the Canon; the main points to be noted are as follows.

The Buddha praised the ten advantages of *yagu*, gruel taken daily as the morning meal. *Yagu*, he stated, "gives one life, beauty, comfort, strength and intelligence, as well as checking hunger, satisfying thirst, regulating the wind, cleansing the bladder and aiding digestion"³. Regular *yagu* was prepared with a large quantity of water and a handful of rice and salt. It was also made with sour milk, curds, fruit, leaves and occasionally meat or fish. (Even today, a type of *yagu* called *kagu* forms the basis of a monk's diet in the Far East.)

The "Five Foodstuffs" (*bhojanīya* or *bhojana*) recommended by the Buddha were: (1) *odana*, boiled rice prepared with ghee, meat, fruit, etc.; (2) *sattu*, baked grain — e.g., barley, wheat, millet, or gram-flour — taken in the form of small balls or licked as a paste; (3) *kummāsa*, a boiled mixture of barley (or rice) and pulses; (4) *maccho*, fish; and (5) *mamsa*, meat.

It is well known that the Buddha permitted monks and nuns to eat most types of fish and meat provided the food was pure in the "three ways" — i.e., the person had not seen, nor heard, nor had the apprehension that the animal was killed especially for him or her — and that he refused to make vegetarianism compulsory⁴. Raw meat was wisely prohibited because of the health hazards involved as well as the flesh of unhygienic animals such as dogs, snakes, lions, tigers, leopards, bears and hyenas. Horse and elephant meat was proscribed, presumably because they were royal animals, and human flesh was never to be eaten under any circumstance. (Human flesh was part of the Indian *materia medica*, and a laywoman once used part of her thigh to make a broth for an ill monk. The Buddha denounced the practice, strictly forbidding it thereafter.)

This topic has been extensively covered by many others, and my only comment here will be to relate the following story taken

from the Telovāda Jātaka. Once the Buddha was served food with meat in it. A (Jain?) ascetic severely criticized the Buddha for eating the meal. The Buddha replied, "Ages ago in a different aeon, when I was living as a mendicant, a rich man deliberately served me fish. After the meal, the rich man gloated, 'Wicked people kill, cook and eat meat; one who does so is greatly defiled.' To this I countered, 'A wicked man may slaughter his wife and son and offer them as food. But if a pure man eats it, it is no sin.'" The Buddha went on to explain to the ascetic, "The one who takes life is at fault but not the one who eats the flesh; my followers have permission to eat whatever food it is customary to eat in any place or country as long as it is done without gluttony and without evil desire."

All leafy vegetables were permitted as well as lotus root, gourds, cucumbers and aubergines, but garlic and leeks were avoided presumably because of their offensive odour and because they were alleged aphrodisiacs. However, those two vegetables could be taken in case of illness.

Edible fruit mentioned in the Canon includes jackfruit (*panasa*), breadfruit, palmyra fruit (*tāla*), coconut, mango, rose-apple (*jambu*) and banana; apparently no fruit was prohibited. *Sadavana*, a fruit pudding, was singled out as an excellent dish.

Sweet drinks (*pāna*) were recommended by the Buddha for their capacity to refresh and he allowed them to be drunk in the late afternoon as a kind of pick-me-up. Those drinks were made from extracts of the following: mango, rose-apple, banana, honey-fruit tree, waterlily root, grapes and sugar cane.

Food was seasoned with salt — sea, black, kitchen and red — and spices such as pepper, cumin, myrobalan, ginger and turmeric. Mustard and cloves were used as flavourings. Molasses (*guda*) was an important sweetener and sweet. Sesame cakes were evidently a great favourite of the monks. One bhikkhu was so enamoured of the snack that he has to confess his excessive partiality for it in front of the entire assembly.

Food was primarily cooked in vegetable oil and, in the case of illness, with animal fat such as bear, fish, alligator, pig, porpoise or ass.

The "Five Medicine Foods" (*bhesajja*) — to be taken only in

case of illness — were: (1) *sappi*, ghee; (2) *navanita*, fresh butter; (3) *tela*, oil made from sesame, mustard or castor seed; (4) *madhu*, honey; and (5) *phānita*, molasses made from sugar cane.

It appears that in the Buddha's time the regular daily fare consisted of: *yagu* gruel, taken with a ball of molasses, in the morning; a substantial midday meal of rice, meat or fish curry, fruit and vegetables; and an evening repast of fruit juice, sugar water or molasses. No solid food should be taken after noon; this rule was not instituted as an ascetic discipline but to promote health — "Not eating food at night, O monks, I enjoy good health, vigour and comfort"⁵.

The exact nature of *sūkara-maddava*, the Buddha's final meal, has long been the subject of controversy. The main interpretations of *sūkara-maddava* are: (1) a dish of (young?) pork; (2) truffles or some other type of mushrooms; (3) bamboo shoots; (4) a rice broth made from the five products of the cow (i.e., milk, curd, butter, urine and dung); and (5) an "elixir". Recent research supports the theory that *sūkara-maddava* was in fact a dish of (possibly psychedelic) mushrooms⁶. At any rate, the significance of the Buddha's last supper is not in the contents but in his attitude towards the food. He clearly recognized that something was wrong with the food, prepared by a well-meaning but poorly trained lay follower, ordering it to be buried in a hole. Realizing that his time on earth was drawing to a close, the Buddha honoured the layman by partaking of the food and also protected his monastic followers from trying to digest something with which they could not cope.

In keeping with the Middle Way, the Buddha's attitude towards food was moderate and realistic. While encouraging his followers to eat as simply as possible, only taking the minimum amount of gross and subtle nourishment, the Buddha prohibited very few foods and those for reasons of health. It was the intention, not the food itself, that was the key to enlightened eating. As long as his followers obtained their food through mendicancy among a population that ate meat they should accept whatever was put in their bowls. One must eat regularly. Once the Buddha went to Ālavi to preach the Dhamma to a certain poor man. The same day, the farmer's single ox escaped and he spent hours searching for it. When he returned, the Buddha saw to it that the

starving, exhausted man was well served with food before he began his teaching. A starving person will simply not benefit from a sermon, no matter how exalted the teacher.

The Buddha bequeathed to us many commonsense pointers regarding food, pointers that are still valid today regardless where Buddhists happen to be.

Notes

Author's Note : The author wishes to thank Russell Webb for his kind assistance in researching this article.

¹ *Sabbe sattā āhāratthitika*, *Dīgha Nikāya* III, 211. See also Nyanaponika, *The Four Nutriments of Life* (BPS, Kandy 1967) and H.G.A. van Zeyst, 'Ahāra' in *Encyclopaedia of Buddhism* I, 2 (Colombo 1963).

² See Om Prakash, *Food and Drinks in Ancient India* (Delhi 1961).

³ *Mahāvagga* IV.

⁴ See C.S. Prasad, 'Meat-Eating and the Rule of Tikotipariśuddha' (*Studies in Pali and Buddhism*, ed. A.K. Narain, Delhi 1979, pp.289-95).

⁵ *Mahāvagga* IV.

⁶ See Fa Chow, 'Sūkara-maddava and the Buddha's Death' (*Annals of the Bhandarkar Oriental Research Institute* XII, Poona 1942); R.L. Soni, 'What is Sukara-Maddava?' (*The Maha Bodhi* 66, Calcutta 1958); Arthur Waley, 'Did the Buddha Die of Eating Pork?' (*Mélanges Chinois et Bouddhiques* I, Brussels 1932, pp.343-54; repr. in *Madly Singing in the Mountain: An Appreciation and Anthology* of Arthur Waley, ed. Ivan Morris, London 1970 and New York 1974); and F. Gordon Wasson, 'The Last Meal of the Buddha' (*Journal of the American Oriental Society* 102, 4, New Haven 1982, pp.591-603).

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THE BUDDHIST PERSPECTIVE ON RESPECT FOR PERSONS

Peter Harvey

This paper grew out of certain issues raised in an article by Ninian Smart, 'Creation, Persons and the Meaning of Life', dealing with 'respect for persons' in the context of world-views which consider the human person to have no internal principle of selfhood or identity¹.

'Respect for persons' may be seen as the basis and foundation of any ethical system, as it is a presupposition required by them. One may elaborate its meaning which comprises four main elements:

1. the right to 'individualisation' - to be treated not just as a human being, but as a particular one, with all one's personal differences;
2. the right to 'acceptance' - to be taken as one is, good or bad;
3. the right to 'self-direction' - to autonomy and the making of one's own choices;
4. the right to impartial treatment.

In traditional Western culture, which had a predominantly Christian ethos, these 'rights' were underpinned by the Christian emphasis on men as persons, each one being unique, and with this uniqueness rooted in the divine order - all men are the 'children of God', 'made in the image of God' or have an 'eternal soul'. Such basic ideas supported the conception that all men were of worth and were to be respected accordingly.

In present society, we are in many respects living in a post-Christian culture. Many Christian values have been inherited but the religious or philosophical underpinning has been dropped. On the one hand, modern secular society tends to stress individuality, its expression and assertion (in ways which lack some of the safeguards of the Christian doctrine), and on the other, disciplines which study human behaviour tend to undercut any solid basis for belief in man's uniqueness, or in any internal principle of selfhood or identity. Psychology sees man as a conditioned process, sociology sees personality as arising from

'social precipitation', and modern philosophies like Existentialism deny that there is any fixity about human nature - we make ourselves up as we go along, our 'existence' precedes our 'essence'. All of these ways of looking at the world would deny that man has any 'self' or 'soul', in the sense of some fixed identical nature, internally determined. Now in such a context, with the 'eternal substance' dissolved away from persons, on what basis can respect for persons, and thus ethics, stand?

This brings us to the reason for examining Buddhism and its ethic as, in common with modern views of personality, it sees man as radically conditioned and without a solid 'core', and yet constructs a very persuasive ethic on this basis.

Pre-Buddhist ideas on the person in India

During the Buddha's lifetime there were people holding a number of different conceptions on the nature of the person:

1. materialists who denied any non-material 'self' and who asserted that a person is completely destroyed at death;
2. those who held that each person has an individual, inner self which sees, hears etc. and which is eternal, surviving death and remaining ever the same in its nature;
3. those who held that the inner self, the ātman, is universal, the same for every being, and not, in the last resort, individual.

The Buddhist attitude to these three, from the ethical point of view, would be as follows:

1. this gives no support to ethics;
2. though this conception, with its allied ideas of karma and rebirth, gives some support to ethics, ultimately it encourages selfishness;
3. as such an ātman is seen as being universal, it can encourage impartiality to all. It is, however, seen as beyond both mind and body, though controlling these, and so does not encourage respect for the individuality of different persons (i.e. of different mind-and-body combinations).

Buddhist views relating to the person

1. Buddhism sees the world and the beings in it as being complete-

ly impermanent in their nature. The mind and the body are composed of a patterned flux of ever-changing mental and physical processes.

2. Related to this is the view that these evanescent processes are mutually dependent and conditioned. These processes, or mental and physical 'events', take place only when all the requisite conditions are present, and they in turn act as conditions for further events. (This situation is not one of mechanical determinism, as mental factors like knowledge provide many of these conditions, thus giving the flow of events a certain openness and fluidity.)

These first two views imply that individuality, which pertains to the impermanent and conditioned mind and body, is not of any great value in itself. Western views of man generally see individuality as a positive quality, and aim to guard, satisfy or even increase the preferences and desires which spring from it. Buddhism, in common with many other Indian philosophies, sees individuality as a form of imperfection, and the desires which come from it, which of course indicate feelings of lack, as of negative value and as forms of limitation.

3. Following on from the view that what composes a 'person' is ever-changing and conditioned, is the view that there is, therefore, no evidence for an unchanging, identical 'self', which might act as the 'essence' or permanent principle of unity in a person. The term 'self' can only legitimately be used as a short-hand way of referring to the collection of impermanent mental and physical processes, which the Buddha analysed into five *khandhas* or 'groups':

- (i) material shape - the body,
- (ii) feeling - pleasant, unpleasant or neutral hedonic tone;
- (iii) perception or cognition - that which classifies and labels experience,
- (iv) 'mental formations' - volition and various impulses and habits which mould and give shape to one's character and actions, and
- (v) discriminative consciousness - the basic awareness of a sensory or mental objective field, and its division into parts, to be classified by perception.

Thus the 'person' is analysed into a collection of five sorts of impersonal, ever-changing and conditioned events or processes. The challenge which this presents for respect for persons seems striking. We will first outline further Buddhist teachings, however, before dealing with this.

4. Though a 'self' in an ultimate sense is not admitted, the empirical reality of self (i.e. the mind and body) and the functional unity of personality are admitted. One does have individuality and personality, but one should understand the sense in which this is so. Though there is no permanent identity to it, there is continuity in the process of change which gives 'identity' in a relative sense and some structure to the process. This allows for such things as responsibility.

5. Related to this is the Buddhist acceptance of the ideas of karma and rebirth. Death is not seen as final, but it is followed by another life, which is followed by another, etc. A 'self' or 'soul' is not required for this process, as it is conceived of as simply a series of relatively discrete sections of a continuous process of change in mind and body. No 'entity' carries over from one life to the next, but only the flux of consciousness and the force of one's karma, or action, which conditions the quality and events of the next life. Crudely put, this means that 'good' or wholesome actions lead to pleasant future rebirths, which may be at the human level or in one of various (long-lasting but impermanent) heavens; and 'bad' or unwholesome actions lead to unfortunate rebirths, such as a poor human being, an animal, or perhaps in one of the hells (which are also impermanent). Thus one passes through a series of lives according to the quality of one's actions. The whole process, called Samsāra or 'wandering on', is considered to have no discernable beginning in time, and this thus implies that we have all been humans, animals, gods, hell-beings, etc., countless times.

6. The final relevant Buddhist doctrine is that relating to the goal of Buddhism, or Nirvāna. This is a state of perfection, achievable during life, by meditation, and by the overcoming of attachment, craving, hatred, pride and deluded belief in a real self or 'I'. Having attained it, 'one' is no longer reborn, and at death there is a non-individual, indefinable state of bliss.

The importance of this idea for ethics, in Buddhism, is that every single living being is seen as having the potential for attaining Nirvāna. This is perceived in the idea that, 'This mind is brightly shining, but it is defiled by adventitious defilements'². That is, the latent state of mind-flux, as experienced in dreamless sleep, has purity and power. Within all are the seeds of perfection, which will mature given the right conditions. This potential for Nirvāna might be functionally compared to the Christian idea that all men are 'children of God', or the Hindu concept that all have a divine ātman or self. This is because all three doctrines relate man to a transcendent source of value, which is absent in any materialistic world-view. The ultimate worth of the transcendent thus reflects on all men, or all beings (in the Buddhist and Hindu cases), and thus encourages impartiality to all (at the very least).

Buddhist ethics - An introduction

Historically, Buddhism can be seen to have had a great humanising effect on the whole of Asia, encouraging non-violence and the adherence to basic moral values. The Buddhist ideal of non-violence can be illustrated by a passage from the Majjhima Nikāya, vol.1, p.129:

'Monks, low down thieves might carve one limb from limb with a double-handed saw, yet even then, whoever sets his mind at enmity, he, for this reason, is not a doer of my [the Buddha's] teaching.'

The reaction which someone who can live up to this recommendation should have is that of loving-kindness towards his assailant who is so foolishly bringing suffering onto himself (due to the working of karma). Such a reaction is only possible for someone who has seen through the delusion of 'I am', of ego or self.

As a background to this passage and to what will follow, it is necessary to look at the Buddhist view of what brings greatest harm to a person. States of mind such as greed, hatred or delusion are seen as those things most to be avoided. They lead to suffering, both of oneself and others, as an immediate result; they also hinder one's progress towards Nirvāna and lead to bad rebirths through the operation of the law of karma. Thus, if

someone wishes to harm you, and attacks you or abuses you, he can only succeed in bringing you lasting harm if you react, with anger etc. This reaction of anger is an act on your part and by it you co-operate with your assailant's wish to bring harm to you. As it says in the Visuddhimagga, p.300:

'Suppose an enemy has hurt you in what is his domain, why try yourself to hurt your mind? - that is not his domain... Suppose another, to annoy, provokes you with some odious act. Why suffer anger to spring up, and do as he would have you do? If you get angry, then may be you make him suffer, may be not; but with the hurt that anger brings, you certainly are punished now.'

Anger is conditioned by the attack of an assailant, but it is not determined by it. Another necessary condition for anger to occur is the assertion of ego, the 'I am' conviction. If that is absent, there can be no anger.

This position might be taken to imply, however, that one cannot really harm another person (they are the only one that can do that), and that one can therefore treat them as one likes. This conclusion is false, nonetheless. Firstly, most people do have an ego-attachment, so mistreating them will lead to anger etc. - not only physical harm but 'mental' harm as well. Secondly, if one acts out of the intention to harm another, this brings unpleasant karmic consequences upon oneself.

The philosophical basis for respect for persons in Buddhism:

I Respect and change

Because man has no fixed self and is of a ^{cha} clinging nature, this guarantees the possibility of development and growth. Man is a dynamic reality, not static. Though the impermanence of persons is, in the long run, an imperfection, and their individuality is not of worth in itself, the potentiality for change towards Nirvāṇa floods it with value. People are as they are, with all their differences, and if they are ever to move towards or attain Nirvāṇa, this must be fully accepted and taken into account. This is the 'acceptance' aspect of respect for persons. Indivi-

dual differences mean that each person needs individual treatment if he or she is to be helped, or help him- or herself, towards Nirvāṇa (or perfection). This is the 'individualisation' aspect of respect for persons. The only person who can, in the event, divest one of one's deluded belief in a real self or 'I', is oneself. Dependence on others just leads to a dependent-ego, where one still believes in self, but feels it must rely on others. This is the 'self-direction' aspect of respect for persons.

Fixed types and labelling

(a) with regard to others:

Not respecting a person nearly always involves dismissing him or her as an 'x' e.g. 'Oh, he's a thief'. A fixed label of 'bad' or 'mad' is put on a person, thus denying the potentiality for change, and dismissing a person as unworthy. This is to take the past actions of a person and regard them as defining his or her nature. As the past is closed and fixed, so the person is taken to be too. The future, however, is always open, thus providing opportunity for the potential in a person for moral, spiritual or intellectual growth (or decline) to come to fruition. The Buddhist texts refer to the time when the Buddha went to the bandit Aṅgulimāla (the name is an allusion to his habit of wearing a garland made of the fingers of his victims) because he saw he only needed a little exhortation for him to change his ways, become a monk and soon attain Nirvāṇa³. This represents the 'acceptance' aspect of respect for persons.

Thus one is not 'good' or 'bad' by nature - good and bad qualities are not inalienable possessions, but are conditioned factors occurring in the personality, and one may gain or lose them. Acceptance and respect, indeed, may themselves elicit a response, thus leading to a change for the good. Disrespect and labelling may do the opposite, and confirm a person in their ways. This brings us to the parallel problem of putting fixed labels on oneself.

(b) with regard to oneself:

Firstly, one might see an undesirable part of oneself and passively accept it as a fixed part of oneself, duly regarding it as

'me' - 'Oh, I've always been like that, what can I do about it?' This is to take oneself as being from a fixed mould - it is what Sartre called 'bad faith'. The Buddhist simile for this state of mind is someone leaving a bronze bowl, which is already dirty, in the dust to continue tarnishing. All beneficial progress is barred. Faults must be fully acknowledged and accepted (this is part of self-acceptance and self-respect) but they should not be seen as permanent or unchangeable.

Secondly, one's own good points, virtues and attainments are also impermanent - they are not inalienable possessions of a 'self'. Thus they should not be taken as a basis for superiority, assertiveness, complacency etc. - they must be constantly tended and cultivated. If one does not do this, those good qualities will wane, just as a new bronze bowl will tarnish if left in the dirt and not cleaned.

Thirdly, to disrespect others by anger, hostility etc. is the very process by which one loses one's own good qualities, and clouds one's mind. If the disrespect issues from 'superiority' based on fame, wealth etc. one still loses what is of real value to oneself as well as probably weakening one's success in these fields.

Respect for someone not seeking Nirvāna or perfection

Though potential for change towards Nirvāna may provide a basis for respect, what of those who

- (a) by their evil action seem clearly to be heading away from Nirvāna, or
- (b) simply are not interested in seeking Nirvāna or in changing their ways in accordance with moral criteria?

This sort of problem does not present itself in Buddhism alone:

'Individualistic existentialism and... the doctrine of the social precipitation of personhood in individuals... do not strongly express the worth of uncreative or inauthentic people. More generally, they do not strongly bring out the indelible worth of persons'.⁴

We will first discuss the question of respect towards one

not interested in self-change. To disrespect such a person will in no way encourage their changing themselves for the better, or their wanting to do so. The potential for change towards Nirvāna is always there even when neglected. What is more, to disrespect another because they are not trying to realise this potential is to hinder one's own movement towards that goal. Certainly there is every reason for not trying to force a change in someone else. Beings, according to Buddhist ideas, are at different levels of maturity, and this must be fully realised and accepted. If a person is ever to change, this must come from their own wish to do so, because the sort of change which tends towards Nirvāna is based on understanding. It cannot be forced on someone, but must develop from within them, and does not come from just holding 'correct' opinions. Thus a Buddhist has reason to respect the integrity of others and their right to self-direction.

Now we come to consider the question of respect for someone who acts in a morally reprehensible way. We have already seen the example of the Buddha and Aṅgulimāla, but now wish to spell out certain other considerations.

No matter how 'bad' a person may be, he or she may once have been, in this life or a previous one, very 'good'. Moreover, due to the beginninglessness of one's cycling in rebirth after rebirth, the law of averages (at least!) means that we have crossed paths with all beings before, and as the Saṃyutta-Nikāya vol. II, pp.189-90, says,

'It is not easy, monks, to find a being who has not in the past been one's mother or one's father, brother, sister, son or daughter.'

Thus all beings have at some time in the past given one great love and should be regarded accordingly.

So much with respect to the past. The future brings other considerations. Because of the law of karma, a wrong-doer will certainly bring much suffering on himself, in this or a later life. Such a person thus deserves one's compassion for his sorry plight. Consideration of such a person is in fact recommended as one of the easiest ways of developing the quality of compas-

sion in oneself⁵. Normally one would send loving-kindness to a person by considering some good quality that they have, but if they have none compassion is recommended instead.

Moreover, there is still the future potential for change for the better, the roots of which may be planted now. (This also provides a good reason against capital punishment - a person must be given every opportunity to perform good karma and change for the better before they die and perhaps find themselves in one of the lower worlds where it is difficult to do this.) The context of rebirth, past and future, thus provides a way of considering persons aside from their present roles, actions and character.

II Respect and suffering

This is the second basis of respect in Buddhism, although it is linked to the first; a person's situation may change for the worse and thus bring suffering.

Buddhism emphasises that suffering is common to all beings, human or otherwise, and it thus provides an important basis for respect for all beings. Each being desires happiness for him- or herself but inevitably experiences all sorts of frustration and privation etc. that bring suffering. Given the Buddhist non-acceptance of any ultimate basis for separate selfhood, that both oneself and others consist of a flux of changing psycho-physical elements, then there can be seen no important difference between one's own desire for happiness, and experience of suffering, and that of others. The barrier which normally keeps us within our own 'self-interest' should thus be dissolved or widened in its scope to include all beings. Thus suffering in others must evoke compassion. Moreover, as a Buddhist learns to look at him/herself and see how suffering arises from craving, delusion etc., and realises that there is a state, namely Nirvāna, free from such causes and the consequent suffering of any kind, then compassion is heightened. This is because the suffering in oneself and others is seen as rooted in one's 'own' actions, delusions etc., and is unnecessary. This awareness means, negatively, that one avoids inflicting suffering (which you yourself do not like) on others; and positively, that one tries to help

others towards the state free from suffering.

An example of this type of reasoning is given at Dīgha Nikāya vol. III, p.73, where there is described the moral decay of society which culminates in people living for a very short time and indulging in 'sword-periods' of mutual slaughter. Those who hide away in the mountains to avoid this eventually emerge and, contemplating life as having become like Hobbes's state of nature ('nasty, brutish and short'), embrace anyone they find at the sheer joy of finding them alive. On the basis of this awareness of shared suffering, people then resolve to avoid killing and to reinstate other neglected aspects of morality.

Solidarity

Various aspects of suffering can also be seen to promote solidarity in beings:

- (1) As stated above, all beings can be seen as having once been one's mother etc. This means that one has, in the past, shared suffering, hopes and fears with all beings. The past relates all beings to each other as they have all crossed paths at some time or other. This encourages 'acceptance' of beings and also impartiality - although there is a relative individuality to beings, the enormity of the samsāric past and all it contains overshadows the differences between them.
- (ii) Death, in particular, is a form of suffering which 'levels' all, whoever they are, rich or poor, friend or enemy. As we see at Saṃyutta Nikāya, vol.I, p.102:

'As though huge mountains made of rock,
So vast they reach up to the sky,
Were to advance from every side,
Grinding beneath them all that lives,
So age and death roll over all.'

Thus all beings whatsoever are in the same boat (i.e. Samsāra) and from this basic quality comes reactions of friendship, sympathy, compassion and solidarity.

- (iii) The faults and imperfections that we all have may, paradoxically, be another basis for solidarity and respect. Buddhism sees all people who have not yet had some insight into Nirvāna

as, in one way or another, lacking full mental health ('all worldlings are deranged'). As one learns to acknowledge a variety of faults in oneself, so one can tolerate them in others and respect them accordingly. This also means, incidentally, that there is no overriding reason for choosing to describe certain people as 'insane' (and thus to treat them with drugs, electric shock etc.) on the assumption that everyone else is perfectly sane.

III Respect for animals and humans

Many of the above reasons provide equal grounds for respecting animals and humans. Certainly, from a Buddhist point of view, all life is to be respected, but we may ask whether there is any 'higher' respect owing to human beings? In Hinduism, which shares the idea of rebirth with Buddhism, one finds that a sacred cow may be afforded greater respect than a human who is an 'out-caste' - what safeguards are there against this in Buddhism?

(i) Firstly, it is said to be worse to kill a more highly developed being than one less so, e.g. it is worse to kill a horse than to kill a rat, or to kill a saintly person than an ordinary person. The main reason for this is to do with intention - the intention behind the act is more perverted when one kills or injures a more highly developed being, especially a saintly person to whom respect is due. (This is a question of psychology but it also affects the nature of karma (the act) and thus of the result.) Again, although all beings have a potential for Nirvāṇa, one already highly developed has greater ability to materialise that potential (and thus help others too) during his lifetime, than others.

(ii) Secondly, human life is seen as a great opportunity which is comparatively rare - there is said to be a greater chance that a one-eyed turtle, surfacing once every century, should put his head through a ring on the surface of the ocean than a being in hell should become human again. Added to this is the view that the human plane is the most auspicious as far as attaining Nirvāṇa is concerned - those in the hell worlds, or animals, are affected by too much suffering and ignorance to be able to do the 'work' necessary for the development of wisdom

which brings the attainment of Nirvāṇa; those in the heaven worlds live lives which are so long and comparatively pleasant that they think they are immortal and are too complacent to work for Nirvāṇa; the human plane is a 'middle world' with enough suffering to encourage the seeking of Nirvāṇa but not so much that this is made impossible. Human life is, therefore, the best context for the quest for Nirvāṇa as well as being the realm where most effective good and bad karma is performed (- humans are less creatures of instinct and have greater 'freedom'). Such a great and rare opportunity should thus be used wisely and treasured in others. It also means that suicide is an incredible waste (as well as being impossible, since one is reborn somewhere else, probably in a worse condition and has to carry on facing the problems of life). As we read at Dīgha Nikāya, vol.II, p.331:

'... The virtuous have need of their life. In proportion to the length of time that such a man abides here, is the abundant merit (result of good karma) that they produce and accomplish for the good and welfare of many...'

(iii) Whereas the Brahmin contemporaries of the Buddha saw mankind as divided into four classes of types, and the male sex as vastly superior, the Buddha taught that mankind was one species. He taught that the biological differences between humans was only nominal, that the classes arise out of occupational differences and that such differences, as well as sex, are irrelevant to spiritual progress. (He did feel, however, that women faced certain obstacles which men did not.) Thus we read in Fielding Hall's description of Burmese society that:

'There was, and is, absolutely no aristocracy of any kind at all. The Burmese are a community of equals, in a sense that has probably never been known elsewhere'⁶.

Thus, human beings should be afforded greater respect than animals, but this is only a difference of degree, not of kind. All beings suffer and should, therefore, not be mistreated or killed. All beings have the potential to change for the better but the human state provides the greatest opportunity to actua-

lise this.

Summary

One can, perhaps, summarise the different grounds for 'respect for persons' as follows:

1. Christianity supports it by establishing the positive worth of persons, producing a sort of spiritual 'balance of powers'.
2. In secular society others tend to be protected from abuse by assigning them certain rights, by law, and there is less emphasis on the positive worth of each person.
3. Buddhism, in the main, aims to support respect by removing the basis for lack of respect, i.e. egoism and attachment to self.

The view that no permanent 'self' can be found in persons does not mean that one can therefore manipulate them, as there is no basis for 'self' in oneself, either. Lack of respect for others springs from the basic delusion of 'self' - that 'I' am a positive, self-identical entity that should be gratified and that should be able to brush others aside if they get in 'my' way. Moreover, because of the law of karma, one cannot, in the long run, say, 'I'm all right Jack, blow you' - as by doing so one inevitably brings suffering on oneself. To harm others always harms oneself. One may thus say that helping others helps oneself (in terms of karmic result and good qualities of mind which are developed) and helping oneself (by purifying one's mind and behaviour) enables one to help others better.

We may also summarise the various bases of respect for persons, firstly those of relevance to a secular society without belief in karma, rebirth or Nirvāṇa (but not without some idea of human perfection) (A); and secondly, other bases in the full Buddhist context, which accepts these presuppositions (B):

- A. 1. Other people are not fixed or unchangeable and so one should not 'label' and 'dismiss' them.
2. One's own attainments, moral, intellectual or material, are impermanent, and are thus no sound basis for despising others.
3. Disrespecting others is the very process by which one loses one's good qualities (in the moral sense).

4. One is oneself not fixed and thus one should not indulge in 'bad' faith by labelling oneself.
 5. Change, in others, must come from within if it is to be genuine and cannot be forced from without.
 6. All share in the common lot of suffering and thus deserve compassion and to be viewed in the same way that one views oneself.
 7. Death and ageing affect all and bring quality to all, in this respect.
 8. We all have a share of the faults and neuroses we see in others.
- B. 1. All beings have the potential to change towards Nirvāṇa or change for the better. Respect assists and may elicit this.
2. All beings have once been one's mother etc. - we have been through many things with, and have been loved by, all beings.
 3. An evil-acting person will certainly suffer, due to his/her karma, and thus deserves compassion and help.

Buddhism and the four elements in respect for persons

1. The right to individualisation:

Individuality is, in the long run, to be transcended, in Nirvāṇa. Any change towards Nirvāṇa must start where people are at, however, and thus the way in which they gradually change towards Nirvāṇa will be different. Former rebirths and karma ensure that even Siamese twins will be of differing character and make-up. Man is not just the sum of heredity and social, psychological etc. conditions, but he has a long past in a line of rebirths which also condition his present life, and often this provides a 'hidden source' of ability etc.

2. The right to acceptance:

Good and bad etc. are not fixed parts of any unchanging 'self'. One can thus never tie a person down to what he has done or 'was' in the past, but must always address him or her in the present, which opens to the future and a host of possible changes. The faults that others have are often shared by ourselves also.

3. The right to self-direction:

Any worthwhile change in a person must come from within, by understanding and growth. Although a person has no completely free 'will' or self, the fact that he or she is a complex flux of interdependent psycho-physical elements means that he or she must be approached as a dynamic 'whole' (in a functional, not ontological sense) and not 'treated' by drugs etc. which might be used to interfere with and alter part of the personality (this, with respect to the treatment of the 'mentally ill').

4. The right to impartial treatment:

All have the potential for Nirvāṇa and all bring themselves into situations, good or bad, by their own karma.

References

- 1 In Ralph Ruddock (ed.) *Six Approaches to the Person*, London 1972.
- 2 *Aṅguttara Nikāya I*, p.10, PTS, London 1961.
- 3 *Majjhima Nikāya II*, p.98ff, PTS, London 1960.
- 4 Ninian Smart, in Ralph Ruddock, *op. cit.*, pp.34-5.
- 5 *Visuddhimagga*, p.340, PTS, London 1975.
- 6 *The Soul of a People*, London 1902.

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EKOTTARĀGAMA (V)

Traduit de la version chinoise par

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Fascicule troisième

Partie 5

Les Caractéristiques des Bhikṣuṇī¹

Groupe 1

"Parmi mes disciples, les nonnes suivantes sont les plus éminentes:
- La bhikṣuṇī Mahāprajāpatī Gautamī a volontairement quitté le monde pour entrer dans l'Ordre et étudier le Dharma. Elle est très honorée par les rois.

- La bhikṣuṇī Kṣemā est très intelligente et éloquente.

- La bhikṣuṇī Utpalavarnā est la première en les fondements de pouvoir surnaturel (*ṛddhipāda*)² et capable de convertir les génies.

- La bhikṣuṇī Kṛśā Gautamī pratique les onze obligations³ [mais y rencontre] des difficultés.

- La bhikṣuṇī Sakulā est la première en acuité visuelle surnaturelle, le *divya-cakṣus*⁴.

- La bhikṣuṇī Śyāmā médite avec une concentration imperturbable.

- La bhikṣuṇī Po t'eou lan chō na (波頭蘭闍那) sait expliquer de façon approfondie le Dharma et les subtilités des significations.

- La bhikṣuṇī Paṭācārā applique avec rigueur les règles du recueil de la discipline (*śīla*).

- La bhikṣuṇī Kātyāyanī a acquis la foi vraie et sincère que rien ne peut faire regresser.

- La bhikṣuṇī Vijayā sède les quatre capacités intellectuelles (*pratisamvid*)⁵, donc elle ne craint rien et ne se sent pas faible."

En résumé:

Mahāprajāpatī Gautamī, Kṣemā,
Utpalavarnā, Kṛśā Gautamī,
Sakulā, Śyāmā,

Po t'eu lan chō na, Paṭācārā,
Kātyāyanī et Vijayā.

Groupe 2

"Parmi mes disciples, les nonnes suivantes sont les plus éminentes:

- La bhikṣuṇī Pa t'o kia p'i li (拔陀迦毘離) connaît son karma et les faits des époques de ses vies antérieures.
- La bhikṣuṇī Hi mo chō (醜摩羅) est d'une beauté et d'une distinction extraordinaires qui inspirent du respect à son entourage.
- La bhikṣuṇī Śūrā possède le don de convaincre les non-croyants et les convertir au Dharma.
- La bhikṣuṇī Dharmadinnā sait expliquer les différences entre les pratiques pour permettre un choix judicieux aux adeptes.
- La bhikṣuṇī Uttarā n'a pas honte de ses vêtements peu élégants.
- La bhikṣuṇī Prabhā a acquis la sérénité en ce qui concerne les organes de sens et la concentration.
- La bhikṣuṇī Tch'an t'eu (禪頭) enseigne le Dharma comme elle porte ses robes: d'une façon strictement selon les règles.
- La bhikṣuṇī Dattā est capable de discourir sur des thèmes variés et est sans doutes ni obstacles.
- La bhikṣuṇī T'ien yu (天優) est capable d'écrire des gāthā honorant les qualités du Bouddha.
- La bhikṣuṇī K'iu pei (瞿卑) est érudite et a beaucoup de délicatesse dans ses relations avec autrui."

En résumé:

Pa t'o kia p'i li, Hi mo chō,
Śūrā, Dharmadinnā,
Uttarā, Prabhā,
Tch'an t'eu, Dattā,
T'ien yu, K'iu pei.

Groupe 3

"Parmi mes disciples, les nonnes suivantes sont les plus éminentes:

- La bhikṣuṇī Abhayā aime vivre dans les lieux paisibles et évite

les villes.

- La bhikṣuṇī Viśākhā s'en va mendier sa nourriture quotidienne de porte à porte sans distinguer les riches des pauvres.
- La bhikṣuṇī Bhadrāpālā choisit un endroit précis pour faire sa méditation et ne change plus de lieu.
- La bhikṣuṇī Mo nou ho li (摩怒可利) s'en va par monts et par vaux pour enseigner le Dharma.
- La bhikṣuṇī Damā est parvenue très vite à l'éveil sans rencontrer de graves difficultés.
- La bhikṣuṇī Sudamā porte toujours les trois vêtements réglementaires ou kāsāya⁶.
- La bhikṣuṇī Li hiu na (璃須那) médite au pied d'un arbre avec une concentration imperturbable.
- La bhikṣuṇī Chō t'o (奢毘) vit à la belle étoile sans jamais songer à un abri quelconque.
- La bhikṣuṇī Yeou kia lo (優迦羅) préfère vivre dans les endroits paisibles qu'aux villes bruyantes.
- La bhikṣuṇī Li na (離那) s'assied toujours sur un tapis d'herbes séchées et n'est pas attachée aux vêtements ni aux ornements.
- La bhikṣuṇī Anupamā porte les cinq vêtements rapiécés⁷ selon l'ordre."

En résumé:

Abhayā, Viśākhā,
Bhadrāpālā, Mo nou ho li,
Damā, Sudamā,
Li hiu na, Chō t'o,
Yeou kia lo, Li na et Anupamā.

Groupe 4

"Parmi mes disciples, les nonnes suivantes sont les plus éminentes:

- La bhikṣuṇī Yeou kia mo (優迦摩) a choisi le cimetière comme lieu de méditation.
- La bhikṣuṇī K'ing ming (清明) réserve la majorité de son temps en voyage pour enseigner le Dharma.

- La bhikṣuṇī Somā montre beaucoup de compassion pour les personnages qui n'ont pas voulu choisir la voie indiquée par le Dharma.
- La bhikṣuṇī Mo t'i la (摩陀利) accueille avec joie ceux qui acceptent l'enseignement du Dharma.
- La bhikṣuṇī Kālakā protège toute bonne conduite et sa pensée n'est jamais distraite.
- La bhikṣuṇī Devasu[tā] s'oriente vers l'étude de la Vacuité⁸ en cherchant à l'analyser, à la comprendre.
- La bhikṣuṇī Sūryaprabhā se rejouit dans le Sans-marque⁹ et élimine tout attachement.
- La bhikṣuṇī Manāpā cultive la Non-prise en considération⁸ et est assidue à faire largement du bien.
- La bhikṣuṇī Vimadā n'a plus de doute au sujet du Dharma et son dévouement pour autrui est sans limite.
- La bhikṣuṇī Samantaprabhāsā aime à expliquer de façon approfondie le Dharma et ses subtilités."

En résumé:

Yeou kia mo, K'ing ming,
Somā, Mo t'o li,
Kālakā, Devasu[tā],
Sūryaprabhā, Manāpā,
Vimadā, Samantaprabhāsā.

Groupe 5

"Parmi mes disciples, les nonnes suivantes sont les plus éminentes:

- La bhikṣuṇī Dharmadhī pratique la patience tout comme la terre qui contient et qui reçoit toute chose.
- La bhikṣuṇī Suyamā enseigne le Dharma et ses disciples construisent beaucoup de lieux de culte. Elle leur procure aussi tout le nécessaire pour leur pratique.
- La bhikṣuṇī Indrajā a pu se débarrasser de toutes pensées illusoires. Aussi son esprit est serein.
- La bhikṣuṇī Nāgī médite sans se décourager [sur le manque de substance] de toutes choses.
- La bhikṣuṇī Kiu na lo (拘那羅) a acquis une volonté très ferme

que rien en ce bas monde ne peut troubler.

- La bhikṣuṇī Vasu entre dans la concentration sur l'eau¹⁰ [dont la fraîcheur] imprègne [son esprit] ainsi que toutes choses.
- La bhikṣuṇī Candī pratique la concentration sur la lumière¹⁰ qui éclaire jusqu'aux moindres recoins.
- La bhikṣuṇī Tchō po lo (遮波羅) déniche les mauvaises actions, expose les choses malsaines et explique leurs origines, leurs causes.
- La bhikṣuṇī Cheou kia (穿迦) aide toutes personnes qui se trouvent dans le besoin.
- Enfin, la dernière des mes nonnes les plus éminentes est la bhikṣuṇī Bhadrā Kumḍalakeśā."

En résumé:

Dharmadhī, Suyamā,
Indrajā, Nāgī,
Kiu na lo, Vasu,
Candī, Tchō po lo,
Cheou kia, Bhadrā Kumḍalakeśā.

Voilà mes cinquante bhikṣuṇī ainsi énumérées¹¹.

Fascicule troisième

Partie 6

Les Caractéristiques des véritables Upāsaka¹²

Groupe 1

"Parmi mes adeptes masculins, Tri-phala est marchand. Ayant entendu le médicament du Dharma, il a acquis la sainteté¹³.

- Le maître de maison Citra est le premier en ce qui concerne la sagesse¹⁴.
- Kien t'i a lan (鍵提阿藍) est le premier, faisant beaucoup de bien et ayant acquis des pouvoirs surnaturels.
- Le maître de maison Kiu to (拘多) sait convertir les autres au Dharma.
- Le maître de maison Upagupta enseigne et explique de façon

approfondie le Dharma.

- Hastaka-Ālavaka pratique assidûment la méditation.
- Le maître de maison Yong kien (勇健) a l'habitude de dompter les démons.
- Le maître de maison Chō li (闍利) vit dans le bonheur grâce à son bon karma.
- Le maître de maison Sudatta¹⁵ est un grand donateur (*mahā-dānapati*) [venant en aide aux Trois Joyaux et aussi au peuple].
- Le maître de maison Min t'ou (湏臾) a réussi en ce qui concerne sa famille."

En résumé:

Tri-phala, Citra,
Kien t'i a lan, Kue to,
Upagupta, Hastaka-Ālavaka,
Yong kien, Chō li,
Sudatta, Min t'ou.

Groupe 2

"Parmi mes disciples étant upāsaka, les plus éminents sont:

- Le brāhmaṇa Cheng man (生滿) aimant se faire expliquer le sens profond du Dharma.
- Brahmāyus est très intelligent.
- Yu ma mo na (御馬摩納) est un fidèle messenger pour les affaires du Saṃgha.
- Le brāhmaṇa Hi wen k'in (喜聞琴) reconnaît son corps pour le non-moi (*anātman*).
- Le brāhmaṇa P'i k'ieou (毘婁) est toujours vainqueur dans les discussions sur le Dharma
- Le maître de maison Upālin écrit des gāthā et les récite ensuite. Ses paroles sont rapides et sincères.
- Le maître de maison Jyotis aime venir en aide aux pauvres en distribuant ses richesses sans jamais avoir le moindre regret.
- Ugra Vaiśālika aime semer les germes de bon karma en faisant de bonnes actions.

- L'upāsaka Anuttara Abhaya est capable de prêcher en profondeur le Dharma.

- T'euo mo ta kiang ho de Vaiśālī (頭摩大將領) n'a pas peur d'enseigner le Dharma pour semer de bons germes chez autrui."

En résumé:

Cheng man, Brahmāyus,
Yu man mo na, Hi wen k'in,
P'i k'ieou, Upālin,
Jyotis, Ugra Vaiśālika,
Anuttara Abhaya, T'euo mo ta kiang ho de Vaiśālī.

Groupe 3

"Parmi mes disciples étant upāsaka, les plus éminents sont:

- Le roi Bimbisāra aimant venir en aide à son peuple.
- Le roi Rāsmiprabhāsa est moins généreux mais très sincère dans son geste.
- Le roi Prasenajit a jeté la base pour bâtir des bienfaits.
- Le roi Ajātaśatru, en dépit de son manque de racines de bien, a commencé à faire confiance [au Dharma].
- Le roi Udayana oriente avec persévérance et respect sa foi envers le Bouddha.
- Le prince Candraprabha vénère le Dharma et fait beaucoup de progrès dans sa pratique.
- Le prince Jeta fait des offrandes au Saṃgha en toute égalité.
- Le prince Simha vient souvent en aide aux autres sans tenir compte de son rang.
- Le prince Abhaya vient en aide avec délicatesse aux autres sans distinction de classe sociale.
- Le prince Kukkuṭa est très honoré à cause de [sa conduite révé-lante] la modestie et la honnêteté."

En résumé:

Bimbisāra, Rāsmiprabhāsa,
Prasenajit, Ajātaśatru,
Udayana, Candraprabha,

Jeta, Simha,
Abhaya, Kukkuṭa.

Groupe 4

"Parmi mes disciples étant upāsaka, les plus éminents sont :

- Le maître de maison Pou ni (不尼) pratiquant la compassion.
- Mahānāma Śākya a de la compassion pour tous les êtres.
- Bhadra Śākya pratique avec joie (*mudirā*) le sacrifice.
- L'upāsaka P'i chō hien (毘闍志) veille sur ses biens mais sait faire du bien autour de lui.
- Le général Simha supporte tous les ennuis et pratique la patience.
- L'upāsaka P'i chō yu (毘舍御) [est très intelligent et] aime analyser toutes les doctrines.
- L'upāsaka Nandibala reste silencieux en ce qui concerne de saints hommes.
- L'upāsaka Uttara cherche inlassablement à faire de bonnes actions.
- L'upāsaka T'ien mo (天摩) a acquis la sérénité d'esprit et de ses sens.
- Kiu yi na mo lo (拘婁那摩囉) est le dernier de mes disciples [étant upāsaka]."

En résumé :

Pou ni, Mahānāma Śākya,
Bhadra Śākya, P'i chō hien,
Simha, P'i chō yu,
Nandibala, Uttara,
T'ien mo, Kiu yi na mo lo.

Voici énumérés mes quarante upāsaka [les plus éminents].

Partie 7

Les Caractéristiques des véritables upāsikā¹²

Groupe 1

"Parmi mes disciples étant upāsikā, les plus éminentes sont :

- Nandabalā¹⁶ a atteint l'éveil, à peine [devenue upāsikā].
- L'upāsikā Khujjuttarā est la plus sage.
- L'upāsikā Supriyā pratique la méditation avec plaisir.
- L'upāsikā Vibhū est intelligente parce qu'elle possède un haut degré de lucidité.
- L'upāsikā Yang kie chō (養竭闍) peut assumer les enseignements du Dharma au niveau élémentaire.
- L'upāsikā Bhadrāpālā Suyamā peut expliquer finement les significations des sūtra.
- L'upāsikā Vasudā a réussi souvent à convaincre les gens de la vérité propagée par le Dharma.
- L'upāsikā Asokā possède une voix limpide.
- L'upāsikā Phaladā a l'habitude d'analyser toute chose.
- L'upāsikā Hiu t'eu (須頭) est très courageuse et persévérante."

En résumé :

Nandabalā, Khujjuttarā,
Supriyā, Vibhū,
Yang kie chō, Bhadrāpālā Suyamā,
Vasudā, Asokā,
Phaladā, Hiu t'eu.

Groupe 2

"Parmi mes disciples étant upāsikā, les plus éminentes sont :

- Mallikā Devī qui aime faire des offrandes au Tathāgata.
- Devī Hiu lai p'o (須賴婆) reçoit et pratique correctement le Dharma.
- Devī Chō mi (捨彌) prend soin et fait des offrandes au Saṅgha.
- Candraprabhā admire et respecte les sages du passé et dans l'avenir.
- Devī Lei tien (雷電) est une généreuse bienfaitrice [pour honorer les Trois Joyaux].
- L'upāsikā Mahā-Prabhā pratique la méditation en rayonnant de la bienveillance (*maitrī*)¹⁷.
- L'upāsikā Vidhi pratique la compassion (*karuṇā*)¹⁸.

- L'upāsikā Pa t'i (拔提) [cultive] sans interruption la joie (*muditā*).
- L'upāsikā Nandaṃātr fait sans cesse de bonnes actions.
- L'upāsikā Tchao yao (照耀) a acquis la foi dans [la voie de] la délivrance [ultime]."

En résumé:

Mallikā, Hiu lai p'o,
Chō mi, Candraprabhā,
Lei tien, Mahā-Prabhā,
Vidhi, Pa t'i,
Nandaṃātr, Tchao yao.

Groupe 3

"Parmi mes disciples [étant upāsikā], les plus éminentes sont:

- L'upāsikā Nihśokā qui choisit la patience comme conduite de perfectionnement.
- L'upāsikā P'i tch'eu hien (克難先) pratique la méditation [en éprouvant] la vacuité⁸.
- L'upāsikā Unnatā pratique la méditation [en éprouvant] le sans-marque⁹.
- L'upāsikā Amalā pratique la méditation [en éprouvant] la non-prise en considération⁸.
- Śrī Devī aime enseigner le Dharma à ses semblables.
- L'upāsikā Yang kie mo (養錫摩) observe strictement les règles de conduite morale.
- L'upāsikā Lei yen (雷焰) a beaucoup de distinction et de prestance.
- L'upāsikā Vijayā a acquis la sérénité des sens.
- L'upāsikā Nīlā suit régulièrement les enseignements et son esprit devient réceptif.
- L'upāsikā Hieou mo kia t'i hui to niu (脩摩迦提須連女) écrit des kārikā et des gāthā avec assurance.
- La dernière fidèle upāsikā [parmi les plus éminentes] est l'upāsikā Kālā."

En résumé:

Nihśokā, P'i tch'eu hien,
Unnatā, Amalā,
Śrī Devī, Yang kei mo,
Lei yen, Vijayā,
Nīlā, Hieou mo kia t'i hui ta niu,
et Kālā.

Voici les trente upāsikā¹⁹

NOTES

¹ Voir T2, 558c20 et suiv.; cf. Aṅguttara I 25 et suiv., tr. Woodward, *Gradual Sayings* I p.21 et suiv.; Nyanaponika, *Angereichte Sammlung* I p.28 et suiv., Kausalyayān, *Aṅguttar-Nikāy*, p.24 et suiv.

² Pour les *rdhipāda*, voir BSR 3, 1, pp.32, 37, n.6.

³ Pour les '13 obligations' (*dhuta-guṇa*, *dhutāṅga*), voir BSR 3, 2, p.141, n.4. Cependant *ibid*, p.133, l.19, doit être corrigé en 'douze' (cf. T2, 557b 8). Les dictionnaires oscillent dans leurs explications entre 12 et 13 *dhuta-guṇa*. Ici, *ibid*, 558c24, le chinois ne fait mention qu'à 11 *dhuta-guṇa*.

⁴ *Divya-cakṣus*, 'l'Œil divin': acuité visuelle spéciale faisant partie des 6 pouvoirs surnaturels acquise par la méditation; cf. BHSD 50.

⁵ Pour les quatre *pratisamvid*, voir BSR 3, 2, p.141, n.5.

⁶ Pour les trois vêtements ou *kāṣāya*, voir BSR 2, 1-2, p.46.

⁷ Pour les 'cinq vêtements rapiécés', voir Soothill et Hodous, *A Dictionary of Chinese Buddhist Terms*, 126b: "The five garments worn by a nun are the three worn by a monk [voir ci-dessus, n.6] with two others." Voir aussi C.S. Upasak, *Dictionary of Early Buddhist Monastic Terms*, Varanasi 1975, p.88.

⁸ Voir É. Lamotte, *Traité* (I, p.321 et suiv.; III, p.1213 et suiv.) pour ce qu'il appelle 'les trois concentrations', 'de la Vacuité (*śūnyatā*), de la Non-prise en considération (*apranihita*) et du Sans-caractère (*ānimitta*)' (cf. ci-dessous, n.9).

⁹ Pour 想 (559b15, 560b23), lire 想.

- 10 Pour l'eau et la lumière comme sujets de méditation, voir Bhikkhu Nānamoli, *The Path of Purification*, trad. anglaise du Visuddhimagga, Colombo 1956, pp.177-9 ('the water and fire kasinas'). Cf. aussi Nyanatiloka, *Buddhist Dictionary* (3e ed.), p.80 (s.v. *kasina*).
- 11 Bien que le chinois en compte cinquante, cinquante-et-une bhikṣuṇī sont citées par nom.
- 12 Le chinois a littéralement (559c8) 'upāsaka purs/hommes laïcs bouddhiques' et (560a28) 'upāsikā pures/femmes laïques bouddhiques' respectivement.
- 13 C.a.d. *sat-purusa*[tva]: cf. A. Hirakawa, *Index to the Abhidharmakośabhāṣya* II, p.119; L. de La Vallée Poussin, *L'Abhidharmakośa*, chap. III, p.38, sur les différentes sortes d'*anāgāmin*, 'ceux qui ne renaîtront plus', à propos d'une référence au 'Sūtra des sept *satpurusaḥ*'. Voir aussi Soothill, *op. cit.*, 44b, et BHS 554. Sur la sainteté d'*upāsaka* par excellence, voir P. Demiéville, 'Vimalakīrti en Chine' dans É. Lamotte, *L'Enseignement de Vimalakīrti*, p.439.
- 14 En ce qui concerne 'Le maître de maison Gīta, précurseur de Vimalakīrti?', voir Bh. Prāsādika et L.M. Joshi, *Vimalakīrtinirdeśasūtra*, Sarnath / Varanasi 1981, pp.33-4. 'Maître de maison' (voir aussi ci-dessous) correspond à *grhapati*; cf. A. Hirakawa, *op. cit.*, p.337.
- 15 Alias Anāthapiṇḍada; cf. É. Lamotte, *L'Enseignement*, p.211 et suiv. ('Sudatta et le sacrifice de la Loi').
- 16 Alias Sujātā qui a donné de la nourriture au futur Bouddha après son jeûne; cf. BHS 289.
- 17 Voir BSR 3, 2, p.142, n.15.
- 18 Voir *ibid*, n.16.
- 19 Bien que le chinois a 'trente upāsikā', il en est question de trente-et-une dans le texte.

NEWS & NOTES

Seminar at Delhi University

An unconfirmed announcement suggested that an exclusively Indian university conference was convened last year to discuss the 'Sarvāstivāda and its Traditions'. Scheduled to meet between 31st March and 2nd April 1986, up to fifty scholars intended to dilate on the history and philosophy of this influential lineage. It is hoped that a fuller report and/or the Proceedings will soon become available.

The Department of Buddhist Studies (headed by Prof. Sanghasen Singh), under whose auspices this meeting was supposed to have been held, publishes an annual entitled *Buddhist Studies*.

Tibetan Studies Centre in Peking

Modelled on the Library of Tibetan Works and Archives in Dharamsala, this centre was opened in May 1986 in order to 'co-ordinate research projects on Tibetan literature, religion, history, customs, architecture and other subjects'.

The Institute of Intercultural Studies

This Institute was established in September 1986 with the object of promoting East-West, North-South intercultural encounter and dialogue. It is dedicated to furthering the evolution of a new integral culture whose nature will be truly global through the creation of a forum for authentic intercultural communication. The Institute is committed to wedding the expertise of the specialist with the generic interests of the layman and to fusing the intellectual rigour of the academic with the genuine existential concerns of the individual.

The Institute offers lectures, courses and tutorials in Italian and English covering a wide range of subjects: from religion, philosophy and psychology to language and literature, from the visual and performing arts to dietetics and physical culture.

The Institute is situated in the hills of Tuscany amid vineyards and olive groves. Its pastoral location makes it ideal for study, reflection and relaxation. Twelve kilometres from Lucca, one of the most picturesque of Italy's medieval towns,

the Institute is easily accessible from Florence or Pisa.

The inaugural seminars will be held this summer: 'Man and His Universe' (20.-30.6.87) which will discuss 'The Great Religions of the World' and 'The convergence and divergence of important currents of eastern and western thought in the fields of psychology, social philosophy and science', with tutorials offered on, i.a., Eastern Influences in Modern Western Literature, East Asian Literature in Translation and South Asian Literature in Translation; and 'The Buddhist Way to Freedom' (10.-20.7.87) which will be divided into two sections - 'The Buddhist Tradition of Self Development' and 'Buddhist Meditation', with tutorials in Buddhist Psychology (Abhidharma), Esoteric Buddhism (Vajrayāna), Sanskrit Language and Literature, Pali Language and Literature, and Tibetan Language and Literature.

Director: Peter Della Santina - B.A., M.A. and Ph.D. in Religion, Philosophy and Buddhist Studies. Associate of the Institute for Advanced Studies of World Religions, Fort Lee, New Jersey, U.S.A. Ex-Coordinator, Buddhist Studies Programme, Curriculum Development Institute of Singapore, Ministry of Education, Singapore. Author of *Nāgārjuna's Letter to King Gaṅgamīputra* (with Lozang Jamspal and Ngawang Samten Chopel - Delhi 1978), three series of transcribed lectures given in Singapore - *Fundamentals of Buddhism* (Sri Lankaramaya Buddhist Temple, 1984), *An Introduction to Buddhist Higher Teachings* (= the Abhidhamma - The Buddhist Union, 1985) and *An Introduction to the Vajrayana* (privately produced, 1985), his doctoral dissertation - *Madhyamaka Schools in India* (Delhi 1986) and articles and translations to various journals.

Assistant Director: Krishna Chosh. B.A., M.A., M.Litt. and Ph.D. in Sanskrit and Buddhist Studies.

For further information contact the Institute at 71 Via di Tofori, San Gennaro, I-55010 Tofori, Italy (tel. 0583-978100)

Indo-tibetansk Seminar

A conference on this theme was held at the 'Institute of Oriental Philology', Copenhagen University, between 10th and 14th November 1986. The Convener and Chairman was Prof. Chr. Lindtner who is in charge of Buddhist Studies at the Institute and is the new

Editor of the Critical Pāli Dictionary.

The following participants presented papers: Jiang Zhong-xin (Chinese Academy of Social Sciences, Peking) reported on 'Sanskrit and Buddhist Studies in China' and on 'Sanskrit MSS Preserved in China and Tibet'. The theme of the paper offered by David M. Eckel (Harvard University) was 'Tarkajvālā, Chapter III, the Structure of Bhāvaviveka's Madhyamaka System'. Per K. Sørensen ('East Asian Institute', Copenhagen) spoke on 'Some Observations on the Transmission and Translation of Sanskrit Texts into Tibetan'. Lambert Schmithausen (Hamburg University) discussed the 'Initial Passage, Yogācārabhūmi MS fol. 78b5'. Chr. Lindtner presented 'Some Remarks on "Mind-only" in Early Indian Madhyamaka' whilst his colleague with the Critical Pāli Dictionary, Ole Pind, treated 'Dignāga's Theory of Apoha and Bhavya's Critique'. Hu Hai-yan (Seminar für Indologie und Buddhismuskunde, Göttingen) dealt with 'The Exploration of the Gilgit MSS', and Bhikkhu Pāsādika (associated with the Göttingen Academy of Sciences, Sanskrit-Wörterbuch der Turfan-Funde) contributed 'Further Notes on the Sūtrasamuccaya'.

In this context, literary activities devoted to Buddhist studies at Copenhagen University are well worth mentioning. Prof. Lindtner has made a name for himself as a specialist on Nāgārjuna. Apart from his numerous contributions to learned journals and, for example, his Danish translation of the Dhammapada (*Buddhas læreord*, 1981), it is largely due to him that the Indiske Studier series has become a great success. He has to his credit important contributions to the Danish language and literature, e.g., translations of the Ratnāvalī in *Nāgārjuna: Juvelkæden og andre skrifter* (1980), Suhrllekha and Bodhisattvacaryāvatāra (Indiske Studier 1, 1981) and Nāgārjuna's Bodhicittavivaraṇa, Lokātīstava, Acintyastava, Mūlamadhyamakakārikā, Śūnyatāsaptativṛtti, Vighrahavyāvartanī, Bodhisambhāra[ka] (Indiske Studier 2, 1982). His best-known work is *Nagarjuniana. Studies in the Writings and Philosophy of Nāgārjuna* (Indiske Studier 4, 1982; repr. Delhi 1987) in which he discusses Nāgārjuna's 'authentic writings' and the 'unity of Nāgārjuna's thought'.

Lindtner's critical editions and/or English translations include, i.a., the following: Candrakīrti's Pañcaskandhaprakaraṇa

(Tibetan text - *Acta Orientalia* 40, 1979), Mūlamadhyamakārikā (Sanskrit text - Ind.Stud.2), Śūnyatāsaptati (Tib. - *ib.*), Śūnyatāsaptati (Tib. text with English tr. - Ind.Stud.4), Vighrahavyāvartanī (Skt and Tib. - *ib.*), 6 verses of the Vyavahārasiddhi (Tib. text with English tr. - *ib.*), Yuktisāṣṭikā (Tib. version, Skt fragments and English tr. - *ib.*), Lokātīstava (Skt, Tib. and English tr. - *ib.*), Acintyastava (Skt, Tib. and English tr. - *ib.*), Bodhicittavivaraṇa (Tib., Skt frag. and English tr. - *ib.*) and an analysis and English tr. of the Chinese version of the Bodhisambhara [ka] (*ib.*).

Finally, mention should be made of two more recent publications in the Indiske Studier series: (a) *Miscellanea Buddhica*, ed. Chr. Lindtner (Ind.Stud.5, 1985) which contains four important contributions: (1) J.W.de Jong 'Le Gaṇḍavyūha et la loi de la naissance et de la mort' - substantially a comprehensive review of Yoshiro Imaeda's tr. of a Tibetan text from Dunhuang, 'qui s'est largement inspiré de la traduction tibétaine du Gaṇḍavyūha' (*op. cit.*, 7). (2) M.D.Eckel 'Bhāvaviveka's Critique of Yogācāra Philosophy in Chapter 25 of the Prajñāpradīpa'. (3) V.V.Gokhale and S.S.Bahulkar 'Madhyamakahrdayakārikā Tarkajvālā, Chapter 1'. (4) Chr.Lindtner 'A Treatise on Buddhist Idealism: Kambala's Alokamālā'. For the history of religion this last named work is of great interest insofar as it can be 'classified as a didactic poem on citta-mātratā, in a sense a precursor of and Yogācāra (-Madhyamaka) pendant to the celebrated "popular" - by Buddhist standards - Madhyamaka poem *Bodhi[sattva]caryāvatāra*' (*ib.*, III). The second contribution includes an English tr. of the chapter in hand, in the third the relevant Skt text is also given and in the fourth a complete English tr. of the text is offered together with a critical ed. of the Skt and Tib. texts.

(b) *Aryadeva's Catuṣṣataka, on the Bodhisattva's Cultivation of Merit and Knowledge* by Karen Lang (Ind.Stud.7, 1986) is a much-awaited work presenting a complete translation of the entire treatise together with a critical edition of the Tibetan text and the Sanskrit as far as extant.

(*Bhikkhu Pāsādika*)

'From India to Tibet'

This year's Louis H. Jordan Lectures in Comparative Religion were given at the School of Oriental and African Studies (London University) by Prof. D. Seyfort Rugg who is currently Professor of Indo-Tibetan and Tibetan Studies at the University of Hamburg. Based on the above theme, he delivered a public lecture on 4th March on 'the transmission and reception of Buddhism in a comparative religious and cultural perspective'. During the next two days the following related seminars were held: 'The Mundane (*laukika*) and the Supramundane (*lokottara*) and the problem of the pan-Indian substratum in Buddhism', 'Brahmanical "Self" (*ātman*) and Buddhist "Trans-self" (*paramātman*): a problem in hermeneutics', 'Models of Buddhism in contact and opposition in Tibet: the Great Debate of bSam-yas', and 'Mahāyāna and Srāvakayāna in Tibet' or 'Two models of Emptiness (*śūnyatā*) in Tibetan thought'.

As in the case of previous Jordan Bequest Lectures, it is hoped to publish the Proceedings. Further details can be obtained from Miss N.C. Shane, Centre of Religion and Philosophy, SOAS, Malet St, London WC1E 7HP.

(The foregoing event has coincided with the simultaneous publication by Serindia - London and Shambhala - Boston of the latest work by the Emeritus Professor of Tibetan at London University, David Snellgrove. Entitled *Indo-Tibetan Buddhism. Indian Buddhists and Their Tibetan Successors*, this 'study provides a comprehensive survey of Indian Buddhism and its subsequent establishment in Tibet. It concentrates on the tantric period of Buddhist theory and practice, from the eighth to the thirteenth century, when the Tibetans were actively engaged in absorbing all they could find of Buddhist culture and religion into their own country'. The second half of the U.K. edition (Vol. Two of the U.S. edition) describes 'Buddhist Communities in India and Abroad' and 'The Conversion of Tibet' and includes 125 plates.)

VIIth World Sanskrit Conference

The International Association of Sanskrit Studies will hold this convention at the Kern Institute, Leiden University, between 23rd and 29th August 1987, and a detailed report will undoubtedly appear in the official organ of the Association, *Indologica Taur*

nensia. Further details may be obtained c/o P.O. Box 16065, 2301 GB Leiden, The Netherlands, but only two workshops relating to Buddhism have been provisionally arranged: 'Earliest Buddhism' and 'Mahāyāna and Madhyamaka Buddhism'.

Eighth Conference of the International Association of Buddhist Studies

This will be held on the Berkeley campus of the University of California between 8th and 10th August. Members of the Association will also have the opportunity to attend the conference of the International Association of Shin Buddhist Studies (6 - 8 Aug.) and the Buddhist Christian Dialogue Conference (10 - 15 Aug.).

For further information write to Professor Lewis Lancaster, Department of Oriental Languages, University of California, Berkeley, CA 94720, U.S.A.

Conference on World Buddhism in North America

Under the auspices of the Zen Lotus Society, this ecumenical congress will meet at the Society's Temple in Ann Arbor, Michigan, between 10th and 17th July.

Prof. Luis O. Gomez from the University of Michigan will coordinate the presentations from leading members of the Sangha and from Buddhist laypersons and scholars. Known participants include Vens. Maha Ghosananda, Vivekananda, H. Ratanasara, Geshe Sopa, Bishop Yamaoka, Ven. U Silananda, Bishop Nakamura, Ven. Samu Sunim (President, Zen Lotus Society and publisher of *Spring Wind*), as well as Robert Aitken, Robert Thurman, Joanna Macy, Alan Sponberg, Mary Farkas, Carl Bielefeldt, Rina Sircar, George D. Bond and Ronald Nakasone.

A complete report will appear in *Spring Wind*, obtainable from The Zen Buddhist Temple, 46 Gwynne Avenue, Toronto, Ontario, Canada M6K 2C3.

OBITUARY

Mircea Eliade (9.3.1907 - 22.4.1986)

Mircea Eliade, one of the great historians of religion in this century, died in Chicago at the age of 79. He was world famous for his studies of myth and symbolism in archaic religions, the results of which appeared in such works as *The Sacred and the Profane*, *Myth of the Eternal Return* and *Patterns in Comparative Religion*. Indeed, for many people, Eliade's writings are practically synonymous with the field of the History of Religions itself.

Eliade was born in Bucharest. Intellectually precocious, he left Romania when he was 20 to take up the study of Sanskrit and Indian philosophy in Calcutta with Surendranath Dasgupta. It was during this time that Eliade began his researches into yoga and its place in Indian religion, studies he continued throughout the thirties while teaching at the University of Bucharest. Eliade left Romania again in 1940, an exile caused by the Second World War, but this time he was not to return to his homeland. He settled in Paris after the War and began a very productive period of writing and teaching, especially on the significance of primitive religions. In 1956 he joined the faculty of the University of Chicago Divinity School where he taught up to his death. A brief biography of Eliade has been written by his colleague at the University of Chicago, Joseph M. Kitagawa, and is found in *The Encyclopedia of Religion*, edited by Eliade (New York 1987), Vol.5, pp.85-90. A more personal record of Eliade's life may be found in his autobiography, *Journey East, Journey West* (which is only the first volume of his memoirs) and in the selections published from his journals.

Eliade was a talented and creative writer, and many of his scholarly works reached a broad audience. He often explored imaginatively in fiction themes that were prominent in his scholarship, especially the character of sacred and profane existence. He was an original cultural critic, whose observations appear in occasional pieces on modern art and literature (some of which are now collected in Diane Apostolos-Cappadona, *Symbolism, the Sacred and the Arts*) and in many interviews in periodicals (see especially the long interview which has been published as a boo'

under the title *Ordeal by Labyrinth*). Eliade was an indefatigable author; he published his first article at the age of 13 and was active up to his death. A useful and relatively complete bibliography to his many works is available in Douglas Allen and Dennis Doeing, *Mircea Eliade, An Annotated Bibliography*.

Eliade's contribution to Buddhist studies is significant, if not direct. He did of course include Buddhist material in many of his studies, most notably in his classic *Yoga: Immortality and Freedom*, although students of Buddhism have sometimes found his presentations and conclusions of Buddhist material distorted or wrong. If Eliade did not contribute to our immediate understanding of Buddhism, he did help to shape the larger intellectual context in which the study of Buddhism is now practised. Eliade was optimistic about the role of the History of Religions in modern culture. He wrote in *Images and Symbols* that 'through study of the religious traditions, modern man would not only rediscover a kind of archaic behaviour, he would also become conscious of the spiritual riches implied in such behaviour' (1961, p.35). By recognizing the humanistic value of the study of religion, Eliade was able to help release research on religions such as Buddhism from the shackles of Christian apologetics or superficial exoticism. The respect that the work of Eliade (and of course many others) won as serious enquiry made it possible for Buddhism to be studied in universities as a religion and philosophy rather than as a specialist branch of philology and orientalism.

Eliade's lifework was the construction of a grand theory of religion in which he emphasized the importance of a number of symbolic complexes. Some scholars have found these patterns helpful for understanding Buddhism, but even for those who considered Eliade's theory unconvincing, he raised the possibility that the elements of the tradition are arranged by systematic requirements and not simply by historical accidents. His broad vision has also challenged all of us to see particular religious traditions as part of a global history of religion.

In writing for a broad audience, Eliade helped to make the work of Buddhologists such as Paul Mus and Giuseppe Tucci known outside specialist circles. His critical bibliographies appended to the first three volumes of *A History of Religious Ideas* (which

remained unfinished at his death) continue this practice of disseminating the best fruits of scholarship and they can be read with benefit by any student of Buddhism. Eliade's interest in interpretation made him alert to the difficulties of intercultural hermeneutics. He made a contribution to Buddhist studies by making others aware of these difficulties; he inspired, for example, Guy Welbon's valuable *The Buddhist Nirvāṇa and Its Western Interpreters*.

Eliade's contribution to Buddhist studies thus was on many different levels. While we may mourn his death, we can also be content in knowing that his intellectual legacy will be influential and admired for many years to come.

Charles Hallisey

(Loyola University of Chicago)

BOOK REVIEWS

The Śūraṅgama Sūtra. Translated, with commentary and notes, by Lu K'uan Yü (Charles Luk). B.I. Publications, New Delhi 1978. 262 pp. Rs 15. (Repr. by Century Hutchinson as a Rider paperback, London - Oct. 1987 - £6.95)

Although the 'Indian inspiration' of the Śūraṅgama Sūtra (Chinese: Lēng yēn ching) has been questioned (even Dōgen Zenji raises the issue in his Hokkyo-ki), this sūtra has always been held in high regard in Chinese and Japanese monasteries, serving as Buddhavacana alongside other major Mahāyāna works and esteemed no less than the Laṅkāvatāra, Vajracchedikā, Hr̥daya, et al. The Śūraṅgama Sūtra has been particularly influential in the Ch'an tradition and Lu's translation has been made that much more interesting for being based, in part, upon the fascinating commentarial material written by the eminent Ming dynasty Ch'an Master, Han-shan (1546-1623), set down after his own experience of *samādhi* as indicated in the text.

The Chinese text from which Lu's work derived has been traditionally attributed to Master Paramiti of Central North India, said to have rendered the Sūtra into Chinese at the Chih-chih monastery, Canton, in 705 A.C. Various copies are known to exist with a slightly different text and alternative accounts of authorship (cf. T 19, No.945, pp.105-55, and T 55, No.2154, p.571c), but regardless of these questions the Śūraṅgama Sūtra is an important text which had exerted considerable influence in Chinese Buddhist circles.

Unlike the Sūtra of Forty-Two Sections (Ssū shih ērh chang ching) which manifests so many peculiarly Chinese characteristics as to leave little room for doubt about it being 'home-grown' (which by no means invalidates it in its own context), the Lēng yēn ching invokes a highly 'Indian' atmosphere, fairly bristling with terms and components so reminiscent of the Yogācāryabhūmiśāstra and Vijñaptimatratāsiddhi that it would be philological madness to ignore the distinctly 'Indian' feel of its ideas. Indeed, the Śūraṅgama Sūtra is a practical approach to the net of ideas wrapped in the Ch'eng wei shih lun which owes its inspiration to the form of Indian Buddhism developed by Vasubandhu and Dharmā-

pāla between the fourth and sixth century (T 1545, Vol.31, pp.1-60). Therefore, if this Sūtra is to be appraised according to its content rather than its form, it is much more 'Indian' than Chinese.

The original Chinese text is a forest of vertical columns, apparently unsystematic at first glance, but it is much more ordered than the Laṅkāvatāra, and Han-shan's commentary restores this sense of order, bringing various topics under respective headings and sub-headings in a way most complementary to the nature of the text and its ideas.

The major theme of the Śūraṅgama Sūtra is the Buddhist account of how the entire phenomenal world springs from the One Mind, revealing the law of causality relating to both delusion and enlightenment. Its practice aims at breaking up the *ālaya-vijñāna* or 'eighth consciousness', otherwise called the 'store consciousness', which is transmuted into the Great Mirror Wisdom. In answer to Ānanda's request for instruction on the three meditative studies (*śamatha*, *samāpatti* and *dhyaṇa*), the Buddha reveals the light of the Śūraṅgama-Samādhi for his benefit.

The Sūtra teaches that instead of cognising the True Mind, we cling to the illusory body and mind made up of the five aggregates (*skandha*) as an ego, with sense data in the surrounding world as its objective field of activity. The Sūtra deals with the elimination of the coarse attachment to ego and dharmas arising from discrimination pertaining to the sixth and seventh consciousnesses, and with the subtle attachment to ego and Dharma as inborn, arising from the seventh consciousness clinging to the *ālaya*'s (eighth consciousness) perception as an inner ego or 'knower' and its realization of sainthood. According to the Sūtra, it is only after wiping out both the acquired, discriminative attachments and the inborn attachments that we reach the One Mind and attain Enlightenment. A careful digestion of the Sūtra refutes the unfounded idea that the Vijñānavāda system, of which our text is a variety, teaches an equivalent of Western 'subjective idealism'. If it teaches that we must break up the seventh consciousness's clinging to the eighth consciousness's perception as an 'inner ego' or 'knower', we are left with nothing to which to cling either by way of the 'object' or the 'subject'.

The whole theme of the Sūtra deals with basic ignorance caused by limited self-awareness as subject with its counterpart in the objective realm and its six coarse conditions: knowledge, responsiveness, attachment, assigning names to objects, karmic activity and suffering, which alone create the law of continuity in conditioned existence.

Thus, in response to Ānanda's request, the Buddha orders the twenty-five enlightened ones in the assembly to disclose the various means by which they have attained enlightenment. After their statements of realisation by means of (the introspection of) the six sense data, the six sense organs, six consciousnesses and the seven elements, the World Honoured One asks Mañjuśrī for his opinion of these methods. Mañjuśrī then praises Avalokiteśvara's method by means of looking into the organ of hearing, which is recommended as the best practice. This part of the Sūtra has always been of particular interest to Ch'an (Zen) adherents, the famous 'Long Gāthā' appearing at this point.

Lu's translation is most thorough and makes the most of Han-shan's able commentarial notes. It is a complex text, but well worth the price of sustained examination, for it begins to throw into focus the otherwise arid details dryly set out in the Ch'êng wei shih lun, placing them in a dynamic, practical context as *erlebnis* (the lived experience of the Buddhist quest). Because of the highly detailed nature of the text, it is impossible to convey its sense of structure in a review, but an outline of the main headings will give an indication of the atmosphere: (1) The Noumenon of the Tathāgata Store; (2) The Phenomenon in the Tathāgata Store; (3) The Tathāgata Store Containing Both Phenomenon and Noumenon; (4) Self-Enlightenment; (5) The Enlightenment of Others, etc., there being eight in all, with sub-divisions of a precise and exact nature. A brief indication of the material found in the sub-headings of the first chapter illustrate the wealth of detail:

(a) Ānanda's weakness - the reason for this sermon; (b) The Meditative study of all as void (*śamatha*); (c) Wiping out the five aggregates and eight consciousnesses to expose the unreality of ego; (d) Revealing the bright *śamādhi*; (e) Origin of inversion; (f) Actual inversion, etc. The text closes with a section contain-

ing a 'Warning to Practisers', listing the 'Fifty False States Caused by the Five Aggregates', and along with the glossary and index, the whole translation makes a most useful handbook on the Mahāyāna.

The Śūraṅgama Sūtra is never going to be popular reading; only practising Buddhists and Buddhist scholars will appreciate the vast amount of work which has gone into its translation, which is a masterpiece. Lu's work has been criticised in the past because of the missing chapters on the Śūraṅgama Mantra (not found in his work) and a word must be said on this here. The Mantra has approximately 2,620 characters in 544 lines of Chinese text. Quite rightly, it is recited and used in conjunction with the Sūtra in Asia, but the Sūtra proper is quite able to yield up its meaning in its own right and has been used by meditators in the Far East to check their understanding of the Dharma - the case of Han-shan's skilful use of it being a sterling example of this. When Lu Kuan Yü embarked upon his translation, few Westerners were that enthusiastic about mantras and even the most fervent would have had doubts about learning this long one by heart in order to recite it. A different climate prevails today, favourable to the reception of the mantra. Despite this, however, the Śūraṅgama Sūtra can be considered in its proper context without appeal to the Mantra, and Lu's version based upon Han-shan's able commentary is a most readable and reliable translation.

Thus, whether the dhyāna is cultivated by means of one-pointed concentration, with or without the Mantra, it amounts to the same thing in the end. Lu's text makes a most useful and relevant handbook on the Mahāyāna and deserves a permanent place in every Buddhist library.

Upāsaka Wen Shu (Richard Hunn)

The Secrets of Chinese Meditation. Charles Luk. Rider, London 1964; repr. 1984. 240 pp. £3.95.

As there is no better all round introduction to the Chinese and Taoist practices in a single volume, one wonders why a reprint of this book has taken so long. It is not 'popularised' material,

but based upon authentic texts giving the teachings of various schools in undiluted form.

The text opens with a vital chapter from the Śūraṅgama Sūtra (Lêng yén ching) outlining the meditational methods utilised by twenty-five great Bodhisattvas and Arhats, culminating in Mañjuśrī's recommendation of the method of Avalokiteśvara's 'Meditation on the Organ of Hearing'. This is undertaken by disengaging the organ of hearing from its object, sound, and then directing that organ into the stream of concentration. This section is complemented by the 'Long Gāthā' in praise of the method chosen.

The second chapter comprises selections from various Ch'an (Zen) sources, many untranslated elsewhere. Luk's preamble to this section of the text is very informative and concise and leads up to an extract from Hsü-yun's 'Dharma-Discourses', in which the eminent Master (then in his 113th year) gives hints as to the correct practice of the *hua-t'ou* technique used in Ch'an monasteries. It is followed by a fascinating extract from 'Journey into Dreamland' by Master Han-shan (1546-1623), again providing excellent instruction in the Ch'an method. Further accounts follow from eminent monks Kao-feng (1238-1295), Chung-feng (1263-1323), Ta-kuan (1543-1604), San-feng (1573-1635) and Yin-yuan. Luk also provides an informative summary of the Ch'an schools or 'Five Houses' as they were known in China. This is topped up by outlines of the 'enlightenment experiences' of Masters Hsü-yun and Han-shan, all of which is very inspiring.

The following chapter provides us with a fascinating outline of Pure Land Buddhism, as yet little understood in the West, and Luk's work goes a long way to fill this gap. This part of the text supplies a list of the main sūtras known to the school, a list of its Patriarchs and then proceeds to outline the method of visualisation used in connection with the 'Sūtra of the Contemplation of Amitāyus', enhanced by its fabulous symbolism. All of this is supplemented by informative footnotes and detailed analyses of the various stages involved. As Luk points out, the 'single-mindedness' achieved by the Pure land method is just as effective as the Ch'an method, many devotees of the school knowing the time of their death beforehand.

The fourth chapter brings us to an outline of self-cultivation according to the T'ien-t'ai school, of which we still know too little in the West. What we do hear is often jaundiced by the fact that in its later history, the T'ien-t'ai became ridden with philosophical casuistries and metaphysical speculations. However, there is nothing more practical and useful than Master Chih-yi's T'ung-meng Chih-kuan or 'Śamatha-Vipaśyanā for Beginners'. Just taken by itself, this part of the text - if applied effectively - is enough to set someone well on the path. It is a virtual manual in itself. Being so detailed, it is impossible to outline its contents in full, but the text hinges upon the twofold aspects of *chih* - or stilling the mind, and *kuan* - developing insight on the basis of that stillness. In reality, these two aspects are 'one' in the end. Chih-yi's guide also deals with meditation for the healing of ailments, the idea being that when the mind is upset the 'four elements' of the body will be out of harmony, and that when the mind is in harmony the 'four elements' will be in harmony.

The two final chapters are devoted to Taoist Yoga and healing arts, about which we could learn much more. It is very supportive to the Buddhist ideas imparted elsewhere and Yin Shih-tsu's 'Method of Meditation' (Yin-shih Tsu-ching Tso-fa) is a very modest title for a quite remarkable work, outlining the full impact of regular meditation practice upon body and mind. It details the extent to which accumulated *chi* (*prāna*) will invigorate and rejuvenate the entire body-mind system. Yin's accounts are given in diary form and provide a very real picture of the powers of meditation. Of particular note is the correspondence between the 'vibrations' experienced in effective meditation and the circulation of energy brought about by the stimulation of acupuncture points.

The book closes with an outline of Chinese medicine, followed by an excellent glossary of Buddhist terms. It is hard to imagine how more practical and useful information could be packed into 240 pages, and this text is a treasure trove of spiritual teachings. It should be in the library of every Buddhist and given recognition as the classic work it truly is.

Ten Suttas from Dīgha Nikāya (Long Discourses of the Buddha). 1984. 504pp., and Three Fundamental Concepts and Comments on Salient Points in each Sutta. 1985, 166pp. Both publ. Burma Piṭaka Association, Rangoon.

This volume of selected translations and its ancillary volume form a pilot scheme for a larger plan to translate the entire Pali Canon, with Commentaries and Sub-Commentaries, into English. The texts chosen are key ones: Suttas 1, 2, 9, 15, 16, 22, 26, 28, 29 and 31 - a list which could be recommended for introductory reading to anyone interested in this Nikāya, though not necessarily in that order (No.22, on the Foundations of Mindfulness is the most vital for practice, while No.31, with its advice to layfolk, and No.16, on the Buddha's last days, are in different ways perhaps the most appealing). The Burma Piṭaka Association, founded by former Premier U Nu, aims to provide an authoritative version under the guidance of experts. The introduction explains how this is to be achieved, with final decisions on doubtful points being made by the Sangha Advisory Board of the Association. Thus a high degree of accuracy (or at least orthodoxy of interpretation) would seem to be assured. However, despite this, there are some distinctly curious renderings. I mention one or two (quoted here by Sutta and paragraph as in the PTS edition).

Normally, great care is taken with technical terms which are often left in the original Pali with parenthetical explanations or footnotes. It is all the more surprising that this procedure is departed from in a well-known passage. In the Brahmajāla Sutta (1.2.27) we find the famous tetralemma about whether the Tathāgata exists after death, or does not exist, or both, or neither. Some very learned articles have been written about this problem, both from the Theravāda and Mahāyāna viewpoints. One is therefore a little surprised to find the rendering here: 'whether there is life after death... whether there is no life after death...' (which is surely not, just like that, the issue!). The only elucidation offered is a laconic footnote: 'Literally, whether a sentient being exists after death...', although the text in fact has 'Tathāgata'. The reason, as the 'general reader' cannot guess, is that the Commentary glosses Tathāgata (the Buddha's normal way of referring to himself) as satta 'being'. The fourfold

question recurs at 20.30 (p.422f.) and here the rendering (without footnote or cross-reference) is: 'A being exists after death...' etc. Without going further into the intricacies of the case, it may be suggested that the translators here have played less fair with the reader. Rather similarly, in the well-known Buddha-formula given at 2.8, *Sugato* (lit. 'well-gone'), which is usually rendered 'Well-farer' or the like, is translated somewhat clumsily 'that he speaks only what is beneficial and true' - with no explanation of this obviously non-literal rendering.

Another unexplained oddity occurs at 16.2.8, where the Buddha is made to refer to the 'Mirror of Wisdom', glossed (after the Sub-Commentary) as 'Mirror of Magga [i.e. Path] Insight'. This is fair enough, but the Pali is *dharmādāsa* 'mirror of Dhamma', and not *paññādāsa* as the translation presupposes. If there is a Burmese variant to this effect, the PTS edition does not record it. More such matters could be raised if space permitted, but I must be content to mention one or two more small points. The *jhāna*-factor, *pīti*, always difficult to render, is here called 'delightful satisfaction', which is clumsy but better than the frequent 'rapture', and much better than Nānamoli's 'happiness', a term more suited to *sukha*, from which *pīti* has to be clearly distinguished. But why not simply 'delight'? More comical than this is the rendering 'ruling class' for *khattiya* at 16.6.24. I hastily looked to see if *sudda* was translated as 'working class', but it does not appear to occur in the present selection. One is reminded of Nānamoli's too bright idea of rendering *brāhmaṇa* as 'divine' (noun) in his Majjhima translation. Finally, a quibble over the spelling *Saṅgha* for the more usual *Sangha*. The *m*, over- or underdotted, is confusing to the uninitiated, and when, as often, the dot is omitted, positively misleading. Since *Sangha* (which will probably soon make the English dictionaries)* gives a good guide to the pronunciation, Buddhists should agree to use it in English, and as there is no difference here between Sanskrit and Pali, this should be acceptable to all schools. The PTS Dictionary lends authority to its use even in Pali.

The style of the translation is reasonably happy if one overlooks the intrusive parenthetical explanations and the continued use of original Pali terms. Needless archaisms in the Rhys Davi

mode are avoided, but it should be noted that this is a provisional version subject to revision. Suggestions for improvement are invited (and some offered here). There are several appendices giving useful details of such (for many readers) obscure matters as the eight *abhibhayātana jhānas*, and there is a helpful index. The text is followed by 200 pages of names of subscribers of 1500 kyats or over. If this list were omitted, the second part of the work could easily be included in the same volume. This second part contains an essay on the 'three fundamental concepts', i.e. *sīla*, *samādhi*, *paññā*, the *samādhi* section including a lucid account of the meditation method taught by the late Mahasi Sayadaw. The author of all this part, and of much of the rest, is ex-Premier U Nu. Although much valuable information is given, the whole is less than a sufficient running commentary for most Western readers and an air of dogmatism sometimes intrudes, even down to the bald statement (p.112) that the Buddha's Parinibbāna occurred in 544 B.C. - a traditional but not particularly probable date.

But despite whatever few captious criticisms one may make, this venture is of course to be warmly welcomed. It is an enormous task that has been undertaken, but Burma contains many devoted and learned scholars both in and out of the robe. Let us hope that they will succeed in bringing the project to fruition in the foreseeable future - i.e. before the end of this century.

Maurice Walshé

*[Ed.: In fact 'Sangha' is included not only in the third supplement to the OED (1982), but even in the Concise Oxford Dictionary (1982)].

The Great Discourse on Causation. The Mahānidāna Sutta and its Commentaries. Translated from the Pali by Bhikkhu Bodhi. Buddhist Publication Society, Kandy 1984. xii + 151 pp. \$6.00.

This new version of what is probably the oldest sutta on *paticca-samuppāda* follows the now tried and tested pattern of Bhikkhu Bodhi's previous translations: an introductory essay, the text of the Sutta in English and a translated selection of all doctrinally

relevant passages from the Commentary and Sub-Commentary. These are followed by an appendix and two tables, glossary and index. If it is true, as is claimed, that this doctrine is one of inexhaustible profundity, at least this little book goes far towards elucidating it in its more accessible aspects. Concerning which, a small story and a personal comment. I still recall, at a Buddhist Society summer school some years ago, hearing somebody declare that 'dependent origination' was easy to understand, and my own rather naughty pleasure in telling the gentleman concerned of the Buddha's rebuke to Ananda on this very subject. To be fair, however, it must be added that that speaker may have been at least dimly aware of the contemptuous dismissal of the whole formula by some Western scholars as some kind of illogical mumbo-jumbo. It is in fact not very hard to see, in an elementary way, the logic of the formulation. Indeed, its pedagogical value would have been very slight if this had not been the case. And it is just this elementary logic which can tempt us into thinking we have understood it more thoroughly than we really have!

As is known, the presentation of the *paticcasamuppāda* formula in the Dīgha Nikāya has its own peculiarities. Of its three 'appearances', that at the end of Sutta 1 is very partial, with a mere mention of the steps from *phassa* onwards. Sutta 14 gives all but the first two, while the present Sutta 15, though entirely devoted to this subject, has the same progression as in 14 but omits *saḷāyatana*, thus giving only nine links instead of the usual twelve (and thus the twelve do not appear in this Nikāya at all). In compensation, there is an excursus dealing with some additional 'consequences' after *tanhā*, and for good measure the Sutta ends with a discussion of the problem of self, and with the 'Seven Stations of Consciousness' and the 'Eight Emancipations'. This Sutta as such has been comparatively little treated in the literature. The PTS translation, it should be noted, is not by T.W. Rhys Davids but by his wife, who also wrote the introduction and, probably, most of the notes which, though learned and valuable, bear the marks of her more temperamental style (though not yet, fortunately, the signs of her later aberrations of interpretation). Content apart, Bhikkhu Bodhi's coolly analytic style certainly makes a greater appeal to this reviewer,

at least. Apart from two Wheel publications*, this Sutta seems to have come in for little special treatment: perhaps the best discussion of it previous to the work under review is by A.K. Warder in Chapter V of his *Indian Buddhism* (rev. ed., Delhi 1980). This draws, unlike Bhikkhu Bodhi's work, on the Chinese versions as well as the Pali, although it is somewhat vitiated by the author's extraordinary translations of technical terms ('emotion' for *vedanā* is the worst).

The Introduction (pp.1-51) begins by placing the theme of the Sutta in the context of the Pali Canon as a whole (though not, as with Warder, in relation to Mahāyāna versions). *Paticca-samuppāda* of course, for which Bhikkhu Bodhi's preferred rendering is 'dependent arising', occurs in various places, but especially in a series of suttas in the *Saṃyutta Nikāya*. Its importance (p.1) is for two reasons: it provides the teaching with its primary ontological principle, and also with the framework that guides its programme for deliverance, a causal account of the origin and cessation of suffering. These describe 'the fundamental pattern of experience as such', but 'it takes a Buddha to point to the startling truth that the basic pattern of our experience is itself the source of our bondage.' Systematically we are taken through the salient points of exegesis. Dependent arising is called 'deep' for four reasons: depth of meaning, of phenomena, of teaching, of penetration. Thus the first looks back from the effect to its condition and the second from condition to effect, the third refers to the diversity of methods used by the Buddha to expound dependent arising, while the fourth, 'depth of penetration' (*pativedha*) is specially important, involving as it does the definition of *dhammā* 'phenomena'. These have both 'particular characteristics' determining them as things of a particular sort, and 'general characteristics', especially those of *anicca*, *dukkha* and *anattā*; through these each dhamma's nature is penetrated by insight. While the Commentary enumerates the principal characteristics of each factor, the Sub-Commentary provides further elucidation.

The Buddha explains the consequences of not understanding dependent origination, which are further entanglement in defilements and wrong views and consequent inability to escape the

weary round of rebirths. 'The penetration of dependent arising therefore becomes a matter of the utmost urgency. It is the gateway to liberation through which all must pass who seek deliverance from the round' (p.9). In the first main division of the Sutta, §§ 2-22, we have the detailed account of dependent arising, while the second, §§ 23-32, investigates different views of self. A final part, §§ 33-36, goes on to other matters we shall mention shortly. (I am glad to note that, in contradistinction to his *Brahmajāla* version, Bhikkhu Bodhi here retains the paragraph numbers of the PTS edition and translation. He also sensibly quotes other canonical references by a dual method, e.g. A III.76/i.223.) In the first part we are taken through the series, first in reverse order from aging and death back to consciousness being dependent on mentality-materiality, and then in forward order up to aging and death. This approximates to the treatment in Sutta 14 except that here not only ignorance and the volitional formations (*saṅkhārā*) but also the six sense-bases are absent. Here, dependent arising is explained in terms of indispensability which (p.11) 'cautions us against interpreting it as a principle of causal necessitation'. It is, incidentally, for precisely this reason that the present reviewer objects, and has objected in the case of other books, to the use of the word 'causation', which is profoundly misleading in a matter where there is already confusion enough. The point is (and it is surely not as 'abstruse' as Bhikkhu Bodhi makes out), that in some cases the condition can occur without arousing the dependent state - and this makes deliverance possible. The most important such case is at the link between feeling and craving: by cutting (with the sword of wisdom, as one might say) at this point, craving can be prevented from arising and (p.12) 'a movement is made in the direction of cessation'. (Incidentally, the absurdity of Warder's use of 'emotion' for *vedanā* is made manifest here, since it is precisely by the inhibition of an 'emotional' response (*taṇhā*) that that vital step in the direction of deliverance is made.) An excursus at *taṇhā* is a unique feature of this Sutta, dealing with the social consequences of craving (pp.16f.).

With, as noted, the omission of the six sense-bases, the Sutta proceeds backwards to what Bhikkhu Bodhi calls (p.22) 'the

hidden vortex', i.e. the reciprocal conditionality of *viññāna* and *nāma-rūpa* (as found also in Sutta 14). We are warned that the description here of consciousness 'descending' into the womb is metaphorical, with an appropriate reference to the Buddha's criticism of Sāti's wrong view in M 38. The disclosure of this interdependence of consciousness and mentality-materiality has, we are told, momentous consequences: it provides the middle way between the opposing concepts of eternalism and annihilationism. All this is brilliantly explained on pp.22-7. In the following section, headed 'The Pathway for Designation', Bhikkhu Bodhi devotes considerable ingenuity to explaining the relevance of the words '(it is) to this extent that there is a pathway to designation...'. Referring back to the Buddha's words in D 9 ('These, Citta, are merely names, expressions, turns of speech, designations in common use in the world. And of these a Tathāgata makes use, indeed, but he does not misapprehend them'), we are led to the distinction between conventional and ultimate truth. Discussion then proceeds to another important topic, that of 'self', all the worldling's different views on which are due to the entanglement in a 'tangled skein' as mentioned in the beginning of the Sutta. This subject is further developed, following §§ 27-32 of the Sutta, under the heading 'Considerations of Self'. The final section (pp.47-51, covering §§ 33-36) deals with 'The Liberated One'. Here, Bhikkhu Bodhi concentrates on the distinction between the two main types of Arahant, the *paññāvimutta* and the *ubhatobhāgavimutta*. He states (p. 50) that the twofold liberation of the latter should not be confused with the two liberations (*cetovimutti* and *paññāvimutti*) so often mentioned. He devotes little space to a discussion of the Seven Stations of Consciousness and Two Bases, and the Eight Emancipations actually mentioned in the text at this point. Could this be because, without perhaps wishing to say so, he shares my suspicion that this whole passage is a scholastic addition of late date?

It only remains to add that the translation is clear and readable, and the selection of commentarial material judicious. The appendix relating the links of *paṭiccasamuppāda* to the twenty-four 'conditional relations' of the Abhidhamma is most helpful, as are the two tables showing respectively the standard twelve-

link series and the Mahānidāna version, and the tabulation of the Seven Stations and Two Bases. All in all, an extremely valuable contribution to the study of a difficult but fundamental aspect of Dhamma.

Maurice Walshe

* Ed.: Piyadassi, *Dependent Origination, Paticca Samuppāda* (No.15, 1959) and Nyanatiloka, *The Significance of Dependent Origination in Theravāda Buddhism* (No.140, 1969). See also Bhikkhu Bodhi's annotated translation of the Upanisā Sutta in *Transcendental Dependent Arising* (Wheel Nos.277-8, 1980) and the exhaustive bibliography on this doctrine in BSR 1, 1 (1983-4), pp.35-8.

The Sutta-Nipāta. Tr. H. Saddhatissa. Curzon Press, London 1985. xi + 135 pp. £4.00.

Here is a compact book which gives an excellent overview of the Buddha's Teachings in one of the earliest accounts of his own words as preserved in the Khuddaka Nikāya of the Pali Canon. Before the arrangement of the Canon as we have it now possibly its contents were found as independent pieces, such as the 'Eights' and 'The Way to the Beyond'. Originally in Pali verse, the translator has made a clear prose rendering in English which brings out the meaning well. The writer is amply qualified to translate this difficult text as he is a scholar of repute and one of the most senior Buddhist monks in Britain.

Every aspect of the Buddha's teaching is covered in this work, from conversations with farmers and brahmins round to profound instructions to monks and other seekers of the Way. As an example of the first there is Kasi the brahmin farmer (1, 4) who reproaches the Buddha for not ploughing and sowing which leads to the Buddha's rejoinder on interior cultivation. As an example of brahminical superior attitudes there is the protagonist in *The Outcast* (1, 7) and the Buddha's pungent reply on what kind of human being is truly and outcast. Another brahmin (Kassapa) accuses the Buddha of eating meat ('that has a rotten stench', literally) and then has to listen while the latter speaks of the real rotten stench of this world: 'taking life, beating,

wounding, binding, stealing, lying, deceiving, worthless knowledge, adultery; this is stench, not the eating of meat...' (II,2).

Apart from dialogues, brahmins are told how to behave (II, 7) by a code of conduct which would be very suitable for anyone leading the household life today. More on the same subject is found in II, 4 where a synopsis is given of both lay life and the monks' way of living. There are also several discourses on how a monk behaves, such as at II, 6, 13, etc.

However, while many monks lived together there were a number of others who preferred eremitic existence, the munis, or sages, so often mentioned in this text. There is the Muni Discourse for instance (I, 12), which speaks of this ideal, while earlier in the work *The Unicorn's Horn* (actually a Rhino's! [Ed.: lit. 'a single-horned' animal as is the Indian rhinoceros]) praises this way of life in forty-one verses: 'Having abandoned the harming of living beings, not tormenting even one of them, let one not wish for a son, not to speak of a friend! Let one live alone like a unicorn's horn...'. The qualities of a muni are also listed in a sutta in the book's fourth part (IV, 10).

This type of solitary existence is really only successful if one is mature spiritually. Many would like to 'live alone like a unicorn's horn' for the wrong reason: that they cannot stand other people! Their hermit life would be embittered, full of hatred and frustration at not enjoying the pleasures that are dear to most people. For this reason, hermit life is only permitted in the Sangha (Buddhist Order) after having lived with a teacher and other pupils for a minimum of five years. 'The Boat' (II, 8) gives the standards for choosing a good and learned teacher. Having found one, he will give one the training so that one has a wholesome attitude (II, 9) and, when one is lazy, exhort one to make more effort (II, 10).

There are, in this collection, two or three discourses of an autobiographical nature where the Buddha speaks about events in his own life. For instance in III, 11 he gives an account of his own birth, while in III, 1 and 2 are found some details of his leaving the palace and his later, extreme ways of striving.

Another famous trio of Buddhist discourses is also found here: the discourses on Loving-kindness (I, 8), on Jewels (II, 1) and on Auspicious Performances (II, 4), though these words are a rather clumsy translation of the word *maṅgala* which means blessings, what is auspicious (usually in a superstitious way). These three suttas are frequently chanted in Buddhist countries and many people know them by heart.

However, besides the more popular material, this book also contains very thought-provoking subject-matter, such as the long and profound discourse on the Twofold Insight (III, 12). Here, the Buddha expounds two sides of many factors beginning with suffering and ending with the Teachings of the Way Things Are. It is said that many monks reached Enlightenment on hearing this discourse.

The Chapter of the Eights (IV) also contains many profound instructions in very brief compact form. It has as well a number of discourses about religious debates and their general futility (8, 9, 11, 12, 13). Debates were a popular part of Indian religious life and the contestants had to employ the strict standards of logic or else be judged to have lost the dispute. Anger, or at least animosity, was often aroused in the course of debate and the Buddha warns people against fruitless arguments.

Perfect freedom in which there is no craving, either for existence or non-existence, is the subject of two suttas, V, 14 and 15. It is generally assumed that the monk or nun will have more time and opportunity to approach this freedom so we find quite a number of discourses about or addressed to members of the Sangha. These are scattered throughout the book and make good reading for the laity too. When one reads them then one shakes off complacency and sloth, and thinks 'I must not become lazy with my Dhamma practice'.

The last section of the work (V) was probably an independent piece at one time as, with its prologue and epilogue, it gives the story of sixteen brahmins and how they approach the Buddha to ask questions, each one having different spiritual problems to put to him. Here is part of the dialogue of the Buddha with Upasīva:

6. It is like a flame struck by a sudden gust of wind',

said the Buddha. In a flash it has gone out and nothing more can be known about it. It is the same with a wise man freed from mental existence: in a flash he has gone out and nothing more can be known about him.'

7. 'Please explain this clearly to me, Sir', said Upasiva. 'You, a wise man, know precisely the way things work: has the man disappeared, does he not exist, or is he in some state of perpetual well-being?'

8. When a person has gone out, then there is nothing by which he can be talked about. That by which he can be talked about is no longer there for him; you cannot say that he does not exist. When all ways of being, when all phenomena are removed, then all ways of description have also been removed.'

In conclusion, the publishers are to be congratulated on bringing out this most useful and inspiring translation. This is a nicely printed book the proof-sheets of which have been carefully read. Now the reviewer invites you to read it in the same way and to put some of it into practice in your life.

Phra Khantipālo

A History of Classical Poetry: Sanskrit - Pāli - Prakrit. Siegfried Lienhard. (A History of Indian Literature, Vol. III, Fasc. 1) Otto Harrassowitz, Wiesbaden 1984. viii + 307 pp. DM 128.

It is a commonplace among students of Indian literature that whereas the Hindus, Jains and Buddhists all made use of literary works for propaganda and educational purposes, the Buddhists made far less use of literature to these ends than members of the other two great Indian religions. Certainly, as a general statement, this is true. There is, for example, no Buddhist version of the Mahābhārata or Rāmāyaṇa to rival the great Hindu epics and their numerous Jain counterparts. Nevertheless, when we come to examine the field of Indian 'Classical' poetry, which

is how Prof. Lienhard renders the word *kāvya* (otherwise known as 'ornate poetry' or *Kunstdichtung*), we find that Buddhist writers have an enviable record, and in many cases seem to have been the first to compose in particular fields.

In the general survey of *kāvya* which Lienhard prefixes to his account of the works of individual poets, he divides such poetry into two classes: minor (*laghu-*) and major (*mahā-*) *kāvya*. The verse component of the latter is canto poetry (*sarga-bandha*). It is evident that Buddhist poets made outstanding contributions to both verse categories. The minor category includes poems of single verses and also multiple-stanza compositions. In the single stanza class the Buddhists show all the signs of being innovators, since the Pāli Theragāthā and Therīgāthā collections (probably fifth-third centuries B.C.) are several centuries earlier than the great Prakrit Sattasaī anthology by Hāla (probably first century A.C.). This collection of 700 single-stanza poems shows the *dhvani* theory of implied meaning much further developed than in the Pāli works. Hāla's compilation, however, being an anthology, doubtless contains verses from an earlier period and its pattern, with an emphasis upon secular life, suggests that both it and the Pāli collections, with their intermingling of secular and religious aspects, were based upon an even earlier lyrical tradition going back perhaps as far as 500 B.C. It is noteworthy that Lienhard barely mentions the Pāli Dhammapada; he does not regard its verses as being *kāvya*, but dismisses them as being almost entirely didactic or epigrammatic, and hence far removed from the poetic style of *kāvya*.

Among the multiple-stanza types of *laghu-kāvya*, the earliest hymns in the *stotra* class, the religious songs of praise, are also Buddhist. Mātr̥ceta wrote his hymns in Sanskrit (first-second century A.C.), as did Nāgārjuna (second century) and a number of other Buddhist poets, including King Harṣa (seventh century). In Pāli we find the Pajjamadhu, the Telakaṭāhagāthā, the Pañcagatidīpanī (always referred to by Lienhard as *-dāpana*, for some unknown reason), and the Anāgatavamsa, all of which were composed between the eleventh and fourteenth centuries. A Buddhist author also tried his hand at carmina figurata (*citra-kāvya*). In the Pāli Jinālaṅkāra, not mentioned by Lienhard in his account

of this elaborate type of highly intricate poetry displaying immense linguistic virtuosity, Buddhārakkhita made the same use of literary figures, such as restricting a verse to the use of a single consonant (e.g. verse 105, which consists entirely of the consonant *n*), as is found in the Sanskrit examples of this genre. Buddhārakkhita wrote in the twelfth century, doubtless under Sanskrit influence.

It is in the single stanza poems of the *laghu-kāvya* that Lienhard believes that *kāvya* had its beginnings, rather than in the long poems of more than one canto, and he accordingly rejects the claim of Vālmīki's *Rāmāyana* to be the *ādi-kāvya*. He maintains that the *sarga-bandhas*, consisting of two or more cantos, arose as the result of a long period of assimilation which united the lyrical and epic traditions. In this field too the Buddhists can claim authorship of the oldest extant poems known to us. Aśvaghoṣa, whose *Buddhacarita* and *Saundarananda* are the earliest *mahākāvyas* we possess, lived in the first or second century A.C. Although writers of *mahākāvyas* must have existed between his time and the fourth century, their works have not survived. At the beginning of the fifth century came Kālidāsa, acknowledged as the greatest of the Old Indian poets, and it is clear that, although Aśvaghoṣa may justly be called the earliest of the *mahākāvya* poets, he in no way attained the polish, balance and artistic maturity of Kālidāsa, whose *Kumārasambhava* and *Raghuvamśa* dominate the *sarga-bandha* field, just as his *Meghadūta* does that of the multiple-stanza *laghu-kāvya* style. The following centuries saw the appearance of Bhaṭṭi, Bhāravi, Māgha and finally, in the twelfth century, Sṛīharṣa, who constituted a glittering galaxy of poets, responsible for the most famous masterpieces of Indian literature.

In this later period the Buddhists seem to a large extent to have eschewed the arts. Their retirement into their *vihāras* and their abandonment of literature, even for religious purposes, has seemed to some historians to be responsible, in part, for the total eclipse of Buddhism in the land of its birth at the hands of the Mughal invaders, whereas Jainism, which was far more involved with popular literature, survived, albeit on a restricted scale. The Jains, at this period, were far more devo-

ted to the poetic muse than the Buddhists although, since they used their poems for propaganda purposes, their literary standard was not always very high.

Even so, there are some Buddhist writers of *sarga-bandhas* at this time. The Kashmiri Śivasvāmin wrote his *Kapphiṇābhuyudaya* in the latter half of the ninth century, and a writer called Buddhaghōṣa (not to be confused with the great commentator) wrote his *Padyacūḍāmaṇi*, telling the life-story of the Buddha in *kāvya* form, at about the same time. Towards the end of the thirteenth century Medhaṅkara wrote a life of the Buddha in Pāli entitled *Jinacarita*. The *Avadānakalpalatā*, a collection of Buddhist birth stories, written in the twelfth century by the Kashmiri Kṣemendra, is identified as narrative literature rather than *kāvya* by Lienhard, although he comments upon the fact that many didactic and narrative works stand on the threshold of being classical poetry.

The Buddhist contribution to the field of *mahākāvya* outside *sarga-bandha* was not large. There seems to be no Buddhist example of prose *kāvya*, wherein Daṇḍin, Subandhu and Bāṇa excelled in the seventh century, unless the prose portions of the Pāli *Kuṇāla-jātaka*, not mentioned by Lienhard, can perhaps be regarded as falling into this category. In the *campū* style, consisting of mixed prose and verse, which flourished from the tenth century onwards, the sole Buddhist work mentioned by Lienhard is the *Haṭṭhavanagallavihāravaṃsa*, a twelfth-century work from Ceylon, which may well be simply an imitation of the Sanskrit works which were known in Ceylon at that time. Lienhard considers the claims of Āryaśūra's *Jātakamālā* (probably fourth century) to be included in this class, but decides that the prose and verse of this work are not both intended to be *kāvya*. The prose is merely intended to be narrative or introductory, on the same pattern as the prose introductions and interludes in various *suttas* of the *Sutta-Nipāta*, and he accordingly omits Āryaśūra's compositions from consideration, as being narrative literature.

Lienhard points out that *kāvya* poetry was composed all over India in a variety of languages, but he declares his intention of restricting his survey to poetry in Sanskrit, Pāli and Prakrit. The greater number of the works discussed in this book are in Sanskrit, although the Hindus and Jains, particularly the latter,

also wrote in Prakrit. The Buddhists made use of Sanskrit and Pāli, with one or two writers composing works in Prakrit. Inevitably the names of the Pāli works and authors also occur in the present reviewer's *Pāli Literature*, published in the same series, but the overlap is surprisingly small. Lienhard's aim is to assess the literary value of a work, whereas the aim in *Pāli Literature* was rather descriptive and analytical. The two volumes will be found to complement, rather than duplicate, each other.

K.R. Norman

Ācāryaratnakīrtivīracitam Udayananirākaraṇam. Deciphered and critically edited by Ragnath Pandey. Sri Satguru Publications, Delhi 1984 (Bibliotheca Indo-Buddhica 10). XII + 95 pp. Rs 95.

This book contains the edition of a late text from the epistemological tradition of Buddhism together with a short introduction and an index of important words. It does not contain, in contradiction to the title, an *apparatus criticus*, nor, besides that, a list of the abbreviations used, a bibliography, or an index of the works and authors cited in the text.

The edition is based on a single incomplete Sanskrit manuscript. Although the editor does not say on which manuscript he based his edition, his statement of 'gratitude to... Rāhul Sāṅkrtyāyana for his discovery of many valuable Buddhist MSS' (p.XIII), and the reproduction of two pages of the manuscript (facing p.1) seems to make it sufficiently clear what material he used. The reproduced pages can be identified as folios 14 *recto* (= 2A VI) and 15 *recto* (= 2A VII) of the 'Vādarahasya', which was photographed by Sāṅkrtyāyana in Tibet; the negatives are now kept in the collection of the Bihar and Orissa Research Society, Patna¹. This manuscript has been described by Gudrun Bühnemann². No other manuscripts have turned up and no Tibetan translation of this text is available.

On the basis of the colophon of the second chapter, which reads: 'udayanānirākaraṇe vādarahasye...' (p.43,7), the editor maintains that the title of the text should be 'Udayananirākaraṇam'. Bühnemann pointed out in her review of this book³ that

'one should, however, take Vādarahasya as the title of the work and translate here: "in the Vādarahasya, the refutation of Udayana"'. 'Vādarahasya is also the title under which Sāṅkrtyāyana lists this text'⁴.

Dr Pandey ascribes the Vādarahasya (= VR) to Ratnakīrti. His first argument for this is that in Udayana's *Ātmatattvaviveka*, he identifies a quotation from Ratnakīrti's *Apoḥasiddhi*, which 'indicates some connection between our work and RATNAKĪRTI' (p. XI). Apart from being irrelevant, this argument also fails on account of the fact that the quotation is not from Ratnakīrti, but from Jñānaśrīmitra⁵. Pandey's second argument, that 'all the works of Ratnakīrti begin invariably with a courteous salutation to the goddess TĀRA... The present work... has the same salutation at the out set' (p.XI), is nullified insofar as three of Ratnakīrti's works in the *Ratnakīrtinibandhāvali* do not carry this salutation⁶. Besides this, such salutations seem to stem from the scribes of the manuscripts, as are also indicated by the different salutations found in Sanskrit texts and their Tibetan translations. Finally, since there seems to be no reference to Udayana in the *Ratnakīrtinibandhāvali*, and because the VR is nowhere ascribed to Ratnakīrti, one can only say with certainty that the author of the VR is unknown.

The VR was apparently written to defend Jñānaśrīmitra against the attacks of Udayana in his *Ātmatattvaviveka*. In its fragmentary form, the VR consists of three chapters, of which the third is incomplete. The first is called *anvayamukhena kṣanikatvānumāna-nirākṛtasya nirākaraṇam* (p.19.10), and the second *vyatirekārthābhāvādingyāyanirṇaya* (p.43.7). The third chapter is on *apoha*, starting with the words *ihāpoḥe pratyūhavyūha vyudasyate* (p.44.3).

The editor identifies many quotations, most of them from Udayana's *Ātmatattvaviveka*, Dharmakīrti's *Pramānavārttika*, and the works of Jñānaśrīmitra. In the third chapter there are, additionally, many quotations from Dharmakīrti's *Pramānavārttika*-(*sva*)*vṛtti*⁷, whilst some extracts from the *Hetubindu* are especially interesting⁸.

In view of the fact that the photographs of the manuscript of the VR are so difficult to read, one can only congratulate Dr Pandey for having deciphered and edited this text.

- ¹ I thank Prof. Heinz Bechert for allowing me access to the copies of the Patna collection at Göttingen.
- ² 'Tarkarahasya and Vādarahasya', *Wiener Zeitschrift für die Kunde Südasiens* 27, 1983, 185-90, 187f.
- ³ *Wiener Zeitschrift für die Kunde Südasiens* 28, 1984, 228-9.
- ⁴ R. Sāṅkrtyāyana 'Second Search of Sanskrit Palm-Leaf Mss in Tibet', *Journal of the Bihar and Orissa Research Society* 23, 1, Patna 1937, 1-57, 56, No.37.
- ⁵ Cf. Bühnemann, *op. cit.* 229, *Ātmatattvaviveka* (ed. Dh. Shastri, Benares 1940) 112.11-113.4 = Jñānaśrīmitra's Apohaprakarāna (in *Jñānaśrīmitranibandhāvali* ed. A. Thakur, Patna 1959) 201.17-202.4, quoted in Ratnakīrti's Apohasidhī (in *Ratnakīrtibandhāvali*, ed. A. Thakur, Patna 1975) 58.13-26.
- ⁶ *Pramāṇāntarabhāvaprakarāna, Vyāptinirṇaya and Santānāntaradūṣaṇa*.
- ⁷ These quotations are not identified by the editor:
VR 36.10-15 = PVSV 145.14-21; VR 36.15-16 = PV I 277; VR 38.7-9 = PVSV 98.14-16; VR 38.17-21 = PVSV 100.20-24; VR 46.11-25 = PVSV 32.15-33.6; VR 46.26-47.20 = PVSV 33.9-34.14; VR 60.23-61.21 = PVSV 25.26-27.2; VR 62.16-21 = PVSV 29.20-28; VR 63 16-24 = PVSV 31.6-17; VR 65.25-66.6 = PVSV 48.24-49.7; VR 66.14-25 = PVSV 49.21-50.10; VR 67.13-14 = PVSV 52.20-22 (PVSV = *Pramāṇavārttika(śva)vrtti*: R. Gnoli *The Pramāṇavārttikam of Dharmakīrti, the first chapter with the autoccommentary*, Rome 1960).
- ⁸ Pandey refers to the text printed in the appendix of S. Sukhlalji and Muni Shri Jinavijayati *Hetubindutīkā of Bhaṭṭa Arcata*, Baroda 1949; in E. Steinkellner's edition (*Dharmakīrti's Hetubinduh* [= HB], Vienna 1967): VR 8.2-3 = HB 14.5-6; VR 9.15-19 = HB 12.1-7; VR 13.6-15 = HB 12.8-21; VR 14.25 = HB 13.2-7; VR 30.3-4 cf. HB 25.9-10.

M.T. Much

Selfless Persons. Steven Collins. Cambridge University Press, 1982. ix + 323 pp. £22.50.

Westerners are often puzzled at the Buddhist denial that there are 'selves'. Those who are hostile to Buddhism dismiss the doctrine of *anatta* as an obvious falsehood, while other more sympathetic writers, in an attempt to render Buddhism more compa-

tible with Western philosophy, have suggested that the existence of a self was never denied by the Buddha or the early Sangha. The text from the Dhammapada, 'The self is lord of the self', is often taken as substantiation of the latter viewpoint. Collins is justly critical of Christmas Humphreys' insistence that Buddhism affirms the existence of the self, albeit a changing one, and of R.C. Zaehner's suggestion that the doctrine of *anatta* is a moral injunction to eliminate one's selfish ego.

Collins' analysis of the doctrine of *anatta* is a study in the history of ideas. He demonstrates how the doctrine was rooted in the brahmanical tradition of the Buddha's time, and aims to give a new account which will be both of interest to the specialist and comprehensible to the layperson who has no previous knowledge of Buddhism.

Much of Collins' discussion inevitably draws on the distinction between 'conventional' and 'ultimate' truth. At the level of everyday conversation, he contends, it is perfectly in order to make statements about the existence and identities of selves, but such statements are not 'ultimately' true - that is to say, they cannot count as true statements if one is talking either in the sphere of philosophy or of psychology. Since philosophical and psychological statements are demarcated as those which lay claim to 'ultimate truth', it follows that Nirvāṇa is attained by recognizing the truth of *anatta*, first on a doctrinal (philosophical) level, and secondly, by psychological appropriation.

Collins emphasises that the Buddha's role as a spiritual healer does not imply that he was indifferent to matters of doctrine. To make such a claim would be to confuse the 'right view' of the Eightfold Path with the doctrine of 'no view' which was held by certain sceptical philosophical contemporaries of the Buddha. The fourteen 'unanswered questions' of the Buddha are not to be avoided purely on the grounds that a spiritual antidote to a poisonous wound is preferable to speculation about the characteristics of the archer who fired the poisoned arrow. Rather, questions such as 'Are self and the world eternal?' or 'Does the Tathāgata exist after death?' are unanswerable because they contain erroneous presuppositions, namely that there exists a self, a Tathāgata, and a 'world-soul', whose continued existence

one can proceed to debate. Interestingly, Collins compares the 'unaskability' of such questions with recent Western philosophical debate about the analysis of sentences like 'The present King of France is bald': such a statement, although meaningful, can be neither true nor false since there is no present King of France.

Considerable space is given to Buddhist imagery which often occasions confusion amongst Western scholars. The Buddhist comparison between the physical body and a house does not imply that the self is the occupier with the senses as doors (165-76). The chariot has no 'axle of immortality' (232). The reappearance of a fire's flame merely corresponds to the reappearance of mental phenomena (230). River imagery (which receives extensive treatment) is only used in the Theravāda tradition to refer to the forward flow of desire (247-61). Vegetation imagery (218ff) is suggestive of the fact that states of consciousness are either 'seeded' or 'unseeded', and thus what we take to be a self is no more than a stream of *bhavaṅga* (constituents of consciousness) connected together by karma. The doctrine of the *ni-dānas* demonstrates how the wheel of life turns without any underlying self acting as a causal agent.

I believe that Collins has been eminently successful in his aim of presenting the doctrine of *anatta* in a form capable of being understood by Westerners, and it is to be hoped that the many Western philosophers who are currently dabbling in the philosophy of comparative religion will pay serious attention to this important volume. Collins has also done Western scholars the service of identifying fundamental points of contact and difference between East and West. Thus, David Hume and the more recent writer Derek Parfit are cited as having affinities to the *anatta* doctrine. Equally, there are enormous gulfs between the respective traditions, and Collins notes that what are regarded as straightforward logical fallacies in the West - such as an appeal to the teacher's spiritual authority - become the very tools of the trade in the Buddhist tradition. Collins does not attempt to explore these East-West relationships in any depth: to do so would demand a completely different book. But Western scholars would do well to pursue such issues, having been given such a clear and reliable guide to unfamiliar and difficult territory.

George Chrystides

The Ten Pillars of Buddhism. Maha Sthavira Sangharakshita. Windhorse Publications, Glasgow 1984. xiii + 96 pp. £3.50.

This short book consists of a paper delivered by the author to members of the Western Buddhist Order on the occasion of its sixteenth anniversary in April 1984. Accordingly, the views expressed reflect the particular approach to Buddhism adopted by the Order, although most of the substantive content is unexceptionable and based on traditional sources.

The 'Ten Pillars' of the title are the moral rules known in the Canon as the 'Ten Good Paths of Action' (*daśa - kuśāla - karma-pāṭha*) and referred to here as the 'Ten Precepts'. It is this particular formulation of moral precepts which the author considers best encapsulates Buddhist ethics; accordingly he describes it as the *mūla-prātimokṣa* and adopts it as a body of training precepts (*śikṣāpadā*).

The book is divided into two almost equal parts: Part One considers the ten precepts collectively from various angles while Part Two examines them individually in turn. Whereas Part One is informative at an introductory level the more interesting material is found in Part Two, where the author explores some of the ramifications of Buddhist ethical principles in contemporary life. At the outset he rightly draws attention to the tendency among Western aficionados to bypass the 'elementary' teachings of Buddhism, such as its moral precepts, in order to explore 'the secrets of Tantra or the mysteries of Zen' (p.48). Following this, in the discussion of the precepts themselves, an attempt is made to relate them to daily life which results in some interesting conclusions with respect to the lifestyle and political stance a Buddhist should adopt. By virtue of the first precept, it is suggested, a Buddhist should be vegetarian, show concern for the environment and be opposed to the production and deployment of nuclear weapons (indeed all weapons). Similarly, according to the second precept, common ownership of property should be the ideal and legalised force is sanctioned to achieve this end:

'In a democratic country, a more equitable distribution of property or wealth can be achieved through legislation,

which means in effect the forcible expropriation of the minority by the majority...' (p.62).

On this point it is not clear how 'forcible expropriation' can be squared with the prohibition on 'taking what has not been given'. Nevertheless, alongside these somewhat left-wing views there is a counterbalancing 'hard line' on abortion and debt, both of which are condemned without equivocation.

Throughout Part Two the positive side is well brought out: thus as well as prohibiting killing, the first precept requires that we love one another. The positive implications of each of the ten are well explained, the rationale for the third being particularly interesting.

One minor point of criticism concerns the rendering of *kuśala* as 'skilful'. Although this is the practice of most translators it seems inappropriate to use what in English is a non-moral term when a clear moral sense is implied. We speak of almsgiving as a good deed, not a 'skilful' one.

Overall, the book is a handy and easily-readable introduction to Buddhist ethics. Although the more problematic topics are not pursued at any length it will be helpful as the basis of discussion and reflection upon the practical implications of being a Buddhist.

Damien Keown

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STOP PRESS: New congress announced

Preliminary details have just been received of an 'Extraordinary World Congress of Philosophy' to be held in Córdoba, Argentina, from 20 - 26 September. Its theme 'Man, Nature, History' will be developed in five plenary sessions. Seminars and discussions are planned and a special Commission includes Oriental Philosophy. Languages to be used are English, French and Spanish. For details contact: Congreso Internacional Extraordinario de Filosofía, Pabellón Residencial, Estafeta Postal No.32, Ciudad Universitaria, 5000 Córdoba, Argentina.

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