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CONTENTS

I. ARTICLES

1. Original Purity and the Focus of Early Yogācāra *by John P. Keenan* 7
2. The Dragon Girl and the Abbess of Mo-Shan: Gender and Status in the Ch'an Buddhist Tradition *by Miriam L. Levering* 19
3. The Life and Times of Paramārtha (499–569) *by Diana Y. Paul* 37
4. Studies in Traditional Indian Medicine in the Pāli Canon: Jīvaka and Āyurveda *by Kenneth G. Zysk* 70

II. SHORT PAPERS

1. Sa skya paṇḍita's Account of the bSam yas Debate: History as Polemic *by Roger Jackson* 89
2. The Text on the "Dhāraṇī Stones from Abhayagiriya": A Minor Contribution to the Study of Mahāyāna Literature in Ceylon *by Gregory Schopen* 100
3. A Report on Buddhism in the People's Republic of China *by Alan Sponberg* 109

III. BOOK REVIEWS AND NOTICES

1. Histoire du Cycle de la Naissance et de la Mort *by Yoshiro Imaeda* 118

2. Theravāda Meditation: The Buddhist Transformation by
Winston King 121
3. Chinese Buddhism: Aspects of Interaction and Reinterpretation by *W. Pachow* 124
4. Buddhism and Society in Southeast Asia by *Donald K. Swearer* 126
5. Tantra in Tibet and The Yoga of Tibet by *Tsong kha pa* 127

IV. PRESIDENTIAL ADDRESS

1. Asoka and Buddhism — A Reexamination by *A. L. Basham* 131

V. NOTES AND NEWS

1. A report on the 4th Conference of the IABS, University of Wisconsin, Madison, WI, U.S.A. August 7–9, 1981 144
2. Constitution and By-Laws of the International Association of Buddhist Studies 153

Contributors 160

cause *sati* seems to serve as a key mediating factor between *samādhi* and *pañña*. Mindfulness functions on a low level to provide a spring-board into *samādhi*, and yet it also is present in the highest *jhāna* and leads into *vipassanā*.

In sum, *Theravāda Meditation* is an important book. It is probably the best book currently available for guiding students into the complexities of Theravāda meditation methodology, and should find a permanent place in the scholar's library beside works such as Nyanaponika Thera's *The Heart of Buddhist Meditation*.

George D. Bond

Chinese Buddhism: Aspects of Interaction and Reinterpretation, by W. Pachow. Lanham, MD: University Press of America, Inc., 1980. xiv + 260 pp.

Dr. W. Pachow is a Chinese Buddhist scholar whose life and career have spanned China, Ceylon and India. This book is a collection of eleven essays previously published over more than thirty years in various journals. Regrettably the articles on "Indian Buddhism" meant for a more comprehensive volume have been withdrawn for economic reasons (p. xiv), so that perhaps the preamble to this "Aspects of Interaction and Reinterpretation" might be lost to the interested reader. Since it consists of separate essays, the collection will be more useful as a reference than as what the title might suggest to some hopefuls: a classroom text. The depth of treatment also varies from the more introductory to the more specialized, which explains somewhat the uneven quality. The Introduction suggests (pp. xii-xiii) a grouping of the essays under five groups.

The initial set of three, dealing with Ch'an (Zen) includes two introductory essays on Bodhidharma and Zen, the Spirit of Zen. They suffice for most teaching purposes but might be regarded as somewhat dated by some specialists' standards. The third, "A Buddhist Discourse on Meditation from Tun-huang" (pp. 35-53) is a translation of the *Hsiu-hsin yao-lun*, attributed to the fifth patriarch Hung-jen, using Stein no. 2669, 2558 and 4046. This corresponds to *Taishō Daizōkyō* no. 2011, in vol. 48, pp. 377a-379b, under a different title. Since this is probably the one key text associated with Hung-jen, this English translation will figure as the only available one—until John McRae (Yale) issues his from his current doctoral dissertation.

Group Two consists of two loosely related essays, one dealing with the Lao-tzu *hua-hu* (civilizing the barbarians) theory and the other "A Study of *The Dotted Record*." Again, the first one is an interesting lead into that long Buddho-Taoist controversy over the relative primacy of their founders but it is the second one that would intrigue more the specialists. It concerns the *Chung-shen tien-chi*, "Dotted Record" and the number of dots entered at a specific date by which the *parinirvāna* date of the Buddha might be pinpointed. Takakusu had argued for 975 dots in the year 489 A.C., which places the *parinirvāna* in 486 B.C. (p. 70). By disputing the actual numbers of dots (entered on a yearly basis) at the time of the Chinese report, and citing other supportive evidence, Pachow set the *parinirvāna* date in 483 B.C. instead (p. 80). This is a technical but richly informative study.

Group Three, with four essays, marks the major portion of the book. The first two, "Buddhism and Its Relation to Chinese Religions" and "The Development of *Tripitaka*-Translations in China," are relatively short and cover their topics tersely. The third article, which appears in a journal of the University of Hongkong (1979) is a keen review of—as its title says—"The Controversy over the Immortality of the Soul in Chinese Buddhism." The advantage of this treatment over earlier ones in English is the greater attention paid to the Indian prehistory of this *shen* or soul issue. Although I shall add my friendly amendment in the same journal, *Journal of Oriental Studies* (forthcoming 1982), this piece by Pachow is a stimulating foil to any further reflection on this age-old controversy. For those steeped in things more than purely Buddhological, the last essay in this group, "A Study of the Philosophical and Religious Elements in the *Red Chamber Dream*" is much welcomed. The *Hung-lou-meng*, also known as the *Story of the Stone*, is indispensable for understanding the *lebenswelt* of the Chinese. The specialized field known as "Red Studies" has long unearthed and catalogued various elements in the masterpiece, religion included. However, it sometimes takes a religionist fully to appreciate and interpret the collected items, as this piece has done.

Group Four consists of two essays dealing with ancient Sino-Ceylonese relations and Buddhist missionaries to Southeast Asia and the Far East. These are short pieces that offer a handy catalogue of the key figures involved, and reflect Dr. Pachow's role in that intercultural exchange.

The nature of journal articles is lack of uniformity; the publication, the audience, the level of specialization often dictate the contents and the methods employed. They are, as we all know, also

hard to track down. The collection of articles here in *Chinese Buddhism* by Dr. Pachow is a welcome corrective. The range and style of coverage might alienate some but should prove highly rewarding for many. The book includes Chinese glossaries and an index.

Whalen W. Lai

Buddhism and Society in Southeast Asia, by Donald K Swearer. in Robert McDermott, series ed., *Focus on Hinduism and Buddhism*. Chambersburg, Pa.: Anima Books, 1981. 82 p. Bibliography, 2 Appendices, Notes, Glossary.

As part of a series of guides to audio-visual materials and companion introductory texts on Hinduism and Buddhism, this volume "stands on its own as an introduction to Buddhism in the context of Southeast Asian social and political institutions" (p. iv). The author's stated aim is to analyze Theravāda Buddhism within the cultures of Sri Lanka and Southeast Asia, specifically in Burma, Thailand and Laos. The religion is discussed from three well-chosen perspectives: the traditional village; the ancient kingdom and the modern nation state; the modern city and town. The overall plan of the essay is excellent. The discussion contains a good deal of valuable information, along with useful suggestions about audio-visual materials related to the points covered. While the essay is a useful introduction to the topic, it is not completely successful.

The village perspective is explored well in chapter one; useful points are made and illustrations are well chosen, although differences among the four countries are somewhat understated. In chapter two, the importance of the relationship between religion and the state is discussed; one section focuses on the use of religion to legitimize authority. Borobudur, Angkor and Pagan are cited as examples, but that Pagan alone was built by Theravāda Buddhists is also understated, and the exact significance of the other societies is not thoroughly enough explored for an introductory text. Space constraints may be partly to blame, but one is left with the uneasy feeling that the existence of films or slides has too strongly influenced the selection of points to be covered here. Chapter three is a treatment of some responses of clergy and laity to modernization and the dimensions of the problem are well illustrated. Here, however, one questions the appropriateness of focusing