

THE JOURNAL
OF THE INTERNATIONAL ASSOCIATION OF
BUDDHIST STUDIES

CO-EDITORS-IN-CHIEF

Gregory Schopen
Indiana University
Bloomington, Indiana, USA

Roger Jackson
Fairfield University
Fairfield, Connecticut, USA

EDITORS

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

Ernst Steinkellner
University of Vienna
Wien, Austria

Alexander W. Macdonald
Université de Paris X
Nanterre, France

Jikidō Takasaki
University of Tokyo
Tokyo, Japan

Bardwell Smith
Carleton College
Northfield, Minnesota, USA

Robert Thurman
Amherst College
Amherst, Massachusetts, USA

ASSISTANT EDITOR

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

Volume 9

1986

Number 2

CONTENTS

I. ARTICLES

1. Signs, Memory and History: A Tantric Buddhist
Theory of Scriptural Transmission, *by Janet Gyatso* 7
2. Symbolism of the Buddhist *Stūpa*, *by Gérard Fussman* 37
3. The Identification of dGa' rab rdo rje,
by A. W. Hanson-Barber 55
4. An Approach to Dōgen's Dialectical Thinking
and Method of Instantiation, *by Shohei Ichimura* 65
5. A Report on Religious Activity in Central Tibet,
October, 1985, *by Donald S. Lopez, Jr. and
Cyrus Stearns* 101
6. A Study of the Earliest *Garbha Vidhi* of the
Shingon Sect, *by Dale Allen Todaro* 109
7. On the Sources for Sa skya Paṇḍita's Notes on the
"bSam yas Debate," *by Leonard W. J. van der Kuijp* 147

II. BOOK REVIEWS

1. *The Bodymind Experience in Japanese Buddhism:
A Phenomenological Study of Kūkai and Dōgen*,
by D. Shaner
(William Waldron) 155
2. *A Catalogue of the sTog Palace Kanjur*,
by Tadeusz Skorupski
(Bruce Cameron Hall) 156

3.	<i>Early Buddhism and Christianity: A Comparative Study of the Founders' Authority, the Community, and the Discipline</i> , by Chai-Shin Yu (Vijitha Rajapakse)	162
4.	<i>The Heart of Buddhist Philosophy: Dinnāga and Dharmakīrti</i> , by Amar Singh (Richard Hayes)	166
5.	<i>Shōbōgenzō: Zen Essays by Dōgen</i> , translated by Thomas Cleary (Steven Heine)	173
6.	<i>Studies in Ch'an and Hua-yen</i> , edited by Robert M. Gimello and Peter N. Gregory (John Jorgensen)	177
7.	<i>The Tantric Distinction</i> , by Jeffrey Hopkins (Bruce Burrill) Jeffrey Hopkins Replies Bruce Burrill Replies	181
	NOTES AND NEWS [2 items]	189
	LIST OF CONTRIBUTORS	191

Mr. Burrill seems to assume that I am a dGe lugs pa Buddhist. Let me merely say that when, about ten years ago, a Western monk told me that during the ordination ceremony the Dalai Lama advised the Westerners becoming monks not to think of themselves as dGe lugs pas, I was struck with a sense of amazement at what it might mean for a Westerner to be a dGe lugs pa! Such a possibility had never even occurred to me. It, therefore, is at once amusing and bewildering to be accused of being a dGe lugs pa polemicist.

If Buddhist and Christian scholars can meet in theological encounters, explaining their different philosophies and benefiting from it, I would think that philosophically oriented Buddhists could benefit from exchanging views on the nature of cyclic existence, the means to overcome its root, and so forth, without having to hide from or paste over the implications of exclusivity. As long as the attitude of the participants is to probe the structure and implications of their systems within the spirit of *homo ludens*, inter-sectarian harmony should be improved, especially since so many Buddhists call for investigation and analysis and not mere adherence to dogma. Central to my method is the development of an attitude of vigorous play with the concepts of a system within an attitude of suspended judgement.

Bruce Burrill Replies:

Hopkins' response clarifies what he vaguely stated in his preface, but it does not change my criticism of his book. He is correct in pointing out that it is a powerful didactic method to speak in the voice of the system one is expositing, but without an objective reference, how do we distinguish the statements of one who, for didactic reasons, speaks as a dogmatist from the statements of one who is a dogmatist? Would not the effect of these statements be the same? Other than his vague statement in his preface, there is no sense in this book of a stepping back from the material to give us an objective reference. The last line of Hopkins' response about vigorously playing with concepts "within an attitude of suspended judgement" is quite telling. The suspended judgement is not the suspension of the judgements the dogmatist may make of a competing system, for Hopkins plays that role well; it is the historical and philosophical judgement of the scholar that is suspended. Let us not forget that this

work is not meant for the scholar who would have the background for this; rather, this book, published by a sectarian press, is directed to Joe and Jane Dharma from the local Tibetan center who view Hopkins—rightly or wrongly—as a Buddhist and a Buddhist scholar, and they are probably not going to know that what Hopkins states, for example, about the Theravāda school is at best problematic. These readers are given what amounts to sectarian editorializing that goes far beyond the straightforward exposition of his scholarly works. Maybe it is only in the sense of “play” that the Hopkins’ statements are presented, but that is where the book fails, for we are not given the tools for distinguishing between the one playing at being a dogmatist and the one who is a dogmatist. If one is directing a book to a general audience, then why continue the Mahāyāna/Hīnayāna debate without giving the reader the tools for some sort of unbiased judgement? Hopkins is not being asked to ignore Tsong ka pa’s exclusivity, but to contextualize it historically and philosophically. I have to end by saying that my sympathies are with Hopkins’ student: “Do you, Professor Hopkins, really think the world is flat?”