

BOOK REVIEWS

COLLECTED PAPERS ON BUDDHIST STUDIES. Edited by Padmanabh S. Jaini, with a Foreword by Paul Dundas. Delhi: Motilal Banarsidass Publishers, 2001. pp. xvii + 557. ISBN 81-208-1776-1. 595 rupees.

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Padmanabh S. Jaini, currently Professor in the Graduate School at the University of California, Berkeley, is one of the foremost contemporary scholars of both Buddhism and Jainism, and his *Collected Papers on Buddhist Studies* follows by one year a collection of his articles on Jainism (*Collected Papers on Jaina Studies*). The volume consists of twenty-nine articles, divided into seven sections. These papers were originally published between 1956 and 1999 in a wide variety of journals and collections, some of them difficult to obtain. Motilal Banarsidass is to be commended for making all the articles available in a single, well-produced volume.

The first section, Introduction to Buddhist Faith, consists of a single article, "States of Happiness in Buddhist Heterodoxy" (1999). Jaini contrasts the orthodox Brahmanical notion of *ānanda*, the bliss that is the nature of Brahman, with the *sukha* of the Buddhists. Relying mostly on *sūtra* and *vinaya* sources, he shows that there are three levels of happiness in Buddhism: the worldly happiness obtained by good deeds; the ecstasy resulting from meditation; and the "tranquillity rising from the destruction of passions" (p. 21).

Given the rapid progress in Buddhist studies, any article about the state of the field is doomed to be outdated, perhaps even before its publication, and "Buddhist Studies in Recent Times: Some Eminent Buddhist Scholars in India and Europe" (1956), the sole article in Section Two, is no exception. However, it is still of some interest since it contains information about Indian scholars like S.C. Vidyabhusan and Dharmananda Kosambi, who are not discussed in works such as J. W. de Jong's "A Brief History of Buddhist Studies in Europe and America" (*The Eastern Buddhist*, New Series, vol. 7 nos. 1 and 2, 1974).

Section Three, Buddhism and Jainism, includes seven articles, the last six of which could only have been written by Jaini. This is not to disparage the first article, "Śramaṇas: Their Conflict with Brāhmanical Society" (1970). Intended as a supple-

mentary reading for college courses on India. “Śramaṇas” is an introduction to the history and ideas of the heterodox Indian religions, particularly the Ājīvikas, Jainism, and Buddhism. Jaini shows how these religions arose from a background of Upaniṣadic speculation and describes their interactions with each other, as well as with the Brāhmaṇas. Although the article may be somewhat difficult for undergraduates, it will be very interesting and useful to their teachers. Another paper of general interest in this section, “The Disappearance of Buddhism and the survival of Jainism in India: A study in Contrast” (1980), may likewise find its way into a course on Indian religion. Here Jaini argues that the philosophical flexibility of Jainism, as exemplified by its doctrine of *syādvāda*, according to which “no absolute philosophical statement could be taken as valid” (p. 150), enabled it to survive in India to the present day. Buddhism, on the other hand, disappeared by around the thirteenth century A.D.

The remaining articles in the section mostly compare Buddhist and Jain ideas on various doctrinal points. Although it is well known that Buddhism and Jainism arose in the same milieu and have many similarities, Jaini is probably unique in having a comprehensive knowledge of both systems that enables him to do the kind of in-depth analysis found, for example, in the second paper in the section. In “On the *Sarvajñatva* (Omniscience) of Mahāvīra and the Buddha” (1974), Jaini shows that, for the Jains, being omniscient means knowing everything knowable, all at once. In Buddhism, however, a tendency to devalue supernatural powers, as well as the rejection of an *ātman*, led to a change in the definition: omniscience becomes the ability to know any object at will, but only one object in any given moment. In his typical style, Jaini uses an extraordinary fluency in reading Indian languages to synthesize Sanskrit, Pali, and Prakrit material from a wide range of sources, Brahmanical, Jaina, and Buddhist. Several of the other papers in the section, including one on a related subject, “On the Ignorance of the Arhat” (1992), illustrate a similar approach.

Among Buddhist scholars, Jaini is best known as an expert on *abhidharma*, the topic of Section Four. His Ph.D. dissertation was an edition, with introduction and notes, of the *Abhidharmadīpa*, together with its autocommentary, the *Vibhāṣā-prabhāvṛtti*, published in the Tibetan Sanskrit Works Series (Patna, 1959). In “*Abhidharmadīpa*” (1961), Jaini explains that the text basically follows the pattern of Vasubandhu’s *Abhidharmakośa* and *Bhāṣya*, and he claims that the *Vṛtti* “was written solely for presenting the orthodox Vaibhāṣika viewpoint, encountering the criticisms levelled against it by the Kośakāra in his *Bhāṣya*” (p. 261). Jaini includes the Sanskrit text of the sixteen passages in which the *Vṛtti* attacks Vasubandhu, together with a brief analysis. The *Abhidharmadīpa* and its commentary are

important in that they are the only Vaibhāṣika texts critical of Vasubandhu extant in Sanskrit, Saṃghabhadra's famous **Nyāyānusāra* being available only in a Chinese translation. In addition to his excellent edition, Jaini has written a number of important papers based on his study of the *Abhidharmadīpa* and *Abhidharmakośa* that have become classics of Buddhology, and all of them are included in this section.

In "The Sautrāntika Theory of *Bīja*" (1959), Jaini explains Vasubandhu's theory of *bīja* as it appears in several contexts, together with the criticisms of the *Vṛtti* and of Saṃghabhadra, who is quoted in Yaśomitra's *Abhidharmakośavyākhyā*. Of particular interest is Jaini's recognition that certain aspects of Vasubandhu's theory of *bīja*, for example, the definition of *samucchina-kuśala-mūla* (a person whose roots of good are destroyed), strongly resemble Yogācāra doctrines and show a marked leaning towards Mahāyāna. On a related subject, "The Origin and Development of the *Viprayuktasaṃskāras*" (1959) is the most comprehensive study in a western language of the *cittaviprayuktasaṃskāras* (forces related to neither matter nor mind). These forces are most closely associated with the Vaibhāṣika school, which accepted them as real *dharmas*, while Vasubandhu insists that they are merely provisional (*prajñapti*). Jaini presents Vasubandhu's criticisms of certain *viprayuktas*, along with the *Vṛtti*'s refutation of Vasubandhu, and notes that the Yogācāras, too, consider the *viprayuktas* to be provisional. In these two articles, as well as in the other studies in this section, Jaini does not rely exclusively on Sanskrit sources but frequently refers to relevant Pali passages as well. It is one of the strengths of his work that, unlike many scholars, who limit themselves to a particular school or tradition, Jaini pays serious attention to how different schools, both Buddhist and non-Buddhist, deal with common issues.

Section Five consists of articles on the Jātaka and Āvadāna literature, all but one of which originally appeared in Indian publications. Most of these articles are based on Jaini's research on the *Paññāsa Jātaka*, the extra-canonical Jātaka collection of Southeast Asia, editions and translations of which he has produced for the Pali Text Society. The last paper in the section, "The Apocryphal Jātakas of Southeast Asian Buddhism" (1990), can serve as an introduction to these often fascinating and unusual stories. One of these stories, the *Vattāṅgulirājā-jātaka*, is the subject of "On the Buddha Image" (1979). This Jātaka refers to the first image of the Buddha. Jaini translates the relevant portions and, suggesting that the story may confirm Fashien's account of the same events, says that this "should encourage art historians to give more credence to the accounts of the Chinese travellers which have been hitherto neglected for want of literary evidence" (p. 335). "The Apocryphal Jātakas" also describes another Southeast Asian apocryphal collection, the *Lokaneyya-pakarana*. In the third paper in the section, "Some *nīti* verses of the *Lokaneyya-*

pakaraṇa” (1984), Jaini provides the Pali text of twenty-five of these verses, together with equivalent verses from the classical (non-Buddhist) Sanskrit *nīti* tradition, a translation, and an introduction.

Section Six, *Mahāyāna*, contains three long articles, each different in nature. The first, “The *Ālokā* of Haribhadra and the *Sāratamā* of Ratnākaraśānti: A Comparative Study of the Two Commentaries of the *Aṣṭasāhasrikā*” (1972), compares passages from the *Sāratamā*, which was still awaiting publication when the article was first published, and the better-known *Ālokā*. Jaini points out that Ratnākaraśānti has modified the *kārikā* text of the *Abhisamayālaṅkāra* in certain places, and he shows that Ratnākaraśānti generally takes a *Yogācāra* position, as opposed to Haribhadra, who wrote, for the most part, as a *Mādhyamika*. Although in this volume Jaini occasionally adds new bibliographic information at the end of an article, he fails to make a reference to his own edition of the *Sāratamā*, published in 1979. The second article, “The Sanskrit Fragments in Vinītaśāstra’s *Triṃśikā-Ṭīkā*” (1985), is an edition, with a brief introduction, of some manuscript fragments of a commentary on Sthiramati’s *Triṃśikābhāṣya*. Jaini bemoans the fact that some of the most important parts of the text, on *viññānaparināma* and *trivabhāva*, are missing, but he notes that the extant text contains much information on *Yogācāra abhidharma*. The final paper in Section Six, “Stages in the Bodhisattva Career of the Tathāgata Maitreya” (1988), is an account of the development of the legend of the future Buddha. Jaini concludes that the cult of Maitreya originated not in *Mahāyāna* sources but in the *Mahāsāṅghika Mahāvastu*. Jaini also thinks that the idea of a future Buddha, sometimes considered an import from Zoroastrianism or from the Iranian Mithra cult, may actually have originated in India, and he refers to the Jaini tradition of a future Tirthankara, Mahāpadma.

The last section, *Ritual Texts*, consists of two articles on texts used in Buddhist rituals in Southeast Asia and one on a Buddhist text used in Jaina rituals. In “(Introduction to) *Vasudhārā-Dhāraṇī*: A Buddhist work in use among the Jainas of Gujarat” (1968), Jaini describes the only non-Jaina text used in Jaina rituals. Jaini believes that the text “was introduced in the ritual, with full knowledge of its alien origin, to assist the Jaina layman in propitiating the goddess of wealth [*Vasudhārā*] on the New-year day” (p. 530).

Jaini’s scholarship on Buddhism is informed by a knowledge of Indian languages, literature, and intellectual traditions that is perhaps unequalled among Buddhologists. He has brought this knowledge to bear on a wide variety of topics within Buddhism, about which he writes gracefully and eruditely. In certain areas, however, most notably *abhidharma*, Jaini’s lack of access to Chinese and Tibetan has put limitations on his work. The vast majority of non-Theravādin *abhidharma*

texts are extant only in Chinese, and generations of Japanese scholars have profitably used P'u-kuang's and Fa-pao's Chinese commentaries on the *Abhidharmakośabhāṣya*. All of these sources were available to Jaini only through fragmentary quotations in the *Abhidharmakośavyākhyā* and in the articles of de la Vallée Poussin and the notes to his translation of the *Abhidharmakośa*. Thus, Jaini was never able to apply his intellect and comprehensive knowledge of the *abhidharma* system to a study of such texts as the *Vibhāṣā* and the **Nyāyānusāra*. Even so, his studies on *abhidharma* are of the highest quality and are the most important in the English language. And while many people may associate Jaini's name exclusively with *abhidharma*, *Collected Papers on Buddhist Studies* displays his mastery of several other areas of Buddhism as well.

JEWEL IN THE ASHES: Buddha Relics and Power in Early Medieval Japan by Brian D. Ruppert. Cambridge, Massachusetts: Harvard University Press, 2000. pp. xviii + 505, with bibliographical references and index.

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Relics, except perhaps those of Zen patriarchs, have not figured prominently in the study of Japanese Buddhism. Perhaps they have been taken for granted, so much for granted that no one questioned their role or significance any more than their very existence. However, Brian Ruppert's investigation into the role of relics in imperial accession rites, esoteric ritual, and lineage formation, religious and secular, has remedied this oversight and filled an enormous gap in our understanding of the role in Japan of what could almost be considered the fourth treasure of Buddhism. Whether granulated ashes, a tooth, or a component of a manufactured object known as a "wish-fulfilling jewel," the relic retained considerable integrity of concept throughout the centuries: it afforded access to the Buddha as an inexhaustible source of blessings, spiritual and material; at the same time, veneration of the relic—offerings to the relic—provided a principal means of requiting a theoretically unrequitable debt incurred by the conferral of blessings.

Indeed, the theme of blessing and indebtedness runs throughout this work on the relationship between relic veneration and power. It has its source in early Indian religion. The sacrifices sponsored by Vedic kings to ensure their power and prosperity modelled the relationship between Buddhist and Buddha: during his innumerable