Finally, it is my recommendation that *Rude Awakenings* be read by everyone concerned with twentieth-century Japan, Zen, the Kyoto School, or Nishida. In addition to the points mentioned above, the book is a windfall especially for non-Japanese intellectual historians and philosophers. It provides numerous leads for new studies, including the names of historical actors whose actions and ideas need to be known in order to expand our understanding of prewar philosophy beyond the confines of the Kyoto School, which will in turn sharpen our perspectives on the Kyoto School itself. I would also like to express my hope that the Japanese participants will see to it that this volume is made available in the near future to a Japanese-speaking audience as well.

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BUDDHIST SPIRITUALITY: Indian, Southeast Asian, Tibetan, Early Chinese. Edited by Takeuchi Yoshinori, in association with Jan Van Bragt, James W. Heisig, Joseph S. O'Leary, and Paul L. Swanson. Volume 8 of *World Spirituality: An Encyclopedic History of the Religious Quest,* New York: Crossroads, 1993. ISBN 0 8245 1277 4 (cloth)

THIS VOLUME, EIGHTH in a series of a projected twenty-five dealing with different spiritualities of world religious traditions, is one of two devoted to Buddhism, covering its earlier phase as it took form in India, Southeast Asia, Tibet and China. The second volume, still in preparation, will continue with later Chinese, Korean, Japanese, as well as contemporary developments in Buddhist spirituality, and also promises a comprehensive treatment of Buddhist iconography.

The introduction provides an overview, summarizing the individual articles in the three major sections of the volume, and marks out the two key themes seen by the editors as the connecting thread for understanding Buddhist spirituality in its particularized expressions through various epochs and widely differing cultural matrices of its historical development: meditative practice, and the notion of Emptiness.

The first section covers Early Buddhism and Theravāda, opening with a presentation of the spiritual message of Gotama Buddha and its earliest interpretations (G. C. Pande), and closing with a reflective essay on monasticism

and its impact on civilization (Robert A. F. Thurman). This section also offers a paper on Buddhist meditation as gleaned from Pāli and Sanskrit texts (Paul Griffiths), and articles describing particular developments of Theravāda in different lands, including Southeast Asia in general (Winston King), Sri Lanka (Maeda Egaku), Burma (now referred to as Myanmar) (Winston King) and Thailand (Sunthorn Na-Rangsi and Sulak Sivaraksa).

The second section, under the heading "Mahāyāna," offers essays describing the thrusts and central themes of the key Mahāyāna sūtras, written by reputable scholars including Kajiyama Yūichi (on *Prajñāpāramitā*), Nagao Gadjin (on the *Vimalakīrti Sūtra*), Luis O. Gomez (on the *Avataṃsaka Sūtra*) and Michael Pye (on the *Lotus Sūtra*). The section also includes a tripartite chapter on Mahāyāna philosophies, dealing with the Mādhyamika tradition (Tachikawa Musashi), Yogācāra (John P. Keenan), and Buddhist logic (Ernst Steinkellner), as well as treatments of the Diamond Vehicle as it developed in India and Tibet (Alex Wayman) and Pure Land piety in India, China and Japan (Roger Corless).

The third and last section of this volume covers Chinese Buddhism in its earlier developmental phase (excluding Ch'an), opening with a comprehensive and detailed article on the encounter of Buddhism with Chinese culture (Whalen Lai), and includes essays on the particular contributions of philosophical schools such as San-lun, T'ien-t'ai, and Hua-yen (Taitetsu Unno), Chinese Yogācāra (John P. Keenan), and Tantric Buddhism in China (Paul Watt). An essay by Paul Swanson presents an account of specific Chinese contributions in the development of the notion of Emptiness, and the spirituality implied therein.

The editors have succeeded in bringing together lucid and well-written, insightful, historically well-documented, and in some cases even spiritually uplifting contributions by some of the world's leading scholars of Buddhism today. This is not just a disparate collection of pieces—a common thread runs throughout, as the introductory chapter lays out clearly from the start, and as a reading of the individual pieces (with some exceptions) would corroborate: at the heart of Buddhist spirituality is meditative practice, which leads to an overcoming of the belief in (and attachment to) a substantial self, which in turn opens the practitioner to a state of mind that can only be described by the "rhetoric of emptiness," a mind "freed for compassion" with all living beings (cf. xviii-xix).

The volume is a highly readable guide for the general reader, avoiding the two extremes of detached historical description on the one hand, and of an ahistorical kind of devotionalism on the other. It can serve as an excellent textbook for courses in Buddhism, both on the introductory as well as upper-class seminar levels. Yet notwithstanding its merits as described above, one

cannot help but note certain imbalances, from the perspective of one who seeks a more well-rounded picture of Buddhist spirituality, both in terms of its historical significance as well as of its contemporary viability.

1. The introductory chapter of this volume suggests early on that the Sanskrit word *bhāvanā* or "cultivation" could be taken as the closest equivalent in the Buddhist tradition to the Latin-derived term "spirituality." The term *bhāvanā* itself (Ch. *hsiu hsing,* Jp. *shugyō*) refers to, and includes the whole gamut of the stages along the path to awakening, presented in various ways in the many treatises on practice in the different Buddhist (sub)traditions. To take *bhāvanā* in the above sense as a "close equivalent" of spirituality, however, would narrow down the latter term to one aspect of it, namely, the path or process toward the arrival at whatever is considered the goal, which in the case of Buddhism, is none other than the experience of awakening (from the Sanskrit *budh*="to awaken") and all that it implies. This path or process is what Nagao Gadjin (in an article entitled "Ascent and Descent: Two-Directional Activity in Buddhist Thought," published in his collection of essays entitled *Mādhyamika and Yogācāra,* tr. by Leslie Kawamura, SUNY Press, 1991) calls "the ascending movement" in Buddhism. Equally important, or perhaps better, more significant, for understanding the crux of Buddhist spirituality, is what Nagao calls "the descending movement," namely the life that flows from awakening, a life characterized by wisdom and compassion, employing various skillful means to assist sentient beings in their multifarious situations of suffering in the phenomenal world.

In other words, the suggestion that *bhāvanā* is the "closest equivalent" of the term "spirituality" made at the opening of the volume tends to place the accent on the "ascending movement" in the Buddhist path. The majority of the articles also reveal this tendency. This would not necessarily be a fault, since *bhāvanā* does imply a lifetime of *effort* and *engagement* toward reaching the "goal," namely, awakening, and is thus a vital aspect of Buddhist spirituality. But to give the impression that this constitutes the entirety of Buddhist spirituality would once again fall into the "Hīnayānist pitfall," as the proponents of the Mahāyāna have cautioned since early on.

The Sanskrit term *mārga* (Pāli *maggā,* path, or way) is perhaps a better term that could be suggested in this regard as indeed a very close equivalent of the term "spirituality," in that it incorporates both the ascending and the descending movements of the Buddhist way of life. (See for example Robert E. Buswell, Jr. and Robert M. Gimello, eds., *Paths to Liberation: The Mārga and its Transformations in Buddhist Thought,* Kuroda Institute, Honolulu: University of Hawaii Press, 1992.)

The term *dharma,* with its many levels of meaning, could be similarly sug-

gested as a term in the Buddhist tradition that corresponds to the Latin-based "spirituality," especially in the sense of *adhigama-dharma* as noted by Taitetsu Unno in his article in the volume, that is, "dharma as realization itself . . . which includes both that which realizes (*prajñā*) and that which is realized (dharma-as-it-is)" (cf. p. 343). Another candidate would be the key Buddhist term *bodhi* (awakening), including *prajñā* and *karuṇā* (compassion), as a term that would adequately incorporate both the ascending and descending movements of Buddhist spirituality.

The above is not to imply that the volume is oblivious of or neglects this descending movement: there are several places where this is acknowledged in its correlative importance with the ascending movement. The passage cited above (from the introduction) noting emptiness as leading to a state wherein "the mind is freed for compassion with all living things . . ." (pp. xviii-xix), the affirmation of how "the practice of compassion is grounded in the wisdom of emptiness" (p. xxii), the elaboration of this inseparability of wisdom and compassion in the presentations of the different Mahāyāna sutras (pp. 137–187) can be mentioned in this regard.

Such passages help to offset the one-sided impression given by other passages in the book as well as by the tone of the majority of the articles. The description of the summit of Buddhist spirituality as "emancipation, island of refuge, end of craving, state of purity . . . the tranquil, the unchanging, the going-out, the unshaken, the imperishable, the ambrosia" (p. 20), as "the attainment of cessation, which is the culmination of the enstatic path . . . identical with nirvāna" (p. 42); as "a state of quiescence which spontaneously includes the perfection of Buddhist virtues, . . . neither . . . agitated by nor attached to any conventional, empty phenomenon" (p. 393) are but some examples that give such an impression. If indeed these describe "the summit," then the completion and perfection of Buddhist spirituality requires a descent from that summit, a return full circle to the world of sentient beings fully engaged in a life of compassion. This is of course a key Mahāyāna refrain (see the essays by Kajiyama, Nagao, Gomez, and Pye, pp. 137–187) but neither is it absent in the Pāli-based monastic-centered tradition (see for example Harvey Aronson, *Love and Sympathy in Theravāda Buddhism,* Delhi: Motilal Banarsidass, 1980).

In this connection, the essays by Sulak Sivaraksa on "Thai Spirituality and Modernization" and by Robert A. F. Thurman on "Monasticism and Civilization" in the first section are notable for highlighting the "worldly" dimension and social implications of Buddhist spirituality.

Of course one cannot and need not deny the tendency toward an otherworldly, individualistic, monastic-centered, detached attitude in much of Buddhist history, but to leave the impression that such an attitude constitutes the

core or the ideal of Buddhist spirituality would be to miss the mark.

2. Second, a parenthetical remark by Paul Griffiths in his article on Indian Buddhist meditation, to the effect that "meditational practice in Buddhism has always been, in actuality if not in theory, a strictly virtuoso affair (that is, not many people actually do it and those who do it are almost all male, celibate, and monastic)" (p. 34) gives rise to the question: is there a Buddhist spirituality for those who are not male, not celibate, nor monastic?

In this regard, one can find a brief reference (in Pande's article) to the Sermon to Sigāla, outlining the practices "appropriate to a householder, centering on restraint and purification of the heart" (p. 17). Further, there is an account (in Kajiyama's article) of the notion of transfer of merits as developed in the Prajñāpāramitā sūtras (pp. 149–153), a notion which, needless to say, was of key importance for lay Buddhist followers in Theravāda lands as well. A more extended consideration of this notion and its role in the development of Buddhism would have been a significant contribution enhancing the scope of the volume. Likewise, the expressions of folk piety that come out of the encounter of the Buddhist dharma (and sangha) with indigenous elements in the various cultures are facets of lay spirituality that deserve some attention. (See for example Stanley Jeyaraja Tambiah, *The Buddhist Saints of the Forest and the Cult of Amulets: A Study in Charisma Hagiography, Sectarianism and Millennial Buddhism*, Cambridge: Cambridge University Press, 1984, and John Clifford Holt, *Buddha in the Crown: Avalokitesvara in the Buddhist Traditions of Sri Lanka,* New York: Oxford University Press, 1991, among others.)

Further, the significance of pilgrimages to sites considered sacred in the Buddhist tradition could afford some kind of treatment, as these have provided the way for countless lay persons throughout different epochs to express their spiritual aspirations. (See, for example, Susan Naquin and Chün-fang Yü, eds., *Pilgrims and Sacred Sites in China,* Berkeley: University of California Press, 1992, and Chen-Hua, *In Search of the Dharma—Memoirs of a Modern Chinese Buddhist Pilgrim,* Albany: State University of New York Press, 1992.)

Also, the *Vimalakīrti Sūtra,* among the other Mahāyāna sutras, is a landmark in Buddhist history, as an affirmation of the lay state as capable of reaching the highest level of awakening, but Nagao's article makes no more than a cursory reference to this point. In Corless' article on Pure Land piety, the short section on Shinran does not even mention the latter's contribution in this regard, i.e., the overcoming of the monastic-lay distinction with his decision to marry inspired by a dream of Kannon (Kuan Yin) after twenty years of celibate monastic life.

In other words, the question of a Buddhist spirituality specifically for the lai-

ty is one that concerned a vast number of those who considered themselves followers of the Awakened One who were neither celibate nor monastic, and is a question that a reader of the present volume is bound to raise as well. Unfortunately, the editors have not seen it fit to address this question in a more explicit and thematic manner, and the reader is left with the task of combing through the pages to look for crumbs that drop from the main table.

3. Continuing the above, non-male readers are also bound to raise the question of whether there is anything in Buddhist spirituality that specifically refers to them, at least as offered in this volume. The all-male star cast is of course an obvious feature of the volume, but this notwithstanding, at least raising the issue of women's role(s) in the history of Buddhist spirituality at some point, perhaps with a separate article or section, would have given half or more of the potential readers of the volume something to connect with. Texts like the *Therīgāthā* or Poems of the Women Elders, the Mahāyāna *Srīmaladevi Sūtra* (cf. *The Lion's Roar of Queen Srīmāla*, tr., with introduction and notes, by Alex and Hideko Wayman, New York: Columbia Univ. Press, 1974), and others highlighted by works on women in Buddhism such as those of I. B. Horner, Diana Paul, Rita Gross, Anne Klein and others, call for attention for their significance in this regard. The role of women monastics and lay women in Buddhist history, and the spirituality that they lived or lived by, is a theme that awaits further development, and at least a reference to this theme with some attempt at documentation of possible resources in its continued pursuit would have corrected the male-dominant slant of the volume. On this point, Griffiths' thoughtful use of the feminine pronoun to refer to "practitioner" in his article on meditation only heightens the irony, given the lack of explicit treatment of this theme in the book.

To summarize, 1) the structure and implications of a spirituality of compassion grounded on the wisdom of emptiness, 2) specific aspects of a spirituality for laity, and 3) women's spirituality in Buddhist history, are three areas that this otherwise excellent collection could afford supplementation and further treatment, areas that this reviewer deems vital for a more well-rounded picture of Buddhist spirituality. It is to be hoped that the second volume would be a little more aware of these aspects, and make an attempt to correct the imbalance and fill in the lacunae.

RUBEN L. F. HABITO