

The final contributions to BM 2 are a) Sander's "An Unusual *ye dharmā* Formula" (pp. 337-349), in which she describes the famous *ye dharmā* āryā verse incised on a small copperplate. She also offers a paleographic analysis of the incised *akṣaras* by comparing them with those used in Indian and Nepalese inscriptions; b) Salomon's information on "A Jar with a Kharoṣṭhī Inscription" (pp. 351-355); this special find is a spherical clay jar with a dedicatory inscription in Gāndhārī language, "recording its donation to the masters of the 'Dharmamūya' (= Dharmaguptaka?) school". Evidently, the jar served as container for the interment of manuscripts. A bibliography (pp. 357-365) and three and a half pages of "Corrigenda – Volume I" bring BM 2 to an end. In the bibliography, the full bibliographic information about 'Hartmann 2000' (BM 2, p. 2, n. 6) is missing, viz. Hartmann, "Zu einer neuen Handschrift des Dīrghāgama", in: Christine Chojnacki, Jens-Uwe Hartmann and Volker M. Tschannerl (eds.), *Vividharatnakaraṇḍaka*, Adelheid Mette felicitation volume, Indica et Tibetica 37, Swisttal-Odendorf, 2000, pp. 359-367). In connection with the BM project, the work of an Indian epigraphist, historian and buddhologist should be mentioned who went on an expedition to Afghanistan in 1976: C.S. Upasak, *History of Buddhism in Afghanistan*, Central Institute of Higher Tibetan Studies, Sarnath / Varanasi, 1990. In this book among the numerous illustrations, fig. 29, for instance, shows a manuscript in Brāhmī (6th century AC), recovered from a cave at Bamiyan and brought to Kabul Museum. As an illustration to BM 2, p. 287ff., fig. 41 shows Jyotiṣka's mother on the pyre (clay, 8th century, brought to Kabul Museum from Fondukistan).

The papers published in BM 1, 2 are of immense value in that they provide a flood of new challenging material for the scholarly world to work upon. Grateful thanks of the user of the two tomes are due to the contributors who have taken great pains to make the antiquities from

Afghanistan universally accessible. Moreover, these antiquities convey a message for the present-day globalized world: Human history is not only replete with chaos and violence; it has also seen, however short-lived, inspiring periods of peace and enlightenment. Greater Gandhara, too, was a homeland of a truly multi-cultural, open society in which intellectual freedom and tolerance (the passages referred to in the Śrīmālādevī-siṃhanādanirdeśa – as they stand – should be taken with a grain of salt) were the most cherished good and in which the *ye dharmā* formula met the needs of everybody: of common man as a protective charm and of the educated as their credo, their trust in reason and man's potentialities ultimately to overcome ignorance and suffering.

– Bhikkhu Pāsādika

## Encyclopedia of Indian Philosophies Volume IX – Buddhist Philosophy from 350 to 600 A.D.

By Karl H. Potter

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This impressive volume in the monumental publication, the Encyclopedia of Indian Philosophies, by Motilal Banarsidass, like its two immediate predecessors, Volume VII (Abhidharma Buddhism to 150 A.D.) and Volume VIII (Buddhist Philosophy from 100 to 350 A.D.), ranks as the most outstanding contribution to a deeper and more comprehensive study of Buddhist Philosophy. The indefatigable General Editor of the Encyclopedia, Karl H. Potter, Professor of Philosophy and South Asian Studies at the University of Washington in Seattle, WA, USA, has been personally responsible for this volume. The quality of scholarship and the concentration on

detailed and well researched information, which characterize this most welcome and eagerly awaited reference work, belie the disclaimers which Potter has made concerning "shortcomings of the Editor's understanding of the material." He is right when he comments on the limitations in our current knowledge of Buddhist authors and works in spite of the fact that both intensive and extensive research had gone on for close upon two centuries. The main problem has been that the vast body of knowledge so developed has remained dispersed and compartmentalized. Scholars are in general specialists of narrow fields of study and the results of their research are not easily accessible to any but the most devoted and painstaking.

In welcoming to UNESCO, Paris, the Tenth International Conference of the International Association of Buddhist Studies in 1991, I, as its host, had the following comment to make:

"Buddhist studies encompass a very vast array of disciplines, ranging from history to archaeology and history of art to linguistic and literary investigations in a multiplicity of languages. Scholars have become so specialized to the extent that most of their writings are comprehensible to only the few initiated. The danger of this development to my mind is that Buddhist research will recede from the public eye and fail, on one hand, to elicit the acclaim and recognition that is due and, on the other, to mobilize the resources that it sorely needs.

"Our predecessors in this field had had an advantage that we no longer have. They were in an age of discovery and the public acclaimed their discoveries and looked forward to them. This engendered an interaction with the general reader or the public at large that practically every great scholar of the past had found time to become a popularizer of research findings both through their writings and public speaking. Our trouble today is that we have fewer and fewer scholars who

could or would play such a role. Is it simple apathy or have we overlooked the public relations aspect which every human undertaking demands?" (Ananda W.P. Guruge *Buddhist Studies – Past and Present*, 1992, Karunaratne, Sons, Colombo.P192)

Karl H. Potter's most admirable role is that, with this volume as well as the next two volumes under preparation, he would have placed before scholars and the general public an indispensable tool to have ready access to significant information on the development of Buddhist Philosophy. The contributors to this volume include practically every eminent scholar to have dealt with various aspects of Buddhist Philosophy over the last hundred years. Their regional and national distribution is an indicator of Potter's recognition of range and diversity of Buddhist scholarship.

The Volume, under review, is organized in two Parts: Part I – Introduction (pp.19-69) consisting of three chapters on historical overview, Abhidharma developments and epistemology, logic and language; and Part II (pp.73-594) – Summaries of Works, 194 in number, arranged chronologically. The third chapter of the Introduction is further subdivided into five sections dealing with Dignaga on perception, inference and language, Bhavya on Inference and mapping the three natures (*tri-svabhava*) onto the two levels of truth (*satyadvaya*). Twenty-four pages of end-notes compensate to some extent (though not as much as one may wish to see in a work of this profundity) the absence of a bibliography of books and articles on the period covered. On the other hand, the combined glossary-index of 140 pages, serves multiple purposes of a comprehensive list of Buddhist terminology with concise definitions and references to literature and an alphabetical access to the 194 works on Buddhist Philosophy summarized in the Volume.

The Volume covers "the development of Buddhist philosophical notions from approximately the time of Vasubandhu and

his acrimonious critic Sanghabhadra – that is from about the mid-fourth century, to the end of the sixth century.” Brief as the Introduction is, it deals with a number of issues on which Potter’s insightful analysis is patent. Among them are (1) the distinction between Buddhist sects or schools (nikayas) and the Mahayana-Hinayana traditions (pp.20-22); (2) continuing development of comprehensive surveys of Abhidharma notions in both Sri Lanka and India (pp.22-23); (3) the possible association of many contributors to Buddhist philosophical thought with Nalanda University (pp.23-24); and (4) the process leading to enlightenment and nirvana, through meditation in four levels of Jhanas (as dealt with by Vasubandhu in Abhidharmakosa and Buddhaghosa in Visuddhimagga) (pp.25-32). It is only very briefly and casually, that Potter refers to the replacement of the concept of Arahant with the Bodhisattva ideal. He quotes Nathan Katz who argues that “the Mahayana criticisms of the Arahant do not refer to the Arahant of the Pali Canon” (pp.32-33) and Shanta Ratnayake’s observation on the central question about the Bodhisattva’s presumed vow not to be liberated until all other’s have been liberated: “If everyone waits till everyone attains nirvana, no one will attain nirvana. If it is practiced totally, all beings will remain in samsara.” (pp 32-33). One wishes that Potter continued this analysis and dealt with Arthur Danto’s “Bodhisattva paradox” and Roy Perrett’s explanation in greater detail.

Potter’s depth of incisive and perspicacious analysis is revealed in the more extensive third chapter of the Introduction devoted to Epistemology, Logic and Language. He begins by saying that “it is tempting to align Descartes’ realism with Abhidharma ontology and epistemology, Locke’s representational realism with that of the Buddhist Logic of Dignaga, the Yogacara of Vasubhandu with Berkeley’s subjective idealism and Hume’s skepticism with Nagarjuna’s phenomenalism, if we may call it that.” He, however, observes the chronological order of development of these concepts in

Western and Buddhist Philosophy, noting that due to the overall assumption of momentariness, the realism of Western rationalism was precluded for Indian philosophies from the start (p.34). The rest of the Introduction examines in some detail the contribution of Dignaga and Bhavya as well as several whose works are summarized in Part II. The conclusion of great importance, which Potter reaches after his masterly treatment of Buddhist philosophical systems, is worthy of our special attention:

“The literature on these five Buddhist thinkers and their respective theories is full of references to e.g. Svatantrikas, Prasangikas, Yogacara-Sautrantikas-Madhyamakas, Yogacara-Sautrantikas, Sautrantika-Svatantrikas, Alikakavadins and Satyakaras. These are all terms invented by Tibetans to distinguish not only the five theories above but also some more views, proponents of which are yet to come in subsequent centuries of Indian Buddhism. While it is handy to have such items, the possibility remains that their application may turn on Tibetan interpretations which in turn may or may not represent the thinking of the Indian philosophers whose views are being characterized..... Since Stcherbatsky these have been the classifications by which our philosophers were known, and one needs to understand the references to properly understand the critical literature of Buddhist philosophy.” (pp. 68-69).

Part II, the bulk of the Volume, as already stated, consists of substantive summaries of works of Buddhist Philosophy dated between mid-fourth to end of sixth century C.E. Some entries, of course, are only listed by name with no more information than author, date and availability in Chinese or Tibetan translation. The summaries on the whole are a rich source of information that is not readily available for convenient reference. All summaries are, however, not of the same high quality

of the majority. The reason for this quite understandably is that such summaries and comments had not been specifically written for this Encyclopedia and are from dated publications (e.g. Nalinaksha Dutt, B.C. Law, Satischandra Vidhyabhusana, Edward Conze). Among the most valuable additions to our knowledge of the Buddhist philosophers are the excellent summaries prepared by the General Editor, Karl H. Potter himself and those of equal value of Robert E. Bushwell Jr., Padmanabha S. Jaini, Jikido Takasaki, Paul Griffiths, Lance S. Cousins, Paula Richman, and Christian Lindtner. Particularly interesting, especially because works in languages other than Sanskrit and Pali are not generally discussed as sources of Buddhist philosophy is Paula Richmann's summary of Cittalai Cattanan's Manimekhalī, which is in Tamil.

Volumes VIII and IX of the Encyclopedia of Indian Philosophies have already proved to be excellent reference works which facilitate research into and study of Buddhist Philosophy. When the other two Volumes, also by Karl H. Potter, are completed, the Buddhist scholars will have a tremendous advantage of having insightful summaries of Indian Buddhist Philosophical sources from 150 CE to 1350 CE. Not only the General Editor, Karl H. Potter, but also the Publishers, Motilal Banarsidass, have richly earned our grateful congratulations on a superb work well done.

– Ananda W.P. Guruge

## Sarvāstivāda Abhidharma

By Bhikkhu Kuala Lumpur  
Dhammajoti  
Published by Centre for Buddhist  
Studies  
Sri Lanka: 2002, 377 pp.

The academic study of Buddhism generally has favored the traditions which have survived to the present day but has

unfortunately neglected the lost traditions which had significantly influenced the development of Buddhism. It is true that for many of these traditions, there is little extant literature or other sources to construct comprehensive summaries of their doctrines. The sources themselves are often fragmentary, and the knowledge of more than one Buddhist language may be necessary to conduct thorough studies.

Ven. Kuala Lumpur Dhammajoti wrote a comprehensive yet concise book on the doctrine of Sarvāstivāda using his knowledge of Pali, Sanskrit, Chinese, and Tibetan in addition to his wide insight into both the Northern and Southern traditions of Buddhism. As a Malaysian Chinese who was ordained in the Theravāda tradition and now serves as Professor in the Post-Graduate Institute of Pali and Buddhist Studies at the University of Kelaniya, his academic understanding of Buddhism was highly influenced by both Prof. Y. Karunadasa and Ven. Yin Shun (this book was dedicated to Prof. Karunadasa, and his *Entrance into the Supreme Doctrine* was dedicated to Ven. Yin Shun). Ven. Dhammajoti is also interested in the continuing contributions by Chinese students to Buddhist scholarship; he hopes that his research of the Northern Buddhist traditions will inspire Chinese scholars everywhere in the same manner that Ven. Yin Shun encouraged him.

The purpose of *Sarvāstivāda Abhidharma* is to provide an all-encompassing and yet mostly self-contained presentation on the Sarvāstivāda philosophy. The content of this text lies almost exclusively on the authority of the Sarvāstivādin canonical and commentarial texts. Ven. Dhammajoti presents the doctrine mostly on its own merits, without comparing it with other traditions except where the Sarvāstivāda texts describe controversies and a few other places. His sources include the seven Abhidharma books of the Sarvāstivāda Tripiṭaka, the *Mahāvibhāṣa-sāstra* (MVS), *Abhidharmakośa-bhāṣyam* (AKB) of Vasabandhu, *Nyāyānusāra* (Ny) of Sangabhadra, and *Abhidharmavatāra* of