

Sarvāstivāda school. Appendix two describes Pātyantika rules not found in the Sarvāstivāda tradition but found in other texts. Appendix three is a classification of the Saikṣa Dharmas of the Sarvāstivāda school. Appendix four is a numerical comparison of all Prātimokṣa rules of different schools of Buddhism. Appendix five, the Prātimokṣa and Vinaya, is a short description of origin of Vinaya, Prātimokṣa and the Vinaya literature. Author has attempted to emphasize the opinion that Prātimokṣa was compiled during the life time of the Buddha. We do not find any mention made of the Prātimokṣa at the First Council. Suttavibhanga comprising of all Prātimokṣa rules and Khandhaka were compiled at the First Council. It is true that the word Pātimokkha occurs in early Pāli texts, it is in the context of Prātimokṣa practice. Later on Prātimokṣa text was compiled as a manual by extracting all Vinaya rules from Suttavibhanga to facilitate handling at the Upostha assembly.

In conclusion I would like to say that 'A Comparative Study of the Prātimokṣa' is a thorough examination of the Buddhist monastic Vinaya rules. The author has carefully studied and compared the Chinese, Tibetan, Sanskrit and Pāli versions of the Prātimokṣa belonging to different Buddhist schools. The present work is a valuable contribution to the vast field of Buddhist studies.

– *Kottegoda S. Warnasuriya*

Buddhist Thoughts and Ritual

Edited by David J. Kalupahana
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Buddhist Thought and Ritual, a collection of essays first published in 1991, has been republished after ten years (i.e. 2001). The present work is edited and reviewed by Prof. David J. Kalupahana who is a well known scholar of Buddhism.

The collection consists of thirteen scholarly presentations written on Buddhist philosophy and practices. The essays are divided into two parts. Part one includes six essays on Buddhist philosophy and part two seven essays on Buddhist practices and rituals.

The first essay is on the Buddhist Doctrine of Anatta, a controversial subject, contributed by Y. Karunadasa. Y. Karunadasa has examined the extreme views of eternalism and nihilism current in India during the time of the Buddha. The idea of soul as a metaphysical entity was accepted by most philosophical and religious traditions of India. The author has made a commendable attempt to show how the Buddha advocated the middle way position free from the idea of soul.

The second article, Pratītyasamutpāda and Renunciation Mystery, contributed by the editor is an interesting presentation. The author has examined how the Buddha renounced the idea of self or substance either in the subject or the object.

R. D. Gunaratna's essay, Space, Emptiness and Freedom (Ākāsa, Śūnyatā and Nibbāna) is an examination of conception of space in both Theravāda and Mahāyāna Buddhism. Gunaratna discusses Ākāsa in its cosmological sense and he points out how Ākāsa was reduced to a mere Paññatti (mental construction) in later Buddhist thought.

P. D. Premasiri in "The Social Relevance of the Buddhist Nibbāna Ideal," has emphasized the fact that Nibbāna is not only the other worldly life-denying and salvation ideal but also it has a lot to do with this world. He rejects the idea that it has nothing to do with this life and maintains that Nibbāna introduces the kind of ideal that is necessary for the promotion of a better and harmonious world order.

Sanath Nanayakkara's essay on the Bodhisattva Ideal rejects the western misconception that the Bodhisattva ideal is purely Mahāyāna in its origin. He clearly

shows that its historical origin can be found in Theravāda tradition which is very close to the original teaching of the Buddha.

The final essay of part one is on Syncretism of Chinese Ch'an and Pure Land Buddhism contributed by Heng-ching Shih. The author has pointed out that during the post Tang period which is in his opinion the period of decline, a form of secularized Buddhism was becoming popular. The main features of this period is the growth of religious practices and syncretism of sectarian differences. The author has emphasized several factors that contributed to syncretism of Ch'an and Pure Land Buddhism. Ch'an (Zen) Buddhism was a strict practice of meditation while the Pure Land teaching did not emphasize strict practice of meditation.

The part two consists of seven essays the first of which is "Integration of Sutra and Tantra" written by Masao Ichishima. Two grand masters of Japanese Buddhism, Saicho and Kukai who established Tendai or Ekayana Buddhism and Shingon or Mantrayana respectively were very much interested in integrating Sutra and esoteric Buddhism. Later Ennin and Enchin integrated Tendai and Esoteric teachings in Japan. According to the author, Enchin considered Samatha and Vipassanā as the pre-upāya gate entering into the secret. In this syncretism Samatha was considered as equivalent to Vajra and Vipassanā corresponds to Garbhadhātu in esoteric sense. The integration of Sutra and Tantra in India and Tibet is also discussed in the essay.

Cheng-mei Ku's essay on "The Mahāsāsaka View of Women" discusses the Buddhist conception of Brahmācariya. It has been pointed out that during the early period of dissemination of Buddhism nobody argued over women's impurity. After the emergence of sectarian Buddhism women's welfare became the center of debate. In China three schools of Buddhism, Mahāsāsaka, Sarvāstivāda and

early Mahāyāna were involved in the debate over women. The Mahāsāsaka view of women can be found in the Sarvāstivāda and Mahāyāna texts. Mahāsāsakas maintained that women cannot attain the Buddhahood due to five obstacles. In conclusion Cheng-mei Ku says that the Mahāsāsaka view of women is the most unkind and conservative.

Ven. Hammalawa Saddhatissa's essay, "The Significance of Paritta and its Application in the Theravāda Tradition", is a valuable contribution. The ritual importance as well as socio-psychological function of Paritta has been well expounded by him. The practice of Paritta ritual systematically developed by the Buddhist Sangha long after the Buddha's demise. The basic idea behind the ritual is that Dhamma (Buddhist Sūtras) includes nothing but the truth and it can ward off any evil influence and bring blessings to people and the world. Ven. Saddhatissa has emphasized this aspect of Paritta ritual.

Lily de Silva in her essay on "The Paritta Ceremony of Sri Lanka" has examined the historical origin of Paritta chanting ritual, its application in Sri Lanka today, its ritual significance, and symbolism.

P. D. Premasiri's second article, "Significance of the Ritual Concerning Offerings to Ancestors in Theravāda Buddhism" is an attempt to elucidate the ritual of ancestor worship as practiced in Theravāda Buddhism. At the beginning the basic elements involved in ancestor worship in all cultures have been examined briefly. He points out the fact that even though Buddhism was not in favor of rituals (Sīlabbata) in regard to emancipation, they became an effective part of the religion practiced by lay people. He has clarified how the practice became a meaningful ritual in Buddhism.

A ritual of Mahāyāna Vinaya: Self Sacrifice contributed by Cheng-mei Ku explains the ritual of self immolation practiced in China. The author traces the ritual back to the period before the

emergence of early Mahāyāna. One does not find a practice of this nature in early Buddhism. However in later Buddhism along with the gradual development of Bodhisattva ideal the dedication as well as sacrifice of life, if necessary, were considered as the highest liberality one could practice. The Chinese practice of the ritual established on the teachings of Mahāparinirvānavāda was regarded, according to the author as a part of Mahāyāna Vinaya.

The final essay, Chinese Buddhist Confessional Rituals, is presented by Hsiang-Chou Yo. Hsiang-Chou Yo explains the origin and spiritual implications of this ritual as found in the Chinese Buddhist monastic tradition. According to the author, Master Tao An promulgated the rules necessary for the confession of mistakes and wrong-doings by monks and nuns in their daily life. The practice of confession in Chinese monasticism has turned into a system of rituals. The author has not paid any attention to explain the importance of early Buddhist as well as today's practice of fortnightly Prātimokṣa recital and confession as practiced in Theravāda countries.

The essays in the present work are well written even though there are certain minor issues regarding some papers. On the whole this collection is a valuable contribution to the vast field of Buddhist studies.

– *Kottegoda S. Warnasuriya*

**Facing the Future:
Four Essays on the Social
Relevance of Buddhism**

By Bhikkhu Bodhi
**Published by Buddhist Publication
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ISBN: 955-24-0215-8

Ven. Bhikkhu, an American Buddhist monk currently in Sri Lanka directing the

operations of the Buddhist Publication Society, Kandy, Sri Lanka, has made a distinct mark among international Buddhist scholars with his excellent monographs on a number of important discourses of the Pāli Canon and his enlarged version of Ven. Narada's Manual of Abhidhamma. The world-wide network of recipients of the publications of BPS have been equally impressed by the insightful newsletter which accompanies the publications.

The four essays of the booklet under review deal with topical issues on the current position of Buddhism in the world. "A Buddhist Social Ethics for the New Century" is an in-depth analysis of the social system fostered by global capitalism and the social organization which could emerge from the practical application of Buddhist principles. He views the world today as a living paradox and attempts to formulate a Theravāda Buddhist response to heal the wounds of the world. Starting with the methodological perspective of not rushing to foredrawn conclusions but investigating every underlying cause, Ven. Bodhi argues in favor of a transformation which goes further than personal. His is a systems approach and involves interpersonal relations, social order, political agenda and the environment. Through a series of convincing arguments, he reaches the following conclusion:

Surely such goals as social justice, relief from poverty, an end to communal conflict, and the protection of our natural environment deserve a top place on our agendas. But what the Buddha's teaching leads us to see is that we cannot reasonably expect to resolve these formidable social problems as long as we continue, in our personal lives, to move in the same familiar ruts of greed, carelessness, and selfishness. To heal the wounds of our world we must work to heal the wounds of our heart, the deep hidden wounds of greed, hatred, and delusion. The message, admittedly, is a