

what we want, and (8) suffering caused by our awareness of being in a body that makes it inevitable that we will experience the first seven causes. While more theoretical, this second section dovetails very well with the first. Venerable Yifa shows how these different forms of suffering are fed by the emotions of anger, frustration and fear. These not only cause mental anguish for the individual, but also lead to actions that cause suffering for others. As long as we allow these emotions to rule our behavior, suffering will continue to spiral out of control. Thus Venerable Yifa admonishes us all to "know our state of mind." (p. 104) She outlines the Four Diligences that help us overcome these negative emotions and also offers a short lesson on meditation. This ties in nicely with Part I, for in doing so she provides the reader with a practical guide for implementing the quest for understanding emphasized in the first section. The result is a well crafted and coherent work on Buddhism and September 11 that brings very constructive and important perspectives to the question of terrorism and America's role in the world.

– Kenneth A. Locke

## **Mind over Matter: Reflections on Buddhism in the West**

**By Tarthang Tulku**

**Published by Dharma Publishing**

**Berkeley, California: 2002, 212 pp.**

**ISBN: 0-89800-322-9**

Mind over Matter is a collection of essays originally written for Annals of the Tibetan Nyingma Meditation Center. The author, Tarthang Tulku is a Tibetan Buddhist monk living in America propagating Buddhism. The essays were first published in 1977 as the fifth volume of the Annals of the Nyingma Meditation Center.

The present work is divided into two parts: Part One is 'Reflections on Buddhism in the West' and Part Two 'Conversation with Tarthang Tulku.' The corpus of the

work which consists of forty three essays has been arranged under ten main topics.

'Questions of Transmission' is opening remarks in which the author has given a brief description of his own background and his involvement in spreading the Dharma in the West. Under the heading, 'Tibetan Buddhism in the World Today,' four essays have been included. This section begins with a remark regarding the Communist takeover of the country and Tibetan diaspora. Then the author explains the condition of Buddhism and its cultural heritage under Communist rule. The author mentions that instead of traditional Buddhist values and Buddhist way of thinking, Chinese culture shaped by the Communist way of thinking is being inculcated upon people.

The essay, 'Tibetan Dharma in Exile,' is a description of hard conditions faced by Tibetan migrants in the new land of India. Referring to the annual Nyingma Monlam Chenmo in Bodh Gaya, author remarks that the Tibetan Dharma and practice have been reestablished.

'Beyond the Borders of Tibet' is an account of Tibetan Buddhist activities in the lands of Ladakh, Lahul, Spiti, Sikkim, Bhutan and Nepal where the Tibetan form of Buddhism is practiced. Also mentioned is that the Dhamma is fast spreading around the globe.

The section, 'Communicating the Blessings' includes four essays: 'Preparing for Transmission,' 'Relying on the Tradition,' 'The Place of Initiation and Rituals,' and 'Placing Ritual in Perspective.' The first essay mentions the Buddhist teaching of the nature of Samsāra and how to bring about a lasting change in our lives by following the Buddha's teaching. The author has emphasized in these essays the importance of traditional interpretation and learning of Buddhism. The essay on 'Place of Initiation and Rituals' is a description of the importance of Tantric initiation in Tibetan Buddhism.

'Reflections on Rebirth' is an essay on Buddhist conception of transmigration. We are reminded, at the beginning, of the western idea of re-existence after death. Plato and other western thinkers as well as the early Christians too believed that individuals could be born more than once. One argument in support of the Buddhist idea of rebirth in this essay is that if a person has the power of going to heaven after death why he should not have the same power to take a new birth.

In the essay, 'Mind and Objective Reality,' the argument against rebirth on the ground that mind depends on brain and physical body, and therefore it could not continue to function after the disintegration of the body, has been rejected. Continuing the discussion on mind's function, the author states that the objective reality is not prior to or independent of the mind. This idea is influenced by the idealistic teaching advocated by the Vijñānavāda school of Buddhism.

In the essay 'Phenomenon of Tulkus,' the author traces the history of his own lineage, Tulku. The origin of Tulku tradition is traced back to Guru Padmasambhava. One of lineage's famous masters, Rong-zom Mahāpaṇḍita of the eleventh century, according to the author, has been identified as the incarnation of Atiṣa's (Dīpaṅkara Srī Jñāna's) teacher. Rong-zom demonstrated having a profound and vast knowledge from his childhood. The author mentions about a debate arranged between Rong-zom and Atiṣa and Atiṣa's refusal to debate with his incarnated teacher.

The essay, 'Dharma Study: Purpose and Meaning' reminds us the Buddhist principle of investigation and inquiry into the teaching of the Buddha. The author emphasizes that a questioning approach is well suited to the free thinking western intellectual tradition.

'Balancing Study and Practice' emphasizes the importance of the study of Buddhism as well as the practice which lead to

realization. The author states that properly applied conceptual knowledge can be the solid foundation for practice as it dispels many kinds of confusion and opens up a broader perspective on the teachings.

The essay 'How Can the Dharma Benefit Our Lives Today' highlights the fact that the application of Buddha's teaching to science, psychology, stress, tension and so on can be a valuable approach. But the author maintains that this may create some obstacles to deep spiritual practice.

The essay 'Linking Traditional Buddhism with Modern Thought' is a depiction of the conflict between modern way of thinking and traditions and customs already established. The author explains how we should overcome craving for material fulfillment. According to this essay, the teachings of the Buddha can be used to eliminate the tendency of developing a desiring mind.

The section, 'The Therapeutic Approach and Beyond' includes seven essays written on Buddhist teaching of mind. The essay on 'Inquiry into Mind' explains how mind can delude us. 'The Nature of Mind' is an essay on the Cittamātra School of Buddhism. 'Emptiness Mind' is an attempt to establish the idea that one finds the emptiness before the origin and after the destruction of universe.

'The Dharma Way of Work' consists of nine essays: 'The Benefits of Dharma Work,' 'Facing up to Obstacles,' 'Persevering in Practice,' 'Dharma Work and Business,' 'Caring and Responsibility,' 'Work as a Path of Learning,' 'Passing on the Benefits,' 'The Value of Dharma Work,' 'Dharma as a Way of Life.' All these essays emphasize how the practice of Dharma can benefit human beings in overcoming suffering and achieving Enlightenment.

The section, 'The Transforming Wisdom of the Dharma,' includes two essays: 'The Power of Prayer' and 'Prayer to the Enlightened Ones.' The author in these two essays has attempted to emphasize the

effectiveness of prayer and meditative practice according to his tradition.

'Working Within the Maṇḍala,' the last essay of the book, traces back the origin of the Maṇḍala to the Enlightenment of the Śākyamuni Buddha. The author, a follower of Nyingma tradition of Tibetan Buddhism, emphasizes that the truth realized by the Buddha is encoded in the structure of Maṇḍala. In this essay, the author says, that Buddhist meditation, prayer and devotion are very much similar to work we do for humanity and therefore work itself can be called meditation and prayer.

The book includes a useful index of important words and two plates: a painting of Padmasambhava who introduced Tantric Buddhism into Tibet and a colorful painting of a Maṇḍala.

The author's message in this collection of essays is that the material prosperity is secondary in every way compared to the development of mind. This view is clearly emphasized in the very first verse of the Dhammapada. The author has made a commendable attempt to impart this message to the western readers.

– Kottegoda S. Warnasuriya

### **The Discipline in Four Parts: Rules for Nuns According to the Dharmaguptakavinaya Part I. (Introduction)**

**By Ann Heirmann**

**Published by Motilal Banarsidass**

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**81-208-1800-8 (set)**

The present work, Rules for Nuns According to Dharmaguptaka Vinaya, studied and translated by Ann Heirmann and published under Buddhist Tradition Series as volume 47 is a new and welcome addition to the vast field of Buddhist studies. The origin of the Dharmaguptaka school is traced back to the third century

B.C., three hundred years after the Buddha's demise.<sup>1</sup> The history of the school records that it did not agree with the Prātimokṣa rules of the Sarvāstivādins on the ground that the originality of the rules was lost. The supporters of Purāṇa and Gavampati did not accept the arrangement of Vinaya rules in the First Council. Later on this group became known as Dharmaguptakas. According to Nanjio 1117, the school had its own Vinaya texts and Abhidharma Sūtra.<sup>2</sup> Nalinaksa Dutt states that, according to Przyłuski, the school had as their canon Vinaya, Sutta, and Abhidhamma Piṭakas.<sup>3</sup> Dharmaguptakas gained an enormous popularity in Central Asia and China.

The Prātimokṣa of the Dharmaguptakas was used as the code of discipline in all Buddhist centers of China. Buddhayaśas, a native of Kipin (modern Kashmir) introduced the Dharmaguptaka Vinaya into China, and he translated the Vinaya text into Chinese. It has been outlined in the preface that the present study has two purposes. One is to give an annotated English translation of the Chinese version of the Bhikṣunī Vibhaṅga and the other to study the life and the career of Buddhist nuns as depicted in the Vinaya literature. According to the author, the Dharmaguptaka Vinaya is the most important Vinaya in China and it laid the foundation for the Buddhist monastic life.

The present work has been divided into three parts: part one Introduction, part two Translation of the Prātimokṣa and part three Index, Glossary, Concordance, Bibliography etc. In the Introduction which

<sup>1</sup> Bapat, P.V. 2500 Hundred Years of Buddhism, Government of India Publication, 1956

<sup>2</sup> Dutt, Nalinaksa, Buddhist Sects in India. Motilal Banarsidass, Delhi, India, 1978, p.171

<sup>3</sup> Vinaya Piṭaka: 1. Bhikṣhu Prātimokṣa, 2. Bhikṣunī Prātimokṣa, 3. Khandhaka, 4. Ekottara

Sūtra Piṭaka: 1. Dhīrghāgama, 2. Madhyamāgama, 3. Saṃyuktāgama, 4. Ekottarāgama, 5. Kṣudrakāgama

Abhidhamma Piṭaka: 1. Difficult Texts, 2. Not Difficult Texts, 3. Samgraha, 4. Saṃyukta.