

The second chapter on Altruism and Rebirth is a study of the 97th and 98th verses of the eighth chapter of the Bodhicaryāvatāra. This chapter begins with the Mādhyamika conception of *Svabhāva* (self-existing nature or inherent nature) on which the doctrine of *Śūnyatā* (voidness) was founded by Nāgārjuna. Neither *Svābhava* nor *Parabhāva* has an independent existence. The author has emphasized the fact that Shāntideva's new vision is a kind of move from self-centered egoism to perfect altruism. It is the Mahāyāna ideology practiced by Bodhisatvas as against the self-centered ideology emphasized by Southern Buddhist tradition.

Chapter Three, an argument for *Cittamātra*, is an analysis of verse twenty eight of the ninth chapter of the Bodhicaryāvatāra. At the beginning of this chapter the author has raised an important issue regarding Tibetan commentators' understanding of the Bodhicaryāvatāra language. The Tibetan commentators understood Bodhicaryāvatāra in the line of Tathāgatagarbha tradition of the Ratnagotravibhāga Sūtra. This approach is not seen in Indian commentaries. Nor is it implied in the Bodhicaryāvatāra. The author is aware of the fact that in this chapter Shāntideva has a strong argument for *Cittamātra*, the concept developed by the teachers of Yogacāra School of Buddhism. Early Mādhyamika position was that mind as well as its objects have no self-existing nature and, therefore, mind and its objects do not really exist.

The Fourth chapter, Identifying the Object of Negation, is an explanation of the verse 140 of the Chapter Nine of the Bodhicaryāvatāra. At the very outset of this chapter the author points out that, when one puts forward emptiness, it is necessary to identify what is being denied. Kamalaśīla made this clear. Identifying the object of negation is essential for the meditation on emptiness. Shāntideva too has emphasized this point. Without touching intellectually a conceptually

constructed entity, the negation cannot be apprehended (Bodhicaryāvatāra, 9. 140). This idea is a modification of the early Mādhyamika negation of phenomena.

The fifth chapter, The Absence of Self and the Removal of Pain, is a study of the verses 101, 102 and 103 of the eighth chapter of the text. It begins with the problem of determining morality. Shāntideva's position with regard of morality is explained by the author. The necessary component of the Bodhisatva path is non-discrimination between oneself and others. This fact was emphasized by the Buddha in his ethical teaching in early Buddhist texts. Prof. Williams emphasizes that moral consistency requires both removing one's pain as well as that of others. The implication of this idea is that there should not be the minutest difference between oneself and others according to Bodhisatva path. The position held by Shāntideva is underscored.

The book includes notes, a bibliography and an index. Notes are not merely footnotes referring to other sources; they are further comments and clarifications of important points. Notes include relevant quotations from Tibetan commentaries of Bodhicaryāvatāra. So the notes are a valuable part of the book. '*Studies in the Philosophy of the Bodhicaryāvatāra*' is a valuable contribution to the vast field of Buddhist studies. — *Kottegoda S. Warnasuriya*

Buddhism for the New Millennium

**Edited by Lakshman S. Perera et al,
Published by World Buddhist
Foundation, London, 2000, 433 pp.
ISBN: 0-95189-571-0**

Published as the tenth anniversary celebration volume of Sri Saddhatissa International Buddhist Center, Buddhism for the New Millennium is a collection of twenty-nine articles by a galaxy of

internationally reputed Buddhist scholars. Articles are arranged in five categories:

1. Background,
2. Challenge of the New Millennium,
3. The Scripture,
4. Ethics and Morality, and
5. Dhamma and Spiritual Growth.

The volume begins with an article by Richard Gombrich on "*Discovering the Buddha's Date*". Joining a bandwagon of Western scholars who in recent years have made every possible effort to bring down the date of the Buddha by at least a century, he attempts to establish 422-399 BCE as the "final range" of dates for the Buddha's demise. To do this he has to imply that the Buddhist Sangha, who preserved in remarkable comprehensiveness the number-filled categories of the Buddha's teachings and maintained the only plausible chronological system in the Indian sub-continent, could not count up to 218 and has to assert that 218 meant only 118 on the argument that in Buddhist records "a hundred meant between fifty and a hundred and fifty." Peter Harvey, also from Britain, adduces the new date proposed by Western scholars saying that the previous scholarly consensus has been recently reassessed to a 485-404 BCE (P.67). One would have expected to see a comment on these papers by the Chief Editor who is an authority on Sri Lankan history and who could have examined the historicity and dates of the three Buddhist Councils. In fairness to Western scholars who spearheaded the studies to re-date the Buddha, a world body like the World Buddhist University should subject their writings to an objective, academic scrutiny in which all available data are reexamined by scholars of the West and the East.

Other twenty-seven articles of varying length deal with various aspects of Buddhism. Rupert Gethin's informative article on Buddhism in Britain is followed by a well-researched study of the life and thought of Ananda Metteyya (Allen Bennett, the second British character to become a Buddhist monk) by Elizabeth

June Harris. Articles of scholarly character includes T. Dhammaratana's "*The Buddhist Vision of Globalization for the Third Millennium*", Ananda S. Kulasuriya's "*Writing, Palm Leaf Manuscripts and the Sinhala Scripts*", Oliver Abeynayaka's "*Sri Lanka's Contribution to the Development of the Pali Canon*", Bhikkhu Pāsādika's "*The Madhyamāgama Parallel to the Rathavināta Sutta of the Majjhima Nikāya*", Y. Karunadasa's "*Buddhist Teachings as a Basis of A Universal Ethical System*", Waragoda Pamaratana's "*Social and Logical Background of the Middle Path*", Pathegama Gnānārāma's "*The Buddhist Interpretation of Muni Ideal*", Gunapala Dharmasiri's "*Buddhist Ethics as Medicine*", Sue Hamilton's "*The Khanddhas: A Different Approach*", Henepola Gunaratana's "*A Buddhist View of Death*", Sumanapala Galmangoda's "*Early Buddhist View of the Spiritual and the Secular Ways of Life*", and Bhikkhu Bodhi's "*Buddhism and Modern Science: Some Reflections on their Interface.*" A chapter from the late Hammalawa Saddhatissa Nayaka Thera's "*Buddhist Ethics*" is reproduced as "*The Underlying Ideals of the Moralities*".

Several writers discuss from a Buddhist angle contemporary global problems. Ananda W.P. Guruge discusses Buddhist teachings which contribute to World Peace and highlights the relevance of Buddha's insights and practices to conflict prevention and resolution in modern times. Bhikkhuni Mujin Sunim deals with the question of psychotherapy for Buddhists and stresses how Buddhist ethics promote psychological wellness. Economics and development form the theme for Chandima Wijebandara's article, whereas Ratna Wijetunga urges readers to understand crime from a Buddhist perspective.

Other articles highlight the general significance of Buddhism in the contemporary world. Of special interest are the articles of Asanga Tillakaratne, Digalle Mahinda, Wijaya Samarawickrama

and S.K. Lal. To a different category belong the articles of Charles S. Prebish and Bhikkhu Thanissaro who discuss questions pertaining to electronic publication of Buddhist texts, and T.H. Barret who in too brief an essay tries to trace the Buddhist contribution to Chinese literature. Arthur C. Clarke in a very brief message urges that religion and science be pursued "beyond the artificial divisions we ourselves have set" so as to "realize that ultimately both are pursuits trying to understand the process of Nature and Man's place in it."

An article which needs further elaboration is Oliver Abeynayaka's study of the Sri Lankan contribution to the development of the Pali canon. The bibliographical references which he has provided (e.g. his own work published in 1983, Yakkaduwe Prajnarama's writings of 1946, and Polwatte Buddhaddatta's treatise of 1953, all in Sinhala and also out of print) are not accessible to international scholars and hence the assertions to the effect that *Mulapariyāya Sutta* has eight Sinhala sentences, and four verses in *Sammādiṭṭhi Sutta* are in Sinhala Prakrit cannot be verified. Such a major discovery needs to be reexamined to the satisfaction of scholars, especially as the discoverer is hardly known outside Sri Lanka and, worse still, even to contemporary Sri Lankan scholars. Abeynayake can be of great service to both Prajnarama and Sri Lanka if these findings are published in a widely diffused journal of Buddhist studies.

On the whole, the editors of this volume and specially Galayaye Piyadassi, the Managing Trustee of the World Buddhist Foundation, have to be congratulated on compiling such a useful and stimulating collection of writings by reputed scholars. Like all previous publications of Sri Saddhatissa International Buddhist Center, it is a fitting tribute to Hammalawa Saddhatissa Sangha Nayaka Thera, whose services in the promotion of Buddhist Studies in the West – need to be gratefully remembered.

– *Kottegoda S. Warnasuriya*

Buddhist Peace Work: Creating Cultures of Peace

**Edited by David Chappell,
Published by Wisdom Publications,
Boston, 1999, 248 pp.
ISBN: 0-86171-167-X.**

David Chappell introduces *Buddhist Peace Work* with the frank announcement that "This is not a theoretical book" (15). The collection is subtitled *Creating cultures of peace*, a phrase adapted from the 1994 UNESCO *Declaration of the Role of Religion in the Promotion of a Culture of Peace*. For the eighteen contributors, representing thirteen countries, Buddhism is a practical project. They agree, on the one hand, that "the world cannot be reformed except by reformation in the mind of man" (31) but also, on the other, that "enlightenment is ultimately social" (12), which "render(s) merely individual effort insufficient to the task" (114). Compassion requires not just action (11, 42), but *effective* action (117), which in turn requires organization (118), communication (35, 117), and, above all, moral legitimacy (44). As José Ignacio Cabezón puts it, "Cultivating the causes of peace is a slow and gradual work with no ready-made formulas for its execution" (186). The difficulty of practicing compassion is probably why so many of us take refuge in theory in the first place. But this book resists that temptation and instead gives us detailed accounts of the practical strategies people have used which are inspirational as well as instructive.

The topics presented are diverse both intellectually and geographically. They include field reports from Sakyadhita, the International Association of Buddhist Women (53–60); the Tzu Chi Foundation in Taiwan, "helping the poor and educating the rich" (47–52); the Choontae order in Korea (102–112); and the Soka Gakkai movement in Japan (129–138). There are accounts of the suppression of Buddhism in Mongolia (61–68) and reflections on non-violent approaches to nature (81–92).