

Parinibbana plus a little of the
Afterwards, including his relics.

H.W. Schuman was a scholar and a diplomat. With a Ph. D. in Buddhist Studies from Bonn University, he was a lecturer at the Hindu University of Benares and joined the diplomatic service of the Federal Republic of Germany. Due to his deep knowledge and understanding of Eastern Culture, he spent a major part of his career—nearly twenty years—in Kolkata (Calcutta), Yangon (Rangoon) and Colombo and retired as the German Consul-General in Mumbai (Bombay). The translator, M. O'C. Walshe, himself a reputed Buddhist scholar, has succeeded in producing a lucid, readable rendering.

As a whole, this is a book which should be a *must* for every student of Buddhism. I have not come across a comparable work to gain insights into the life and times of the historical Buddha. It is comprehensive in coverage, precise and methodical in analysis and remarkably informative.

Schuman is no doubt a thorough scholar with an eye for details. He does not include any images of the Buddha because the Buddha was not presented in human form for at least four and a half centuries after his death. He investigates the controversy on the location of Kapilavatthu and arrives at a conclusion which justifies the claims of both Nepal and India. He examines the Buddhist chronology in the light of recent theories of Eggermont, Richard Gombrich and Heinz Bechert but leaves it open as yet undecided. He quotes copiously from original texts of the Pali Canon and constructs objectively the biography of the Buddha as a historical person, avoiding faith-based accretions of later times. He uses statistical tables to analyze the distribution of the Buddha's disciples to show that 48.2% of monks and 38.4% of nuns were from the Brahman caste whereas only 9.6% of monks and 2.6% of nuns were casteless or Sudras.

As one reads the easy-flowing narrative, one comes across interesting snippets of

observations and comments which display the superior perspicacity of the author. Schuman has produced a remarkable biography of the Buddha. There is much to learn from it.

--Ananda W. P. Guruge

The Two Truths in Chinese Buddhism

By Chang-qing Shih
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Another volume in the Buddhist Tradition Series, edited by Alex Wayman for Motilal Banarsidass Publishers, this 400 pages publication is a revised version of the Ph. D dissertation of the author, completed in 1998 at Bristol University of Britain, under the guidance and assistance of the distinguished British Buddhist scholars Prof. Paul Williams, Dr. Rupert Gethin and Prof. Brian Bocking, Alex Wayman introduces it as follows:

The Two Truths in Chinese Buddhism is a critical study of Chi-tsang's (549-623 AD) theory of two truths, namely worldly truth (*shih-ti*) and the truth of supreme meaning (*ti-yi-i-ti*). The former refers to "an existent which is empty" (*K'ung-yu*) and the latter to "emptiness of an existent" (*yu-K'ung*). The author by way of the analysis of the two truths concludes that Chi-tsang's understanding of Buddhism is based on the Doctrine of Dependent Origination developed by Chung-lun in China; and is in agreement with the Madhyamika tradition transmitted there by an Indian Buddhist scholar Kumarajiva in the fifth century. Further, the author asserts that Chi-tsang was influenced not only by Seng-chao but also Nargajuna's Indian thought.

Professor Paul William's Foreword stresses the importance of Chi-tsang's work on Madhyamika thought, notably his *erh-ti-i*, as his tradition of interpretation, uninfluenced by Buddhapalita or Candrakirti, enables one to appreciate alternative ways of reading Nargajuna and Aryadera. Important differences are observed: e.g. whereas Candrakirti interprets the two truths as two natures, to Chi-tsang they were not "natures" at all. Chi-tsang, Professor Williams's states, saw the distinctions of the two truths from a pedagogical point of view and treated them as stages of teachings (hence pragmatic articulations) that "can be used to take the student through a step-by-step dialectical ascent to silence, the denial of all views and concepts."

illuminating work which rewards the patient reader with knowledge and insights into the development of Buddhism in East Asia.

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Chang-qing Shih's textual study of Chi-tsang's *Erh-ti-i* is an in-depth analysis meant to answer the following issues:

1. Is there one truth or two truths in Buddhism?
2. What is the relationship between the two truths?
3. Is Chi-tsang's thought influenced by Nagarjuna?
4. Why does Chi-tsang distinguish various notions of two truths?
5. What does Chi-tsang propose to be the substance (*t'i*) of two truths?
6. How are we going to know whether we have "acquisition" (*te*) or loss (*shih*) of two truths?

Through seven well argued chapters entitled "The Sources of Chi-tsang's Thought on Two Truths," "The Establishment of the Theory of two truths," "The definitions and Division into Two Truths," "Relationship between Two Truths," "The Structure of Chi-tsang's Theory of Two Truths," Truths qua Instruction (*chno-ti*), and Truths qua Standpoint (*yu-ti*)," and "Acquisition and Loss of Two Truths," he leads the reader to a deep understanding of the role of Chi-tsang in interpreting the work of his master Fa-lang and of the manner in which Nagarjuna's thought had been utilized for a practical purpose in China. It is an