

Padmanabh S. Jaini, *Collected Papers on Buddhist Studies*, Delhi: Motilal Banarsidass, 2001, xvii + 557 Pp. Rs. 595.

Padmanabh Jaini has been one of the more prolific scholars of the latter half of the twentieth century, authoring some eleven volumes of editions and studies of Buddhist and Jain texts. So it is very pleasing to see his shorter studies collected and republished. Such republishing makes his work far more widely accessible and usable. A separate volume (not reviewed here) contains his articles on Jainism, but the work now being considered collects 29 articles concerned with Buddhism together with a short (mostly biographical) foreword by Paul Dundas. The original publication of these papers was between 1956 and 1992.

The book is organized thematically into seven sections, but the first two sections contain one article each and are best viewed as a kind of introduction to the volume. In fact, the first section (with the heading "Introduction to Buddhist Faith") publishes for the first time Jaini's 1999 lecture to the U.K. Association for Buddhist Studies, while the second reprints a 1956 paper on "Eminent Buddhist Scholars in India and Europe"; so these are the newest and oldest contributions to the volume respectively. Thereafter, each of the five remaining sections contains a number of reprints in chronological order of their first publication.

The third section is entitled "Buddhism and Jainism" and contains seven articles, but according to Dundas seven of the papers reprinted in the Jainism volume are also relevant to Buddhism. The general tendency of the papers in this section is to see Buddhism and Jainism as part of a *śramaṇa* tradition and to compare that favourably with brahmanical orthodoxy, but in some cases the Jain approach is preferred to the Buddhist. This is particularly striking with the paper on the contrasting fates in mediaeval India of Buddhism and Jainism. I find this slightly unconvincing, given the survival of Buddhism in Nepal and Ceylon — it is not in fact clear that Jainism did survive significantly better in South Asia as a whole than Buddhism. The contrast in part depends on an anachronistic reification of the concept of 'India'. It is perhaps better to think of both Buddhism and Jainism as being gradually reduced to a merely regional significance in this period. Also included in this section (although they could equally have been placed in the following section) are reprints of Jaini's two seminal articles on *sarvajñatva* and on the ignorance (*akliṣṭa-ajñāna*) of the *arhat*.

The next section, on "Abhidharma", contains eight articles. This is the largest single section of the volume. Since Jaini's major work on *abhidharma* was his important 1959 edition of the *Abhidharmadīpa*, it is perhaps not surprising that the majority of these papers were published in the 1950s. They include a well-known article concerned with whether the author of the *Abhidharma-kośa* is identical to the Yogācārin writer of the same name, as well as several papers concerned with the *viprayukta-saṃskāras* of the Vaibhāṣika system. Inevitably, some of this material is now a little dated, although it remains among the best work available in English. Rather more recent are the 1977 article on *prajñā/dṛṣṭi*

and a 1992 discussion of *smṛti* and memory. Missing from the volume is Jaini's latest contribution on *abhidharma*.¹

Turning now (out of order) to the sixth section on Mahāyāna, there are just three articles included, but they are important ones. The oldest is a comparison of the commentaries of Haribhadra and Ratnākaraśānti on the *Aṣṭasāhasrikā Prajñāpāramitā*. This was initially published while Jaini was working on his edition of Ratnākaraśānti's *pañjikā*. Next is a reprint of Jaini's *editio princeps* of the extant fragments of Vinītaśānti's *Trimsikā-ṭikā*. It is useful to have this available, but it should be noted that, since the articles in this volume have been reset, there are a small number of introduced minor errors. Last is a wide-ranging study of the sources available (in both Sanskrit and Pāli) for the study of the literary development of ideas about Maitreya/Metteyya.

The two remaining sections (the fifth and the seventh), which consist of six and three reprints respectively, are entitled 'Jātaka and Avadāna Literature' and 'Ritual Texts'. There is nothing wrong with this division, but it is worthwhile to note that (with two exceptions) all the articles given here emerge from Jaini's important studies of later Pāli literature, which include no less than five volumes published by the Pāli Text Society. The exceptions are a study of references to the town of Mathurā in Buddhist literature and the introduction to Jaini's 1968 edition of the *Vasudhārā-dhāraṇī*. Strangely, the text of this *dhāraṇī* is not reprinted — a regrettable decision, given the inaccessibility of the original publication. A similar procedure is also adopted with Jaini's study of the *Ākāravattārasutta*.

The remaining articles include the edition with detailed notes of a *paritta* text: the *Mahādibbamanta*, possibly from Cambodia and an edition and translation of some *nīti* verses from the *Lokaneyya-pakarāṇa* (subsequently edited by Jaini for the PTS). Four reprints are connected in one way or another with Jaini's studies of the *Paññāsa-jātaka* — appropriately referred to by him as 'apocryphal *jātakas*.' These include a *jātaka* giving the story of king Pasenadi's commissioning of a sandalwood image of the Buddha and another describing 'Gautama's Last Female Incarnation.'

It is a pity that the quality of the production of the volume is less than it might be. The binding of my review copy is already beginning to disintegrate! But this is in no way derogates from the value of the contents. So let me conclude by reiterating how useful it is to have so many of the papers of one of India's finest living scholars in the field of Buddhist studies so readily available. This kind of volume is invaluable for smaller libraries and individual scholars with limited funds, especially now that book costs have become so high.

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¹ Robert E. Buswell, Jr. and Padmanabh S. Jaini, "The Development of Abhidharma Philosophy," in *Abhidharma Buddhism to 150 A.D.*, ed. Karl H. Potter et al., (Encyclopedia of Indian Philosophies, Volume VII) pp. 73-119, Delhi, 1996.