Mahāyāna interpreters; however, it is claimed (with too few specific examples) that modern scholars have too often taken the metaphors literally.

In some ways the approach is old, despite the title's claim to novelty. "Early Buddhism" is identified with the teachings of the Pali texts, with little reference to their historical or social context; for instance, there is nothing here about the rise of kingdoms or the impact of iron on agriculture, topics that appear in several modern studies of early Buddhism. "Early Buddhism" seems to be a philosophical theory about the nature of knowledge; it does not seem to be, or even to include, a set of ideas about society, or a way of life. But such a view of early Buddhism seems to ignore much of what we find in the texts, or even to be incompatible with it. If we accept that the views expounded here were taught by the Buddha, we are left wondering why he should also have implied that in order to grasp them, or because one has grasped them, one has to go from home to homelessness. Indeed, we are told that going from home to homelessness is another metaphor; it refers to leaving behind the desires and concerns that result from an unenlightened view of the self (pp. 102–104).

In her interest in the relation between subject and object, as well as in her lack of interest in monasticism, the author shows some affinity with Mahāyāna; an affinity which she sometimes acknowledges. She points out that "later Buddhists [i.e. Mahāyānists] pointed all sorts of critical fingers at early Buddhists for their insularity, narrowness and self-centred understanding of the teachings", and specifically "their failure to understand the generic nature of dependent origination" (p. 206). Such accusations she considers unjust, at least when applied to the earliest Buddhists; yet elsewhere she says that even the compilers of the texts failed to understand the concept of *anattā* – which is closely linked to that of dependent origination (p. 120). This suggests an attempt to distinguish between what the texts report and what the Buddha said. However, the critical tools needed for such an attempt are not deployed. Rather, the purpose of the book is to show the theoretical underpinning which the Buddha might have given his teachings, if he had been concerned with underpinning rather than with bringing people to *nibbāna*.

The style is sometimes refreshingly informal, but often flaccid or clumsy, leaving the meaning obscure. A sample, which contains some of the key ideas of the book, is the following sentence about early Buddhist insistence on the impermanence of the senses and their objects: "This, in my view – and unsurprisingly, contributed to the missing of the point of the generic nature of the dependently originated subjective/objective process, and that the impermanence that was not-self was not of each 'separate' thing but of the cognitive process as a whole" (p. 121). Sometimes a phrase has to be rewritten completely if it is to yield the intended sense and not the opposite. For instance, "... the rooting out of all views is one of the binding continuity tendencies" (pp. 192f.) should perhaps be: "all views are to be rooted out as one of the binding continuity tendencies [*āsava*] ..."

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Tibetan and Zen Buddhism in Britain: Transplantation, Development and Adaptation (RoutledgeCurzon Critical Studies in Buddhism). By David N. Kay. pp. xvi, 260. London & New York, RoutledgeCurzon, 2004.
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Buddhism in Britain has come a long way since the late Christmas Humphreys, Q.C., (1901–1983) founded the Buddhist Society of London in 1924, became its life-long president and wrote for the general public and practising Buddhists upwards of a dozen books on Buddhism, among them a famous Pelican (1951) which has been reprinted many times. The Buddhist movement has grown steadily ever since and was boosted by the arrival of preaching Theravada monks, Tibetan lamas

and Japanese Zen masters followed by the foundation of lay and monastic communities composed of western adherents. Soon even ordained westerners appeared on the scene in the role of teachers in offshoots of different Asian Buddhist traditions and some even became founders of new types of Buddhism, notable among these being 'The Western Buddhist Order'. With all this, the literature on Buddhism grew enormously and, inevitably, academics started taking interest and producing scholarly accounts and analyses of Buddhist movements in Britain and the new area for research soon attracted also PhD candidates.

While the development of Theravada Buddhism in western countries has already received considerable attention, the present work, the result of the author's doctoral research, focuses on much less known and understood Tibetan and Zen traditions and their fortunes in this country. It starts, however, with a useful 'review and contextualisation' of Buddhism in Britain in Part I. Here the author notices the established, but perhaps not so well-known fact that the influence of Buddhism on life in the West is in excess of the numbers involved in the areas of 'popular religious quest' and 'wider fields of intellectual endeavour including interreligious dialogue, philosophical enquiry, psychology, and scientific and ecological speculation'. The decline in the commitment to Christianity has contributed to this as has a certain disillusionment with consumerism. Perceived compatibility of Buddhism with rational thought and scientific theories also plays a part and so does, paradoxically, a romantic yearning for 'a source for spiritual renewal'; thus Zen seems to offer 'anti-structural ideals of spontaneity, experience and freedom', and Tibetan Buddhism impresses some with the 'exotic sensuality of its rituals and symbology'. While embracing Buddhism, however, westerners in fact often interpret it selectively and in ways acceptable to them, creating thereby a new, modified form of it. This is a whole complicated 'adaptation and transplantation process', which began, even before Buddhism reached the West, in the Asian colonies. But this is, in historical perspective, nothing unique. Buddhism has undergone comparable processes when it was steadily spreading from India throughout Asia over several centuries.

Part II is dedicated to the so-called 'New Kadampa Tradition', newly reborn on British soil. Historical Kadampa (bKa'-gdams-pa, 'strict discipline school') of Tibetan Buddhism originated from the activities of the Indian teacher Atīśa (982–1054) who was invited to Tibet to reform Buddhism when its standards were in decline. The strict discipline which Atīśa introduced never made the school popular, but the great teacher Tsonkhapa (1357–1419) reinforced it in his circle of followers which then became known as New Kadampa; it was absorbed after his death into Gelugpa (dGe-lugs-pa, 'school of exemplary virtue') formed by his disciple Gendundub (dGe-'dun-grub, 1391–1475), the founder abbot of the monastery Tashilhunpo (bKra-shis-lhun-po). The dominant school at the time on the religious as well as the political scene was Kagyupa (bKa'-brgyud-pa, 'school of transmitted commands') founded by Gampopa (sGam-po-pa, 1079–1153) but deriving its origin from Marpa (1012–96) whose pupil Milarepa (Mi-la-ras-pa, 1040–1123) was Gampopa's *guru*. The school split into six or seven sects of which the most important perhaps is Karmakagyu founded by Gampopa's pupil Dusum Khyenpa (Dus-gsum-mkhyen-pa, 1110–93) who invented the title *karmapa* (which was adopted also by the other Kagyupa sects). His successor was probably the first historically known *tulku*, which means that he was 'identified' in boyhood as the re-incarnation of his predecessor. (The line still continues; the 16th Karmapa died in 1981 in Chicago of cancer and the 17th one, born in 1985, was found in Tibet in May 1992, accepted as such by the Chinese government and confirmed by the Dalai Lama as genuine. He fled Tibet in 1999 and lives in Gyuto monastery in India. But in 1994 a rival group produced their own candidate as the 17th Karmapa.) After the fall of the original royal dynasty (whose last king was murdered in 842 by a Buddhist lama because he patronised Bon), Tibet was fragmented and became a dependency of the Mongols under Chengiz Khan in 1207. When the Mongols founded the Chinese Yuan dynasty (1279–1368) under Kublai Khan (1279–94), they used

to appoint Sakyapa abbots as regents of Tibet. Other schools resented the fact and after the fall of the Yuan dynasty when Tibet became virtually independent, they fought for power with each other with the military help of various Mongolian factions. Aristocratic clans joined in, in an attempt to restore secular rule in 1435, but chaos continued until the rulers of Tsang (gTsang) province got the upper hand in 1565 and tried to rule the whole of Tibet as a new dynasty. Tsang kings patronised Kagyupas who then dominated the religious scene. Meanwhile Gelugpas adopted the device of *tulkus* for their leaders, because of the prestige and material benefit it brought to Kagyupas. The third Gelugpa *tulku*, Sonam Gyamts'o (bSod-nams rGya-mtsho, 1543–88), became the abbot of Drepung monastery ('Bras–spungs, near Lhasa) and wishing to overshadow Kagyupas, accepted an invitation to the court of Altan Khan, the most influential Mongol chieftain who was interested in Buddhism. He gave Sonam the title *ta-le* ('ocean', hence Dalai Lama). It came to be interpreted as meaning 'ocean of wisdom', but it is akin to the Turkish-Mongolian *tengis/ghengis*, the title of Temujin as ruler (by which he is mostly known, namely as Chingiz Khan). It made Sonam Gyamts'o theoretically into regent of Tibet, but he died in Mongolia. The new title was posthumously applied also to his two predecessors presumed to have been his earlier incarnations. His re-incarnation as fourth Dalai Lama was conveniently identified in Altan Khan's great grandson Yontan Gyamts'o (Yon-tan rGya-mtsho, 1589–1617) who was then installed in Lhasa in 1601 with Mongol military assistance. Quarrels started immediately, but to achieve peace Kagyupas and the Tsang kings were eventually willing to accept the Dalai Lama as a spiritual leader, if he and Gelugpas renounced their claim to worldly power. Refusal led to the siege of Lhasa by the Tsang king so that Dalai Lama fled, dying soon after. The fifth Dalai Lama, Ngawang Lozang Gyamts'o (Ngag-dbang bLo-bzang rGya-mtsho, 1617–82), was helped by the Mongol Khan Gushi (Gu-shri) who crushed Kagyu forces, destroyed the Tsang dynasty and installed the Dalai Lama in 1642 as the ruler of Tibet. Tibet thus became a 'theocracy' and lost its chance to exist as a secular kingdom independent of clerics.

The book does not contain a survey of all the above events, which I have assembled from other sources because they help to clarify later controversies. But the author does explain that after his installation the 'Great Fifth' showed leniency and tolerance and had an 'inclusive approach' to other schools' teachings and practices. This was opposed by conservative segments of the Gelug tradition who saw in it a dilution of the pure teaching, and, when on occasions their influence in the Gelugpa prevailed, they employed repressive measures against other schools. The present (fourteenth) Dalai Lama, however, sees himself as representing all Tibetans equally, promotes ecumenism and rejects narrow sectarianism. But the hardliners did not give up and this has resulted in a division in the Tibetan diaspora articulated particularly through a dispute over the status of the Dharma protector Dorje Shugden elevated by strict Gelugpas to *buddha* status, but marginalised or rejected by ecumenists. The author analyses and describes at great length this complicated conflict and its repercussions among western followers of Tibetan traditions. It culminated in 1991 in a split movement which abandoned the designation Gelug and adopted the older name 'New Kadampa Tradition'. Its leader is Geshe Kelsang Gyatso and its headquarters are in the Mañjuśri Institute (Conishead Priory) near Ulverston. When the Dalai Lama condemned the movement and banned the cult of Dorje Shugden, the conflict became public (1996) and hit the headlines round the world.

Part III is dedicated to 'The Order of Buddhist Contemplatives', a Sōtō Zen movement created by Peggy (Jiyu) Kennett (1924–96) who was ordained a Buddhist nun (*bhikṣunī*) by a Chinese abbot in Malacca on her way to Japan where she underwent strict training (1964–69) and obtained the status of 'elder teacher' (*roshi*). She established centres in the USA and Britain, including the first Buddhist monastic centre, Throssel Hole Priory in Northumberland in 1973. The Sōtō school of Zen Buddhism is usually described as favouring a 'gradualist' approach to enlightenment, while the Rinzai is regarded as the school of 'sudden enlightenment'. Rinzai was actually introduced to Britain first, through books

and the visits of D.T. Suzuki. It was also adopted by Christmas Humphreys and is now continuing in a modest way under the leadership of Dr Irmgard Schloegl, who was ordained a *rinzai* nun in Japan in 1984 as Ven. Myokyoni.

Zen Buddhism in Britain is not entangled in any political power structure (as it was in Japan in some historical periods) and so the author's thorough account of Jiyu Kennett's movement, which flourishes both in Britain and the USA even after her death, is straightforward and without complications, but it is nonetheless lengthy and detailed. The nature and wealth of the material on the two chosen contemporary Buddhist movements that is presented in the book defy summarisation in a review. I can only recommend to anybody interested in the contemporary Buddhist scene in Britain to study it carefully. Students and scholars as well as readers from the ranks of the general public will benefit from it. It meets the strict criteria for a scholarly work while being also eminently readable.

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The Iconography of Hindu Tantric Deities. By Gudrun Bühnemann. 2 volumes (*The Pantheon of the Mantramahodadhi* and *The Pantheons of the Prapañcasāra and Śāradātilaka*). pp. 280 & pp. 389. Gonda Indological Series IX. Groningen, Egbert Forsten, 2000 and 2001.
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This work is devoted to Hindu Tantric iconography, defined by the author as that which "addresses the content rather than the form or style of art and thus forms an important part of the study of religion" (vol. I, p. v). It is in some sense a continuation of Bühnemann's earlier work on *Forms of Ganeśa* (1999) and *Hindu Deities illustrated according to the Pratiṣṭhālakṣaṇa-sārasamuccaya* (1990), and is the direct realisation of a research plan first outlined in 1992 in an article entitled "The 'Dhyāna Collections' and their Significance for Hindu Iconography" (*Journal of Indian and Buddhist Studies*, 40.2, pp. 1080–1086).

The chief aim of these volumes is to provide descriptions of divinities, drawn from influential second-millennium Hindu Tantric writings in Sanskrit, wherein their meditative visualisations (*dhyāna*) are detailed. Such materials are here assembled for the "purposes" of "indologists, historians of religion, and art historians" – e.g., in aiding the identification of artistic representations. The two volumes deal in detail with three sets of deities. Volume One addresses a group of 108 found in Mahīdhara's sixteenth-century *Mantramahodadhi*. Volume Two consists of two semi-autonomous demi-volumes, devoted to the divinities found in the ca. tenth/eleventh century *Prapañcasāra* and *Śāradātilaka*, respectively.

The treatment given each set is virtually identical. Each is prefaced by a brief introduction, dealing with issues of dating and authorship of the sources (noting lack of or weak evidence where appropriate), giving an inventory of the available texts, editions, and commentaries, summarising the overall structure of the works, and reflecting on their sources' relationship to and influence on other literature. Finally, the author devotes some attention to the distinctive pantheons given in each source. The discussion introducing *Mantramahodadhi* (constituting Volume One) also deals in rather more detail with some of the common issues relating to the ritual context(s) and characteristics of the *dhyāna* verses, which are Bühnemann's special object of study.

The bulk of the work is devoted to an individual analysis of each deity in the respective pantheons. Each treatment follows a standard pattern. Each begins with the edited text and translation of the *dhyāna* verse (or verses) describing the divine form, its attributes, colour(s), limbs, seats, and companions (if any). The items the deities hold, what Bühnemann calls their "attributes" (*āyudha* – pre-eminently "weapons", but also more generally "implements" or "equipment"), are then given in condensed