

they must logically pool together their perception of ends and adopt the best means to achieve them. The book is to be highly commended for bringing home this simple logic and for illustrating and underlining it by examples from different legal systems. It must be read by all who care for the creation of a better life on the globe.

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*Der Buddhismus I. Der indische Buddhismus und seine Verzweigungen.*

Von Heinz Bechert, Johannes Bronkhorst, Jacob Ensink, Jens-Uwe Hartmann, Petra Kiefer-Pülz, Hans-Joachim Klimkeit, Siegfried Lienhard, Ian William Mabbet. (Die Religionen der Menschheit, 24,1). Stuttgart/Berlin/Köln: Verlag W. Kohlhammer, 2000. IX, 512 pages, € 83,60. ISBN 3-17-015333-1

The first time that Buddhism was treated in the series "Religionen der Menschheit" was forty years ago in a contribution by André Bareau. Though Bareau's article has not lost its value (as Heinz Bechert emphasizes more than once in his "Introduction"), the time was ripe for an update. To avoid a mere remake, the editors of the series have chosen a different approach by treating Buddhism in its regional dimensions or "Indian Buddhism and its ramifications", as the subtitle has it. Right at the outset, it should be noted that this approach obviously has an inherent problem, if "Indian Buddhism" is to mean the same as "original" or early Buddhism. As we do not know exactly what "original" Buddhism looked like, we can only try to reconstruct it from the scriptures of the various "schools". For quite some time, the Theravada branch was acknowledged to have faithfully preserved the teachings of the Buddha (this acknowledgement went along with the claim, especially by the Buddhists of Sri Lanka, that they had preserved the "words of the ancients" best), while more recent research has shown that the various Northern schools also have numerous "original" texts in their scriptures. Whatever one's standpoint in this question may be, we must acknowledge that the Southern (Theravada) school is just one of the regional ramifications among others and can no longer claim higher credibility.

The first three chapters deal with the Three Gems representing "Indian Buddhism". The first one on the Dhamma (by Johannes Bronkhorst) is in a way the most "traditional" part of the book, focusing mainly on canonical texts which are quoted extensively. Bronkhorst is however careful enough to introduce his contribution with a reflection upon the criteria for determining the Buddha's original teachings as against later additions and modifications. The following chapter by Hans-Joachim Klimkeit deals with the personal dimension of Buddhism, viz. Maitreya, Tathagathas, Bodhisattvas and of course Gautama.

The contribution by Petra Kieffer-Pülz balances Bronkhorst's introductory chapter insofar as normative "texts" almost completely disappear in favour of practice and modes of behaviour of monks, expressed in inscriptions, architecture etc. In taking this path, her article appears to be heavily influenced by the works of Gregory Schopen. If maps are missing in the volume, then particularly

in this chapter, where they should have illustrated the long list of Buddhist sites and monasteries in India (pp. 308–321). The following chapters are dedicated to the spread of Buddhism outside India, in Nepal, Afghanistan and Central Asia, mainland Southeast Asia and Indonesia. Of these (and maybe of the whole book), the contribution by Ian Mabbett has to be earmarked as it hardly meets the level of scholarship of the other contributors. The article is completely outdated (which may be due to the fact that the preparations for the book took more than a decade, though in such a case the final product is more than likely detrimental to those who had submitted their contribution in accordance with the original deadline) and spoilt moreover by numerous factual errors (even though the translator and the editor have successfully eliminated the worst ones). Just to mention two examples chosen at random: The Bupaya stupa at Pagan has nothing to do with a Buddha-paya, but received its name because it is shaped like an egg-plant (or aubergine), called “bu” in Burmese (p. 448), and Buddhaghosa does not mention Hamsavati/Pegu in any of his commentaries and works (p. 452). As one of the two volumes in preparation will treat the development of Buddhism both in Sri Lanka (which has been neglected completely so far despite the great importance of the Sinhalese *sangha* in formulating the Theravada doctrine) and Southeast Asia, there is a chance to make good these obvious blunders.

One final detail – two contributions lack a bibliography (Klimkeit, Mabbett), while in a third one (Kieffer-Pülz) the list of works used is hidden behind the heading “Abbreviations”. These are, however, minor points of a merely formal nature that do not merit too much attention. On the whole, despite its shortcomings, the book provides a useful and concise overview of research on Buddhism. It is to be hoped that the two volumes in preparation will bring an update to this research.

Tilman Frasch

THEA MOHR, *Weibliche Identität und Leerheit. Eine ideengeschichtliche Rekonstruktion der buddhistischen Frauenbewegung Sakyadhita International*. (THEION. Jahrbuch für Religionskultur/Annual for Religious Culture, 13). Frankfurt a.M.: Peter Lang Verlag, 2001. X, 309 Seiten, €45,50. ISBN 3-631-38283-9

Es handelt sich hier um die Druckfassung einer an der Johann-Wolfgang-Goethe-Universität, Frankfurt a.M., entstandenen Dissertation. Ziel ist u.a. die Darstellung der Voraussetzungen für die Gründung des internationalen Netzwerkes *Sakyadhita International* und dessen Nutzung als „Plattform der Kommunikation“ (S. 5). Die Arbeit beginnt mit einer Einleitung zum Forschungsstand von *Sakyadhita*, erläutert das methodische Vorgehen und nennt das Ziel der Untersuchung. Sie enthält zudem einen Vergleich zwischen den westlichen Frauen und der Entwicklung einer „säkularen Selbstbesinnung“ einerseits und dem Buddhismus andererseits, der auf der „Basis des Konzepts von *sūnyatā* (Leerheit) eine religiöse Selbstbesinnung entwickelt“ habe (S. 8). *Sakyadhita* bilde eine „Schnittstelle von säkularer und sakraler Selbstbesinnung“ (S. 8ff.). Das zweite Kapitel geht näher auf die „säkulare Selbstbesinnung im Westen“ ein (S. 24ff.),