

VOLUME 9 (NOVEMBER 2015)

ISSN: 2047-1076

Journal of the
Oxford
Centre for
Buddhist
Studies



The Oxford Centre for
Buddhist Studies
<http://www.ocbs.org>



A Recognised Independent
Centre of the University of Oxford

JOURNAL OF THE OXFORD CENTRE
FOR
BUDDHIST STUDIES

volume 9



November 2015

Journal of the Oxford Centre for Buddhist Studies

Volume 9

November 2015

ISSN: 2047-1076

Published by the Oxford Centre for Buddhist Studies

www.ocbs.org

Wolfson College, Linton Road, Oxford, OX2 6UD, United Kingdom

Authors retain copyright of their articles.



Editorial board

Prof. Richard Gombrich (General Editor): richard.gombrich@balliol.ox.ac.uk

Prof. John Holder: john.holder@snc.edu

Dr Tse-fu Kuan: jeformosa@yahoo.com

Dr Alex Wynne: alxwynne@hotmail.com

All submissions should be sent to: richard.gombrich@balliol.ox.ac.uk

Production team

Operations and Development Manager: Steven Egan

Production Manager: Dr Tomoyuki Kono

Development Consultant: Dr Paola Tinti

Journal production by www.ivancious.com

Annual subscription rates

Students: £20

Individuals: £30

Institutions: £45

Universities: £55

Countries from the following list receive 50% discount on all the above prices:

Bangladesh, Burma, Laos, India, Nepal, Sri Lanka, Thailand, Cambodia, Vietnam,

Indonesia, Pakistan, all African Countries

For more information on subscriptions, please go to www.ocbs.org

Contents

Contents	4
List of Contributors	6
Editorial. RICHARD GOMBRICH	8
The Buddha's Fire Miracles. BHIKKHU ANĀLAYO	9
The Uses of Philology: A Case Study in Popularising Buddhism GEOFFREY BAMFORD	43
The Practice of Fasting after Midday in Contemporary Chinese TZU-LUNG CHIU	57
The Mass Murderer who owes his Existence to Ignorance of Pali RICHARD GOMBRICH	90
Phabongkha and the Yoginī: The Life, Patronage and Devotion of the Lhasa Aristocrat, Lady Lhalu Lhacham Yangdzom Tsering JOONA REPO	109
Was the Buddha an Anti-Realist? DOUGLASS SMITH	143
An Ethical Critique of Wartime Zen BRIAN DAIZEN VICTORIA	179

Early Buddhist Teaching as Proto-śūnyavāda

ALEXANDER WYNNE

213

Book Review

Buddhist and Christian Responses to the Kowtow Problem in China

ERIC REINDERS. Reviewed by Alexander Chow

242

List of Contributors

Bhikkhu ANĀLAYO specializes in early Buddhist studies. He teaches at the Numata Center for Buddhist Studies, University of Hamburg, and carries out research at Dharma Drum Institute of Liberal Arts, Taiwan.

Geoffrey BAMFORD is a Trustee of the OCBS. He gained a first class degree in Sanskrit and Pali from Oxford University in 1970, then did four years' postgraduate work, both in Oxford and in Sri Lanka (on a Commonwealth Scholarship). From 1974 he had a business career: he ran an independent consultancy specialising in cross-cultural communication issues. Geoff founded the Society for the Wider Understanding of Buddhism (So-Wide) and has worked closely with the OCBS. geoffrey.bamford@gmail.com

Tzu-Lung CHIU is a final year PhD researcher at Ghent University, Belgium and currently finishing her PhD thesis, entitled 'The Institutional Organisation of Buddhist Nunneries in Taiwan and Mainland China, past and present'. Her thesis examines how traditional Buddhist precepts are interpreted and practised by the modern Buddhist *samgha* in contemporary Chinese contexts. She obtained her MA in Women's Studies at Lancaster University, UK. tzulung8@gate.sinica.edu.tw

Alexander CHOW is Chancellor's Fellow at the School of Divinity, University of Edinburgh. He is the author of *Theosis, Sino-Christian Theology and the Second Chinese Enlightenment: Heaven and Humanity in Unity* (New York: Palgrave Macmillan, 2013) and an associate editor of the journal *Studies in World Christianity*. Alexander.Chow@ed.ac.uk

Richard GOMBRICH founded the Oxford Centre for Buddhist Studies in 2004, on his retirement from the Boden Chair of Sanskrit at Oxford University, and has been its Academic Director ever since. He wishes that more people shared his interest in most aspects of Buddhism. richard.gombrich@balliol.ox.ac.uk

Joona REPO is currently a postdoctoral researcher at the Department of World Cultures, University of Helsinki and Visiting Fellow at the Cluster of Excellence “Asia and Europe in a Global Context”, University of Heidelberg. His research interests focus on the history of Tibetan Buddhism as well as Tibetan art and architecture. joona.m.repo@helsinki.fi

Douglass SMITH holds a PhD in Philosophy from the University of Wisconsin-Madison, during which he pursued a minor in South Asian Studies. In 2013 he completed a year-long Integrated Study and Practice Program with the Barre Center for Buddhist Studies. His main research interest is in the theoretical and historical origins of the dhamma. Presently he is blogging director at the Secular Buddhist Association. doug@smithorbit.com

Brian DAIZEN VICTORIA, M.A. in Buddhist Studies, Komazawa University, Ph.D. Temple University. Major writings include *Zen At War* (2nd, enlarged ed.); *Zen War Stories*; *Gaijin de ari*, *Zen bozu de ari* (As a Foreigner, As a Zen Priest; autobiographical); *Zen Master Dōgen* (coauthored with Prof. Yokoi Yūhō of Aichi-gakuin University); and a translation of *The Zen Life* by Sato Koji. He is currently a special lecturer at Sōtō Zen-affiliated Hōkyō-ji temple in Fukui Prefecture and a Research Fellow of the OCBS. brianvictoria1@yahoo.com

Alexander WYNNE is a lecturer in Religious Studies at Liverpool Hope University, and an Associate Research Fellow of the Dhammachai Tipiṭaka Project, based at Wat Phra Dhammakāya, Thailand. His work focuses on the intellectual history of Indian Buddhism, and the Pali manuscript tradition of Theravāda Buddhism. alexwynne@outlook.com

Editorial

Richard Gombrich

When I started this journal, I hoped that its pages would carry some controversy and debate. While in other respects it has met, or even exceeded, my expectations, so far there has been no debate. But here at last we have some. After reading the book *Buddhism: an Introduction* by our assistant editor Alexander Wynne, Douglass Smith sent us an article disagreeing with his presentation of the Buddha's fundamental metaphysical position, and Alex accepted the challenge and began to write a reply.

At about the same time, our assistant editor specialising in early Buddhist philosophy, Noa Ronkin, decided, to our regret, that she should resign, and John Holder kindly agreed to take her place on the editorial board. John gave Douglass some suggestions how he might clarify his position, and Douglass accepted them.

I wrote in my editorial to vol.4 that there are matters on which scholars disagree, and in such cases "it is the editor's clear duty to publish what the author wants to say, even if it is not his/her own view." I have here followed my own advice, and have not intervened in this exchange.

It is a coincidence that while this pair of articles was being prepared for the press, Geoff Bamford offered me a short article which likewise deals with a fundamental point of the Buddha's teaching – indeed, one which could be said to be related to what Douglass and Alex are discussing. Geoff takes issue with an interpretation currently being offered by the famous Stephen Batchelor – and he has just had time to show Stephen the piece. I hope therefore that this too will lead to further discussion.

Even though there has been no shortage of interpretations of the Buddha's ideas, their breadth and their subtlety ensure that there remains a great deal to say and to ponder over.