

BOOK REVIEWS

EON KENKYŪ (STUDIES ON HUI-YÜAN). 2 vols. Vol. 1: Texts and Translation in Japanese, 1960. Pp. iv+464+135+8; Vol. 2: Researches, 1962. Pp. ii+543+19+23. Edited by Eiichi Kimura. Kyoto: Research Institute for Humanistic Studies, Kyoto University.

We have two outstanding Buddhist figures in fourth and fifth century China. One is Kumārajīva (鳩摩羅什 350-409) and the other Hui-yüan (慧遠 334-416). While Kumārajīva was famous above all for translating a vast number of sūtras and śāstras into Chinese, Hui-yüan enjoyed an unsurpassed reputation for his profound scholarship and lofty Buddhist character.

Hui-yüan was born in the Shan-si district of Northern China. In youth, his biography tells us, he was deeply impressed by a lecture on the *Prajñāpāramitā Sūtra* by Tao-an 道安, the most famed Buddhist master of that day and an authority on the *Prajñāpāramitā Sūtras*. As a consequence, Hui-yüan became widely known for his Buddhist quest and the genius of his scholarly investigations. Later he moved southward and settled in Lu-shan 廬山 in the Yangtze Valley. He established his permanent abode there.

In 402, Hui-yüan founded the White Lotus Society 白蓮社 at Lu-shan. This was a society of Nembutsu devotees. They were persons of high social standing, including noted scholars, statesmen and men of letters. Hui-yüan devoted himself to the Nembutsu 念佛 practice with the members of the Lotus Society to attain rebirth in the Pure Land. In addition, he did much in the way of collecting and studying the sūtras and śāstras, and in instructing people. By virtue of Hui-yüan and the White Lotus Society, Lu-shan became an important Buddhist center in Southern China for a long time after Hui-yüan's death.

Hui-yüan's name was known especially to the Buddhists of his day for his vigorous controversy on Buddhist philosophy with Kumārajīva and for his publication of *A Discourse on the Śramaṇa (a Buddhist monk) not Bowing before the King* 沙門不敬王者論, in which he courageously defended the independence of the Buddhist *Samgha* from the secular powers, despite the pressures of the ruler.

The present work is one of the fruits of a joint research project carried on for some ten years in the Religion Research Room of the East Asiatic Section of the Research Institute for Humanistic Studies, Kyoto University. It appeared as a sequel to the *Studies in the Chao-lung* 肇論研究 which was published by the same research group in 1955. This study group was formed

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in 1950 with the purpose of calling on the knowledge of specialists in various fields in order to clarify the changes in the religion and thought of the Chinese Middle Ages, a period during which Confucianism, Buddhism and Taoism conflicted and at the same time blended with each other.

The first volume is divided into three parts: 1) Critical edition of the texts, 2) Their annotated translation into Japanese, 3) Indexes and vocabulary. Part 1 contains all the works which can be ascribed to Hui-yüan: the *Ta-sheng ta-i chang* 大乘大義章, the correspondence between Hui-yüan and Kumārajīva, the *Hui-yüan wen-chi* 慧遠文集, the collection of his twenty-nine literary remains which appear in the *Ch'u-san-ts'ang chi-chi* 出三藏記集, the *Hung-ming-chi* 弘明集, etc. All these texts are critically edited, chronologically arranged, and treatises by Hui-yüan's adversaries have been appended to them.

Part 2 contains a translation of these texts into modern Japanese with detailed notes on the technical terms. It should be noted that in the annotation, words and phrases found in the texts have been traced as far as possible to their respective sources in the Chinese classics and the Buddhist scriptures, both Chinese and Sanskrit.

Part 3 contains three indexes and a glossary. Three indexes with notes are given for the *Ta-sheng ta-i chang* and *Hui-yüan wen-chi*. The glossary contains a collection of Chinese-Sanskrit equivalents to the Buddhist terms found in the texts and notes.

We are obliged to admire the clear and flowing style of the modern Japanese into which these texts have been translated and the copious notes indicating the wide research and keen analysis made concerning the texts. Further, mention is made in the notes of the minority views which were voiced in the working process of interpreting the texts. This inclusion is quite proper, considering the specific difficulties in interpreting Hui-yüan's texts in which Buddhist, Confucian, Lao-tsean and Chuang-tsean terminologies are freely used.

The second volume, *Researches*, consists of thirteen articles on various problems connected with Hui-yüan, such as his thought, its historical and social background, and its influence on posterity. In this volume, a chronicle of Hui-yüan's life is appended.

We feel that these volumes constitute a monumental epoch in the research on Hui-yüan, of which not a little has already been carried out. We should like especially to call attention to the opening article, Prof. Zenryū Tsukamoto's "Hui-yüan in early Chinese Buddhism." This essay examines in detail Hui-yüan's life, dividing it into three periods: 1) the period before

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his becoming a Buddhist monk, 2) the period of discipline and study as a disciple of Tao-an, 3) the period after the retirement to Lu-shan. The value of this article lies in its presenting Hui-yüan's life history with a special emphasis on its social background. Such a broad study of Hui-yüan's life has never before appeared.

In the second article, "Hui-yüan's Theories of Retribution and the Immortality of the Soul in the Light of Indian Thought," Prof. Yüichi Kajiyama expounds Hui-yüan's thought of retribution through an analysis of his *Ming-pao-ying-lun* 明報應論 (Elucidation of the Retribution), *A Discourse on the Śramaṇa not Bowing before the King* and *San-pao-lun* 三報論 sent to Tai-k'uei 戴逵. He then compares Hui-yüan's theories of retribution and immortality with those in Indian thought. This article is especially valuable in clarifying the fundamental character of Hui-yüan's understanding of Bundhism.

Prof. Enichi Ōchō and Prof. Leon Hurvits deal with *Ta-sheng ta-i chang*. Prof. Ōchō, emphasizing the importance of *Ta-sheng ta-i chang*, traces the history of its formation, and explains Hui-yüan's Buddhist philosophy that lies as the basis of *Ta-sheng ta-i chang*. Prof. Hurvits gives a critical analysis of the difference between Hui-yüan's and Kumārajiva's conception of the Triune Vehicles.

Mr. Jikai Fujiyoshi and Prof. Shunjō Nogami deal with the relation between Hui-yüan and the Pure Land School. Mr. Fujiyoshi's article, "Hui-yüan's Pure Land Ideas," presenting the general situation of the Pure Land School before Hui-yüan, concludes that Hui-yüan's thought on the Pure Land was mainly based on the *Pan-chou-san-mei-ching* 般舟三昧經 and finally developed into a religious practice when the White Lotus Society was founded. Prof. Nogami's article, "Hui-yüan and Later Buddhist Salvationism," shows how Hui-yüan's accomplishments came to be evaluated by the later Pure Land School through a broad survey of the views of Hui-yüan by Pure Land scholars of the Sui, T'ang and Sung Dynasties.

In "Hui-yüan's Thinking with Respect to *Dhyāna*," Prof. Toshio Andō contends that Hui-yüan's view of *dhyāna* is a synthesis of the Hinayana *dhyāna* of the An-shu-kao 安世高 School and the Mahayana *dhyāna* of the Chih Ch'en School, and was especially influenced by his understanding of the Pan-chou *Samādhi*. It is emphasized that in the last analysis Hui-yüan does not completely understand the Pan-chou *Samādhi* and that his *dhyāna* theory and practice were after all Hinayānistic.

Special importance should be attached to Prof. Kōji Fukunaga's "Hui-yüan and *Lao-Chuang* Thought." This article examines the place of the

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Lao-tsean and Chuang-tsean thought in Hui-yüan's writings, which has hitherto been neglected, and, in a comparison with Sêng-chao 僧肇, clarifies the preponderance of Confucianism over Lao-tsean and Chuang-tsean thought in Hui-yüan.

Nevertheless, we should not overlook, as Prof. Yoshimi Murakami states in his article, "Hui-yüan's Other-Worldly Ideas," how Hui-yüan advocated the priority of Buddhism, which is concerned with the quest for absolute reality, over Confucianism, which is occupied with social and political phenomena, and thus secured the monk's right to stand aloof from the conventionalities of social life.

Mr. Tokuyū Kimata's "Concerning Hui-yüan and Tsung-ping 宗炳" and Prof. Kenji Shimada's "The Dispute Concerning Secular Formalities" endeavor, each in its turn, to make sociologically clear how, in comparison with his contemporary Buddhists, such as Tsung-ping, Tao-keng 道恒, Sun-sh'ō 孫綽 and Huan-hsüan 桓玄, Hui-yüan defended the religious purity of Buddhism against its secularization. Finally, after Mr. Tairyō Makita's tracing of the process of the circulation and transmission of Hui-yüan's writings in China and Japan, Prof. Eiichi Kimura's "Lu-shan in the History of Mediaeval Chinese Thought" gives a general picture of the close relationship Lu-shan had with Buddhism and Taoism from the period of the Six Dynasties, through the Sung dynasty. Moreover, there is added as an appendix "The Chronicle of Hui-yüan at Lu-shan" by Mr. Gashō Jikusha.

A few more words should be added concerning the White Lotus Society. Though we are told that Hui-yüan's White Lotus Society was a group united through the practice of Nembutsu, much has been left to be explained about the society. One is prompted to ask if there are not any clues left which enable us to know more exactly how the society was run and what changes it had to undergo? Dr. Tsukamoto's above-mentioned article refers to the fact that the group moved toward Chien-k'ang 建康 after Hui-yüan's death. But in that case, is it not possible to discover, through an analysis of the changes in the nature of its organization, the reason why it was obliged to leave Lu-shan?

Finally, it may be worth mentioning that a trustworthy résumé of the contents in English is appended to each of the volumes.

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